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The Worawa Way

A strengths based approach to wellbeing for young Aboriginal women

www.worawa.vic.edu.au
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Introduction & background

Worawa Aboriginal College is unique as the sole Victorian Aboriginal school and the only Australian boarding school specifically catering for Aboriginal girls.

Much has been described about the intergenerational burden of trauma for Aboriginal people and a number of therapies and approaches are known to develop people’s strengths to address these issues. Surprisingly little material exists about implementation of these strengths based approaches with Aboriginal people (AIHW, 2014). Here we outline the approach that Worawa Aboriginal College has taken to strengthen wellbeing with young Aboriginal women.

Worawa is a unique educational institution in that it provides mainstream education in a culturally supportive environment, which delivers to its students a level of self-esteem and confidence for the future. Students are encouraged to develop academically, culturally and socially to their full potential. Established in 1983 in response to the difficulties faced by Aboriginal students in the mainstream education system, Worawa College is registered as a Specialist School catering for Aboriginal young women in Years 7-10. As a transition school, Worawa places emphasis on building the necessary ability, skills and confidence to transition into mainstream schooling at Years 11 and 12, and further, into higher education and meaningful work.

The young women who present at Worawa come from urban, regional and remote Aboriginal communities across the country. All have experienced difficult circumstantial backgrounds, typical of the low socio-economic status of Aboriginal people in Australia, and many have experienced levels of abuse, violence and neglect which have compromised their ability to independently seek out opportunities and grow the self-reliance and self-esteem needed for full emotional, social and physical development. The specialist nature of Worawa’s operations lie in its integrated model which combines intensive health and well-being programs with strong formal education principles and cultural activities led by Aboriginal Elders, focussing on Aboriginal values and pride in Aboriginal heritage.

The core business of Worawa is education however it must be recognised that the ability of students to engage in education is seriously impeded by poor health and psychosocial issues. Addressing student health and wellbeing gives students an improved ability to focus on their education. In short the provision of services available to students at Worawa contributes to better educational outcomes. It is in this context that the Worawa education model supports young women with intensive programs.
addressing their complex needs, providing on-site specialist care and daily routines integrating education, wellbeing and pride in culture. This physical and mental health focus, combined with sound formal education principles is integral to the success of the College in retaining and engaging ‘at risk’ young women.

The residential program provides a safe and secure ‘home’ environment as students deal with the complicated issues experienced by all young women in the crucial teenage years, and which can be especially acute in Aboriginal girls as they struggle to overcome early negative experiences and maintain connection to their Aboriginal heritage, while making a place for themselves in the mainstream world of higher education and work. The Worawa model builds trust and confidence and provides a bridge towards further education and workplace opportunities.

Worawa has a comprehensive approach to students’ physical, emotional and mental health care. Assessment, management and treatment strategies are specifically targeted to individual student needs. The College has forged partnerships with a range of organisations to deliver support services to students to enable them to focus on education.

As a result of the College’s holistic approach Worawa staff has observed a number of changes for the young Aboriginal women attending the College, which includes improved:

- concentration
- ability to self manage and soothe emotions, such as, sulking, anxiety, grief, anger or outbursts
- consistency
- appreciation of boundaries and routine
- physical and emotional health
- self esteem
- pride in personal care
- social skills
- literacy and reading
- leadership skills
- happiness and hope
- and mindfulness about health needs
The Wellbeing Team

Worawa prioritises wellbeing as one of three important focuses of the school, the three priority areas being education, culture and wellbeing. The strong emphasis on student wellbeing is one of the reasons guardians and parents choose to send their young women to the college. Guardians and parents are often aware that complex well being issues are preventing young women from enjoying and meaningfully engaging in education and identify that this needs to be addressed in order for students to develop in an academic environment.

Worawa provides a holistic approach to developing young women’s wellbeing and this is coordinated by the Worawa Wellbeing Team, which provides a systematic whole of school approach. The Wellbeing Team meets once a week to coordinate and respond to wellbeing at the College. The Wellbeing Team comprises the Executive Director, Head of Boarding, Head of Learning and Teaching, Social Worker, College Nurse and Mental Health Nurse.

The Wellbeing team is involved with students from the very beginning of contact with the College. The Worawa enrolment form seeks information on health and wellbeing to alert College personnel to a prospective student’s needs. Applications are carefully assessed to ensure that resources a new student may need are available for successful transition to Worawa. For instance, a student may require a program of intensive care or supervision or have complex health needs that require accommodation within Worawa’s service provider programs. Liaison may occur with the student’s previous school and health clinic to assist understanding of the student’s needs. On arrival at the College the wellbeing team meet with guardians and chaperones as well as the student to build a relationship and assess any wellbeing needs that may need to be addressed.

The holistic nature of the College program ensures an integrated approach between the residential and academic programs and wellbeing is threaded through all aspects of the program. Emphasis is placed on ensuring a safe and stable environment for students to work through wellbeing issues including previous trauma experiences. Morning and afternoon daily handover reports between leaders of the residential, academic and wellbeing teams ensure wellbeing issues are identified and supported in a timely manner. These include:

- Receiving a handover from house parents at a morning meeting
- Receiving a handover from the Social Worker at the close of the school day
- Attending daily Circle Gathering, held every morning. Here Worawa staff and students sit in a circle to convey important information and provide an orientation to the events of the day
- Providing a Wellbeing Room adjacent to the recreational area so students have easy access to and become familiar with Wellbeing Staff
- Encouraging students to contact the Wellbeing Team if they have anything they would like to bring up
- Building trust and safety with students
- Being available to liaise and support other Worawa staff with student wellbeing
**Relationship, Responsibility, Respect & Rigour**

Foundational to the Worawa approach are the four values that underpin the Worawa Way - Relationship, Responsibility, Respect and Rigour. One important way the school validates and reinforces these values with students is through a strengths based merit system. The four values or four R’s are embedded in the daily life of the College and is known as the “Worawa Way” with students and staff commenting on behaviour by saying “that’s not the Worawa Way” or “that’s the Worawa way”. Students are also overheard discussing whether certain behaviours represent relationship, responsibility, respect or rigour.

Worawa has a Positive Behaviour Policy. Worawa academic and residential staff are each provided with a merit book and when students display any of the four values staff are able to issue a merit. On the merit book page the staff member can tick which merit was achieved and write a description of the behaviour in the book. Three copies of the merit are made, one copy is given to the student, one is put in the students file and the staff member keeps the other. Merits are celebrated at the school Assembly and are aggregated for end of year acknowledgment.

Students learn quickly that there are consequences for breaching boundaries and consequences are often designed to reflect the boundary that has been broken. For instance “if students haven’t done their job keeping their house tidy, then I could say well you’re not doing your job and my job is to take you out on the weekend, so if you don’t do your job well then maybe as a consequence I shouldn’t take you out over the weekend and do my job well” or “no school no play”. Students who respect the boundaries and follow routine are validated and rewarded using a merit system.

Boundaries and routine are two important elements that the residential team establish with students for living in the boarding house. The students are given responsibility for keeping rooms clean, doing dishes and keeping the houses tidy. While these skills may seem mundane they are important life skills that students develop and take with them on their next steps in life after school. The residential staff and students have shared understanding about the rules and routines, which creates a safe and predictable environment for the students and staff. There is a clear and transparent list of student daily and bedtime routines that house parents and students follow. Students are kept busy on the weekends sport every Saturday, with a shopping trip every second Friday and an excursion on Sundays. It can take students anywhere between two to three weeks to really settle in and understand the expectations and responsibilities of being a boarding student at Worawa.

**Example Routine: Bedtime at Worawa**

Over the years the residential team has developed a comprehensive bedtime routine to aid the quality of the students’ sleep and so assist in their learning. There are a number of factors that contribute to this. Firstly, each house maintains the same bedtime across the entire week – weekend and weekdays. Secondly, television is not available after a particular time and quiet time and use of low lighting is encouraged in the lead up to bedtime and keeping to a routine of putting on pyjamas and brushing teeth. Finally, the factor that makes bedtime at Worawa different to other schools is that the staff are proactive in assisting girls to get to sleep. If a student has a particular need for quiet time this is aided by the sensory relaxation of the quiet room. House parents are routinely seen saying prayers with the students, reading to them or singing to them at bedtime. House parents also lead the students in whole group or small group meditation or body relaxation. In this way, students go to sleep with their worries attended to and are able to rest and be ready for learning.
Strengthening Staff to Practice Wellbeing

The College has in place processes that promote psychological wellness, resilience, growth and professional competence of all members of the College community, including professional development of staff. The College involves education and residential staff in a number of programs and activities to support staff wellbeing and skills in promoting wellbeing with students and families. The programs are identified through a combination of identified need and resource availability.

In particular it has been important that staff are skilled at dealing with trauma. When adults are confident and calm when dealing with students expressing various forms of trauma then the students feel safe and reassured. In this way the staff are providing mentoring and adult role models. Worawa staff participate in a number of wellbeing professional development training areas. The staff can also directly benefit from the training provided, for instance mindfulness training developing the ability to be mindful of own need for self care or taking skills in working with trauma and mental health into personal relationships. In addition to professional development training to support staff to undertake their role, peer support is provided through Eastern Health with confidential one on one face to face or phone support with an experienced counsellor.

Strengths based professional development training in Wellbeing has included:

- Restorative practice
- Youth Mental Health First Aid
- Non-violent crisis intervention
- Mindfulness and meditation
- Yarning up on Trauma Training
- Shark Cage Facilitator Training
- Safe minds

Strengthening Student Practice in Wellbeing

There are a number of ways in which Worawa approaches supporting young Aboriginal women to develop skills and confidence in practicing wellbeing in everyday life. Some of these are ongoing programs at the College while other initiatives have provided skills through shorter-term projects. The impacts of trauma, abuse and disadvantage have a profound effect upon the ability for young people to take advantage of educational opportunities. For this reason there is inclusion of program activities selected as a therapeutic means of addressing the prevalence of emotional and psychological distress and need among Worawa students, arising in part from direct or indirect experience of family violence and its consequences.

Wellbeing Assessments

A wellbeing and health assessment is conducted with every new student and with students returning to the school from holiday breaks. This practice normalizes for students paying attention to physical and emotional wellbeing. The initial wellbeing assessment focuses on the student settling into the school and providing a space for students to bring up any issues they may be having. Often wellbeing issues will arise as the student builds trust with Worawa staff and feels safe to disclose information or concerns. If required counselling with the school psychologist or a specialist service, such as CASA house is provided.

The school nurse works with the student on the health assessment using an outline of the body as a visual cue to assist create a discussion about the student’s body and where they may be having any issues. The nurse explains that this is a quick head to toe check. This process develops the students’ mindfulness of their body and ability to identify their own health issues by pointing this out on a drawn body.

This also allows the student to get to know the nurse so that if the student is experiencing any health issues the student has met the nurse and knows whom she is and what she does. The assessment also includes: family history, allergies and a basic physical assessment is also taken [pulse, blood pressure, temperature, respiratory assessment, weight and height]. A picture of the body outline, explanation of a wellbeing and health assessment is included in the orientation booklet for families and students.

Occasionally, students seek assistance with physical ailments that stem from or are related to trauma and stress. Commonly these can be headaches, nausea, vomiting, anxiety or insomnia. While all ailments are taken seriously, students are taught to be mindful of body, mind and spirit so they can identify stress and trauma symptoms and implement the skills they have learnt to address these issues.
**Nutrition and Physical Activity**

Students nutrition is considered important and students have a menu designed by a dietician and during the week do not have ‘sometimes foods’, such as, junk food, lollies or soft drinks. On weekends students are guided with moderation in regard to buying and consuming ‘sometimes foods’. Students are encouraged to play a sport on the weekends, such as netball, soccer, basketball, softball and more, to gain fitness, reduce stress, develop team skills, build school pride and increase social confidence. Students are able to access programs such as ‘Love the Skin You’re In’ and a body image program has also been implemented with students aiming to build body confidence and allow students to critical analyse depictions of women in media and popular culture.

**Trauma Informed Care**

The school takes a trauma informed approach where behaviour that may be labelled ‘bad’ is viewed as traumatic behaviour requiring a wellbeing approach to resolve. Girls can present as hyper vigilant, on alert for danger and small incidents of unrest that don’t involve them, can threaten them as they recall past experiences. Students may have normalized traumatic behaviour and need support to unlearn this behaviour and develop new strategies to deal with life situations and experiences. Some of the common ways wellbeing issues may reveal themselves are: anxiety, sleeping problems, bullying, class attendance, being withdrawn, nutritional issues, outbursts and relationship issues with other students. Staff at Worawa are mindful that trauma can be triggered by seemingly unknown sources.

There is a zero tolerance of violence at the school and behavioural expectations of students are clearly explained as part of student induction. Students spend a lot of time in social environments in the schoolroom and in the student residences. So it is very important that students are able to build their skills and understand boundaries in relating well with a diverse range of people. One element of strengthening these skills in provided every Tuesday whereby house parents and teachers provide a session for students after school that focuses on strengthening school pride and resilience building.

**Pathways to Womanhood**

The approach at Worawa is to strengthen the identity and self esteem of young women as Indigenous Australians so that they are able to bridge both worlds and take their place as leaders within the Indigenous community and Australian society. ‘The Worawa Way’ pedagogy has a focus on building a culture of respect with emphasis on supporting young women to make a healthy transition to adulthood. Along with the core academic subjects, young women are given a range of opportunities to develop skills and knowledge in a program of Pathways to Womanhood.

The Pathways to Womanhood Program consists of a series of modules that lead the young women through a pathway of developmental activities, nurturing self-esteem, pride in Aboriginal identity and developing confidence and ability to ‘Walk in both Worlds’ connecting to leadership roles within the school and wider community. The program lays the foundation for young women to take their place as future leaders.

**The program is aimed at developing:**

- Self-care
- Self-esteem
- Self-awareness
- Self-acceptance
- Self-confidence
- Social interaction
- Pride in Aboriginal identity
- Communication, Trust, Hope

The approach is one of action learning and reflection, based on individual development plans where the girls establish clear goals they wish to achieve as part of their Pathway to Womanhood. An event is held at the end of the program to celebrate the students’ completion of the program and acknowledge the important steps that have been taken toward adulthood and ability to walk with confidence in both the Aboriginal and Western world.

These types of rights to passage have been practiced for many thousands of years and are recognised as approaches to strengthening girls for their journey to womanhood.

*Old societies knew a lot about raising the young. They did things that, only now, our best neuroscience is proving right…. A rite of passage is a time of intensified activity, teaching, ritual and involvement that says to a girl: we will help you and celebrate you in becoming a woman….The adults who know them praise and affirm their positive qualities, what they see in them and invite them to say goodbye (and thank you) to girlhood and then to step across the threshold of adulthood.*

[Biddulph, 2013]
Case Management

Worawa has a case management approach to student welfare where staff work independently with students in a mentoring capacity. These sessions involve staff meeting with students regularly and exploring a variety of issues such as conflict resolution between students, health and sleep management skills, family breakdown, sexual health, substance and drug use, Worawa values and students’ behaviour and safety plans to go home over the holidays. These independent sessions help restore relationships in the school, prevention of ongoing conflict, information and support. These sessions also encourage students to explore their aspirations and goals for the future, which helped re-focus behaviour and reflection on Worawa values. These types of strength based case management approaches are known to develop independence, confidence and self-assurance (Scerra, 2011).

Creative Arts Therapy

The creative arts program utilises the arts and cultural practices to affirm students’ cultural identity, develops narrative to allow telling of story and provides connectedness to Country. The program plays an important role in the school, particularly in cases where students have been disengaged from schooling or are dealing with trauma, stress and alienation. This program includes an Arts Therapy component, which provides a supportive multimodal program of creative arts activities, offered to student groups and individual students for the purpose of enhancing wellbeing and nurturing individual self-confidence and self-awareness.

The program utilizes the arts as a vehicle for students to express their concerns and fears, and to learn new, and potentially more imaginative and satisfactory ways to negotiate their world. Creativity and arts-based activities such as drama & story-telling, are seen as pathways to enhancing and fostering healthy outlooks, as well as a sense of self as the agent of one’s life events. Arts therapy has long been known to have many benefits;

Quiet Rooms

Quiet rooms are present in each of the boarding houses and provide quiet places for reflection, reading, meditation and prayer. These have been designed to soothe the senses with soft lighting, aromatherapy and comfortable furniture to relax in. This type of sensory integration is known to have a number of neurological benefits, particularly for those who have been exposed to trauma (DeGangi & Kendall, 2012). The students are involved in developing the space and may place objects or images of significance in the space. They are a place for students to have quiet and calm, a place for sorry business and to prepare students for sleeping well. House parents may place a range of themed pictures for students to look at and reflect upon in the space, such as, pictures of kindness. Students also use the space to read and wind down before going to bed. In a busy school where students are in class and share bedrooms a space that provides quiet and where students are not expected to socialize can provide an important refuge and help students be mindful of their need for quiet time.
Sandpits and Swings

Rocking chairs and outdoor swing seats are placed in indoor and outdoor student recreational areas. The rocking motion of the swings is known to provide calmness, contemplation and to be an effective self-soothing technique (DeGangi & Kendall, 2012). The swings are a useful place to talk to students about sensitive issues with the relaxing nature of the swings creating an environment for calm conversation. Students are often seen on the swings on their own or in groups as the space and activity support flexibility in this regard.

The rocking motion soothes the brain and facilitates concentration along with the ability to think logically, which provides overall better cognitive processing. Rocking helps students who are experiencing a brain state of high arousal (hyper vigilance) to be able to transition to a much more calm brain state to enhance his/her ability to learn and problem-solve.

(Vassar, 2014)

Dance Program

Some of the Worawa students bring with them to the school skills and knowledge in traditional and contemporary Aboriginal dance. Students are encouraged to share this with their peers through a dance program. Dance is known to be beneficial for wellbeing in a number of ways, it integrates the mind and body, releases tension and stress and develops cooperation and social skills particularly group dance techniques (Duggan 2001).
Drum Beat

Drumbeat is a therapeutic program using rhythm to reach alienated young people at risk of problematic health and social outcomes. Drumbeat combines culturally based experiential learning with Cognitive Behavioural Therapy, and engages young people who may be anxious or resistant to ‘talk-based’ therapies. The physical release of striking the drum is cathartic, enabling participants to release feelings through a safe medium. It was developed as a way of overcoming the difficulties traditional interventions based primarily on cognitive behaviour therapy have in engaging young people, particularly Indigenous youth.

Worawa believes that until students are educated with alternate ways of communicating and having their needs met in a safe environment they will continue to resort to familiar violent patterns such as bullying, threatening, fighting and property damage. The benefits of drumming include: group co-operation and harmony, increased self-esteem, confidence and trust in others, sharing of experiences, communication of opinions and emotions arising from rhythms of drumming and from the greater therapeutic effects of music compared with other therapies.

Mindfulness and Meditation

Worawa staff practice mindfulness with students particularly to help wind down and de-stress, with this technique known to have a number of calming and relaxing benefits (DeGangi & Kendall, 2012). The types of mindfulness activities that staff may facilitate with students are: a three minute attention to breath exercise, a short attention to sound exercise, focusing on a beautiful image or a guided meditation. The flexibility of mindfulness activities mean they can be practiced almost anywhere at anytime and it requires no equipment. Students also quickly learn the techniques and can independently implement a mindfulness activity.
Equine Therapy

Some of the students have participated in a local equine therapy program that aims to improve wellbeing with a therapist and contact and caring for horses. These programs are known to have many benefits for people’s wellbeing:

The difference between equine-assisted mental health activities and those done in a traditional equestrian setting is the focus on therapeutic goals. Whereas learning equine skills can be part of treatment it is not the main reason for interactions with the horse in therapy. The client’s interpretation of an equine interaction is considered more important than the horse’s actual behaviour, as it may offer insight into beliefs the client has about him or herself and others. The therapist uses therapeutic metaphors when facilitating activities in order to help generalize the client’s experiences to the rest of his or her life.

[Fry, 2013]

Strengthening family approaches to Wellbeing

One of the key messages to emerge in recent times is that trauma affects the whole person: their mind, brain, body, spirit and relationships with others. Various impacts of abuse and neglect on children and young people’s academic performance and social functioning are manifested in, and intensified by dissociation and shame. Violence results in dangerously high levels of emotional distress and antisocial behavioral problems and has been identified as an independent risk factor for problems such as depression, anxiety and aggression in youth (Scarpa, 2001). Strengthening family understanding and skills with dealing with effects of trauma is considered an important part of a holistic wellbeing approach.

In addition to regular communication with families Worawa hosts an annual School Community forum whereby the families of students are brought to the College for a two day forum including teacher parent interviews, visits to the boarding house, consultations with the School Nurse and Social Worker. The aim is to assist in building connections between the school and family to understand the issues that some students present with and allow families to learn more about how they can provide ongoing support to their girls when they are in the community setting. Parents have the opportunity to have one on one consultations with key staff including the Head of Learning and Teaching and academic staff, Social Worker, School Nurse, Head of Boarding, residential team members and Executive Director.
Efforts are made to ensure a coordinated level of care for students. This includes internal liaisons and external relationships and programs.

There are a number of elements that facilitate good relationships and partnerships and these include:

- empathy and sensitivity to the needs of students
- respect for students’ cultures and a non-judgemental, respectful attitude with a reflexive approach to students needs
- reliability and consistency, so that students can trust that if a service provider says they will do something this is followed up in a timely manner
- an ability to provide continuity in care, providing the college with information to ensure a holistic wellbeing picture of the student and follow up care
- an ability to develop independence rather than wanting to ‘help’ by encouraging dependence and the service provider becoming the ‘rescuer’. The service should be about the student’s personal needs rather than the provider’s.
- confidentiality

To ensure smooth and appropriate access to these wellbeing services Worawa has developed a number of relationships and partnerships, such as:

- Two female doctors who visit on alternate weeks from Valley Primary Health Care
- After hours clinic in Healesville
- Eastern Health Community Services outreach dental van that visits the school
- Australian College of Optometry conducts an outreach program to the school and facilitates access to glasses
- Eye and Ear Hospital provides an outreach program to the school
- Yarra Ranges Immunisation program visits the school, identifies each student’s immunization needs
- Visiting Chiropractor who specializes in mind, body and spirit connection
- Department of Health – Wellbeing support
- National School Chaplaincy and Student Welfare Program
- Peninsula Meditation and Mindfulness

Benstead U. 2011. ‘The Shark Cage’: the use of metaphor with women who have experienced abuse. Psychotherapy in Australia. 17:2, pp 70-76


DeGangi GA & Kendall A. 2012. The dysregulated adult integrated treatment approaches. Elsevier Science & Technology (Firm); ScienceDirect [Online service]


Katz G. Undated. Supportive Arts for Learning & Wellbeing with Children and Adolescents


Scerra N. 2011. Strengths based practice the evidence; research paper #6. Uniting Care, Children, Young People and Families. NSW.

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DEAR – Drop Everything And Read – Lesson 5 Class Groups

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<td>ENGLISH&lt;br&gt;Sinead&lt;br&gt;<em>Media Rm</em></td>
<td>MATHS&lt;br&gt;Ashleigh&lt;br&gt;<em>Science Rm</em></td>
<td>ASSEMBLY&lt;br&gt;<em>Creative Arts Rm</em></td>
<td>SCIENCE&lt;br&gt;Ashleigh&lt;br&gt;<em>Science Rm</em></td>
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<td>ENGLISH&lt;br&gt;Sinead&lt;br&gt;<em>Media Rm</em></td>
<td>SCIENCE&lt;br&gt;Ashleigh&lt;br&gt;<em>Science Rm</em></td>
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<td>ART&lt;br&gt;Elizabeth&lt;br&gt;<em>Art Rm</em></td>
<td>ABORIGINAL STUDIES&lt;br&gt;Sally, Elizabeth +&lt;br&gt;<em>Language &amp; Cult Rm</em></td>
<td>HEALTH &amp; PE&lt;br&gt;Meagan&lt;br&gt;<em>Gym</em></td>
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<td>HEALTH &amp; PE&lt;br&gt;Meagan&lt;br&gt;<em>Gym</em></td>
<td>HEALTH &amp; PE&lt;br&gt;Meagan&lt;br&gt;<em>Gym</em></td>
<td>ENGLISH&lt;br&gt;Sinead&lt;br&gt;<em>Media Rm</em></td>
<td>IT - Sinead&lt;br&gt;<em>IT Rm</em></td>
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<tr>
<td><strong>Lunch 1.00 – 2.00</strong></td>
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<td></td>
<td>DEAR – Drop Everything And Read – Lesson 5 Class Groups</td>
</tr>
<tr>
<td><strong>Lesson 5</strong>&lt;br&gt;2.10-3.00 (50 mins)</td>
<td>ABORIGINAL STUDIES&lt;br&gt;Sally &amp; Jeanene&lt;br&gt;<em>Language &amp; Cult Rm</em></td>
<td>MATHS&lt;br&gt;Ashleigh&lt;br&gt;<em>Science Rm</em></td>
<td>DRAMA&lt;br&gt;Leigh&lt;br&gt;<em>Creative Arts Rm</em></td>
<td>MATHS&lt;br&gt;Ashleigh&lt;br&gt;<em>Science Rm</em></td>
<td>MATHS&lt;br&gt;Ashleigh&lt;br&gt;<em>Science Rm</em></td>
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<tr>
<td><strong>Afternoon Tea</strong>&lt;br&gt;3.00-3.20</td>
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<tr>
<td><strong>Lesson 6</strong>&lt;br&gt;3.25-4.30 (65 mins, except Tuesday 35mins)</td>
<td>OUTDOOR GAMES/&lt;br&gt;SPORT / CHOIR&lt;br&gt;Sally / Sinead&lt;br&gt;<em>Basketball Crt</em></td>
<td>LANGUAGES GROUPS</td>
<td>GIRLS’ SHED&lt;br&gt;Dean&lt;br&gt;<em>Science Rm</em></td>
<td>IT/ IPAD Project /&lt;br&gt;SPORT&lt;br&gt;Sinead / Meagan&lt;br&gt;<em>IT Rm</em></td>
<td>CRAFT/ART&lt;br&gt;SPORTS PRACTICE&lt;br&gt;Sally / Meagan&lt;br&gt;<em>Lang &amp; Cult</em></td>
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<td>LESSON</td>
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<tr>
<td>Lesson 1</td>
<td><strong>MATHS</strong>&lt;br&gt; Sally&lt;br&gt; Lang &amp; Cult Rm</td>
<td><strong>ENGLISH</strong>&lt;br&gt; Sally&lt;br&gt; Lang &amp; Cult Rm</td>
<td><strong>ENGLISH</strong>&lt;br&gt; Sally&lt;br&gt; Lang &amp; Cult Rm</td>
<td><strong>ASSEMBLY</strong>&lt;br&gt; Creative Arts Rm</td>
<td><strong>IT</strong>&lt;br&gt; Sinead&lt;br&gt; Media/IT Rm</td>
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<tr>
<td>9.15-10.05 (50 mins)</td>
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<tr>
<td>Lesson 2</td>
<td><strong>ART</strong>&lt;br&gt; Steve&lt;br&gt; Art Rm</td>
<td><strong>YORTA YORTA LANGUAGE &amp; CULTURE</strong>&lt;br&gt; Djetja, Creative Arts</td>
<td><strong>LANGUAGES LITERACY</strong>&lt;br&gt; Sally &amp; Kathryn&lt;br&gt; Lang &amp; Cult Rm</td>
<td><strong>ENGLISH</strong>&lt;br&gt; Sally&lt;br&gt; Lang &amp; Cult Rm</td>
<td><strong>HEALTH &amp; PE</strong>&lt;br&gt; Meagan&lt;br&gt; Gym</td>
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<tr>
<td>10.10-11.00 (50 mins)</td>
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<tr>
<td>11.00-11.20</td>
<td>Morning Tea</td>
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<tr>
<td>Lesson 3</td>
<td><strong>ENGLISH</strong>&lt;br&gt; Sally&lt;br&gt; Lang &amp; Cult Rm</td>
<td><strong>MATHS</strong>&lt;br&gt; Sally&lt;br&gt; Lang &amp; Cult Rm</td>
<td><strong>SCIENCE</strong>&lt;br&gt; Ashleigh&lt;br&gt; Science Rm</td>
<td><strong>MATHS</strong>&lt;br&gt; Sally&lt;br&gt; Lang &amp; Cult Rm</td>
<td><strong>ENGLISH</strong>&lt;br&gt; Sally&lt;br&gt; Lang &amp; Cult Rm</td>
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<td>11.25-12.15 (50 mins)</td>
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<td><strong>ART</strong>&lt;br&gt; Steve&lt;br&gt; Art Rm</td>
<td><strong>LANGUAGES LITERACY</strong>&lt;br&gt; Sally &amp; Kathryn&lt;br&gt; Lang &amp; Cult Rm</td>
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<td>12.20-1.10 (50 mins)</td>
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<td>1.10 – 1.55</td>
<td>Lunch</td>
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<tr>
<td>2.00 – 2.10</td>
<td><strong>DEAR – Drop Everything And Read – Lesson 5 Class Groups</strong></td>
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<tr>
<td>Lesson 5</td>
<td><strong>SCIENCE</strong>&lt;br&gt; Ashleigh&lt;br&gt; Science Rm</td>
<td><strong>DRAMA</strong>&lt;br&gt; Leigh&lt;br&gt; Creative Arts Rm</td>
<td><strong>MATHS</strong>&lt;br&gt; Sally&lt;br&gt; Lang &amp; Cult Rm</td>
<td><strong>ABORIGINAL STUDIES</strong>&lt;br&gt; Sally&lt;br&gt; Language &amp; Cult Rm</td>
<td><strong>MATHS</strong>&lt;br&gt; Sally&lt;br&gt; Lang &amp; Cult Rm</td>
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<td>2.10-3.00 (50 mins)</td>
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<td>3.00-3.20</td>
<td>Afternoon Tea</td>
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<tr>
<td>Lesson 6</td>
<td><strong>IPAD Project</strong>&lt;br&gt; Dean&lt;br&gt; IT Rm</td>
<td><strong>LANGUAGES GROUPS</strong>&lt;br&gt; <strong>HOUSE GROUPS</strong></td>
<td><strong>CRAFT/ART</strong>&lt;br&gt; Raelene&lt;br&gt; English Rm</td>
<td><strong>OUTDOOR GAMES/SPORT</strong>&lt;br&gt; Meagan&lt;br&gt; Basketball Crt</td>
<td><strong>GIRLS’ SHED / SPORTS PRACTICE</strong>&lt;br&gt; Ashleigh / Meagan&lt;br&gt; Science Rm</td>
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<td>3.25-4.30</td>
<td>(65 mins, except Tuesday 35mins)</td>
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## WORAWA COLLEGE TIMETABLE – TERM 3, 2014

### Circle Time – Recreation Room

<table>
<thead>
<tr>
<th>Lesson</th>
<th>Groups</th>
<th>Monday</th>
<th>Tuesday</th>
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<tbody>
<tr>
<td>8.00am</td>
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<td>8.00 am Staff Meeting</td>
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<tr>
<td>9 – 9.10am</td>
<td>All</td>
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<tr>
<td><strong>LESSON 1</strong></td>
<td>9.15am – 10:05am</td>
<td>PURPLE</td>
<td>MATHS – Dean&lt;br&gt;Maths Rm</td>
<td>HEALTH &amp; PE – Meagan&lt;br&gt;Gym</td>
<td>ENGLISH – Jeanene&lt;br&gt;Media Rm</td>
<td>ENGLISH – Jeanene&lt;br&gt;Lang &amp; Cult Rm</td>
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<td></td>
<td>GREEN</td>
<td>MATHS – Sally&lt;br&gt;Lang &amp; Cult Rm</td>
<td>ENGLISH – Sally&lt;br&gt;Lang &amp; Cult Rm</td>
<td>MATHS – Ashleigh&lt;br&gt;Science Rm</td>
<td>IT – Sinead&lt;br&gt;Media/IT Rm</td>
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<td></td>
<td>RED</td>
<td>ENGLISH / LIBRARY – Sinead&lt;br&gt;Media / English Rm</td>
<td>ENGLISH – Sinead&lt;br&gt;Media Rm</td>
<td>HEALTH &amp; PE – Meagan&lt;br&gt;Gym</td>
<td>SCIENCE – Ashleigh&lt;br&gt;Science Rm</td>
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<td></td>
<td></td>
<td>YELLOW</td>
<td>ART – Steve&lt;br&gt;Art Rm</td>
<td>ENGLISH - Raelene&lt;br&gt;English Room</td>
<td>MATHS – Dean&lt;br&gt;Maths Rm</td>
<td>MATHS - Dean&lt;br&gt;Maths Rm</td>
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<td>BLACK</td>
<td>HEALTH &amp; PE – Meagan&lt;br&gt;Gym</td>
<td>ART – Steve&lt;br&gt;Art Rm</td>
<td>MATHS – Dean&lt;br&gt;Maths Rm</td>
<td>HEALTH &amp; PE – Meagan&lt;br&gt;Gym</td>
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<td>BLUE</td>
<td>SCIENCE - Ashleigh&lt;br&gt;Science Rm</td>
<td>MATHS - Dean&lt;br&gt;Maths Rm</td>
<td>ENGLISH - Raelene&lt;br&gt;English Room</td>
<td>ENGLISH - Raelene&lt;br&gt;English Rm</td>
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### LESSON 2

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<thead>
<tr>
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<th>Monday</th>
<th>Tuesday</th>
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<th>Friday</th>
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</thead>
<tbody>
<tr>
<td>10.10am – 11.00am</td>
<td>PURPLE</td>
<td>ENGLISH – Jeanene&lt;br&gt;Lang &amp; Cult Rm</td>
<td>SISTER SCHOOLS – Sally &amp; Leigh/Sinead&lt;br&gt;Creative Arts Rm</td>
<td>ENGLISH – Jeanene&lt;br&gt;Eng Rm</td>
<td>LIBRARY – Meagan&lt;br&gt;Eng Rm</td>
<td>ART – Steve&lt;br&gt;Art Rm</td>
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<td></td>
<td>GREEN</td>
<td>ART - Steve&lt;br&gt;Art Rm</td>
<td>YORITA YORITA&lt;br&gt;LANGUAGE &amp; CULTURE</td>
<td>ENGLISH - Sinead&lt;br&gt;Eng Rm</td>
<td>ART – Steve&lt;br&gt;Eng Rm</td>
<td>ENGLISH – Sinead&lt;br&gt;Eng Rm</td>
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<td></td>
<td>RED</td>
<td>MATHS – Ashleigh&lt;br&gt;Science Rm</td>
<td>CAREERS &amp; PATHWAYS – Leigh&lt;br&gt;IT Rm</td>
<td>MATHS – Ashleigh&lt;br&gt;Science Rm</td>
<td>MATHS – Ashleigh&lt;br&gt;Science Rm</td>
<td>SCIENCE – Ashleigh&lt;br&gt;Science Rm</td>
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<td>YELLOW</td>
<td>MATHS - Dean&lt;br&gt;Maths Rm</td>
<td>SCIENCE - Ashleigh&lt;br&gt;Science Rm</td>
<td>MATHS - Dean&lt;br&gt;Maths Rm</td>
<td>MATHS - Dean&lt;br&gt;Maths Rm</td>
<td>SCIENCE – Ashleigh&lt;br&gt;Science Rm</td>
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<td>ENGLISH – Raelene&lt;br&gt;Eng Rm</td>
<td>ALL GROUPS&lt;br&gt;Djetja&lt;br&gt;Creative Arts Rm</td>
<td>ENGLISH – Raelene&lt;br&gt;Eng Rm</td>
<td>IT - Sinead&lt;br&gt;IT Rm</td>
<td>ENGLISH – Raelene&lt;br&gt;Eng Rm</td>
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<td>HEALTH &amp; PE - Meagan&lt;br&gt;Gym</td>
<td>PE, HEALTH &amp; FITNESS PLT</td>
<td>MATHS - Dean&lt;br&gt;Maths Rm</td>
<td>MATHS - Dean&lt;br&gt;Maths Rm</td>
<td>ENGLISH – Raelene&lt;br&gt;Eng Rm</td>
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### LESSON 3

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<tr>
<th>Lesson</th>
<th>Groups</th>
<th>Monday</th>
<th>Tuesday</th>
<th>Wednesday</th>
<th>Thursday</th>
<th>Friday</th>
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<tbody>
<tr>
<td>11.15am – 12.15pm</td>
<td>PURPLE</td>
<td>ENGLISH – Jeanene&lt;br&gt;Eng Rm</td>
<td>MATHS – Dean&lt;br&gt;Maths Rm</td>
<td>HEALTH &amp; PE – Meagan&lt;br&gt;Gym</td>
<td>ENGLISH – Jeanene&lt;br&gt;Media Rm</td>
<td>ENGLISH – Jeanene&lt;br&gt;Eng Rm</td>
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<td>GREEN</td>
<td>ENGLISH – Sally&lt;br&gt;Lang &amp; Cult Rm</td>
<td>MATHS – Sally&lt;br&gt;Lang &amp; Cult Rm</td>
<td>ENGLISH – Meagan&lt;br&gt;Eng Rm</td>
<td>LANGUAGES LIT – Sally &amp; Kathryn&lt;br&gt;Eng Rm</td>
<td>LANG LIT – Sally &amp; Kathryn&lt;br&gt;Lang &amp; Cult Rm</td>
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<td></td>
<td>RED</td>
<td>ENGLISH – Sinead&lt;br&gt;Media Rm</td>
<td>SCIENCE - Ashleigh&lt;br&gt;Science Rm</td>
<td>LIBRARY – Leigh&lt;br&gt;Eng Rm</td>
<td>ABORIGINAL STUDIES – Sally &amp; Jeanene - L &amp; C Rm</td>
<td>ART – Steve&lt;br&gt;Art Rm</td>
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<td></td>
<td>YELLOW</td>
<td>ENGLISH – Raelene&lt;br&gt;Eng Rm</td>
<td>IT - Sinead&lt;br&gt;IT Rm</td>
<td>SCIENCE - Ashleigh&lt;br&gt;Science Rm</td>
<td>ABORIGINAL STUDIES – Sally &amp; Jeanene - L &amp; C Rm</td>
<td>ART – Steve&lt;br&gt;Art Rm</td>
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<td>SCIENCE - Ashleigh&lt;br&gt;Science Rm</td>
<td>ENGLISH – Raelene&lt;br&gt;Eng Rm</td>
<td>SCIENCE – Raelene &amp; Kathryn&lt;br&gt;Creative Arts Rm</td>
<td>MATHS - Dean&lt;br&gt;Maths Rm</td>
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<td>BLUE</td>
<td>ART – Steve&lt;br&gt;Art Rm</td>
<td>ENGLISH – Raelene&lt;br&gt;Eng Rm</td>
<td>ABORIGINAL STUDIES – Raelene &amp; Kathryn&lt;br&gt;Creative Arts Rm</td>
<td>SCIENCE – Ashleigh&lt;br&gt;Science Rm</td>
<td>HEALTH &amp; PE – Meagan&lt;br&gt;Gym</td>
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### Lesson 4

**12.10 - 1.10pm**

<table>
<thead>
<tr>
<th>Time</th>
<th>Class</th>
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<tbody>
<tr>
<td>1.10 - 1.55pm</td>
<td><strong>LUNCH</strong></td>
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</tbody>
</table>

### Lesson 5

**2.00 - 2.10pm**

**DEAR - Drop Every-thing And READ – In Lesson 5 CLASS Groups**

**3.00 - 3.20pm**

**Afternoon Tea**
### WORAWA ABORIGINAL COLLEGE TIMETABLE – TERM 4, October 2014

#### Individual Music Lessons=

<table>
<thead>
<tr>
<th>Lesson 1</th>
<th>9.15am – 10.05am</th>
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<tbody>
<tr>
<td><strong>GROUP</strong></td>
<td><strong>MONDAY</strong></td>
</tr>
<tr>
<td>GREEN</td>
<td>MATHS – Sally</td>
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<td>Lang &amp; Cult Rm</td>
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<tr>
<td>RED</td>
<td>ENGLISH – Sinead</td>
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<td>Media Rm</td>
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<td>YELLOW</td>
<td>ENGLISH - Raelene</td>
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<td>HEALTH &amp; PE – Meagan</td>
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<td>Gym</td>
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<td>BLUE</td>
<td>MATHS – Dean</td>
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<td>(Margaret)</td>
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<th>Lesson 2</th>
<th>10.15am – 11.00am</th>
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<tr>
<td><strong>GROUP</strong></td>
<td><strong>MONDAY</strong></td>
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<tr>
<td>GREEN</td>
<td>ART - Elizabeth</td>
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<td>Art Rm</td>
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<td>Science Rm</td>
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<td>YELLOW</td>
<td>MATHS – Dean &amp; (Margaret)</td>
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<td>English Room</td>
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<td>Gym</td>
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<tr>
<th>Lesson 3</th>
<th>11.25am – 12.15pm</th>
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<td><strong>GROUP</strong></td>
<td><strong>MONDAY</strong></td>
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<tr>
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<td>ENGLISH - Sally</td>
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<td>Lang &amp; Cult Rm</td>
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<td>ART – Elizabeth</td>
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<td>Art Rm</td>
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<td>MATHS – Dean &amp; (Margaret)</td>
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<td>Maths Rm</td>
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<td>English Room</td>
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<th>12.20pm – 1.05pm</th>
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<td>HEALTH &amp; PE – Meagan</td>
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<td>Gym</td>
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<td>IT – Sinead</td>
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<td>Sascha, Kathy, &amp; C Rm</td>
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11.00 – 11.20 am

Morning Tea

11.25am – 12.15pm

LUNCH
<table>
<thead>
<tr>
<th>Time</th>
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<tr>
<td>2.00 - 2.10pm</td>
<td><strong>LESSON 5</strong>&lt;br&gt;Green: Science &amp; Ashleigh Science Rm&lt;br&gt;Red: ABO ORIGINAL STUDIES - Sally &amp; Elizabeth, Lang &amp; Cult Rm&lt;br&gt;Yellow: ABO ORIGINAL STUDIES - Sally &amp; Elizabeth, Lang &amp; Cult Rm&lt;br&gt;Black: Math - Dean Math Room&lt;br&gt;Blue: IT - Sinead Media/IT Rm</td>
</tr>
<tr>
<td>2.10 - 3.00pm</td>
<td><strong>DEAR - Drop Every-thing And READ – In Lesson 5 CLASS Groups</strong>&lt;br&gt;Green: Media Project - Sinead &amp; Dave Media Rm&lt;br&gt;Red: Drama - Leigh Creative Arts Rm&lt;br&gt;Yellow: Health &amp; PE - Meagan Gym&lt;br&gt;Black: Art - Elizabeth Art Rm&lt;br&gt;Blue: Maths - Dean Maths Rm</td>
</tr>
<tr>
<td>3.00 - 3.20pm</td>
<td><strong>OUTDOOR GAMES/SPORT</strong> - Meagan Basketball Crt&lt;br&gt;<strong>ART/CRAFT ACTIVITY</strong> - Raelene English Rm&lt;br&gt;<strong>GIRLS’ SHED/GARDENING</strong> - Ashleigh Science Rm&lt;br&gt;<strong>IT/IPAD PROJECT</strong> - Dean IT Rm&lt;br&gt;<strong>ART/CRAFT ACTIVITY</strong> - Sally, Language &amp; Culture Rm</td>
</tr>
<tr>
<td>3.25 - 4.30pm</td>
<td><strong>LESSON 6</strong>&lt;br&gt;Green: IT/IPAD PROJECT - Dean IT Rm&lt;br&gt;Red: Outdoor Games/Sport - Sally Basketball Crt&lt;br&gt;Yellow: Art/Craft Activity - Elizabeth Art Rm&lt;br&gt;Black: Outdoor Games/Sport - Sally Basketball Crt&lt;br&gt;Blue: Girls’ Shed/Gardening - Ashleigh Science Rm</td>
</tr>
<tr>
<td>4 - 4.30pm</td>
<td><strong>HOME Groups</strong>&lt;br&gt;Green: Selected Students&lt;br&gt;Red: Choir - Sinead Media Rm&lt;br&gt;Yellow: Selected Students&lt;br&gt;Black: Selected Students&lt;br&gt;Blue: Dancing - Kathryn Media Rm&lt;br&gt;Blue: Girls’ Shed/Gardening - Ashleigh Science Rm&lt;br&gt;Green: Selected Students&lt;br&gt;Red: Media Project - Sinead &amp; Dave Media Rm&lt;br&gt;Blue: Presentation Day Practices - Leigh Creative Arts Rm&lt;br&gt;Blue: Presentation Day Practices - Leigh Creative Arts Rm&lt;br&gt;Blue: Selected Students&lt;br&gt;Blue: Sports Practice - Meagan Basketball Crt</td>
</tr>
</tbody>
</table>
Positive Behaviours Agreement for:
Date:

The following behaviour statements, based upon our **Worawa Way** have been negotiated by ......., Kathryn & Kim. Teachers and House-parents will be asked to make comments re .....’s behaviour after every lesson/evening in her house, with reference to the below behaviour statements & expectations.

<table>
<thead>
<tr>
<th>Worawa Way</th>
<th>Behaviour Statement/Expectation</th>
</tr>
</thead>
</table>
| Relationships | * I will endeavour to build positive relationships with all the students in my classes and house  
* I will listen to and interact with others in a positive way, refraining from passing judgement or making comments that could offend  
* I will choose not to react or get involved with others’ bad choices/behaviours  
* I will work towards making positive friendships, acting with compassion and empathy  
* I will refrain from taking on the role of ‘sexuality/relationship educator/counsellor’ to other students |
| Responsibility | * I will do my house chores willingly when I am asked and take the initiative to do jobs when I am not asked  
* I will take responsibility for my learning in every subject area and in all classes, even those classes I am challenged by  
* I will attend every one of my classes without complaint or excuse  
* I will STOP myself when I feel angry, not act out, then seek assistance  
* I will refrain from doing my own drawing and writing in classes when the expectation is that I engage with class work |
| Respect | * I will act and speak respectfully to all students, teachers and House Parents at all times  
* I will use respectful language and refrain from swearing or cursing or ‘mouthing off’ at others, even if provoked  
* I will be kind and caring to others and act in a respectful way at all times |
| Rigour | * I will concentrate in class and complete all work and homework expected without complaint  
* I will persistently stick with work tasks, even when I do not feel in ‘the mood’  
* I will refrain from doing my own drawing and writing in classes when the expectation is that I engage with and complete class work |

**Additional Requirements:**

1. This Behaviour Agreement requires .... to attend 90%+ of her **English, Maths & Aboriginal Studies classes** (allowing for counselling time) each week BEFORE she is able to participate in Music, Singing and Drama classes. Her attendance at Health & PE classes should not be disrupted, because her physical health has been improving.
2. .... will be required to earn **2,000 points in Mathletics each week** (to make up for past non-attendance to Maths classes). This can be completed in her own time on her own computer if appropriate.
3. ..... will negotiate a major writing project with Leigh and Raelene, to be completed in her own time and then presented to Aunty Lois at the end of term.

I agree to try my best to live up to the Worawa Way and to do everything that I have agreed too.

Signed: (............)

Signed: (Aunty Lois)
## STUDENT BEHAVIOUR CONTRACT

**STUDENT NAME:**

Today’s Date __________________________ Contract Start 20 / 8 / 2014  END  29 / 8 / 2014

<table>
<thead>
<tr>
<th>Lesson</th>
<th>Attended</th>
<th>STAFF COMMENT</th>
<th>Staff Signature</th>
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<tbody>
<tr>
<td>Lesson 1</td>
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<td>Lesson 2</td>
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<td>Recess</td>
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<td>Lesson 3</td>
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<td>Lesson 4</td>
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<td>Lunch</td>
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<td>Lesson 5</td>
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<td>Lesson 6</td>
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<td></td>
<td><strong>GIVE TO HOUSE PARENT AT THE END OF THE DAY</strong></td>
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</tr>
</tbody>
</table>

**RESIDENTIAL**

Evening

Morning

**GIVE TO TEACHERS BY 9am**

Comment ___________________________  Head of Boarding: __________________

Comment ___________________________  Deputy Principal: __________________
Positive Behaviour Management Policy

Rationale

Worawa Aboriginal College fosters the establishment of an environment that encourages a positive attitude to life and learning, fosters a sense of culture and community and provides all students with opportunities to maximize their learning.

Aims

• To provide a safe and secure environment for all members of Worawa Aboriginal College.
• To develop spiritual values, including moral reasoning, integrity, honesty and a sense of fairness and justice.
• To establish a supportive environment that encourages positive relationships between students, staff, parents and care givers.
• To encourage behaviour that brings respect for self, the family, culture and all members of the community.
• To ensure that each student develops a sense of personal responsibility for their behaviour.

Implementation

• Students enrolled at Worawa Aboriginal College, together with parents and caregivers will make a commitment to uphold the aims and expectations of the College.
• The College will accept responsibility for clearly outlining what constitutes acceptable behaviour and maintain appropriate communication with students, parents, caregivers and the community.
• Staff will model exemplary behaviour in their interactions with other staff members, parents and students.
• Staff will be punctual for any class or student event.
• The College will maintain a pastoral care program that enables students to develop a feeling of acceptance, belonging and trust.
• Curriculum material and programs that focus on appropriate social skills and responsible behaviour will be provided for staff and students and included on the Worawa website.
• All reports / observations of bullying will be investigated. (See Bullying Policy)
• Staff and students will be aware of the College values of Relationship, Responsibility, Respect and Rigour that underpin operations of the College. These values will be displayed and referred to on a regular basis.
• Students will be guided to accept the responsibility for their actions / behaviour through Restorative Practice.
• When enrolled at the College, students will not possess, use or deal in the sale or distribution of cigarettes, alcohol or any illegal substance.
• A student’s behaviour that does not meet the College expectations will be referred to the Principal. If necessary parents will be informed and asked to attend an interview – (face to face or by telephone).
`• If negative behaviour continues a set of individualized strategies will be devised to ensure that expectations are met, including a Behavioral Contract.

CONTEXT

Worawa Aboriginal College recognises that many students attending the College have experienced significant grief and trauma and as a result sometimes find it difficult to act appropriately in a group setting or in circumstances where they are required to learn. Worawa works to actively deescalate challenging behaviour with students and attempts to support students to remain safe.

Supporting young people to behave appropriately is important for a number of reasons:

- To create an environment conducive to learning;
- To teach students the community standards of acceptable behaviour;
- To protect their own safety as well as the safety of other students and staff.

Worawa uses a range of strategies to support students to maintain appropriate behaviour. These strategies include:

1. The development of Personalised Learning Plans.
2. The development of programs that teach and model social skills designed to improve the ability of students to respond in conflict situations and to build resilience.
3. The use of mentors to support students with their learning goals, and to cultivate strong working relationships with students.
4. The regular review of Individual Educational Plan supports the development of students through the phases of learning at the school, modifying and adjusting student programs as required.
5. Attendance at care team meetings to support the collective efforts of all key stakeholders in ensuring that students work towards their goals. This ensures that ongoing communication occurs around the student’s wellbeing, behaviour and discipline issues.
6. A thematic approach to engage young people in learning in areas of interest to create pathways to post compulsory education or employment.

Responding to Challenging Behaviour

It is recognised that from time to time students will display distress or challenging behaviour. Worawa Aboriginal College uses four main tools to support students when displaying challenging behaviour:

- Provide clear expectations and guidelines for behaviour for students
- Use the principles of diffusion and redirection as guiding philosophy
- Supporting students to manage their own behaviour
• Providing guidelines and professional development for all staff to enable them to respond to behaviours from low to crisis level

In cases where students display extreme challenging behaviour and student crisis management plans are enacted, students may experience a range of consequences.

Examples of extreme challenging behaviour are:
• Threats or acts of violence occur to either students or staff at the school, in or out of school time
• Students consistently acting in an unsafe manner that threatens the learning and safety of others
• Students engaging in serious property damage

Students may experience one or more of the following range of consequences:

• Police being contacted and students being charged by the police
• Formal acknowledgement and apology provided to victims of challenging behaviour from the student(s) in question
• Financial compensation to the school for property damage
• Withdrawal from the school site for a designated period of time
• Exclusion from certain activities that the student does not appear to be able to participate in safely for a designated period of time
• Participation in a support service to address particular concerns as part of condition of ongoing enrolment.
• Behaviour Contract
• Withdrawal from the school until a meeting can be held to discuss the issues with the relevant parent, case manager and/or residential care worker

Withdrawal from the school is seen as necessary for students to stabilise away from the school environment when they have displayed behaviours which have seriously impeded their capacity to take part in the school program. This is aimed at preventing the escalation of challenging behaviours and works to create opportunities for discussion with the care team about change and opportunities for learning. While withdrawn from school, students will be provided with schoolwork by their teachers.

Return to School

1. In cases where a student has been asked to leave the school pending a meeting to discuss the issues, the student’s parent or guardian will be contacted as soon as possible and a letter will be sent to the parent/guardian advising of the period of suspension from the school program.
2. A re-entry meeting will be organised at an agreed time involving the relevant parent, guardian, case workers and the Student Review Committee. It may be agreed that it is in the best interest of the student that her return to the school program is delayed. This may be, for example, where there are concerns about mental health, where other students have been seriously affected by the actions of the student, or if it is believed that the student needs a longer period of time before re-entry. For these students there may need to be other interventions planned.

Student Exit

There may be cases in which it is decided, in consultation with the parent, guardian or relevant workers, that an alternative to the College is preferable for the student.
Ongoing inappropriate behaviour without effort to change may result in the withdrawal of the offer of enrolment and the student not being invited back to the College.

In circumstances that permanent exclusion is considered, this decision will be made by the Principal in consultation with the Student Review Committee.

**Communication to Carers and the Community**

A summary of this policy and the Student Code of Conduct is included in information provided to carers and students upon enrolment.

**Supporting Documents**

Student Code of Conduct
Student Behaviour Management Guidelines
Student Behaviour Intervention Flow Chart
STUDENT BEHAVIOUR MANAGEMENT

Key principles that underpin the Worawa Aboriginal College approach to student management:

- Students will be provided with a clear Code of Conduct which outlines behavioural expectations for all students
- Staff will provide relevant and engaging curriculum through the development of individual education Plans and Programs
- Students will be supported to calm themselves and refocus through the use of a range of strategies to prevent and reduce the escalation of challenging behaviours
- Students will be assisted to develop problem solving and social skills to assist them to work successfully as a member of the school community

BEHAVIOUR MANAGEMENT STRATEGIES

Worawa staff recognise that students will, at times, exhibit challenging behaviours. These behaviours can be seen as a continuum of escalation. This continuum is described in four phases: Low, Medium, High, Crisis.

Staff is trained to recognise where on this continuum a student is responding, and to put into place a range of strategies that will support the student to calm down, reflect on behaviours and resolve the problem. All of these strategies involve encouraging the student to reflect and to learn strategies for better management of difficult situations in the future.

Corporal punishment is not used at Worawa under any circumstances.

Low Level Behaviours

These behaviours are able to be resolved by the teacher working with the student, and do not require further intervention.

Strategies to be used by teacher:

- Use reflective listening strategies to ascertain issue of concern
- Empathise with students concern(s)
- Define the problem with the student(s)
- Re-assure that there is a resolution
- Assist the student to problem solve
- Offer positive acknowledgement of good choices young person is making
- Acknowledge all efforts
- Restate expectations for the young person
- Monitor any escalation
- Be aware that changing an activity can lead to frustration, allow time for change of activities
- Give young person time to respond – do not use multiple instructions
• Defuse if behaviour is escalating – be non-confrontational
• Remove triggers
• Continue to follow up and communicate processes calmly with student
• Behaviour Contract

Medium Level Behaviours

These behaviours are able to be managed initially by the teacher working with the student, but will require further intervention to ensure resolution.

Strategies to be used by teacher or house parent:

• Use reflective listening strategies to ascertain issue of concern
• Empathise with students concern(s)
• Calm heightened emotions – through reassuring the issue will be resolved, reducing anxiety, anger, fear, sense of failure
• Define the issue as identified by the student
• Assist the student to problem solve
• Determine if there are any further factors that impact on behaviour, i.e. hunger, lack of sleep, substances, family access, fight with other young people, other appointments, and triggers
• Affirm student’s ability to self soothe, calm themselves, acknowledge issues for them, and reinforce behaviour that is positive
• Talk calmly and use empathy
• Offer place to sit – space to withdraw to (swings - Wellbeing Centre) and monitor behaviour
• Talk privately once participant is calm

Further action:

• Inform Wellbeing Coordinator
• Parent/Carers are contacted
• Inform Principal and seek advice prior to next session commencing

The young person will participate in formal meetings with the Student Review Committee to discuss the development of an ongoing Individual Behaviour Management Plan with a focus on re-engaging the student and reducing the likelihood of a recurrence as a condition of continuing enrolment.

High Level Behaviours
These behaviours cannot be managed by the teacher working with the student, and require immediate assistance and further intervention to ensure resolution.

Strategies to be used by teacher or house parent:

- Listen – use reflective listening skills
- Show empathy
- Define the issue quickly – but remain calm and non-confrontational
- Undertake an environment scan and remove potential dangerous factors / triggers
- Offer withdrawal for student to a safe place and monitor behaviour

Further actions:

- Contact Wellbeing Coordinator or Senior Manager for immediate assistance
- Staff to make immediate contact with case worker / residential staff / parent and advise that student to be sent home until further notice
- In the event of threat to safety or property or self, contact police
- Venue or building is locked down to prevent access if a dangerous situation is evident

Crisis Level Behaviours

These behaviours pose a direct threat to the student, other students or staff, and require immediate assistance and further intervention to ensure resolution.

Follow all of these procedures in high level responses:

- Where possible provide for the immediate needs of the young person
- Ring the Head of Teaching and Learning, Head of Boarding or Senior Management for immediate advice and support
- Remove others from any potentially dangerous situation
- Contact police if appropriate
- Venue or building is locked to prevent access if a dangerous situation is evident
- Undertake an environment scan and remove potential dangerous factors / triggers
- Withdrawal of student to a safe place

Further actions:

- Parent / guardian to be contacted and advised of immediate removal
- The student may be housed off site awaiting a flight home.
- The teaching team and or boarding house team will undergo a debrief, and an incident report will be completed
- The teaching staff or boarding house staff will:
  - Identify triggers that led to the crisis situation
- Identify problem solving techniques and strategies

**Evaluation**
This policy was last reviewed in November 2012. This policy will be reviewed annually by the Principal, Student Review Committee and the Board as part of the College's review cycle.
## Student Code of Conduct

Worawa Aboriginal College fosters an environment where all members of the School Community are treated with dignity, courtesy and respect. The College promotes appropriate standards of conduct at all times and students entering the College are expected to observe Aboriginal values of

**RELATIONSHIP, RESPONSIBILITY, RESPECT, RIGOUR**

This “Code of Conduct” outlines the behavior expected of all students at all times.

<table>
<thead>
<tr>
<th>Agreement</th>
<th>Details</th>
</tr>
</thead>
<tbody>
<tr>
<td>I agree to use respectful language &amp; avoid swearing &amp; insults.</td>
<td></td>
</tr>
<tr>
<td>I agree not to bully, physically assault, or threaten any person whilst a student at Worawa.</td>
<td></td>
</tr>
<tr>
<td>I agree to be on time for assembly, be prepared &amp; attend each class as required.</td>
<td></td>
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<tr>
<td>I agree to observe the rules on mobile phone use.</td>
<td></td>
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<tr>
<td>I agree not to use tobacco of any kind whilst a student at Worawa College.</td>
<td></td>
</tr>
<tr>
<td>I agree not to steal, damage or vandalise property that belongs to Worawa or any other student.</td>
<td></td>
</tr>
<tr>
<td>I agree to only take medications prescribed by a medical practitioner or hospital.</td>
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<tr>
<td>I agree to be quiet in my room, with lights out at the end of each day, by the times announced by the house parents.</td>
<td></td>
</tr>
<tr>
<td>I give permission for staff members of Worawa to search my room &amp; belongings should the need arise.</td>
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<tr>
<td>I agree &amp; understand that any use of illegal drugs, consumption of alcohol, chroming, petrol sniffing or substance abuse will result in instant dismissal and appropriate authorities advised.</td>
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</tr>
<tr>
<td>I agree to abide by all local, state &amp; Federal laws. I agree to remain within the boundaries of the College.</td>
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</tr>
<tr>
<td>I agree to tell the truth about what &amp; how I think &amp; feel to enable staff to help me.</td>
<td></td>
</tr>
<tr>
<td>I understand that in the event that I do damage, vandalise or destroy property at Worawa Aboriginal College my Parent or Guardian will be notified &amp; charged/invoiced for any damages to be replaced or repaired whether indirect to directly caused by me &amp; will possibly result in dismissal and/or charges laid.</td>
<td></td>
</tr>
<tr>
<td>I understand that during my stay at Worawa any breach by me of these agreements can result in my dismissal, my parent/guardian contacted where possible and transport arranged with me being sent home.</td>
<td></td>
</tr>
</tbody>
</table>

Signed by: [Signature]  
Date: [Date]
The Worawa Way
• The Wedge-tailed Eagle has a strong presence in Aboriginal custom and mythology.
• The ancient story of Eagle and Crow is at the core of Aboriginal culture.
• In the land of the Kulin Nation of Central Victoria the Spirit Ancestor Bundjil takes the form of an eagle.
• The College’s founder Hyllus Maris chose the eagle not only for its totemic representation but also as Australia’s largest and most powerful bird.
• The eagle’s exceptional powers of sight and soaring flight provide compelling symbols of strength and leadership for Worawa students.
Worawa Philosophy

“...It should be based on the best elements of both traditional Aboriginal and current Australian education, aiming to produce an Aboriginal person versed in his traditions and proud of his identity who has the tools and necessary qualifications to contribute effectively to the Australian community.”
‘Ways of Knowing’

“Aboriginal children must be educated in the way of our people. They must learn their history, about their great ancestors, the language and the law. It’s time for them to know and understand themselves. They must also be educated in the ways of the society in which they live, in the very best of what it has to offer, so they can truly be part, not only of Australia’s past, but also its present and future.”

Pastor Sir Douglas Nicholls
statement of intent

- To provide an appropriate mainstream education to enable students to attain the confidence, knowledge, skills and attitudes necessary to become fully contributing members of Australian society.

- To provide students with a sense of their Aboriginal identity, knowledge of their history, confidence in their place as First Australians; and to build their self esteem as a basis for success in their chosen life pursuits.
Languages of The Top End
(as Defined by Linguists)

MARK HARVEY, UNIVERSITY OF NEWCASTLE
ADDITIONS BY
REBECCA GREEN,
LANGUAGE RESOURCE
OFFICER, NTDEET
ABORIGINAL LANGUAGE AREAS IN VICTORIA: A RECONSTRUCTION
Connection to Country

• Aboriginal Australians are linked to their traditional country through their language and through Creation Stories from the Dreaming.

• Looking after the land - its environmental, cultural and spiritual well being - is the responsibility of Traditional Owners or custodians of that land.

• Responsibilities include acknowledging and respecting the spirit ancestors who created the land and who introduced customs and languages for looking after special places.

• Through Aboriginal law, the responsibility for cultural and intellectual knowledge and practices of each group remains with that group.
Relationship, Responsibility, Respect, Rigour
Spiritual Song of the Aborigine

I am a child of the Dreamtime People -
part of this land like the gnarled gum tree
I am the river softly singing
chanting our songs on the way to the sea
My spirit is the dust devils
mirages that dance on the plains
I’m the snow, the wind and the falling rain
I’m part of the rocks and the red desert earth
red as the blood that flows in my veins
I am eagle, crow and snake that glides
through the rainforests that cling to the mountainside
I awakened here when the earth was new...
there was emu, wombat, kangaroo
no other man of ‘differen’ hue
I am this land and this land is me
I am Australia.

- Hyllus Maris -
This document identifies standards to examine the extent to which Worawa Aboriginal College operates within a cultural framework.
Cultural Standards for Students

*Culturally knowledgeable students are well grounded in the cultural heritage and traditions of their community.*

Students who meet this cultural standard are able to:

- understands the Aboriginal values of Relationship, Responsibility, Respect
- identify the Aboriginal ‘Country’ from which they originate
- recount their own genealogy and family history;
- acquire knowledge of Aboriginal values and traditions through oral and written history;
- live student life in accordance with the cultural values and traditions passed on by Elders and integrate them into their everyday behaviour;

we believe
Cultural Standards for Students

• practice their responsibilities to the surrounding environment;

• demonstrates knowledge of Aboriginal culture and identity, a sense of ‘spirit and place’ and how they understand the world around them;

• reflect through their own actions the critical role that Aboriginal language plays in fostering Aboriginal identity and the unique position of Aboriginal people as Australia’s First Nation

• understands the place of the Indigenous community in the regional, state, national and international political and economic systems;

we believe
Cultural Standards for Students

Culturally-knowledgeable students are able to build on the knowledge and skills of the Elders as a foundation from which to achieve personal and academic success throughout life.

Students who meet this cultural standard are able to:

• acquire insight from other cultures without diminishing the integrity of their own culture;
• make effective use of the knowledge, skills and ways of knowing from their own cultural traditions to learn about the larger world in which they live;
• make appropriate choices regarding the long-term consequences of their actions.
Culturally-knowledgeable students are able to actively participate in various cultural environments.

Students who meet this cultural standard are able to:

- maintain a healthy lifestyle through which they are able to maintain their own social, emotional, physical, intellectual and spiritual well-being;
- make constructive contributions to their community and the well-being of their family;
- enter into and function effectively in a variety of cultural settings.
Culturally-knowledgeable students are able to engage effectively in learning activities that are based on traditional ways of knowing and learning.

Students who meet this cultural standard are able to:

- acquire in-depth cultural knowledge through active participation and meaningful interaction with Elders;
- interact with Elders in a respectful way that demonstrates an appreciation of their role as culture-bearers and educators in the community;
- identify and utilise appropriate sources of cultural knowledge to find solutions to everyday problems.
- engage in realistic self-assessment to identify strengths and needs and make appropriate decisions to enhance life skills.
Cultural Standards for Educators

*Culturally-responsive educators incorporate local ways of knowing and teaching in their work.*

Educators who meet this cultural standard:

- understand the three R’s: Relationship, Responsibility, Respect
- recognise the validity and integrity of the traditional knowledge system;
- Recognise that Protocols exist about recognising traditional landholders, and respecting the spiritual and cultural beliefs of each group.
- Observe protocols about Elders, Relationship, Responsibility and Respect
- Respects cultural authority of Elders at the local level.

we believe
Cultural Standards for Educators

• Carries out teaching responsibilities in a manner that does not conflict with or disrupt cultural values and social structures.
• utilise Elders’ expertise in multiple ways in their teaching;
• adhere to the cultural and intellectual property rights that pertain to all aspects of the Indigenous knowledge and traditional practice;
• provide opportunities and time for students to learn in settings where cultural knowledge and skills are naturally relevant;

we believe
Cultural Standards for Educators

• provide opportunities for students to learn through observation and hands on demonstration of cultural knowledge and skills;

• continually involve themselves in learning to understand Indigenous cultures.

• practice their responsibilities to the surrounding environment; ‘Caring for Country’

we believe
Cultural Standards for Educators

Culturally-responsive educators use the local environment and community resources on a regular basis to link what they are teaching to the everyday lives of students.

Educators who meet this cultural standard are able to:

• regularly engage students in appropriate projects and experiential learning activities in the surrounding environment;
• utilise traditional settings such as camps as learning environments for transmitting both cultural and academic knowledge and skills;
• provide integrated learning activities organised around themes of Indigenous significance and across subject areas;
• seek to ground all teaching in a constructive process built on a cultural foundation.
• are knowledgeable in all the areas of state/local Indigenous history and cultural tradition that may have bearing on their work as a teacher.

we believe
Cultural Standards for Educators

Culturally-responsive educators participate in community events and activities in an appropriate supportive way.

Educators who meet this cultural standard:

• Respect the role of Elders of the community

• become active members of the community in which they teach and make positive and culturally appropriate contributions to the well being of the school community;

• exercise professional responsibilities in the context of local cultural traditions and expectations;

• maintain a close working relationship with and make appropriate use of the cultural and professional expertise of Aboriginal Elders and community.

we believe
Cultural Standards for Educators

Culturally-responsive educators recognise the full educational potential of each student and provide the challenges necessary for them to achieve that potential.

Educators who meet this cultural standard:

• recognise cultural differences as positive attributes around which to build appropriate educational experiences;
• provide learning opportunities that help students recognise the integrity of the knowledge they bring with them and use that knowledge as a springboard to new understandings;
• reinforce the student’s sense of cultural identity and place in the world;

we believe
and

• acquaint students with the world beyond their home community in ways that expand their horizons while strengthening their own identities;

• recognise the need for all people to understand the importance of learning about other cultures and appreciating what each has to offer.

we believe
Rationale

The Worawa Aboriginal College theme, Cultural Connection, is integral to the culture and learning activities at the College.

Worawa Aboriginal College is a residential College for Aboriginal secondary school students. Broadly speaking, the student body can be divided into two main groups: students from remote, interstate communities and students from within urban and country Victoria. Students from remote communities speak a number of Aboriginal languages but may have low level English literacy skills. A number of Worawa students may have experienced family dysfunction and/or negative schooling experiences.

A key focus of the Worawa program is a recognition and valuing of students Aboriginal cultural heritage and knowledge in all Learning Centres of the College and to raise the level of literacy learning thereby ensuring the opportunity for progress in, and enjoyment of, all other learning areas.

Student understanding and ownership of their learning is encouraged and supported through the implementation of Personalised Learner Portfolios (PLP). The PLP commences as the student enters the College and is a means to track and celebrate individual growth and development. Each student creates a digital folio which demonstrates their progressive learning achievements. The pieces in this folio may be written, visual, digital, audio or a combination of those media. The College theme, Cultural Connections, is reflected in all units of work. The learning and teaching program ensures students develop responsibility for and rigour in their learning within an environment of respect.
Aims

- To value, foster, teach and model Aboriginal Culture and Languages.
- To develop each student to her fullest potential.
- To provide a caring, safe and inclusive learning environment.
- To provide a learning environment that is rigorous and challenging.
- To empower students to work as independent and life-long learners with the ability to make decisions, plan, develop and communicate their ideas.
- To encourage the students’ skills and experiences to be interrelated and interconnected so that learning is valued both within the College and in the wider community.
- To acknowledge and celebrate the achievements of both the individual and the College community.
- To recognise the partnerships within the community through acknowledgement of local community connections and the role of parents/family in their children’s education.
- To provide unique opportunities for students to develop specialist and extended knowledge and skills in the area of relationships, supported by the College theme, Cultural Connections.

Implementation

- Learning experiences will be presented within the “big picture / holistic approach” provided by the College theme.
- Learning experiences will be challenging, engaging, rigorous and involve “hands on” activities and first hand encounters when practical.
- Personalised Learning Portfolios (PLP) will be developed with each student identifying targets, and achievement goals.
- Students will be assessed prior to each unit of work against the relevant VELS standards / outcomes with subsequent learning experiences reflecting each student’s needs. (the College is transitioning from VELS to AUS VELS)
- Learning opportunities will be open ended, cater for the learning styles of all students and be based upon cooperative learning strategies.
- Sequential VELS (AUS VELS) units of work will be developed.
- Both extension and intervention opportunities will be provided for all students according to their individual needs.
- Staff will work in teams to collaborate and share expertise and experience in developing and implementing the curriculum.
- The routine use of information technology will be incorporated throughout the curriculum to enhance learning opportunities.
- Parents will be informed regularly of their child’s progress and be invited to be active participants in their child’s learning.
- Programs and partnerships will be forged with the local community and partner schools to broaden learning opportunities for students.
• All staff will undertake to enhance their skills through the development and involvement in personal and professional development programs.

Pedagogical Priorities
• The recognition that each student brings unique skills and knowledge to the learning environments. These skills and knowledge may not be exhibited/obvious but all members of the Worawa community will work together to value and respect learners/learning and provide relevant and rigorous opportunities for growth and development
• Foundational to the Worawa Learning and Teaching Program are Personalised Learning Portfolios (PLPs). Worawa teachers have a responsibility to develop and support a designated Learning Centre. The Learning Centre Program, within the context of the College theme – Cultural Connections- is implemented through planned units of work.
• Differentiation of the Learning and Teaching Program occurs through the use of PLPs, thereby providing extension and intervention when appropriate.
• Integral to the Learning and Teaching program is the role/place of assessment (diagnostic, formative, summative) and recording (PLP). The individual teacher monitors/tutors a small group of students; the teaching team cross-references and support each other (and thereby the students) through PLT(Professional Learning Team meetings held each week).
• Learning and Teaching at Worawa is organised within a timetable. Underpinning the Worawa timetable is the provision of a student-centred, collaborative learning environment focussing on time to engage, learn, reflect, transfer.
• The Worawa timetable commences most days with literacy and numeracy lessons.
• Within the Worawa Learning Centres, the College provides units of work. The Learning Centre Programs incorporate/intertwine all domains of VELS – Discipline Learning, Interdisciplinary Learning and Physical, Personal and Social Learning. The Worawa Learning Centres are:
  • Culture
  • Languages
  • Science and Environment
  • The Arts
  • Mathematics/ Numeracy
  • Health and Physical Education

Review
This policy will be reviewed as part of the College’s three-year review cycle.
### Australian Curriculum Persuasive Writing Sample Teacher Rubric: Years 7-10

<table>
<thead>
<tr>
<th>Sub Strands</th>
<th>Year 7</th>
<th>Year 8</th>
<th>Year 9</th>
<th>Year 10</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Structure of a Text Response</strong></td>
<td>Writes structured texts including an introduction with clear position statement, a body with reasons and supporting evidence that maintains the line of argument and a conclusion that reinforces the writer’s position.</td>
<td>Writes structured text including an introduction with clear position statement, a body with reasons and supporting evidence that maintains the line of argument and a conclusion that reinforces the writer’s position.</td>
<td>Writes structured texts including an introduction with clear position statement, a body with reasons and supporting evidence to develop coherent arguments and a conclusion that reinforces the writer’s position.</td>
<td>Writes structured texts including an introduction with clear position statement, a body with reasons and detailed supporting evidence to develop coherent arguments and a conclusion that reinforces the writer’s position.</td>
</tr>
<tr>
<td><strong>Vocabulary</strong></td>
<td>Makes considered and discriminating choices of precise nouns, modal verbs and adjectives, adverbs and connectives to express opinions and emotions and to suit the audience and purpose.</td>
<td>Makes considered and discriminating choices of precise nouns, modal verbs and adjectives, adverbs and connectives to maintain the line of argument and to suit the audience and purpose.</td>
<td>Makes considered and discriminating vocabulary choices and uses precise words and word groups that enhance meaning and maintain the line of argument for the intended audience.</td>
<td>Makes considered and discriminating vocabulary choices and uses precise words, including technical language and word groups that enhance meaning and maintain the line of argument for the intended audience.</td>
</tr>
<tr>
<td><strong>Paragraphs and links between paragraphs</strong></td>
<td>Composes texts involving a number of relevant paragraphs structured by stating a point of view, giving evidence, elaborating and linking to main topic. Orders and links paragraphs logically.</td>
<td>Composes texts involving a number of relevant paragraphs structured by stating a point of view, giving evidence, elaborating from more than one perspective and linking to main topic. Orders and links paragraphs to maintain the line of argument.</td>
<td>Composes a range of texts involving a number of relevant paragraphs structured by stating a point of view, giving evidence, elaborating from more than one perspective and linking to main topic. Orders and links paragraphs to maintain the line of argument.</td>
<td>Composes a range of texts involving a number of relevant paragraphs structured by stating a point of view, giving evidence, elaborating from multiple perspectives and linking to main topic. Orders and links paragraphs to maintain the line of argument.</td>
</tr>
<tr>
<td><strong>Punctuation</strong></td>
<td>Uses most capital letters, full stops, question marks commas, quotation marks, exclamation marks and apostrophes of contraction and possession and commas to separate clauses accurately in a range of situations and colons, semi-colons accurately.</td>
<td>Uses most capital letters, full stops, question marks commas, quotation marks, exclamation marks and apostrophes of contraction and possession and commas to separate clauses accurately in a range of situations and colons, semi-colons, brackets and dashes accurately.</td>
<td>Uses a range of capital letters, full stops, question marks commas, quotation marks, exclamation marks and apostrophes of contraction and possession and commas to separate clauses accurately in a range of situations and colons, semi-colons, dashes and brackets accurately.</td>
<td>Uses a wide range of capital letters, full stops, question marks commas, quotation marks, exclamation marks and apostrophes of contraction and possession and commas to separate clauses accurately in a range of situations and colons, semi-colons, dashes and brackets accurately.</td>
</tr>
<tr>
<td><strong>Sentence Structure</strong></td>
<td>Uses a variety of sentence structures where the meaning is clear. There is subject-verb agreement and accurate positioning of adverbial and adjectival or prepositional phrases and embedded clauses.</td>
<td>Uses a variety of sentence structures where the meaning is clear. There is subject-verb agreement and accurate positioning of adverbial and adjectival and prepositional phrases and embedded clauses.</td>
<td>Uses a variety of sentence structures where the meaning is clear. There is subject-verb agreement and accurate positioning of adverbial and adjectival and prepositional phrases and embedded clauses.</td>
<td>Constructs controlled and well-developed sentences that express precise meaning. Demonstrates a developing personal writing style.</td>
</tr>
<tr>
<td><strong>Spelling</strong></td>
<td>Spells a variety of two, three and four syllable words accurately.</td>
<td>Spells a wide range of two, three and four syllable words accurately and some words with irregular patterns.</td>
<td>Spells technical words and a variety of two, three and four syllable words accurately and words with irregular patterns.</td>
<td>Spells more difficult and technical words accurately.</td>
</tr>
<tr>
<td><strong>Evidence of editing</strong></td>
<td>Edits for meaning by removing repetition, reordering sentences and adding or substituting words for impact.</td>
<td>Edits for meaning by removing repetition, reordering sentences and adding or substituting words for impact to refine and clarify ideas to improve the effectiveness of texts.</td>
<td>Edits for meaning by removing repetition, reordering sentences and adding or substituting words for impact to refine and clarify ideas to improve the effectiveness and coherence of texts.</td>
<td>Edits for meaning by removing repetition, reordering sentences and adding or substituting words for impact to refine and clarify ideas to improve the effectiveness, coherence and style of texts.</td>
</tr>
</tbody>
</table>
## Subject & Unit Title

<table>
<thead>
<tr>
<th>Subject &amp; Unit Title</th>
<th>Subject: English/Literacy</th>
<th>Unit Title: Exploring Literature Persuasive Text</th>
</tr>
</thead>
</table>

## Teacher/s Date Group

<table>
<thead>
<tr>
<th>Teacher/s: Raelene &amp; Fenja</th>
<th>Term &amp; Year: Term One 2013</th>
<th>Group: Blue</th>
</tr>
</thead>
</table>

## Focus and Context for LEARNING in this unit

**BIG Idea/Key Concept:** Cultural Connections, Relationships

### Essential and Enduring Understandings (we want students to be able to answer at the end of the unit)

- There are different writing styles for different purposes
- Be able to structure a piece of persuasive writing
- Be able to give a persuasive speech
- To be familiar with the components of Accelerated Literacy – Literate Orientation, Transformations, Spelling, Writing
- Regular reading is vital for success
- That it is important to ‘Have a go’ at spellings

### Key Inquiry Questions (we want students to be able to answer at the end of the unit)

1. Why do we write?
2. How is persuasive language used in our society?

## Achievement Standards (from The Australian Curriculum)

<table>
<thead>
<tr>
<th>Achievement Standards (from The Australian Curriculum)</th>
<th>Content Descriptions (from The Australian Curriculum – Year 8 English)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Year 10 achievement standard</strong></td>
<td><strong>LANGUAGE</strong></td>
</tr>
</tbody>
</table>

### Receptive modes (listening, reading and viewing)

By the end of Year 10, students **evaluate how text structures can be used in innovative ways by different authors. They explain how the choice of language features, images and vocabulary contributes to the development of individual style.**

ACELA 1564: Understand how language use can have inclusive and exclusive social effects, and can empower or disempower people

ACELA 1565: Considering whether ethical judgements of good, bad, right or wrong are absolute or relative through consideration of texts with varying points of view and through discussion with others

ACELA 1566: Compare the purposes, text structures and language features of traditional and contemporary texts in different media
interpretations, analysing the evidence used to support them. They listen for ways features within texts can be manipulated to achieve particular effects.

**Productive modes (speaking, writing and creating)**

Students show how the selection of language features can achieve precision and stylistic effect. They explain different viewpoints, attitudes and perspectives through the development of cohesive and logical arguments. They develop their own style by experimenting with language features, stylistic devices, text structures and images.

Students create a wide range of texts to articulate complex ideas. They make presentations and contribute actively to class and group discussions, building on others' ideas, solving problems, justifying opinions and developing and expanding arguments. They demonstrate understanding of grammar, vary vocabulary choices for impact, and accurately use spelling and punctuation when creating and editing texts.

**ACELA 1567:** Understand how paragraphs and images can be arranged for different purposes, audiences, perspectives and stylistic effects

**ACELA 1572:** Evaluate the impact on audiences of different choices in their representation of still and moving images

**ACELA 1571:** Refine vocabulary choices to discriminate between shades of meaning, with deliberate attention to the effect on audiences

**ACELA 1573:** Understand how to use knowledge of the spelling system to spell unusual and technical words accurately, for example those based on uncommon Greek and Latin roots

**LITERATURE**

**ACELT 1639:** Compare and evaluate a range of representations of individuals and groups in different historical, social and cultural contexts

**ACELT 1641:** Analyse and explain how text structures, language features and visual features of texts and the context in which texts are experienced may influence audience response

**ACELT 1812:** Evaluate the social, moral and ethical positions represented in texts

**ACELT 1643:** Compare and evaluate how ‘voice’ as a literary device can be used in a range of different types of texts such as poetry to evoke particular emotional responses

**ACELT 1815:** Create literary texts with a sustained ‘voice’, selecting and adapting appropriate text structures, literary devices, language, auditory and visual structures and features for a specific purpose and intended audience

**LITERACY**

**ACELY 1749:** Analyse and evaluate how people, cultures, places, events, objects and concepts are represented in texts, including media texts, through language, structural and/or visual choices

**ACELY 1750:** Identify and explore the purposes and effects of different text structures and language features of spoken texts, and use this knowledge to create purposeful texts that inform, persuade and engage

**ACELY 1752:** Identify and analyse implicit or explicit values, beliefs and assumptions in texts and how these are influenced by purposes and likely audiences

**ACELY 1754:** Use comprehension strategies to compare and contrast information within and between texts, identifying and analysing embedded perspectives, and
### General Characteristics (GC)

- That different texts have different purposes for different audiences
- That persuasive writing has arguments and evidence
- That some words are stronger than others
- That newspapers and magazines use persuasive devices to entice us to read/view them, or buy products

### Cross Curricular Priorities (CCP)

- **Aboriginal and Torres Strait Islander histories and cultures:**
  - **Country/Place**
    - OI.1 Australia has two distinct Indigenous groups, Aboriginal Peoples and Torres Strait Islanders.
    - OI.2 Aboriginal and Torres Strait Islander communities maintain a special connection to Country/Place throughout all of Australia.
    - OI.3 Aboriginal and Torres Strait Islander Peoples have unique belief systems and are spiritually connected to the land, sea, sky and waterways.
  - **Culture**
    - OI.4 Aboriginal and Torres Strait Islander societies have many Language Groups.
    - OI.5 Aboriginal and Torres Strait Islander Peoples' ways of life are uniquely expressed through a range of being, knowing, thinking and doing.

### Skills: Student ‘I can …’ statements

- (1) Identify a piece of persuasive writing
- (2) Use separate paragraphs for separate ideas
- (3) Use evidence to support my arguments
- (4) Use standard English in my writing
- (5) Use standard English when speaking in class
- (6) Make arguments for or against a topic

### Literacy:

- (1) The English language works differently in different social contexts
- (2) Students critically assess writers’ opinions, bias and intent

### Numeracy:

- Students use ICT when they interpret and create print, visual and multimodal texts
- Students employ ICT to access and analyse information

### Critical and creative thinking:

- (1) Learn to generate and evaluate knowledge, clarify concepts and ideas, seek possibilities, consider alternatives and solve problems
- (2) Students employ critical and creative thinking through discussions, the close analysis of texts and through the creation of their own written, visual,
Literacy:
(1) The English language works differently in different social contexts
(2) Students critically assess writers’ opinions, bias and intent

Numeracy:

ICT capability:
(1) Students use ICT when they interpret and create print, visual and multimodal texts
(2) Students employ ICT to access and analyse information

Critical and creative thinking:
(1) Learn to generate and evaluate knowledge, clarify concepts and ideas, seek possibilities, consider alternatives and solve problems
(2) Students employ critical and creative thinking through discussions, the close analysis of texts and through the creation of their own written, visual, multimodal texts that require logic, imagination and innovation
(3) Develop their ability to see existing situations in new ways
(4) State and justify a point of view
(5) Through reading, viewing and listening students critically analyse the opinions, points of view and unstated assumptions embedded in texts

Ethical behaviour:
(1) Students develop the capability to identify and investigate character traits
(2) Students apply the skills of reasoning, empathy and imagination, consider and make judgements about actions and motives, and speculate on how life experiences affect and influence people’s decision making and whether various positions held are reasonable

Personal and social capability:
(1) Through close reading and discussion of texts students experience and evaluate a range of personal and social behaviours and perspectives and develop connections and empathy with characters in different social contexts

Intercultural understanding:

Aboriginal and Torres Strait Islander histories and cultures:

Country/Place
OI.1 Australia has two distinct Indigenous groups, Aboriginal Peoples and Torres Strait Peoples
OI.2 Aboriginal and Torres Strait Islander communities maintain a special connection to a responsibility for Country/Place throughout all of Australia.
OI.3 Aboriginal and Torres Strait Islander Peoples have unique belief systems and are spiritually connected to the land, sea, sky and waterways.

Culture
OI.4 Aboriginal and Torres Strait Islander societies have many Language Groups.
OI.5 Aboriginal and Torres Strait Islander Peoples’ ways of life are uniquely expressed through the art of being, knowing, thinking and doing.
OI.6 Aboriginal and Torres Strait Islander Peoples have lived in Australia for tens of thousands of years and experiences can be viewed through historical, social and political lenses.

People
OI.7 The broader Aboriginal and Torres Strait Islander societies encompass a diversity of across Australia.
OI.8 Aboriginal and Torres Strait Islander Peoples have sophisticated family and kinship systems
OI.9 Australia acknowledges the significant contributions of Aboriginal and Torres Strait people locally and globally.

Raelene
Blue Group – English Language
Term 1 2013
<table>
<thead>
<tr>
<th></th>
<th>On going Reading Journal</th>
<th>When: On going</th>
<th>Allowing access to different material. Built in choice of activities</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>Running Record</td>
<td>When: On going</td>
<td>At individual level</td>
</tr>
<tr>
<td>3</td>
<td>Self reflection of unit (generic - to be used for all units)</td>
<td>When: Week 9</td>
<td>Not required</td>
</tr>
</tbody>
</table>

### Sequence of Learning Activities

<table>
<thead>
<tr>
<th></th>
<th>Knowledge</th>
<th>Skills</th>
<th>GC &amp; CCP</th>
<th>Differentiation</th>
<th>Assessment</th>
<th>Resources</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Overview</td>
<td>Descriptor number from AC</td>
<td>From Page 3</td>
<td>From Page 3</td>
<td>Recognition of needs, abilities, interests and experiences of students in tasks – students, groups, activities</td>
<td>FOR, AS, or Of learning</td>
</tr>
<tr>
<td></td>
<td>Advertising: do you believe everything that you hear in an ad? Examples of what you don’t believe. What words did they use to persuade you? Modality words. Cut/paste from the word list and order from weakest to strongest.</td>
<td>ACELA 1564, ACELA 1565</td>
<td>1, 5</td>
<td>Lit 2 CCT 1, 2, 4 EB 2</td>
<td>Cut / paste group work with assistance</td>
<td>AS</td>
</tr>
<tr>
<td></td>
<td>Why do we write? What are some of the purposes? FCPARTS of writing. Different audiences. Write a series of sentences/paragraphs to different audiences on the one topic.</td>
<td>ACELA 1566, ACELA 1567, ACELA 1572, ACELA 1571, ACELT 1641, ACELT 1643, ACELY 1750</td>
<td>2</td>
<td>Lit 1,2 CCT 2 PSC 1 OI 1 OI 4</td>
<td>One-on-one sentence work if required</td>
<td>AS</td>
</tr>
<tr>
<td></td>
<td>Play in the language room – no class</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>SA Spelling. Paragraph structure in persuasive writing. Topic sentences/evidence/evidence.</td>
<td>ACELA 1573</td>
<td>2, 3</td>
<td>CCT 1, 2, 4 EB 2</td>
<td>None required</td>
<td>FOR</td>
</tr>
<tr>
<td></td>
<td>Language structures – with Belinda</td>
<td>ACELA 1565</td>
<td>5</td>
<td>None required</td>
<td>AS</td>
<td>Belinda</td>
</tr>
<tr>
<td></td>
<td>Spelling – structured lesson to reinforce spelling rules and structures. Trialling a sample from “SOUND WAVES”</td>
<td>ACELA 1573</td>
<td>5</td>
<td>Differentiated “Sound Waves” samples</td>
<td>AS</td>
<td>Sound Waves samples levels 4, 5, 6, 7</td>
</tr>
<tr>
<td></td>
<td>Small group – one-to-one lessons. Oral language, spelling and writing activities.</td>
<td></td>
<td>5</td>
<td>None required</td>
<td>AS</td>
<td></td>
</tr>
</tbody>
</table>

**Raelene**

**Blue Group – English Language**

**Term 1 2013**
<table>
<thead>
<tr>
<th>Day</th>
<th>Types of evidence.</th>
<th>ACEL &amp; ACTE Code</th>
<th>ACEL &amp; ACTE Code</th>
<th>Classroom Tasks</th>
<th>AC</th>
<th>Handout</th>
</tr>
</thead>
<tbody>
<tr>
<td>6</td>
<td>Persuasive devices. Applying persuasive devices to Martin Luther King – I have a dream. What devices did he use and why were they effective? Annotating the speech with the devices used.</td>
<td>ACELY 1749</td>
<td>ACELY 1752</td>
<td>3, 5, 6 Extra copies of notes One-to-one assistance as required</td>
<td>AS</td>
<td>Martin Luther King &quot;I have a Dream&quot; speech audio and transcript</td>
</tr>
<tr>
<td></td>
<td>Spelling and reading activities from Martin Luther King – I have a dream. NAPLAN preparation.</td>
<td>ACELY 1754</td>
<td></td>
<td>4, 5  One-to-one assistance as required Variation of how to complete activities</td>
<td>AS</td>
<td>Martin Luther King &quot;I have a Dream&quot; speech audio and transcript</td>
</tr>
<tr>
<td></td>
<td>Small group – one-to-one lessons. Oral language, spelling and writing activities.</td>
<td></td>
<td></td>
<td>5          None required</td>
<td>AS</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Jandamarra introduction. Think/pair/share what students know about Jandamarra and make a chart. Reading Comprehension activity, including spelling/dictionary for unknown words.</td>
<td>ACELY 1754</td>
<td>ACELY 1752</td>
<td>3, 4, 5, 6, 7 Staff to work with individuals Variation in comprehension tasks</td>
<td>AS</td>
<td>Jandamarra books Handout Butchers paper Rani</td>
</tr>
<tr>
<td>7</td>
<td>Jandamarra – reading comprehension part two, including table in workbook for hero/villain information to be used in assessment task.</td>
<td>ACELY 1754</td>
<td>ACELY 1752</td>
<td>3, 4, 5, 6, 7 Staff to work with individuals Variation in comprehension tasks</td>
<td>AS</td>
<td>Jandamarrabooks Handout Rani</td>
</tr>
<tr>
<td></td>
<td>Small group – one-to-one lessons. Oral language, spelling and writing activities.</td>
<td></td>
<td></td>
<td>5          None required</td>
<td>AS</td>
<td></td>
</tr>
<tr>
<td></td>
<td>DVD: Jandamarra’s War – ABC TV. Comprehension and discussion tasks to be completed while students are viewing the task.</td>
<td>ACELT 1639</td>
<td>ACELT 1641</td>
<td>3, 5, 6 None required</td>
<td>AS</td>
<td>DVD “Jandamarra’s War” Projector Laptop</td>
</tr>
<tr>
<td>8</td>
<td>Finish viewing Jandamarra’s War. Students to</td>
<td>ACELA 1564</td>
<td></td>
<td>2, 3, 4, 5, 6             Staff to assist with individual work</td>
<td>Newspaper</td>
<td>DVD “Jandamarra’s War”</td>
</tr>
</tbody>
</table>

Raelene                                    Blue Group – English Language                              Term 1, 2013
<table>
<thead>
<tr>
<th>Week</th>
<th>Activity</th>
<th>Textbooks</th>
<th>Topics</th>
<th>Staff Support</th>
<th>Materials Needed</th>
<th>Additional Support</th>
</tr>
</thead>
<tbody>
<tr>
<td>8</td>
<td>Finish viewing Jandamarra’s War. Students to start/complete assessment task. Assessment task: Write a newspaper article persuading the audience that Jandamarra was a hero or villain. Students to plan, draft, edit and publish in the form of the front page for the “WORAWA WEEKLY NEWS”.</td>
<td>ACLEA 1564, ACLEA 1565, ACELT 1639, ACELT 1812, ACELT 1815, ACELY 1749, ACELY 1756, ACELY 1757</td>
<td>Lit 1, 2, ICT 1, 2, CCT 1, 3, 4, 5, EB 1, 2, PSC 1, IU 1, 2, OI 3, OI 5, OI 6, OI 8</td>
<td>Staff to assist with individual work Computer access</td>
<td>Newspaper story due – Friday (of assess) DVD “Jandamarra’s War” Projector Laptop Assessment sheets Computers Additional staff to assist</td>
<td></td>
</tr>
</tbody>
</table>

**Unit Reflection & Recommendations: Identify what worked well & make suggestions for future modifications**

- Learning activities that worked well and reasons for this
- Learning activities that could be improved and how
- Assessment that successfully demonstrated student learning and reasons for this
- Assessment that could be improved and how
- Common student misconceptions/challenges that need to be addressed

**WORKED:** Jandamarra’s War DVD: visual learners; Indigenous producer/director/actors; added written information; ASSESSMENT TASK: worked but more scaffolding needed for some students; well designed but needed to be modified; some students found the writing too hard so more writing needed through the unit to scaffold the task WEDNESDAY afternoon: only 3 – 5 students as the rest were at Polytech COMPREHENSION TASK: written documents perhaps a little hard although valuable – comprehension worked well MARTIN LUTHER KING: students interested but text pretty deep. Review of extract – it was too long COMMON CHALLENGES: confidence ... willingness to try new things ... confidence to read ...
<table>
<thead>
<tr>
<th>Surname</th>
<th>First</th>
<th>T1</th>
<th>T2</th>
<th>T3</th>
<th>T4</th>
<th>S.A Spelling</th>
<th>Brigante SW</th>
</tr>
</thead>
<tbody>
<tr>
<td>Anesha</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>38 40</td>
<td></td>
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## Baseline Data Collection English 2014

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All **NEW STUDENTS** to complete a Fountas and Pinnell reading test within their first week to support class placement.

Data collected is to be given to Sally by **week 8** of each term. It will then be added to “English and EALD Data 2013-2014” on the G Drive.

Raw data needed
- sight words/spelling – number of correct words
- F&P reading level and percentage

We need to develop assessment collection for writing, listening and speaking.
Worawa Aboriginal College Ltd
2013 Annual Report

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EXECUTIVE DIRECTOR REPORT

This report outlines the operations of Worawa Aboriginal College for the 2013 school year.

Worawa Aboriginal College is Victoria’s only registered independent Aboriginal school. An Aboriginal initiative, Founded by Aboriginal visionary Hyllus Maris, Worawa commenced operation in 1983. The College is situated on 65 hectares of Aboriginal land, governed by an Aboriginal Board and management. Aboriginal families choose Worawa as they see the value of both an all-girls boarding school and an Aboriginal environment. Worawa is the only boarding school in Australia that caters specifically for Aboriginal girls.

We commenced the 2013 school year with 62 students and we were particularly pleased to welcome back returning students – a tribute to them and their families for their commitment to education and a reflection of the strong partnership between the Worawa school community, Aboriginal communities, parents and students.

Worawa caters exclusively for students in Years 7 – 10 providing a quality education in a safe, culturally supported boarding school environment for up to 70 Aboriginal young women from urban, regional and remote communities throughout Australia. The College delivers an intensively supported education for students in the critical middle years that is both culturally supportive and adaptable to a range of post Year 10 educational and training pathways. The uniqueness of every student's needs is recognised in personalised learning and wellbeing plans that are monitored and developed as the student develops.

Worawa has positioned itself as a ‘Transition School’ providing an appropriate mainstream education to enable students to attain the knowledge, skills, attitudes and confidence to transition to a mainstream secondary school setting. Whilst nurturing their Aboriginal identity, knowledge of their history, confidence in their place as First Australians as a basis for success in their chosen life pursuits.

The Worawa Way pedagogy model is based on the Aboriginal values of Relationship, Responsibility, Respect and Rigour that inform all aspects of College operations. Aboriginal spiritual beliefs in relationship to land and responsibility for Caring for Country are expressed in campus care and development. Along with the core academic program, emphasis is placed on nurturing and celebrating Aboriginal culture as a crucial aspect of student self-esteem and wellbeing.

College school policies and programs are planned to personalise learning, maximise the potential of students and to prepare them to participate fully within society and so be part of Australia’s present and future. The College has been able to cement its strategic focus on collaborations with other First Nation schools as a pillar of its already well-developed intercultural understanding agenda. At Worawa, our unique student body, curriculum and culturally significant site means that intercultural understanding is key to all that we do. This manifests in our focus on:

• The valuing of first culture as foundational to the development of intercultural understanding,
• Language learning, maintenance and restoration;
• The connection between culture and language; and
• The valuing of first culture as foundational to preparedness to contribute to/participate in an internationalising/global world.
The Worawa curriculum is designed with strong focus on culture and language and the connection between the two. With this strong focus on intercultural understanding the College is further developing its relationship with other First Nation schools.

Initial relationships were formed with a number of Indigenous schools at the 2005 World Indigenous Peoples Conference on Education (WIPCE) and later at the 2008 WIPCE in Melbourne.

In 2013, through the Independent Schools Victoria Look, Learn, Lead Study Tour initiative sponsored by the Smarter Schools National Partnerships Program, members of the Worawa senior management team visited Kamahemaha Schools in Hawaii to build on previously developed relationships.

The purpose of the study tour was to visit and engage with staff at the Kamehameha School in Honolulu (on the island of O’ahu), the School of Hawaiian Languages (Hawai’i University) and the Nawahiokalani’opu’u School in Hilo (both on the island of Hawai’i) to LOOK at their schools and programs, to LEARN about Indigenous education programs and to exploit/extend that learning in/into our current LEADERSHIP roles and responsibilities in the Aboriginal Education context of Victoria and Australia.

Our specific intentions were to:

- Gather and share information about; Indigenous culture, language and learning programs, independent school governance structures, and the policies and processes that support the strengthening of culture, cultural identity and language for students in these schools

- Investigate the possibility of setting up Partnerships with both the Kamehameha school and the Nawahiokalani’opu’u School with the view of continuing our cultural exchange initially, through remote-access technologies and working towards cultural and sporting exchange visits to each other’s schools.

The Worawa Arts program goes from strength to strength. Following the formal opening of the Sandra Bardas Creative Arts Centre in 2012, the College now has a dedicated visual arts centre and performing arts space enabling the expansion of the visual arts program to include the performing arts. 2013 saw the formation of the Worawa Girls Dance Group and the Worawa Girls Choir – both of which focus on Aboriginal traditional and contemporary traditions.

In 2013 the College underwent the Victorian Registration and Qualification Authority (VRQA) cyclical review. This involved a review of the College’s policies and procedures and school performance. I am pleased to report that there were no issues.

In 2013 the College completed extensions to the science building to include a Languages Learning Centre, refurbishment of classrooms and completion of the Polytechnic group of buildings. Additional activities included re-development of The Dreaming Trail – an outdoor learning centre and cultural space. Grounds beautification included architectural landscaping around the new creative arts centre, College entrance and administration.

I wish to acknowledge with gratitude the commitment and support of the College Executive Team, all staff and external support services for their outstanding support to students.

I am most grateful to all members of the Board of Directors under the leadership of Mr Sean Armistead for their dedication and advice.

I extend my heartfelt thanks to the parents of all of the girls that have presented at Worawa and thank them for their trust in Worawa as their school of choice.
COMMUNITY ENGAGEMENT AND ALLIANCES

Community engagement is an important aspect of the Worawa program and is initiated and maintained in a number of ways. The majority of Directors are engaged in Indigenous community programs involving education, employment, health or community development. The College draws on extensive community and cultural knowledge, academic and health expertise through the membership of its Board of Directors, the Worawa Academic Reference Group, the Worawa Social and Emotional Wellbeing Reference Group and through the College's external links with leading universities and Indigenous health and education experts. Through the Executive Director, Worawa is represented on a range of Aboriginal community committees and forums.

Relationships with students' home communities are valued and are critical to students' wellbeing and learning and emphasis is placed on building relationships with students’ home communities. Strategies include visits to and from communities, visiting artists, involvement of parents/families in school special events and in some learning areas and communication through IT such as Skype.

The College’s annual School - Community Forum is an important event aimed at establishing and maintaining relationships with parents and community representatives and learning of the aspirations they have for their girls. The Forum held from 9 – 10 December, 2013 was a great success with a number of families attending.

The 2013 Presentation Day was held on 11 December and was attended by more than 300 guests. This day is aimed at acknowledging and celebrating the achievements of our students and farewell those students who are graduating from Worawa. We were honoured to have Ms Angela Singh, Executive Director of the Office of Aboriginal Affairs Victoria as Keynote Speaker who gave a rousing motivational speech to our students. The Worawa end of year Presentation Day is an open day for visitors to celebrate the achievements of our students and to visit the land that once formed part of the Coranderrk Aboriginal Station.

An increasingly popular community engagement activity is the annual Worawa Reconciliation Sports Carnival which involves sporting and cultural exchange for partner schools and the local community. Throughout the year Worawa students are engaged in weekly sporting events through local sporting associations and participate in community organised Fun Runs.

Our students participate in local community events such as the ANZAC Dawn Service and March, attending local Remembrance Day services as well as participating in the Indigenous Remembrance Day at the Shrine of Remembrance.

EDUCATION MODEL AND INITIATIVES

Foundational to the Worawa education model is the integration of education, culture and wellbeing. To support the development and implementation of its program Worawa has initiated reference groups of relevant experts to guide, monitor and resource the component parts of the program ensuring a holistic approach.

ACADEMIC REFERENCE GROUP

The Worawa curriculum structure and standards is supported through an external Academic Reference Group with a wide range of competencies. Each member of the Group brings particular expertise which complements the component parts of the Worawa Model of Learning. The WARG monitors the implementation of the Worawa Model providing constructive criticism and positive reinforcement when appropriate. In 2013 members of the Worawa Academic Reference Group (WARG) included:

- Pam Russell, Honorary Fellow, University of Melbourne, (Chair)
- Dr Mauri Hamilton
- Dr Neil Hooley, Victoria University
- Lindy Joubert, The University of Melbourne and Director, UNESCO Observatory
CELEBRATING ABORIGINAL CULTURE

Worawa Aboriginal College continues to honour the ideals of its Founder, Aboriginal visionary Hyllus Maris. Speaking at the opening of the college in 1983, Hyllus said:

...in this, the first Aboriginal school in Victoria, the educational curriculum has been specially designed to suit Aboriginal students to bring them to their full potential... Aboriginal culture will be imparted not only as a school subject in each class’s timetable but as an integral part of every-day life at the school... Living communities and cultural identity are central to Worawa’s focus upon Aboriginal histories and cultures.

The Worawa Way pedagogy model is based on the Aboriginal values of Relationship, Responsibility, Respect and Rigour that inform all aspects of College operations. Aboriginal spiritual beliefs in relationship to land and responsibility for Caring for Country are expressed in campus care and development. Along with the core academic program, emphasis is placed on nurturing and celebrating Aboriginal culture as a crucial aspect of student self-esteem and wellbeing.

VISION AND MISSION

Vision Statement

‘Our children of today are our leaders of tomorrow’ (Pastor Doug Nicholls)

For Aboriginal Australians, the education of our children is fundamental to our future; to sustain and advance our ancient and contemporary cultures.

Worawa Aboriginal College will provide an education based on the best elements of both traditional Aboriginal and current Australian education, aiming to produce an Aboriginal person versed in his/her traditions and proud of his/her identity who has the tools and necessary qualifications to contribute effectively to the Australian community.

Worawa Aboriginal College Statement of Intent

Aboriginal College provides a holistic education and boarding experience for Aboriginal young women in the middle years of schooling (Years 7 – 10) with emphases upon:

- Affirming and fostering students’ pride in their cultural identity, knowledge and respect for their heritage, languages and place as part of the nation’s diverse First Australian peoples
- Flourishing in a bi-cultural learning environment that provides pathways for life-long learning, participation and success in cross-cultural learning contexts
- Mastery of core learning skills, knowledge and understandings, with particular emphasis upon the acquisition and development of essential skills in literacy and numeracy
- Offering Aboriginal communities and families an education choice for their young women to participate in a mainstream education opportunity to achieve their full academic and intellectual potential
- Preparing and equipping young Aboriginal women with positive and optimistic attitudes and the life skills required for their futures in their home communities and the wider world
• Nurturing and developing students’ creativity and self-expression, talents and capabilities, as well as their confidence and motivation to strive for excellence
• Developing students’ personal self-confidence, respect, responsibility, stamina, rigour and commitment in all their pursuits, while also enabling and equipping them for making significant life choices
• Students being engaged, challenged and fulfilled through participating in Worawa’s total education program and open and equipped to link with education opportunities at the College’s partner schools
• Developing and maintaining good moral, emotional, mental and spiritual health and well-being as well and physical fitness
• Developing meaningful, respectful and quality relationships between students and between students and staff
• Providing students with opportunities for personalised learning through negotiation and development of personalised learning plans relating to academic, social, cultural emotional and physical learning
• Sending young Aboriginal women out into the world with confidence in who they are, where they want to be and what they can contribute to their communities and to the wider world.
LEARNING AND TEACHING

Kathryn Gale
Deputy Principal & Head of Learning and Teaching

OVERVIEW
Throughout the 2013 academic year, Worawa Aboriginal College offered a diverse and holistic education program for the College’s young Aboriginal women from their 25+ culturally and linguistically rich communities in remote, rural and urban Australia.

The Worawa Model of Learning provides a framework for the integration of our culture, wellbeing and academic programs. The overarching College theme of **Cultural Connections** is reflected in programs planned in each of the five Learning Centres throughout the year. Our Curriculum follows through a four year cycle, with the 2013 Program aligned with Year 3 of the curriculum cycle.

All Learning and Teaching programs are structured around the 5 Academic Learning Centres; Languages (including English and Aboriginal Culture & Languages), Mathematics, Science & Environment, The Arts, and Health & Physical Education. Together with the embedded Culture Curriculum, our program aims to educate the whole person – emotionally, socially, culturally, intellectually and physically. With the guidance of the Worawa Academic Reference Group, the College has continued to provide culturally appropriate and respectful programs across all Learning Centres and to enact the College’s Intents, especially those relating to the support and enhancement of the students’ cultural identity, knowledge, languages and heritage, whilst rigorously engaging them in learning programs which prepare them to participate fully within Australian society as confident, self-assured young women with learning pathways beyond our Year 10 program.

All Learning Centres have developed a data collection and assessment schedule for each subject area, ensuring that teachers: know where each student is ‘at’ at the beginning & and of the year/term/unit of work; are able to plan for students’ learning; can determine when/if students have learned what was planned; can look towards ‘what next’ for each student and her learning. All teachers work together as part of our teaching PLC (Professional Learning Community) with staff meeting always having a professional learning focus, and focussing upon a key inquiry question relating to students’ learning. Each Learning Centre PLT (Professional Learning Team) also meets once a week (during a scheduled meeting time) to discuss student data, progress, curriculum, programs and planning.

The Academic Program improvement focus for 2013 was upon structures, processes and the building of consistent routines. We are proud of our success in this regard, with student engagement and behaviour management showing significant improvement over the year.

Each term, the five **Learning Centres** and **Pathways** programs plan units of work around the Term’s **cultural** focus. These are:

- Term 1 – Connection to Community
- Term 2 – Exploration of Place
- Term 3 – Identity of Self and Our Environment
- Term 4 – Celebrating Our Past, and Planning for Our Future
Foundational to the Worawa Model is the **WORAWA WAY** which provides, through the Aboriginal values of Relationships, Respect, Responsibility and Rigour, a base upon which to measure all of our programs, activities, behaviours and actions; both in the College and in the wider community.

**Learning Centres 2013 Highlights**

**Languages (including English and Aboriginal Languages & Culture)**

Worawa students represent over 30 different Aboriginal language groups, with some students speaking up to four different languages. English or Aboriginal English is the first language for only a small number of students, whilst it is the second, third of fourth language for the majority of students. Therefore, all College programs endeavour to recognise and draw upon the students’ language strengths when planning the English language program, with guidance from the English as an Additional Language/Dialect (EAL/D) Australian Curriculum Guidelines.

A highlight for the **Languages Learning Centre** and a unique addition to our Languages Program for 2013, was the introduction of a **First Language Literacy Program** in three Aboriginal languages (Djamarrpuyn, Luritja-Pintupi & Warlpiri). In line with the **First Language Learner Pathway (L1)** outline in the **Aboriginal Languages Framework-First Language Learner Pathway Outline** (ACARA, May 2013) which suggests that students with an opportunity to study at school in their first language (or one of their first languages) have the opportunity to *(tap into a) powerful mechanism of cognitive development which signals recognition of the value and status of their language*, we selected a small group of eight students with strong first-language Aboriginal language oracy skills and poor English literacy skills, to engage with our program.

The program was conducted by 2 experienced teachers who have a degree of oral fluency and literacy in one or two of the above-mentioned languages, and who have both previously worked in first-language literacy programs in the N.T. and S.A. The students engaged in 3 first-language literacy lessons, as well as the scheduled 5 English lessons per week. Their English lessons were conducted by one of the first-language literacy teachers, giving a consistency in the teaching approach across the languages. From our end-of-year assessments, all indications were that not only had the students acquired new first-language literacy skills, but their English literacy skills had improved, along with their motivation and engagement with school learning. It is hoped that we will increase the number of Aboriginal languages in our **First Language Literacy Program** from 3 to 6 in 2014.

Another highlight was the significant improvement over the year of the engagement and learning outcomes in English for our students. This improvement was spear-headed by the appointment of a new and experienced English Co-ordinator who continued through-out the year to instil and encourage increased levels of passion and rigour in the learning practices and behaviours of not only the students, but our teaching team as well. The following evidence of changing student attitudes and increased learning levels is indicative of a Languages programs’ effectiveness in assisting students to meet their learning goals.

*Students are regularly borrowing books from the College library – and reading and reporting back about them
*Students are fully engaged in reading during our newly scheduled DEAR (Drop Everything And Read) time each day
*There have been significant recorded improvements in student Reading levels over time (e.g. one student improved by 4 reading year levels in less than 9 months. Others students have improved similarly)
There have been increased levels in the amount of writing that students are completing (e.g. one student proudly reported, after completing an 800 word essay, that last year she could only have written 30 words)

There has been an increased level of pride in students’ personal learning progress. (e.g. one student walked around the College at the end of the year showing anyone she could find, her assignment with an ‘A’ on it. This was the first ‘A’ she had EVER received. She proudly rang her parents that night to tell them the good news)

There were two other Aboriginal Languages and Culture Program highlights for the year. The first, was privilege of having Milingimbi community elder, Nancy Djambutj on staff for Semester 1, and the second, was our culture camp near Warnambool where we learned about the Gunditjmara people.

Djambutj helped to enrich the students’ learning in so many ways, but especially through her expressions of cultural pride and her teaching through example, of language and dance. Her talk at the Worawa Symposium, in 2 languages, was inspiring to all who attended. This is an excerpt from her talk.

*Hello, my name is Nancy Djambutj. My home is at Milingimbi in the Northern Territory. I would like to begin my talk by acknowledging the Wurundjeri people and to pay my respect to their elders past and present. I bring my greetings to you from my community in Arnhemland.*

*I will tell you a story in my language, called Dhuwal. My first language, is my clan language, Dhanumirr. I know this language right through, but I also speak English and I understand and speak back to people in Rirritjinu, Galpu, Gulumala, Naymil, Gupapuyngu and Dartiwyu.*

*When I went to school in the 1960s, I learned to read and write in white people’s language – English. In those days we didn’t have the chance to learn in our languages at school. Then in 1974, when I was working as a teacher-aide at the Milingimbi school, the government started Bilingual education in the NT. This is when I learned to read and write in Gupapuyngu myself. I worked side-by-side with balanda (non-Aboriginal) teachers, teaching the children to read and write in Gupapuyngu first, then English. We worked in teams together – 2 Aboriginal teachers and one English teacher in every class. I worked with Kathryn (Gale) in those early years. We had good school attendance and the students learned really well.*

*They did all of their work in Gupapuyngu for the first 3 years of school and also had Oral English lessons with the balanda teachers. By Year 4 they learned to read and write in English, but they still had language and culture classes right through to post-primary. It was a two-way language and culture program. Some of those students then came to Worawa College in the very early years of the College and I came here too.*

*Later, in the 1980s, I did further studies at Batchelor College and then I helped to teach the younger teachers at Milingimbi to teach yolnu matha (Aboriginal language) and culture. There were many Aboriginal teachers employed in the school then. Then in 2008, the NT government made a decision that affected our bilingual program. They said we had to only teach English for the first 4 hours of each school day. This made me feel very sad in my heart. I had worked hard in our school for over 30 years to teach the children of Milingimbi to read and write in our language and to keep our culture strong. Now I couldn’t do it any more. Lots of the yolngu (Aboriginal) teachers who had worked in the school for a long time stopped work and the school attendance went down.*
But late last year, the NT government changed its mind again. It said we could teach language in the morning but schools were not given any more money to fix things. We feel tired from this and it will take a long time to change things back again.

Now I have come to Worawa with students from Milingimbi, Gapuwiya, Galiwin’ku and Yirrkala. I am happy that I can now work here and teach language and linguistics and help the students learn in class. The students from Arnhem-land who are here at Worawa now, have missed out for the last 5 years on learning in their language and this has also affected their English literacy skills.

I believe that strong language means strong learning and that means strong culture. I want all Aboriginal children to have strong language, strong learning and strong culture and to feel proud and confident about who they are as Aboriginal people.

That’s my story.

Science & Environment
As a reward for the hard work demonstrated and learning achieved by students in the Science & Environment learning Centre in 2013, a select number of students attended the Gene Technology Access Centre (GTAC) at University High School for two separate days’ activities at the end of the year. The first visit was for our year 9 and 10 students to attend the “Bacteria Bandits” program. This involved using a story to explore the science used in forensic detective work. The second visit was for our year 7 to 10 students to attend “The Genetic Lottery” program. Students explored the role of DNA in determining what organisms will look like. This involved identifying the embryos of humans, bats, mice, birds and turtles. Both experiences were well supported by the mentor scientists from Melbourne University and the GTAC staff. Two students were then selected to attend the RISE (Residential Indigenous Science Experience) Camp at Melbourne University. This involved industry visits to The Australian Genome Research Facility, the Australian Synchrotron and the IBM Developmental Laboratories. On their final day they also participated in physics workshops at Melbourne University. They stayed at Trinity College, Melbourne University with other Aboriginal students from schools across the state.

Maths
The Maths program this year has continued to explore culturally appropriate ways of engaging Aboriginal students in Numeracy tasks that relate meaningfully to their lives. For example, in Semester 1, a section of the Maths room was set as a community ‘shop’ and all students were trained to use the fully functioning cash register and to engage in shopping experiences and communications. In Semester 2, a chemist shop was set up, with the students engaged in activities requiring them to measure quantities of simulated medications and potions. These hands-on tasks allowed for simulated real-life learning experiences, but they were also challenged with abstract activities enabling them to attempt to solve more complex problems.

The highlight for the year was the preparation for, and the cultural experience with the Gunditjmara people near Warnambool. Prior to the camp, students drew maps of the SW of Victoria and compared these to maps of their own communities, using traditional symbols. They also used Google Earth to look at the communities or towns we would be visiting, and compared these to their own. This related well to the students’ use of abstract symbols and ideas in their art and communication classes. Mathematics was demonstrated as another way of representing the world around them. Also, parallels and differences between Aboriginal and non-Aboriginal ways of knowing in the field of Mathematics was acknowledged, and this has given the students confidence in the challenges of new learning.
The Arts (including Visual Arts, Music, Drama, Media & ICT)
The Visual Arts program once again culminated in an impressive display of student work at Presentation Day in December. Students worked hard to explore and develop their own unique individual artistic and creative styles and they were rewarded for their hard work with brisk sales in December.

The highlight of The Arts program for 2013 was undoubtedly the College’s musical production of ‘The Sapphires’. The singing, dancing and acting rehearsals, as well as the set designs for the production began from the beginning of the College year and culminated in the highly successful production at the end of August. As the Narrator (Rachel Mazza) on the night said “The vastness of this story isn’t in the journey from a little place in Australia to Vietnam and back. Like every story ever told, the real greatness is in what happened to the people, to the characters of this story. From teen dreams to adult choices, from usual aspirations to taking on the world; this is the real story”. It was the students’ delight and privilege to be involved in the telling of Aunty Lois Peeler’s story through the production that they so proudly engaged with and expertly performed in. They went on “a journey of music, dance and story” that became “part of their stories, part of their lives”. The College was grateful and appreciative of the involvement of students from our partner school – Scotch College.

The contribution of Nancy Djambutj in Semester 1, when she conducted traditional Dance classes, and then encouraging our Arnhem Land students to teach students from other places their dances, was a significant addition to The Arts program.

The Media and ICT programs continued to inspire and challenge the students, with the highlight being the opportunity given to a select number of students to work with Dave Callow on a Media Story-telling Project once a week, to produce a video about our local elders.

Health and Physical Education
The Worawa Health and Physical Education Program has been ably managed by our Physical Education teacher and full-time fitness instructor. Over the year, there was a significant increase in the levels of engagement and involvement of the students in personal fitness and team sport activities. Many of the students tried sports and activities such as ‘Zumba’ for the first time.

The College once again hosted a very successful Reconciliation Day Sports Carnival in June for our partner schools. The David Wirrpanda Foundation continued to offer sports and a personal development program for the younger students throughout the year. The Foundation’s support has been both enjoyed and appreciated.

The growing number of students involved in sporting competitions in local leagues, paved the way for a greater level of success. One of the College’s basketball teams won their Grand Final match, cheered on by the entire College population. Their efforts enabled the College It was a proud moment for the College and the local basketball association.

The highlight of the Health & Physical Education year however, was once again, our annual Phillip Island Coastal Discovery Camp, supported through YMCA Victoria. All students and teachers spent 3 days swimming, surfing, body-boarding and exploring the marine ecology at Smith’s beach. It was a memorable time for all, but most especially for the students who were experiencing ocean sports for the first time.
Careers, Transitions and Pathways
Worawa College continued through 2012 to develop the Yarra Valley Polytechnic facility to provide local Year 9 and 10 Middle School students with opportunities to access skilled training in a well-equipped facility. Healesville Sanctuary also continued to provide opportunities for Worawa College students to engage in work experience in Natural Resource and Animal Management under the Cadet Ranger program. Such experiences provide for potential pathways to further studies and eventual employment.

The senior students had the opportunity to undertake work experience either locally or at the College. Placements were undertaken at the Melbourne Museum, Healesville Sanctuary, Healesville Hotel, Yarra Ranges Dental Van, the Commonwealth Bank, and with the College’s Art Gallery and in our Health Clinic. Girls gained an appreciation of what it was like to work a full week in their selected industries; Retail, Hospitality, Tourism, Banking & Finance and the Health professions.

An excursion to the HMAS Cerberus Navy Base at Stony Point also gave the students insight into the variety of professions and job roles attainable within the Defence Forces. Students had a tour of the facilities (Cadet quarters, Classrooms, Gym, Engineering, Boatswain, Hospital & Dental), learned about fitness requirements, participated in a sinking ship drill and a target shooting activity.

The highlight for the senior students, was the opportunity offered for significant leadership development opportunities in the Pathways to Womanhood Program. Sixteen girls enjoyed participating in a series of programs and activities including dinners out at the Yarra Valley Lodge, sponsored by the Lodge.

Polytechnic
The students doing the Certificate II Rural Operations completed the year, having put together a collection of pressed natives (Herbarium) and planting the plants propagated earlier in the year. Experts from the local region extended classwork for students by offering insights into recognising local fauna and identifying local plant species. Over the year, through undertaking the certificate course, demonstrated many skills transferable to many vocational contexts.

NAPLAN 2013
With the support of the SSNP (Smarter Schools National Partnership) team, we were able last year to analyse our NAPLAN 2013 data and prepare trend data.

There were 24 students who participated in NAPLAN in May 2013, many of whom had arrived at Worawa (including all the year 7 students) just the term prior. There were 14 Year 7 students (compared with 4 & 5 in the past immediate years) and 10 Year 9 students (similar to previous years) who participated. With the majority of the year 7 students being EAL/D students, we were proud of their levels of participation.

Aunty Lois’s inspirational talk to the students at the beginning of the 3 days, certainly assisted with their determination & rigour in completing the tests. She said “Aboriginal people have fought for a long time for the right to participate in mainstream education, and when I was your age, my people were not accepted into mainstream schools. Now that we have that right, we have to take every advantage to do our best and show everyone what we are capable of doing.”
As the data shows, our students are well below State and National Mean scores, particularly for the Year 7 students who had been at the College for just 2 months, however, if the 5-year trend data (see attached graphs) is analysed, we are seen to be ‘closing the gap’ in Reading, Writing and Spelling.
Percentage of Year 7 and 9 Students reaching National Literacy and Numeracy Benchmarks

<table>
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<th>Year Level</th>
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<th>2012</th>
<th>2013</th>
</tr>
</thead>
<tbody>
<tr>
<td>Reading</td>
<td>7</td>
<td>60%</td>
<td>43%</td>
<td>14%</td>
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<td></td>
<td>9</td>
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<tr>
<td>Writing</td>
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<td>14%</td>
<td>29%</td>
<td>Below reporting threshold</td>
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<td></td>
<td>9</td>
<td>10%</td>
<td>33%</td>
<td>40%</td>
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<tr>
<td>Spelling</td>
<td>7</td>
<td>14%</td>
<td>43%</td>
<td>7%</td>
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<tr>
<td></td>
<td>9</td>
<td>30%</td>
<td>58%</td>
<td>60%</td>
</tr>
<tr>
<td>Grammar and Punctuation</td>
<td>7</td>
<td>43%</td>
<td>43%</td>
<td>Below reporting threshold</td>
</tr>
<tr>
<td></td>
<td>9</td>
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<td>33%</td>
<td>60%</td>
</tr>
<tr>
<td>Maths</td>
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<td>57%</td>
<td>21%</td>
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<tr>
<td></td>
<td>9</td>
<td>60%</td>
<td>25%</td>
<td>20%</td>
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</table>
**Student Learning Outcomes** (as outlined on the MySchool website)

### 2013:

<table>
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<th></th>
<th>Reading</th>
<th>Persuasive Writing</th>
<th>Spelling</th>
<th>Grammar and Punctuation</th>
<th>Numeracy</th>
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<td>ALL 564</td>
<td>ALL 583</td>
<td>ALL 573</td>
<td>ALL 584</td>
</tr>
</tbody>
</table>

**How to interpret this chart**

- **SIM** schools serving students from statistically similar backgrounds
- **ALL** Australian schools’ average
- [ ] Student population below reporting threshold
- [ ] Year level not tested
- Selected school’s average is
  - substantially above
  - above
  - close to
  - below
  - substantially below
- average of schools serving students from statistically similar socio-educational backgrounds (SIM box)
- average of all Australian schools (ALL box)

### 2012:
Student Attendance
The student cohort for 2013 came to Worawa from 25+ different communities in regional, remote and urban communities across the nation. They represented 30+ different culture and language groups, with differing and often disrupted education experiences. All students come from low socio-economic families, often beginning their Worawa experience in poor health, and having experienced degrees of family / community dysfunction. The school attendance history for most students ranges from regular at
best, to intermittent and irregular at worst. Therefore, attending school for full days, full-time is a serious challenge for beginning students. However, when a student completes a term, they have cause to be proud of their efforts. At times, students are required to return home for cultural ceremonies or other obligations and this is acknowledged as legitimate reason for non-attendance. Therefore, overall attendance figures can be affected.

**Student Rates of Attendance**
The 2013 attendance rates are:

<table>
<thead>
<tr>
<th>Year</th>
<th>Rate</th>
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</thead>
<tbody>
<tr>
<td>Year 7</td>
<td>83%</td>
</tr>
<tr>
<td>Year 8</td>
<td>79%</td>
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<tr>
<td>Year 9</td>
<td>90%</td>
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<tr>
<td>Year 10</td>
<td>87%</td>
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<tr>
<td>Whole of School</td>
<td>84%</td>
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</tbody>
</table>

**Student Retention**
Worawa actively encourages parent/family involvement in the education of their young women and girls. The College’s School Community Memorandum of Understanding sets out the shared responsibility of the Legal Guardian and the School. Parent/family involvement is facilitated through telephone contact, Skype and school visits.
The 2013 retention rates are:

| Year 7 to Year 8 | 50% |
| Year 8 to Year 9 | 82% |
| Year 9 to Year 10 | 42% |

**Student Satisfaction**
A formal process of Student Satisfaction was undertaken during the year, through the Independent Schools Victoria LEAD (Listen, Evaluate, Act, Deliver) surveys, and sponsored by the SSNP (Smarter Schools National Partnership). The objective of the survey was to ascertain student opinions about their College experience and to listen to their recommendations, to identify strengths and weaknesses and to improve the quality of education provided.

The areas considered were; the academic program, learning outcomes, pastoral care, personal development/leadership, discipline and safety, resources, school ethos and values, peer relationships and transition, academic rigour, teacher knowledge, teacher practice and teacher/student rapport.

The survey results showed a high level of satisfaction across the areas considered, and while it indicated areas for improvement, overall student satisfaction was higher than the average overall student satisfaction of the 40 schools and 8,741 students surveyed through the LEAD surveys.

Surveys were also undertaken in relation to student satisfaction of the boarding experience for students at the College during the year. These surveys were performed by Aboriginal Hostels Limited as a condition of funding. Results may be obtainable from Aboriginal Hostels Limited.

**Post-College Pathways**
As a College for the middle years of schooling, Worawa aims to build a firm foundation for further learning pathways for all students, thus assisting them to reach their personal learning goals and the aspirations of their parents and communities. With this end in mind, the College is continuing to build relationships with external organisations and partner schools to give students every opportunity for a smooth and meaningful transition post-Worawa.

Through our regular shared programs with partner schools in Melbourne, students have the opportunity to explore the possibility of a Years 11 & 12 education experience in a mainstream secondary school. The College also maintains links and builds relationships with schools in the students’ home communities to ensure the students’ smooth transition to complete their senior years of schooling in their home communities or the world of work in a community setting.

Through our partnerships with local and other community organisations, students experience the world-of-work and have opportunities to engage in Certificate courses; some of which are tailored to the students’ specific needs and interests. Students have had the opportunity for regular work experience at Melbourne Museum, Healesville Sanctuary, Yarra Valley Lodge, Healesville Harvest and other local businesses.

Each student engages with the College’s Careers and Pathways program which introduces them to the possibilities available for further education or work opportunities. Many of the College’s departing students go on to further studies in High Schools, Colleges or TAFE institutions in Melbourne or in the home communities/towns, or into jobs in their communities.

**TAFE Tasters**

In 2013 students were involved in propagating a range of indigenous plants with the intention to pot up, plant out or sell on. Activities covered included OH&S practices, potting up plants, propagating plants, tending nursery plants and learning local aspects of Aboriginal culture.

Box Hill Institute delivered a Hairdressing Course to students who learned colouring, braiding and general hair care.

William Angliss Institute delivered training in hospitality
BOARDING
Kim Walters
Head of Boarding

2013 was a year of change and growth for the residential team. Staff professional development and quality continues to improve and routines have been implemented consistently which have ultimately aided the students' learning. The residential team attracts quality staff with experience and qualifications in both Youth Work and Education. Emphasis is placed on the provision of high quality, relevant professional development to enable them to meet the complex emotional and social needs of the students. We continue to operate a monthly Peer Support program with external professionals who provide secondary consultations to staff.

Professional development in 2013 included:

• Youth Mental Health First Aid
• Food Safety
• Duty of Care Certificate
• Relaxation, Mindfulness and Meditation

The boarding residences are a comforting environment for students where they experience a combination of sufficient space for their personal needs and time spent in community activities. Students receive guidance in a range of life skills in the areas of relationship, responsibility, respect and rigour. These allow them to care for themselves and to grow in confidence and resilience. The meeting of the students’ physical and emotional needs allows them to focus on their learning while at school.

Weekly house meetings are held in which aspects of individual and communal living skills are discussed and the girls are advised, corrected and affirmed as appropriate. Mealtimes provide a daily opportunity for whole school interaction and the menu has been developed in consultation with dieticians from Deakin University.

Participation in team sport is encouraged, with the majority of students being actively engaged in regular team sports including basketball, softball and netball, all of whom compete in local leagues. These teams are all coached by experts. In addition to this recreational workshops have been run in cricket, Ultimate Frisbee, AFL, gymnastics and a range of other sporting areas. This has added to the health and fitness of all students.

Weekend activities include shopping, attending the cinema, participation in festival events, a variety of recreational activities as well as onsite sporting, recreational and craft activities. Efforts are also made within the residential program to engage the students with indigenous cultural activities and expose them to new experiences.
2013 was a busy, but productive year for the Health and Wellbeing team at Worawa College. The Wellbeing Team meets each week to monitor student progress and discuss emerging wellbeing issues identified by residential and academic staff. The health needs of the students at Worawa can be complex at times and a holistic approach is vital in meeting these needs.

The Wellbeing team at Worawa consists of the Wellbeing Co-ordinator, Head of Boarding, Head of Teaching, Registered Nurse, Well-being worker and School Psychologist. We are fortunate to be supported in providing student care through a variety of external providers. These include:

- Valley Primary Health Centre who conduct a weekly General Practitioner Clinic
- Eye care through on-site visits from optometrists from The Australian College of Optometry
- Dental care with on-site dental care through EACH mobile dental van
- Ear care through audiology testing and ENT specialist clinics conducted through the Victorian Eye and Ear Hospital Outreach program
- Ongoing immunisation through the Yarra Ranges Council
- Individual and group psychological support as well as education and professional development for staff through Medicare Local, EACH, ECASA, Berry Street and Eastern Health.

Professional development remains vital for our staff and during the year training included Mental Health First Aid, First Aid and Anaphylaxis certificate training. In addition holistic training in relaxation, mindfulness and meditation was conducted.
LEADERSHIP AND MANAGEMENT

Workforce Composition

<table>
<thead>
<tr>
<th>Workforce Composition</th>
<th>Non Indigenous</th>
<th>Indigenous</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male</td>
<td>Female</td>
</tr>
<tr>
<td>Teaching Staff FT</td>
<td>1</td>
<td>6</td>
</tr>
<tr>
<td>Teaching Staff PT</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Boarding Staff FT</td>
<td>1</td>
<td>4</td>
</tr>
<tr>
<td>Boarding Staff PT</td>
<td>0</td>
<td>4</td>
</tr>
<tr>
<td>Admin &amp; Support FT</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>Admin &amp; Support PT</td>
<td>3</td>
<td>2</td>
</tr>
</tbody>
</table>

Professional Learning
The College continues to place emphasis on professional learning for all staff and conducts professional learning programs at the commencement and conclusion of each term. In addition to in-house professional learning activities, staff are released for professional development activities provided through affiliate organisations.

Staff attended a number of conferences and specialist work-shops throughout 2013.

The College gratefully acknowledges the support it receives from Independent Schools Victoria (particularly through the Smarter Schools National Partnerships funding), Eastern Health, Berry Street, ECASA, EACH and Medicare Local in providing professional development programs and support.

During the year $24,138 was spent on staff professional learning.

Teachers Standards and Qualifications
All staff hold registration with the Victorian Institute of Teaching.
In 2013 the academic qualifications held by staff included:

- Master of Education
- Bachelor of Education
- Diploma of Education
- Master of Arts (in writing)
- Bachelor of Arts
- Master of Science
- Bachelor of Science
- Bachelor of Laws
- Batchelor of Liberal Arts
• Diploma of Teaching
• Graduate Diploma in Education (Primary)
• Graduate Diploma in Education (Secondary)
• Graduate Diploma in Performing Arts
• Certificate IV in TESOL
• Certificate IV in Training & Assessment
• Certificate in Family Therapy

**Teacher Satisfaction**
A formal process of Staff Satisfaction was undertaken during the year, through the Independent Schools Victoria LEAD (Listen, Evaluate, Act, Deliver) surveys, sponsored by the SSNP (Smarter Schools National Partnership) program. As school effectiveness and student achievement depends on maintaining and enhancing staff wellbeing, the purpose of the survey was to identify what constitutes staff satisfaction and to gather staff perceptions of College effectiveness, teaching and workplace issues.

The survey results have assisted the College in identifying best practice in education and have provided areas of focus that will improve our overall operational procedures.

The Head of Learning and Teaching is a member of the College Executive, which allows issues that relate to teacher satisfaction and development to be discussed on a weekly basis, and our strategies for continuous improvement to be enacted.

**Staff Attendance Report**
All staff attendance rate in 2013 was 94.56%

**Staff Retention Report**
Teaching staff retention from **2012 to 2013 was 78% ??**

Boarding staff retention from **2012 to 2013 was 83% ??**

**Parent Satisfaction**
A formal process of Parent Satisfaction was undertaken during the year, through the Independent Schools Victoria LEAD (Listen, Evaluate, Act, Deliver) surveys, sponsored by the SSNP (Smarter Schools National Partnership) program.

The objective of the survey is to assist the College have a better understanding of what parents think about the quality of their child’s schooling. Enhancing parental satisfaction by remedying areas of concern can lead to improvements in school effectiveness, student achievement, the culture and philosophy of the College, leadership, student behaviour and welfare and management of issues such as bullying and harassment.

The survey results showed a high level of satisfaction across the domains of quality of teaching, academic program, learning outcomes, pastoral care, discipline and safety, parental involvement, resources, year transition, overall satisfaction and recommendations to others. All domains showed a higher level of satisfaction than the average responses of the 29 schools and 6,300 parents surveyed.

In addition, the College has continued its School Community Forum for teachers and the carers/parents/families of students. The forum continues to provide value in terms of insight into
the needs of students, parents and communities and in forming initiatives implemented by the College. Informal and anecdotal reports from families and agencies are positive.

Interviews with families of students are available for viewing at www.worawa.vic.edu.au.
SCHOOL FINANCIAL ACTIVITY
Information representing financial activity taken from the Department of Education, Employment and Workplace Relations (DEEWR) Financial Questionnaire and external audited reports.

<table>
<thead>
<tr>
<th>Recurrent Income</th>
<th>(Tuition and Boarding)</th>
</tr>
</thead>
<tbody>
<tr>
<td>School fees</td>
<td>900</td>
</tr>
<tr>
<td>Abstudy allowances</td>
<td>1,265,101</td>
</tr>
<tr>
<td>Private Income</td>
<td>250,597</td>
</tr>
<tr>
<td>State government recurrent grants</td>
<td>329,195</td>
</tr>
<tr>
<td>Commonwealth government recurrent grants</td>
<td>881,651</td>
</tr>
<tr>
<td><strong>Total Recurrent Income</strong></td>
<td><strong>2,727,444</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Recurrent Expenditure</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Salaries and related expenses</td>
<td>1,879,784</td>
</tr>
<tr>
<td>Non-salary expenses</td>
<td>1,304,601</td>
</tr>
<tr>
<td><strong>Total Recurrent Expenditure</strong></td>
<td><strong>3,184,385</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Capital Income and expenditure</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Commonwealth Government Capital Grants</td>
<td>390,245</td>
</tr>
<tr>
<td>Other Capital income</td>
<td>81,854</td>
</tr>
<tr>
<td><strong>Total Capital Income</strong></td>
<td><strong>472,099</strong></td>
</tr>
<tr>
<td><strong>Total Capital Expenditure</strong></td>
<td><strong>576,176</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Loans (for Capital Purposes)</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Opening Balance</td>
<td>54,769</td>
</tr>
<tr>
<td>Closing Balance</td>
<td>35,377</td>
</tr>
</tbody>
</table>
MY YEAR AT WORAWA
Stephanie Williams
IT & MEDIA
We Learned how to:
- create eBooks
- use Microsoft Office
- do internet research
- use photo shop
- Improve our typing skills
We Learned about:
- computer hardware devices
- copyright
- about CyberSafety and how to stay safe on the internet because if we don’t it can affect our future
IT ASSIGNMENT

Stephanie Williams

IT Sinead
ABORIGINAL STUDIES
Aboriginal Studies has been good we learnt about land rights and rights for aboriginal people.

We had classes with Aunty Zeta we learnt about this country and our ancestors.

We learnt the meaning of terra nullius.

We learnt about what aboriginal people did for hunting and how our people were treated.

We learned about Vincent Lingiari.
We learned about Charlie Perkins who was an activist for aboriginal people. He started the freedom riders.

We also learned about Eddie Mabo who fought for land rights for a small island in the Torres Strait and he gave everyone hope to fight for their land. The case went on for ten years.

We learned about human rights.

We learned about the Yirikala bark petition.

We learned about the Coranderrk walk off.
MATHS
We learned:
- how to do division.
- about number lines and integers
- about patterns

What I found most challenging was division.
Art this year has been great and fun
My technique in art has developed really well
It’s the most comfortable class
I learned how to mix paints and what brushes are best to use for different things
Most of the time I have the same style but I am learning how to make it better.
SCIENCE
My name is Stephanie Williams.

I'm from the top end Darwin.

My dad lives on Crocker Island.

This is rock art paintings.

What is this a picture of?
ENGLISH
## ENGLISH GOALS

### ENGLISH

#### WHERE I AM NOW: ASSESSMENT

<table>
<thead>
<tr>
<th>Oral Reading Level</th>
<th>Spelling</th>
<th>Sight Words</th>
</tr>
</thead>
<tbody>
<tr>
<td>Level 2</td>
<td>11.2 years</td>
<td>Year 8</td>
</tr>
</tbody>
</table>

#### WHERE DO I WANT TO BE: GOALS

<table>
<thead>
<tr>
<th>My learning Goals for Term 1</th>
<th>What I need to do</th>
<th>Date Achieved</th>
</tr>
</thead>
<tbody>
<tr>
<td>Goal 1 Gain confident to read in public</td>
<td>Practise</td>
<td></td>
</tr>
<tr>
<td>Goal 2 Read a book within seven weeks</td>
<td>Borrow a book</td>
<td></td>
</tr>
<tr>
<td>Goal 3 Spell well and more accurate</td>
<td>Practice every day</td>
<td></td>
</tr>
</tbody>
</table>

#### WHERE DID I GET TO: REFLECTIONS

tow I went with my goals this term

Where to next?
He started walking the boundaries my g
e he thought it was going to be easy altho
he had stated packing.

In chapter three he had gotten stuck in
young girl with red plaied hair down to

There was a chipped blue and white pla
Breakfast was greasy lamb chops and g

Old ted was quieter his smile had gone
stuck up like a cockatoos crest he wasn
down as the day before.

I’m sure martin though it was going to be
realised it was harder.
I have really enjoy the Extra Curricular at Worawa.

- Drama
- A Capella
- Singing lessons
- Basketball
- Choir
- Netball
- Sister Schools program
- Media
- Coach training
PHILLIP ISLAND CAMP

- It was fun. Surfing for the first time was amazing. It was the best and very challenging.
- We all had great teamwork.
A Capella is great, it tests our singing ability. I like it also because I’m captain.

Choir is awesome although it needs a lot of Rigour and if we have Rigour then we find it easy.

Singing lessons is good for me it helps me in many different ways.
Yellow class camp was amazing fun. It helped us build better relationships.

We had so much fun and we all loved it.

It the food was so yummy and the marshmallows on the fire and the pillow game we made up.
Subject: **ENGLISH**  
Teacher: Raelene FitzGerald

**Name**

**Subject Content Description**

Students have completed work in both short stories and novel study this semester. Writing tasks have been developed from the texts studies, ranging from persuasive and informative, to descriptive and creative. Students have been encouraged to speak and discuss what they are reading, and to read aloud in the classroom environment. The novel study was a book called “The Fault In Our Stars” by John Green and students created a “Digital Scrapbook” in relation to the book, completing tasks ranging from comprehension, character studies, creating fictional conversations between characters, vocabulary extension and finally an essay task chosen from a variety of topics.

**Student Learning**

<table>
<thead>
<tr>
<th>SUBJECT DOMAINS</th>
<th>Very Limited learning shown</th>
<th>Some learning shown</th>
<th>Satisfactory learning shown</th>
<th>Very Good learning shown</th>
<th>Excellent learning shown</th>
</tr>
</thead>
<tbody>
<tr>
<td>Language: knowing about the English language</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Literacy: understanding, responding to, appreciating, analysing and creating</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Literature: expanding the repertoire of English usage</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Work Habits**

<table>
<thead>
<tr>
<th>Needs Improvement</th>
<th>Beginning</th>
<th>Good</th>
<th>Very Good</th>
<th>Excellent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Effort &amp; attitude to learning</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Use of class time &amp; completion of set work</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Punctuality and class attendance</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Classroom behaviour &amp; contribution to a positive learning environment</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Comment:**

Andrea has worked thoroughly and constructively in English this semester, particularly during the “Fault In Our Stars” unit, where she excelled. Andrea has developed a unique personal writing style, producing a number of interesting pieces in her own time. Her poetry is particularly beautiful. Andrea is a confident speaker and has presented at assembly to the whole school. This takes a lot of courage. Andrea is encouraged to read more independently, choosing books that appeal to her, to strengthen her skills and to add another element to her life beyond the classroom.
**STUDENT PROGRESS REPORT**  
Victorian Student Number: 295230746  
Term 3, September 2014

<table>
<thead>
<tr>
<th>SUBJECT</th>
<th>LEARNING ATTITUDE</th>
<th>PARTICIPATION</th>
<th>LEARNING PROGRESS</th>
<th>ATTENDANCE</th>
</tr>
</thead>
<tbody>
<tr>
<td>ENGLISH</td>
<td></td>
<td></td>
<td></td>
<td>(37 days)</td>
</tr>
<tr>
<td>MATHS</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>SCIENCE</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>HEALTH, PHYSICAL EDUCATION &amp; FITNESS</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ART</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>INFORMATION TECHNOLOGY</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ABORIGINAL STUDIES</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>CAREERS &amp; PATHWAYS</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>ATTENDANCE</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ATTENDED</td>
<td>82%</td>
</tr>
<tr>
<td>ABSENT</td>
<td>18%</td>
</tr>
</tbody>
</table>

**WORAWA WAYS**

**ELECTIVES, EXTRA-CURRICULA, WORK EXPERIENCE, LEADERSHIP**

<table>
<thead>
<tr>
<th>Relation -ships</th>
<th>Responsibility</th>
<th>Art &amp; Craft</th>
<th>Media Project</th>
<th>Ipads</th>
<th>Drama</th>
<th>Dance</th>
<th>Piano</th>
<th>Singing</th>
<th>Choir</th>
<th>Sister Schools</th>
<th>Soccer Team</th>
<th>Basketball Team</th>
<th>Netball Team</th>
<th>New Zealand Exchange</th>
<th>Healseville Sanctuary Rangers Program</th>
<th>Student Rep Council (SRC)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Relation -ships</td>
<td>Responsibility</td>
<td>Art &amp; Craft</td>
<td>Media Project</td>
<td>Ipads</td>
<td>Drama</td>
<td>Dance</td>
<td>Piano</td>
<td>Singing</td>
<td>Choir</td>
<td>Sister Schools</td>
<td>Soccer Team</td>
<td>Basketball Team</td>
<td>Netball Team</td>
<td>New Zealand Exchange</td>
<td>Healseville Sanctuary Rangers Program</td>
<td>Student Rep Council (SRC)</td>
</tr>
</tbody>
</table>

**COMMENT:** Andrea has continued to demonstrate improvement in her studies, along with her confidence in showing what she has learned. She has demonstrated solid leadership skills in many fields, including the Choir (Choir Captain) and her speech at the

<table>
<thead>
<tr>
<th>Ms Kathryn Gale</th>
<th>(Head of Learning &amp; Teaching)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ms Lois Peeler</td>
<td>AM (Executive Director)</td>
</tr>
</tbody>
</table>
WELCOME to

WORAWA ABORIGINAL COLLEGE

Parent & Community Forum
2014
We believe in education, culture & wellbeing

Education – Worawa Way

We wish to advise that this presentation contains images of Aboriginal people who have entered the Dreamtime
We believe

“Aboriginal children must be educated in the way of our people. They must learn their history, about their great ancestors, the language and the law. It’s time for them to know and understand themselves. They must also be educated in the ways of the society in which they live, in the very best of what it has to offer, so they can truly be part, not only of Australia’s past, but also its present and future.”

Pastor Sir Douglas Nicholls
At the official opening of Worawa Aboriginal College in 1983 our founder Hyllus Maris said;

'To effectively answer the particular needs of Aboriginal students, the school approach should be holistic.

It should be geared to provide not only for the student’s prima facie education but also take into account each student’s background.

It should make provision for overcoming the special problems faced by Aboriginal students.

It should aim to develop not only a student’s intellectual prowess and physical fitness but also his/her mental capacity, cultural and moral values, emotional and spiritual growth into a balanced whole.

...cont.
...It should be based on the best elements of both traditional Aboriginal and current Australian education, aiming to produce an Aboriginal person versed in his/her traditions and proud of his/her identity who has the tools and necessary qualifications to contribute effectively to the Australian community.'
Worawa School Poem

Spiritual Song of the Aborigine

I am a child of the Dreamtime People -
part of this land like the gnarled gum tree
   I am the river softly singing
  chanting our songs on the way to the sea
    My spirit is the dust devils
     mirages that dance on the plains
       I’m the snow, the wind and the falling rain
          I’m part of the rocks and the red desert earth
              red as the blood that flows in my veins
                 I am eagle, crow and snake that glides
                     through the rainforests that cling to the mountainside
                        I awakened here when the earth was new...
                           there was emu, wombat, kangaroo
                              no other man of ‘differen’ hue
                                 I am this land and this land is me
                                    I am Australia.

   - Hyllus Maris -
The Worawa Way

AN ABORIGINAL LEARNING MODEL grounded in
ABORIGINAL VALUES and ways of knowing, doing and being.

RELATIONSHIP
Ways of being
- Discussion-based Learning
  Story, experience, connectedness
- Collaborative Learning
  Peer Relationships
- Socially Supportive Learning
  Partners & Community
- Holistic Learning
  Integrated education, culture, wellbeing

RESPONSIBILITY
Ways of knowing
- Individual Learning
  Sense of capacity to learn
- Independent Learning
  Autonomy
- Discovery Learning
  Creativity and self expression
- Observation-based Learning
  Learning by Doing

RESPECT
Ways of valuing
- Connected Learning
  Land, community, culture, economy
- Narrative-based Learning
  Story
- Place-based Learning
  Country
- Cultural Value-based Learning
  Livelihood

RIGOUR
Ways of doing
- Creative/Adaptive Learning
  Innovation + resilience
- Hands-on Learning
  Kinaesthetic / development of life skills
- Problem-based Learning
  Problem-solving
- Scaffolded Learning
  Ensure success mastery

For more information visit: worawa.vic.edu.au
Worawa Boarding, Well-being & Health
Whole School Approach to Student Well-Being

- Mindful-ness & Resiliency Strengths
- Restorative Practice – a whole school approach to conflict management.
- Yarning Up on Trauma: A holistic approach to understand trauma that includes historical /cultural trauma.
- Trauma First Aid
Students are given a range of opportunities to develop skills and knowledge through curricular and co-curricular activities in areas of:

- Health, hygiene & fitness
- body care, beauty & body image
- healthy eating,
- alcohol and drug awareness,
- tobacco use,
- sexual health,
- dance & music,
- living skills,
- etiquette and development of social skills.
Worawa Academic Program
Worawa Education Model

is based upon an integrated Education, Culture, & Wellbeing focus, with Aboriginal culture at the centre.

Aboriginal Culture values, spirituality, ceremony, art, dance, law, land, people, history, music, language, environment, story, ‘country’.

Vision
Policy
Programs

Cultural Connections

Respect, Relationship, Responsibility, Rigour

Success for All
- Commitment to Participation in Culture and Community
- Personalised Learning Plans
- Individual Assessment
- Pathways to:
  - Trade Training
  - Tertiary studies
  - World of Work
# Group Activity
Matching Community & College Aspirations

<table>
<thead>
<tr>
<th>Communities</th>
<th>College</th>
</tr>
</thead>
<tbody>
<tr>
<td>Culture &amp; The Arts</td>
<td>Culture &amp; The Arts</td>
</tr>
<tr>
<td>Culture &amp; Languages (including English &amp; Aboriginal Languages)</td>
<td>Culture &amp; Languages (including English &amp; Aboriginal Languages)</td>
</tr>
<tr>
<td>Culture &amp; Maths, Science &amp; Environment</td>
<td>Culture &amp; Maths, Science &amp; Environment</td>
</tr>
<tr>
<td>Culture, Health &amp; Physical Education</td>
<td>Culture, Health &amp; Physical Education</td>
</tr>
<tr>
<td>Culture, Well-being &amp; Community Liaison</td>
<td>Culture, Well-being &amp; Community Liaison</td>
</tr>
</tbody>
</table>

- **Aboriginal Culture**
  - values, spirituality, ceremony, art, dance, law, land, people, history, music, language, environment, story, 'country'.

- **The ARTS Learning Centre**
- **LANGUAGES Learning Centre**
- **MATHS Learning Centre**
- **SCIENCE & ENVIRONMENT Learning Centre**
- **HEALTH & PE Learning Centre**
Careers, Transitions & Pathways

Worawa Transitions and Pathways

- Employment
  - Employment and Life Skills
  - Literacy and Numeracy
- Relationships
  - Employment and Life Skills
- Vocational Training
- Future thinking / Future Doing
- Senior Schooling
  - Experiences on Campus
  - Experiences with Senior Schooling providers
- Higher Education
- Relationships
  - School-based experiences
  - Apprenticeships

Aboriginal Identity and Responsibility
### Group Activity
Matching Careers, Transitions & Pathways Aspirations

<table>
<thead>
<tr>
<th>Communities</th>
<th>College</th>
</tr>
</thead>
<tbody>
<tr>
<td>Employment</td>
<td>Employment Preparation</td>
</tr>
<tr>
<td>Vocational Opportunities</td>
<td>Vocational Training</td>
</tr>
<tr>
<td>Secondary Education Options</td>
<td>Secondary Education Transitions</td>
</tr>
</tbody>
</table>
## TERM 3  Meeting & Professional Learning Schedule 2014

<table>
<thead>
<tr>
<th>WEEK</th>
<th>Chair</th>
<th>Minutes</th>
<th>Focus: Learning Centre &amp; Subject Presentations</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>Kathryn</td>
<td>Sally</td>
<td>TERM 2 Review &amp; PMI + TERM 3 Meeting schedule planning (Kathryn)</td>
</tr>
<tr>
<td>3</td>
<td>Raelene</td>
<td>Leigh</td>
<td>MATHS, SCIENCE &amp; ENVIRONMENT LC: Maths Program Presentation (Dean, Sally, Ashleigh)</td>
</tr>
<tr>
<td>4</td>
<td>Meagan</td>
<td>Dean</td>
<td>LANGUAGES LC: English Program Presentation (Raelene, Sally, Sinead, Jeanene)</td>
</tr>
<tr>
<td>5</td>
<td>Ashleigh</td>
<td>Sinead</td>
<td>LANGUAGES LC: First Languages Literacy Presentation (Raelene, Sally, Sinead)</td>
</tr>
<tr>
<td>6</td>
<td>Sally</td>
<td>Kathryn</td>
<td>The ARTS LC: Art, Music &amp; Drama/Dance Presentation (Steve, Leigh, Sinead)</td>
</tr>
<tr>
<td>7</td>
<td>Leigh</td>
<td>Steve</td>
<td>LANGUAGES LC: Aboriginal Studies Presentation (Raelene, Sally, Sinead, Jeanene)</td>
</tr>
<tr>
<td>8</td>
<td>Dean</td>
<td>Ashleigh</td>
<td>HEALTH &amp; PHYSICAL EDUCATION LC: Health &amp; Physical Education Presentation (Meagan)</td>
</tr>
<tr>
<td>9</td>
<td>Sinead</td>
<td>Raelene</td>
<td>MATHS, SCIENCE &amp; ENVIRONMENT LC: Science Program Presentation (Ashleigh)</td>
</tr>
</tbody>
</table>

 has attended all of the above-recorded Worawa Aboriginal College Meetings & Professional Learning sessions in Semester 2, 2014 (Weeks 3 – 9). **Total Hours: 7**

Signed:

**Kathryn Gale**  
Deputy Principal & Head of Learning and Teaching
## WORAWA ABORIGINAL COLLEGE

### 2014 LEARNING & TEACHING IMPROVEMENT

**MEETING & PROFESSIONAL LEARNING SCHEDULE 2014: TERMS 1 & 2**

<table>
<thead>
<tr>
<th>TERM 1 Week &amp; Date</th>
<th>TERM 1 Focus (One Hour Meetings)</th>
<th>TERM 2 Week &amp; Date</th>
<th>TERM 2 REVIEW from Term 1</th>
</tr>
</thead>
</table>
| **Term 1 Planning Meeting**
**Week 1 Jan 29th** | **Worawa Strategy & Planning**
Clear College values, goals, vision and high learning expectations are essential for successful learning for all students attending our College
*Beliefs, Values, Vision & Goals for 2014*
*Areas of tchr responsibility*
*Action planning*

*Learnings from Stronger Smarter Institute PD*

**Inquiry Question:** How can we ensure that our values, goals and expectations are clear, visible and followed through with example and consistency?

Chair: Kathryn
Minutes: Dean

| **Week 2 Feb 5th** | **Walking Together – Community Connectedness Research project** with Mauri Hamilton & supported by WARG
**Relationships** are KEY to creating the optimum learning environment for our students at WAC
*Action Planning & Implementation*

**Inquiry Question:** How can we ensure that all important relationships – student to teacher, school to communities, student to student etc. are working to ensure students’ optimal learning capacity?

Chair: Kathryn (& Mauri)
Minutes: Raelene

| **Week 3 Feb 12th** | **WAC Curriculum Mapping & Direction**
Well planned and clear **curriculum mapping** for all curriculum content & learning areas is essential for optimal learning outcomes for Worawa students
*Templates review – Subject & Content*
*Rubrics & Matrices*

**Inquiry Question:** What processes and practices can help improve our curriculum development, monitoring and recording? *Aus Curric*

Chair: Raelene
Minutes: Sally

| Term 2 Planning Meeting
**Week 1 23rd April** | **REVIEW Worawa Strategy Review**
*Values, Vision, Goals*
*Areas of tchr responsibility*
*Review of Actions*

Chair: Kathryn
Minutes: Sally

| **Week 2 April 30** | **REVIEW Walking Together**

| **Week 3 May 7th** | **REVIEW WAC Curriculum Mapping**

| **Week 3** | **REVIEW WAC Curriculum Mapping**

| **Chair:** Raelene
**Minutes:** Sally

---

**Note:** All meetings are held at Worawa Aboriginal College, unless otherwise specified.
<table>
<thead>
<tr>
<th>Week 4</th>
<th><strong>Personalised &amp; Purposeful Learning</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Feb 19th</strong></td>
<td>Students learn best when they set goals and their learning is personalised and purposeful.</td>
</tr>
<tr>
<td></td>
<td><em>Personalised Learning Plans – Goals &amp; Portfolios</em></td>
</tr>
<tr>
<td></td>
<td><em>Careers &amp; Pathways</em></td>
</tr>
<tr>
<td></td>
<td><strong>Inquiry Question:</strong> What processes and practices to we have in place to ensure successful and purposeful learning for ALL students</td>
</tr>
<tr>
<td></td>
<td>Chair: Kathryn</td>
</tr>
<tr>
<td></td>
<td>Minutes: Sinead</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Week 5</th>
<th><strong>Language &amp; Literacy across the Curriculum for EAL/D Learners</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Feb 26th</strong></td>
<td>We believe in the value and strength of the skills, knowledge and understandings that each student brings to the College, particularly in the area of <strong>Language, Culture &amp; Literacy</strong>. We seek to assist students to build upon those S, K &amp; Us in an EAL/D <strong>learning</strong> context where every teacher in every learning area has skills and understanding about EAL/D methodologies – for Oral, Written &amp; Visual literacies</td>
</tr>
<tr>
<td></td>
<td><em>Oral language</em> <em>Reading &amp; Writing</em> <em>Visual literacy</em></td>
</tr>
<tr>
<td></td>
<td><strong>Inquiry Question:</strong> How can we assure the learning and teaching practices of all teachers acknowledge and value-add to students’ language and culture strengths as well as equipping them with the essential EAL/D S, K &amp; Us as outlined in the Australian curric documents?</td>
</tr>
<tr>
<td></td>
<td>Chair: Sally</td>
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<tr>
<td></td>
<td>Minutes: Raelene</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Week 6</th>
<th><strong>Safe Learning</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>March 5th</strong></td>
<td>Students learn best in a <strong>SAFE learning environment</strong> – with a focus upon physical &amp; health safety, culture &amp; language safety, and mental &amp; spiritual well-being &amp; safety.</td>
</tr>
<tr>
<td></td>
<td><em>Cultural Safety</em></td>
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<td></td>
<td><em>Physical Safety</em></td>
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<td></td>
<td><em>Wellness &amp; Well-being</em></td>
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<tr>
<td></td>
<td><strong>Inquiry Question:</strong> How can we ensure that EVERY are of a student’s experience at Worawa, she is safe and well?</td>
</tr>
<tr>
<td></td>
<td>Chair: Shauna</td>
</tr>
<tr>
<td></td>
<td>Minutes: Meagan</td>
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</tbody>
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<table>
<thead>
<tr>
<th>Week 7</th>
<th><strong>Mapping Student Learning &amp; Progress</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>March 12th</strong></td>
<td>We believe that through recording student learning progress through <strong>data collection and monitoring</strong>, we can more successfully plan with students their learning journey.</td>
</tr>
<tr>
<td></td>
<td><em>Starting where they are - Recognising Knowledge</em></td>
</tr>
<tr>
<td></td>
<td><em>Our Data</em></td>
</tr>
<tr>
<td></td>
<td><strong>Question:</strong> What data do we need to record and how do we keep this data to enable curriculum planning and rich learning conversations with students</td>
</tr>
<tr>
<td></td>
<td>Chair: Dean</td>
</tr>
<tr>
<td></td>
<td>Minutes: Sally</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Week 4</th>
<th>Review</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>May 14th</strong></td>
<td>Personalised &amp; Purposeful Learning</td>
</tr>
<tr>
<td>Chair: Kathryn</td>
<td></td>
</tr>
<tr>
<td>Minutes: Sinead</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Week 5</th>
<th>Review</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>May 21st</strong></td>
<td>Language &amp; Literacy across the Curriculum for EAL/D Learners</td>
</tr>
<tr>
<td>Chair: Sally</td>
<td></td>
</tr>
<tr>
<td>Minutes: Raelene</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Week 6</th>
<th>Review</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>May 28th</strong></td>
<td>Safe Learning</td>
</tr>
<tr>
<td>Chair: Shauna</td>
<td></td>
</tr>
<tr>
<td>Minutes: Meagan</td>
<td></td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Week 7</th>
<th>Review</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>June 4th</strong></td>
<td>Mapping Student Learning &amp; Progress</td>
</tr>
<tr>
<td>Chair: Dean</td>
<td></td>
</tr>
<tr>
<td>Minutes: Sally</td>
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</tbody>
</table>
| Week 8 | **Global Digital Citizenship**  
We are all **global digital citizens** and Aboriginal students’ engagement with school learning and with learning opportunities about the wider world, can be significantly enhanced through ICT.  
*Connecting with communities*  
*Connecting with Sister schools*  
**Inquiry Question:** How can we maximise the potential for our students’ learning, connection and engagement with the wider world, through safe and timely access to Information Technologies?  
Chair: Sally  
Minutes: Kathryn |
| --- | --- |
| Week 9 | **Professional Learning – AITSIL Teaching Standards**  
We believe that all Worawa teachers should meet (and exceed) the national teacher standards for working with Aboriginal students as outlined in Standards 1.4 & 2.4 as per the AITSIL standards.  
*1.4 & 2.4*  
*Models for others*  
**Inquiry Question:** What PD do we need to complete to ensure we are keeping up with and exceeding requirements for the 1.4 and 2.4 standards?  
Chair: Kathryn  
Minutes: Raelene |
| Week 10 | **TERM Review**  
**Questions:**  
What did we do well?  
What challenged us?  
What did we learn that could help us improve?  
Where to next?  
Chair: Kathryn  
Minutes: Sally |
| Week 8 | **REVIEW**  
**Global Digital Citizens**  
Chair: Sally  
Minutes: Kathryn |
| Week 9 | **REVIEW**  
**Professional Learning – Teaching Standards**  
Chair: Kathryn  
Minutes: Raelene |
| Week 10 | **TERM Review**  
Chair: Kathryn  
Minutes: Sally |

| Week 8 |  
March 19th |
| Week 9 |  
March 26th |
| Week 10 |  
April 2nd |
| Week 8 |  
June 11th |
| Week 9 |  
June 18th |
| Week 10 |  
June 25th |

______________________________ has attended all of the above-recorded *Worawa Aboriginal College* Academic Program Improvement & Professional Learning sessions in Semester 1, 2014.  
**Total Hours: 20**

Signed:  

*Kathryn Gale*  
Deputy Principal & Head of Learning and Teaching
**STAFF MEETING AGENDA**  
**15/12/14**

**Chair:** Kathryn  
**Minutes:** Sally

**Attendees:** Raelene, Dean, Emma, Aimy, Meagan, Sinead, Sally, Kathryn

**Documents required:** Term 4 Class list & New students’ details list, teacher appraisal outline, Curric overview for 2015, Timetable from Term 4

<table>
<thead>
<tr>
<th>Agenda Item</th>
<th>Discussion &amp; Action</th>
<th>Who &amp; Time</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>2014 Review</strong></td>
<td>Discussion &amp; Improvement suggestions</td>
<td></td>
</tr>
<tr>
<td>1. PMI</td>
<td>- Teamwork (Teachers)</td>
<td></td>
</tr>
<tr>
<td>*<strong>Positives &amp; Improvements – what we have done well</strong></td>
<td>- Mathletics</td>
<td></td>
</tr>
<tr>
<td></td>
<td>- Music/choir/individual program</td>
<td></td>
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<td></td>
<td>- Community liason</td>
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<tr>
<td></td>
<td>- First language literacy</td>
<td></td>
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<tr>
<td></td>
<td>- Language program</td>
<td></td>
</tr>
<tr>
<td></td>
<td>- Transitions – academic side and wellbeing side</td>
<td></td>
</tr>
<tr>
<td></td>
<td>- Work experience –</td>
<td></td>
</tr>
<tr>
<td></td>
<td>- Science camp</td>
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<tr>
<td></td>
<td>- Camp – Phillip Island, On site/excursion</td>
<td></td>
</tr>
<tr>
<td></td>
<td>- House groups – links from house to school (starting), Focus on resilience has given a framework.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>- Healesville sanctuary Rangers Program</td>
<td></td>
</tr>
<tr>
<td></td>
<td>- Equine Therapy</td>
<td></td>
</tr>
<tr>
<td></td>
<td>- Media Project – Year Book, video</td>
<td></td>
</tr>
<tr>
<td></td>
<td>- High standard of academic work</td>
<td></td>
</tr>
<tr>
<td></td>
<td>- High expectations for academics</td>
<td></td>
</tr>
<tr>
<td></td>
<td>- Getting to class on time - mostly</td>
<td></td>
</tr>
<tr>
<td></td>
<td>- Naplan – all students participated</td>
<td></td>
</tr>
<tr>
<td></td>
<td>- Kathryn’s leadership</td>
<td></td>
</tr>
<tr>
<td></td>
<td>- Schools partnerships – Scotch – Send Peter a thankyou and year book</td>
<td></td>
</tr>
<tr>
<td></td>
<td>- Sister Schools</td>
<td></td>
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<tr>
<td></td>
<td>- Girls Shed – Hairdressing</td>
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<tr>
<td></td>
<td>- Reconciliation sports carnival – more responsibility was great, Continue umpiring of the big game. Students involved in selling.</td>
<td></td>
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<tr>
<td></td>
<td>- Dreamtime match</td>
<td></td>
</tr>
<tr>
<td></td>
<td>- Sport – involvement in so many sports</td>
<td></td>
</tr>
<tr>
<td></td>
<td>- Student Leadership –</td>
<td></td>
</tr>
<tr>
<td></td>
<td>- Constant staff reflection and referral to the Improvement plan</td>
<td></td>
</tr>
<tr>
<td></td>
<td>- Structure of staff meetings</td>
<td></td>
</tr>
</tbody>
</table>
- Induction is getting better.
- Homework has improved
- Parent Forum
- Level of reflection over the year
- Digital portfolio
- Parent teacher interviews

Recommendations for 2015:
- Language program – longer time frame, links for language revival group, eBooks linked to language groups, technology
- Transitions – earlier links to new schools, ongoing orientation and building connections with schools/boarding schools. Free period once a week? Able to go to Big Bouquet? Build in more independence – city trip once a term?
- Work experience – earlier in the year.
- House Groups – move back to houses. Male teachers to be coordinator
- Getting to class on time – set consequences for across the school early in the year. School based consequences. Discipline ladder rather than going straight to no phones/no shopping
- Camps onsite – Each Group to do at the start of the year to bond and build relationships
- School Partnerships – strengthen and make more 2 way.
- Electives – try before you buy so that students get a chance to see what electives are.
- Media Project – not to go up against core subjects
- Sport – Access to play AFL?
- Swimming
- More opportunity for student leadership – SRC program to strengthen
- Students to return after year 10?? Links to Healesville High. Group of 5 to do a different program.
<table>
<thead>
<tr>
<th>2. PMI</th>
<th>Discussion &amp; Improvement suggestions</th>
</tr>
</thead>
</table>
| *Minuses & Improvements—what has challenged us | - 6 groups T3  
- No counsellor T3  
- Over loaded curriculum – Students having so many things on that they are missing out on core subjects  
- Sapphires CD in the buses –  
- Conflict between House Parents and Teaching approaches  
- Issues with technology  
- Colour printing  
- Reporting  
- Human Edge to get started  
- Headphones in IT room  
- Use of youtube  
- Rooms that are used to be cleaned up after use. |

Recommendations for 2015:
- Homework – not so late?  
- More opportunities to make choices about their behaviour  
- Know ahead of time what events are coming up. If it is not locked in a term ahead then it doesn’t happen.  
- Older girls to go to Canberra for a camp  
- Data collection – Getting better but need to work out time of year and what tests happen when. New students – need to do F&P reading to allocate to groups. CRT to come in to help?  
- Meals  
- Keys – Access to office/kitchen  
- A group to be assigned to each room/space so that they are responsible for that space. Green to L&C, Red – Media room etc.  
- Students to have email – particularly the transitions student.  
- Staff investment – how can we make staff turnover less?  
- Headphones – students have their own earbuds?
### 3. Other review & Improvements

*Subjects review*

<table>
<thead>
<tr>
<th>Discussions:</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Introduce SOSE subjects over the year, 1 term History, 1 term Geography, 1 term politics, 1 term ab studies. On rotational basis so that each class covers each subject over the year. Potentially linking with partner schools??</td>
</tr>
<tr>
<td>- Careers and pathways and transitions full time</td>
</tr>
<tr>
<td>- Music teacher – Sinead first term then employ someone for the rest of the year.</td>
</tr>
<tr>
<td>- Drama – Aimy</td>
</tr>
<tr>
<td>- Media Project – Dave to continue coming in. New English teacher to</td>
</tr>
<tr>
<td>- Electives. To allocate or elective.</td>
</tr>
<tr>
<td>Girls Shed – Dean/Emma iPad project - anyone sister schools - sally Community outreach, aged care - Sally sport – PE teacher outdoor ed – dean or PE teacher tourism – Emma/Aimy/Kathryn Leadership - Kathryn hairdressing - Emma scotch – Dean creative art – Raelene sewing cooking (Mt Lilydale use home ec?) Media Project – Aimy</td>
</tr>
<tr>
<td>- Transitions AM</td>
</tr>
<tr>
<td>- Emma – timetabled for Graduate Year release</td>
</tr>
<tr>
<td>- Remedial reading class</td>
</tr>
<tr>
<td>- Language class – whole lesson. Workshop the lesson/structure of the term/year so that classes have more focus.</td>
</tr>
</tbody>
</table>

**Action/ Recommendations :**

### *Time-table review*

<table>
<thead>
<tr>
<th>Discussions:</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Staff duty being fixed to take into account staff breaks</td>
</tr>
<tr>
<td>- Time of lesson – longer in the morning rather than the afternoon.</td>
</tr>
<tr>
<td>- DEAR – keep it in and try and revive</td>
</tr>
<tr>
<td>- Outdoor classes once/twice a term. Can be interdisciplinary</td>
</tr>
</tbody>
</table>
- Science – Blue 1x Double class, 1x single class, 1x IT. Yellow, black 1x Double class, 1x IT. Red and green 2x science and 1x IT.
- Aimy – 2x art classes, 1x Media Digital portfolio.
- Rangers – group of 5 that are post year 10? Can it be afternoon? Students that are interested in animals could potentially do afternoon visits that are less regular.

**Action/Recommendations:**
- Digital portfolio – Aimy and class teachers to coordinate. Class teachers to support with goal setting in week 1/2, and reflections in week 8/9/10. Aim to present in week 10 T4 to parents.

---

**Staff Meetings & Improvement Strategies review**

**Discussions:**
- Keep staff meeting at 9am on a Wednesday

**School Improvement**
- Add policy review
- Walking together project is finishing up
- Curriculum mapping and direction keep on
- Personalising and purposeful learning – keep on
- Language and literacy across the curriculum as EAL/D – keep on
- Safe learning – cultural, physical safety – keep on but call wellbeing
- Mapping learning progress and learning – keep on – look at new management system
- Add – data management training
- Global digital citizenship – keep on
- Prof Learning – AITSIL standards – keep on but call teacher improvement

**Action/Recommendations:**
Linking Staff meetings to VIT PD hours. How can this be recorded. Also to include parent forum.
- Common list of what we have covered
-
<table>
<thead>
<tr>
<th>Classes structure review</th>
<th>Discussions:</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Splitting on ability</td>
<td></td>
</tr>
<tr>
<td>- 5 groups plus the post year 10 (Careers person being in charge of the post yr 10 group for a lot of the time)</td>
<td></td>
</tr>
<tr>
<td>Action/ Recommendations :</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Student induction review</th>
<th>Discussions:</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Keep Joylene doing the same thing. Visit each class at the start of the term and take students out 1 on 1 as well as introducing herself.</td>
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<tr>
<td>- Induction for first 3 days.</td>
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<tr>
<td>- Afternoons - bounce, Healesville pool, sanctuary for bonding and building relationships all together.</td>
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<tr>
<td>- Old girls – into their classes straight away.</td>
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<tr>
<td>- New girls with Kathryn and Jeanene</td>
<td></td>
</tr>
<tr>
<td>- New Girls Testing – Only F&amp;P and VELS</td>
<td></td>
</tr>
<tr>
<td>- Banking set up as part of induction</td>
<td></td>
</tr>
<tr>
<td>Action/ Recommendations :</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Student well-being and management review</th>
<th>Discussions:</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Structured therapeutic program doesn’t work. Allocated time doesn’t work unless there are students that need consistency.</td>
<td></td>
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<tr>
<td>- Day to day flexibility to reflect the students works better.</td>
<td></td>
</tr>
<tr>
<td>- Hard to try not to pull the kids out of class. Teacher feedback – OK to pull them out of class.</td>
<td></td>
</tr>
<tr>
<td>- Bank runs – to go at 3 during afternoon tea time and flow into lesson 6. Good to sort out bank things early on as part of induction.</td>
<td></td>
</tr>
<tr>
<td>- Internet banking to be introduced, to save time, to build skills around banking safely,</td>
<td></td>
</tr>
<tr>
<td>- Calling home – coordinate a system for students to call home. Jeanene and Well-being officer to coordinate. Why are they calling home?</td>
<td></td>
</tr>
<tr>
<td>- Music – in the quiet room? MP3’s for the students that need music to calm down.</td>
<td></td>
</tr>
<tr>
<td>Action/ Recommendations :</td>
<td></td>
</tr>
<tr>
<td>Agenda Item</td>
<td>Discussion &amp; Action</td>
</tr>
<tr>
<td>---------------------</td>
<td>-------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td><strong>2015 Planning</strong></td>
<td></td>
</tr>
<tr>
<td>1. <strong>Classes 2015</strong></td>
<td>Discussions:</td>
</tr>
<tr>
<td></td>
<td>*Review &amp; recommendations for returning students’ placement 2015</td>
</tr>
<tr>
<td></td>
<td>Action/Recommendations :</td>
</tr>
<tr>
<td></td>
<td>Discussion:</td>
</tr>
<tr>
<td></td>
<td>New students’ placement Term 1 2015</td>
</tr>
<tr>
<td></td>
<td>Action/Recommendations :</td>
</tr>
<tr>
<td></td>
<td>2. <strong>Timetable 2015</strong></td>
</tr>
<tr>
<td></td>
<td>*Review &amp; recommendations from discussions</td>
</tr>
<tr>
<td></td>
<td>Action/Recommendations :</td>
</tr>
<tr>
<td></td>
<td>*Team-teaching?</td>
</tr>
<tr>
<td></td>
<td>Action/Recommendations :</td>
</tr>
<tr>
<td></td>
<td>Discussions:</td>
</tr>
<tr>
<td></td>
<td>Potential as a support, as a small targeted group, as a release for testing.</td>
</tr>
<tr>
<td>*Afternoons &amp; electives? *</td>
<td>Discussions: See above</td>
</tr>
<tr>
<td>--------------------------</td>
<td>------------------------</td>
</tr>
<tr>
<td>3. <strong>Curriculum Planning 2015</strong></td>
<td><strong>Action/Recommendations:</strong></td>
</tr>
<tr>
<td><em>Review 2015 overview</em></td>
<td><strong>Discussions:</strong></td>
</tr>
<tr>
<td>3. <strong>Curriculum Planning 2015</strong></td>
<td>- Do we have more of an integrated approach?</td>
</tr>
<tr>
<td>3. <strong>Curriculum Planning 2015</strong></td>
<td>- The 4 year cycle can be adjusted and tweaked.</td>
</tr>
<tr>
<td>3. <strong>Curriculum Planning 2015</strong></td>
<td>- Make sure that is not a flooding of a topic.</td>
</tr>
<tr>
<td>3. <strong>Curriculum Planning 2015</strong></td>
<td>- More a supported approach rather than a saturated topic</td>
</tr>
<tr>
<td>3. <strong>Curriculum Planning 2015</strong></td>
<td>- Make links where we can so that they are authentic and successful for the year.</td>
</tr>
<tr>
<td>3. <strong>Curriculum Planning 2015</strong></td>
<td>- Maths and science easy links</td>
</tr>
<tr>
<td>4. <strong>Induction Program</strong></td>
<td><strong>Action/Recommendations:</strong></td>
</tr>
<tr>
<td><em>Mandatory requirements &amp; student preparedness</em></td>
<td><strong>Discussions:</strong></td>
</tr>
<tr>
<td><em>Mandatory requirements &amp; student preparedness</em></td>
<td>- assessments</td>
</tr>
<tr>
<td><em>Mandatory requirements &amp; student preparedness</em></td>
<td>- induction booklet</td>
</tr>
<tr>
<td><em>Mandatory requirements &amp; student preparedness</em></td>
<td>- goals planning</td>
</tr>
<tr>
<td>4. <strong>Induction Program</strong></td>
<td><em>...</em></td>
</tr>
<tr>
<td>4. <strong>Induction Program</strong></td>
<td><strong>Discussions:</strong></td>
</tr>
<tr>
<td>4. <strong>Induction Program</strong></td>
<td>- Kathryn has handed out the forms staff to identify what priorities are important to them, then to look at what PD would be appropriate to support their learning. To revisit in teacher days early term 1</td>
</tr>
<tr>
<td>4. <strong>Induction Program</strong></td>
<td><strong>Action/Recommendations:</strong></td>
</tr>
<tr>
<td>5. <strong>Teacher Appraisals 2015</strong></td>
<td><strong>Discussions:</strong></td>
</tr>
<tr>
<td><em>Schedule</em></td>
<td>- Kathryn has handed out the forms staff to identify what priorities are important to them, then to look at what PD would be appropriate to support their learning. To revisit in teacher days early term 1</td>
</tr>
<tr>
<td><em>Schedule</em></td>
<td><strong>Action/Recommendations:</strong></td>
</tr>
<tr>
<td>5. <strong>Teacher Appraisals 2015</strong></td>
<td><strong>Discussions:</strong></td>
</tr>
<tr>
<td><em>Expectations</em></td>
<td>- Kathryn has handed out the forms staff to identify what priorities are important to them, then to look at what PD would be appropriate to support their learning. To revisit in teacher days early term 1</td>
</tr>
<tr>
<td>5. <strong>Teacher Appraisals 2015</strong></td>
<td><strong>Action/Recommendations:</strong></td>
</tr>
<tr>
<td>5. <strong>Teacher Appraisals 2015</strong></td>
<td><strong>Discussions:</strong></td>
</tr>
<tr>
<td><em>PD recommendations &amp; Planning</em></td>
<td>- Kathryn has handed out the forms staff to identify what priorities are important to them, then to look at what PD would be appropriate to support their learning. To revisit in teacher days early term 1</td>
</tr>
<tr>
<td>5. <strong>Teacher Appraisals 2015</strong></td>
<td><strong>Action/Recommendations:</strong></td>
</tr>
<tr>
<td>Action/Recommendations</td>
<td>6. Student Personalised learning</td>
</tr>
<tr>
<td>------------------------</td>
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</tr>
<tr>
<td>*Goals</td>
<td>Discussions:</td>
</tr>
<tr>
<td></td>
<td>See above</td>
</tr>
<tr>
<td>*Assessments</td>
<td>- Review goal sheets for students early term 1.</td>
</tr>
<tr>
<td>*Student Management system recording – attendance &amp; progress</td>
<td>- Sally to look at goals sheets and transferring to a PPT. Review early T1.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Discussions:</th>
<th>7. Policies Review</th>
</tr>
</thead>
<tbody>
<tr>
<td>We need to look at…</td>
<td>*Policies for review 2015</td>
</tr>
<tr>
<td>- Suspension policy</td>
<td></td>
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<tr>
<td>- Exit policy</td>
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<tr>
<td>- Discipline ladder policy</td>
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<tbody>
<tr>
<td>*Careers, Pathways &amp; Transitions</td>
<td>Discussions:</td>
</tr>
<tr>
<td></td>
<td>- Pam Hargreaves to support with VCAL writing</td>
</tr>
<tr>
<td></td>
<td>- Leigh has careers written</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Action/Recommendations :</th>
<th>*Post Year 10 Program development</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Discussions:</td>
</tr>
<tr>
<td></td>
<td>Talk to Jefferina and Suzanah Regina and Aliyanna Links to Healesville high and rangers tech.</td>
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<tbody>
<tr>
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<tr>
<td></td>
<td>Discussions:</td>
</tr>
<tr>
<td></td>
<td>Talk to Jefferina and Suzanah Regina and Aliyanna Links to Healesville high and rangers tech.</td>
</tr>
</tbody>
</table>
| *Gardening/Food production program | Discussions:  
- Part of the elective program  
- Do we go towards a Kitchen Garden Scheme  
- Can we employ a manager for the sheds and to get gardening up and going and selling produce? Dean to follow up with Andrew.  
Action/Recommendations :  
Discussions: |
|---|---|
| *Technology Programs | Action/Recommendations :  
**See above**  
Discussions: |
| *Music Programs | Discussions:  
See above  
Action/Recommendations : |
| *Languages Programs | Discussions:  
See above  
Action/Recommendations : |
| Other: | Orders  
Staff to complete a classroom order form and to give to Kathryn by the end of the week. |
| Wish List                                      | - Fire pit – near tennis court  
|                                              | - Sand pit for stories  
|                                              | - Fixed outdoor gym equipment around the school  
|                                              | - Running Track – funding from Monbulk fun run? Where has that gone?  
|                                              | - Sports day for our girls  
|                                              | - IT – laptops and iPads *(Sinead and dean to talk about what is here and wishlist)*  
|                                              | - De-mould of Library  
|                                              | - |
Yarning up on trauma

Healing ourselves, healing our children and families, healing our Communities

Shaun Coade & Sandie de Wolf
Workshop overview

• Context: What is Berry Street & the Take Two program?
• The yarning up on trauma model
• Attachment & Culture
• Trauma & Culture
• Case presentation using the yarning up on trauma model
Berry Street

• The largest independent child and family welfare organisation in Victoria.
• Strong commitment to working in partnership with Aboriginal people, communities and organisations.
• Specific Apology for past harm (2006)
• Aboriginal Strategic Plan
• Take Two is a partnership with the Victorian Aboriginal Child Care Agency
Programs & Services

- Residential Care
- Home Based Care
- Youth Services
- Therapeutic Services
- Family Services
- Education
- Community Programs
- Disability Services
Our Vision

Berry Street believes all Aboriginal children should have a good childhood, growing up in families and Communities where they feel safe, nurtured and have hope for the future.
Our Goals

Berry Street Aboriginal Plan

• Deliver quality culturally sensitive, holistic and empowering services to Aboriginal children & families

• Employ culturally aware & competent staff & carers

• Work in respectful partnerships with Aboriginal organisations & Communities
Our Goals

• Building our understanding of intergenerational trauma in the lives of Aboriginal children, families & Communities.

• Advocating for better health, education & life outcomes for Aboriginal people.
What is Take Two?

• Take Two is a program of Berry Street.
• It is a state-wide service (Victoria) providing therapeutic services to infants, children & young people who are clients of child protection (DHS)
• 90 Aboriginal children & young people accessed the Take Two program in 2008-09
• Employs a dedicated Aboriginal team providing consultation & clinical services across the state.
What is Take Two?

• The service is funded by DHS
• All children are aged between 0-18 years
• All children referred have been severely abused or neglected and are at risk of developing or already demonstrate emotional and/or behavioural disturbance.
• The children may be living at home, with relatives, or in out of home care.
Take Two Partners

- Berry Street
- VACCA
- La Trobe University (Research)
- Mindful (Training)
- Austin CAMHS

Take Two Program
Take Two Locations & YUT training

Mildura
Robinvalle
Swan Hill
Horsham
Echuca
Shepparton
Wangaratta
Ballarat
Bendigo
Seymour
Flemington
Melbourne
Ringwood
Secure Welfare
Clayton
Dandenong
Geelong
Morwell
Development of YUT training

• Initially developed in 2006 by T2 in partnership with VACCA & delivered to Indigenous workers & Communities working with children and families.

• The yarning up resource book was developed in 2008 at the request of Aboriginal staff in Community & closely follows the format of the training

Copies will be provided to workshop participants 😊
Why provide training?

Knowing about trauma and disrupted attachment, is critical to understanding children and their families who have suffered abuse and/or neglect and to be able to assist them to heal.
Objectives of the training

• To yarn up on the effects of trauma and attachment disruption in relation to child abuse and neglect and
• For workers to gain knowledge and understanding about the effects of trauma on
  • Their clients
  • Themselves as Aboriginal or Torres Strait Islander people
  • Aboriginal communities
  • Their workplace environment
An introduction to the Yarning up on trauma model
Overview of the YUT model

• YUT is a model of training & Community therapeutic intervention

• Designed to assist ATSI workers recognise and deal with traumas of their own as well as those of the children and families they work with.

• Training is done over 4 days

• Delivered by 2 clinically trained facilitators (1 Aboriginal & other non-Aboriginal)
Yarning up on trauma training: Course Content

Session 1
- Exploring different types of trauma
  - Historical / cultural trauma
  - Individual trauma (PTSD)
  - Family trauma
  - Community trauma
- Exploring local Historical / cultural trauma (Lousy little sixpence DVD)
- Understanding trauma and the brain (Bruce Perry DVD)

Session 2
- Attachment
  - What infants need and what happens when they don’t get their needs met
  - Aboriginal child-rearing practices
- Culture & attachment
  - The attachment network
  - Circle of security
Course Content continued

Session 3
• Healing our systems
  – The care team approach
  – working with Aboriginal families: case study
• Healing ourselves
  – individual & organisational vicarious trauma
  – Looking after yourself

Session 4
• The healing process
  – Establishing safety
  – Telling your story
  – Reconnecting/creating a future
• Assessment
  – The ATSI tool
• Practical tools in working with traumatised children, families and communities.
  – Culture is healing
The yarning up on trauma model: Recovery from trauma

- Establishing safety
- Telling your story
- Reconnecting & creating a future
# Recovery from trauma

<table>
<thead>
<tr>
<th>Establishment of safety</th>
<th>Telling your story</th>
<th>Reconnecting &amp; Creating a future</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Creating physical &amp; emotional safety</td>
<td>• Creating opportunities to explore grief &amp; loss</td>
<td>• Reconnecting with others (trauma often isolates people).</td>
</tr>
<tr>
<td>• Developing safe &amp; trusting relationships</td>
<td>• Developing a language to describe thoughts &amp; feelings</td>
<td>• Reconnecting with culture</td>
</tr>
<tr>
<td>• Creating safe Communities</td>
<td>• Developing a narrative about the trauma</td>
<td>• Individuals/families reconnecting with Community (e.g. healing old wounds)</td>
</tr>
<tr>
<td>• Creating safety within the environment- a safe place</td>
<td>• Sharing the story</td>
<td>• Reconnecting with culture</td>
</tr>
<tr>
<td></td>
<td>• Remembering/mourning cultural &amp; historical trauma</td>
<td>• Linking in with Community</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Creating places to share &amp; celebrate together “strong in culture”.</td>
</tr>
</tbody>
</table>
Yarning about attachment
What is attachment?

A westernised view…

“Attachment is a general term that describes the state and quality of an individual’s emotional ties to another.”

(Becker-Weidman, 2005, p.7)
Why are attachments important?

A child’s early attachment experience influences:

1. the way the child relates to others
2. the way the child feels about themself

The child’s experience of attachment relationships leads to the development of their *Internal working model* (IWM) of relationships.

e.g. If a child experiences early abuse from an adult they will probably see other adults as unsafe.
## Internal Working Model

<table>
<thead>
<tr>
<th></th>
<th>Positive IWM</th>
<th>Negative IWM</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>View of self</strong></td>
<td>I am Lovable</td>
<td>I am unlovable</td>
</tr>
<tr>
<td></td>
<td>I am worthy</td>
<td>I am unworthy</td>
</tr>
<tr>
<td><strong>View of the world &amp; relationships</strong></td>
<td>Others are responsive</td>
<td>Others are unresponsive</td>
</tr>
<tr>
<td></td>
<td>Others are Loving</td>
<td>Others are neglectful</td>
</tr>
<tr>
<td></td>
<td>Others are interested in me</td>
<td>Others are rejecting</td>
</tr>
<tr>
<td></td>
<td>Others are available to me</td>
<td>Others are unresponsive</td>
</tr>
<tr>
<td></td>
<td>The world is relatively safe</td>
<td>The world is unsafe</td>
</tr>
</tbody>
</table>
Culture & Attachment

- Attachment theory has largely evolved from a Western, *individualistic* social context.

- Applying attachment theory to cultures that have a more *collectivist* base, such as the Aboriginal and Torres Strait Islander communities requires CAUTION.

NB. *Collectivist cultures* are more likely to think of themselves in terms of their *connection* with other people & their Community.
Culture & Attachment

• Mary Ainsworth first completed studies in Uganda & then with American babies (1963, 1967)

• She found that the attachment relationship was applicable across cultures but recognised that some attachment behaviours differed, i.e. the American children hugged and kissed whereas the Ganda children clapped when their ‘attachment figure’ returned.
The attachment network

- The yarning up on trauma model uses an attachment network approach.
- In many Aboriginal communities child rearing is done by multiple caregivers e.g. a child who is cared for by different woman interchangeably such as aunts, grandparents and birth mother.
- This network of carers is what provides the child with a ‘secure base’ rather than one primary carer. This is called an attachment network.
Culture & Attachment

• When exploring the use of attachment theory cross-culturally it is important to acknowledge differences in child-rearing practices across cultures and how this impacts on how we understand and assess attachment.
Aboriginal child-rearing practice

• While all Indigenous Communities are different, the child care responsibility and financial support of a child in many Indigenous Communities may be shared by the extended family / Community with different members taking on different roles.

• Therefore, the whole Community plays a role in raising the child as opposed to a ‘primary’ parent raising the child (the attachment network).
CIRCLE OF SECURITY

PARENT BEING HELD WHILE HOLDING THE CHILD

SECURE BASE

SAFE HAVEN

I need you to...

Support My Exploration

Watch over me
*Help me
*Enjoy with me

I need you to...

Welcome My Coming To You

*Protect me
*Comfort me
*Delight in me
*Organize my feelings

Culture & Attachment

• In most attachment assessments, **exploration** (going off to explore- *top half of the circle*) and **reunion** (coming home- *bottom half of the circle*) behaviours are watched to determine the attachment pattern.

• **BUT** In Aboriginal culture exploration and reunion may look very different from many Westernised cultures
How trauma impacts on attachment

• An adult’s own attachment history has a significant impact on the development of their child’s attachment.

• For many Aboriginal families impacted by the Stolen Generation their experience of being parented has been ‘interrupted’.

• Many of these children who were removed did not experience or witness any healthy parent-child interaction.

• This grief/loss impacts greatly on the parent being able to effectively parent their own children.

“It's hard to give it when you have never had it yourself”
How trauma impacts on attachment

• “most forcibly removed children were denied the experience of being parented or at least cared for by a person to whom they were attached. This is the very experience people rely on to become effective and successful parents themselves”

(HREOC) 1997 Bringing them home report.
Culture & Attachment

Assessing attachment across cultures requires CAUTION:

• Be aware of the limitations of attachment theory

• Any observations of attachment behaviours need to be discussed with a cultural consultant
Culture & Attachment

- **Cross cultural attachment assessments** needs to take into account the historical, cultural and spiritual contexts
- Be aware that infant/caregiver behaviours may have different meaning across cultures
- Be aware of cultural variance of attachment concepts of *exploration* and *closeness*
Group Discussion

• What does Attachment mean for Aboriginal & Torres Strait Islander families?
Yarning about trauma
Types of Trauma

- **Historical/Cultural trauma**
  i.e. Stolen generation

- **Community Trauma**
  i.e. substance abuse, violence, multiple deaths

- **Individual Trauma**
  i.e. child abuse & neglect, vicarious trauma (complex trauma/PTSD)

- **Family Trauma**
  i.e. transgenerational trauma, domestic violence,
Family & Community trauma

- Trauma impacts on the individuals who experience it, but can also impact on entire families and Communities, compounding the individual effects.

- Trauma that occurs to one person will usually have a *ripple* effect and other family members, extended family, friends, colleagues and even acquaintances can suffer from the impact of that trauma.
Trauma

FAMILY

CHILD

COMMUNITY

Trauma

Trauma

Trauma

Trauma
Family & Community trauma

• Indigenous families and Communities often have a *collective sense of suffering* due to current and historical traumas.

• Children living in traumatised communities, may be affected by the pain & *suffering of the Community*.

• Adults in these traumatised Communities may not always act protectively of children or provide support for recovery due to their own life difficulties.
Family & Community trauma

- Traumatised Communities *may struggle* with:
  - Internal conflicts
  - High levels of trauma-related behaviours such as drug and alcohol abuse
  - High levels of violence, family and Community
  - High levels of child abuse and neglect
  - High levels of mental illness
  - High levels of incarceration/criminal activity
  - High levels of poverty
  - Disrupted relationships with the wider Community/society
Family & Community trauma

Traumatised Communities may also have strengths:

- Connectedness to Culture
- Intensive support for one another
- Humour
- Desire for the next generation to do well
- Courage
- Will to survive
- Adaptability to new environments
- Capacity to straddle two different cultures/worldview.
- Resilience
Activity: Think of a child you are working with…

1. Why might this child be behaving in the way they are? e.g. any history of abuse/ neglect?

2. What was the child’s earlier attachment experience? (e.g. attachment network and was the attachment network traumatised?)

3. What is going on for the mother/father? e.g. any family history of trauma?
Activity: continue...

4. Is the family linked in with the Community and is the Community traumatised? e.g. Community trauma-substance abuse/multiple, deaths/violence

5. How might trauma have been passed down the generations? e.g. Cultural trauma-stolen generation, racism

6. What are the points of strength or resilience in the family? culture is healing
For further Information:

Please contact:
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Berry Street
scoade@berrystreet.org.au

Sandie de Wolf
Chief Executive Officer, Berry Street
sdewolf@berrystreet.org.au
HOME GROUP SESSIONS: Resiliency Strengths

Worawa College students will engage each week with activities developed to enhance personal resilience strengths.

They will work on ONE specific strength over a fortnight with the teachers and house-parents running a joint session each Tuesday afternoon from 4 – 4.30pm. Each session will conclude with a Meditation conducted by the house-parent.

Each STRENGTH will be introduced in Week 1 with discussions, stimulus materials, objects or pictures etc. It will also be discussed at that week’s assembly.

The new strength will be reflected upon in Week 2 with discussion and a possible activity. Students will also be reminded about the strengths throughout the week.

House-parents and teachers will be on the look-out for students displaying/demonstrating the resiliency strengths over the fortnight and will be awarded a merit point for significant demonstrations of specific resiliency strengths.

RESILIENCY STRENGTHS SCHEDULE 2014
<table>
<thead>
<tr>
<th>Resiliency Strength</th>
<th>Home Group Activity</th>
<th>Resources required</th>
</tr>
</thead>
<tbody>
<tr>
<td>Term 2 2014</td>
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<tr>
<td><strong>Appreciation of Beauty</strong></td>
<td><strong>Week 2:</strong> Discuss ‘what is beautiful’ from a collection of objects. See discussion questions (on sheet)</td>
<td><strong>Week 2:</strong> Collection of Beautiful things – flowers, leaves, other objects</td>
</tr>
<tr>
<td></td>
<td><strong>Week 3:</strong> Reflect upon the ‘Appreciation of Beauty’ activity from last week and discuss what beautiful things the students have focussed upon over the week. Create a poster of images of ‘beautiful’ things. Label it “APPECIATION OF BEAUTY”.</td>
<td><strong>Week 3:</strong> Poster, glue, magazine pictures, objects, scissors, sticky tape, textas</td>
</tr>
<tr>
<td><strong>Kindness</strong></td>
<td><strong>Week 4:</strong> Discuss what behaviours are expected in ‘respectful relationships’. Discuss the idea that people get out of relationships what they put into it – and kindness is key. Make a list of ‘acts of kindness’ that students have experienced from others, and discuss how it made them feel. Encourage students to commit to undertaking one act of kindness each day over the next week and report back to the group next week.</td>
<td><strong>Week 4:</strong> A3 Paper and Textas to record ‘kindness’ ideas.</td>
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<td></td>
<td><strong>Week 5:</strong> Report back to each other about their acts of kindness over the past week, and any acts of kindness that they have experienced from others. How did it make them feel? Discuss what acts of kindness should be encouraged at Worawa College and make recommendations to present to Aunty Lois.</td>
<td><strong>Week 5:</strong> A3 Paper and Textas to record ‘kindness’ ideas that should be encouraged at Worawa College</td>
</tr>
</tbody>
</table>
| **Humour**          | **Week 6:** Discuss & List ideas  
*What makes you laugh?  
*When did you last have a strong belly-laugh?  
*Who is the funniest person you know?  
*What makes them ‘funny’?  
*Are funny people happy?  
*What is your funniest joke?  
Tell some jokes and have a laugh together! Look at the ‘funny’ photos and talk about what makes them funny. | **Week 6:** |
<p>|                     | <strong>Week 7:</strong> | <strong>Week 7:</strong> |</p>
<table>
<thead>
<tr>
<th>Enthusiasm &amp; Vitality (Zest)</th>
<th>Week 8:</th>
<th>Week 9:</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td><em>Photos of ‘enthusiasm’ and ‘vitality’ from the the net</em></td>
</tr>
<tr>
<td>Week 9:</td>
<td></td>
<td>Week 9:</td>
</tr>
</tbody>
</table>
## Resiliency Strength Activities

<table>
<thead>
<tr>
<th>Term 3 2014</th>
<th>Home Group Activity</th>
<th>Resources required</th>
</tr>
</thead>
</table>
| Friendship & Social Cohesion (Activities prepared by House 1) | **Week 2:** Discussion Questions  
*What is Friendship?  
*What makes a ‘good friendship’?  
*Who are your good friends?  
*When do you need a friend?  
*When do you need to BE a friend?  
*What are the characteristics of a good or bad friend?  

**Make a Poster - Being a Friend**  
*Draw an outline of a figure  
*Write the words (each student write one) associated with being a ‘good friend’ on the inside of the figure (eg love, listen, laugh, support etc)  
*Write the words (each student write one) associated with being a ‘not-so-good friend’ on the outside of the figure (eg lying, gossip, name-calling, being mean etc)  

**Week 3:** Hand of Friends  
*Review the discussion about ‘friends’ from last week.  
*Ask students to identify 5 friends (2 from Worawa, 2 from home, plus 1 other)  
*Each student List the names of their 5 friends onto the hand cut-out or tracing  
*Blutak the hands on the wall and talk about how the friends listed have made them ‘good’ friends | Week 2:  
*Poster paper, textas, blutak  

**Week 3:**  
*Cut-outs of HANDS (or students trace one of their hands onto paper)  
*Blutak |
## Resiliency Strength Activities

<table>
<thead>
<tr>
<th>Term 3 2014</th>
<th>Home Group Activity</th>
<th>Resources required</th>
</tr>
</thead>
<tbody>
<tr>
<td>Teamwork</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Week 5:</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mindfulness/Meditation – Progressive Story</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Work together as a team to create a progressive story.</td>
<td></td>
<td></td>
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<tr>
<td>Eg ‘Special places’</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Student 1. ‘I was sitting in the bush’</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Student 2. ‘I am sitting on my favourite beach’.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Student 3. ‘I am floating on a cloud’</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>What is Teamwork?</strong></td>
<td></td>
<td></td>
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<tr>
<td>Discuss the meaning of <em>Teamwork</em> and talk about:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>*situations/scenarios where we work as/are part of a team</td>
<td></td>
<td></td>
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<tr>
<td>*the benefits/advantages of working together as a team</td>
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<tr>
<td><strong>Week 6:</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Revisit discussion about ‘teamwork’ from previous week.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Play one of the following Games –</td>
<td></td>
<td></td>
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<tr>
<td><em>Human Knots</em></td>
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<td></td>
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<tr>
<td><em>All Aboard</em></td>
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<tr>
<td><em>The Alphabet Back Game</em></td>
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</tbody>
</table>

**Week 5:**
No resources required

**Week 6:**
See attached game instructions
# Resiliency Strength Activities Weeks 7 - 8

<table>
<thead>
<tr>
<th>Creativity</th>
<th>Home Group Activity</th>
<th>Resources required</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Week 7:</strong></td>
<td><strong>Introduce and Discuss QUESTIONS –</strong></td>
<td></td>
</tr>
<tr>
<td></td>
<td>*What is Creativity?</td>
<td></td>
</tr>
<tr>
<td></td>
<td>*How do you express/demonstrate your creativity – at home and at school?</td>
<td></td>
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<tr>
<td></td>
<td><strong>Look at the pictures</strong> and talk about how they represent creativity</td>
<td></td>
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<tr>
<td><strong>Week 8:</strong></td>
<td><strong>Activity - Mind Riddles</strong></td>
<td></td>
</tr>
<tr>
<td></td>
<td>*Read the Mind Riddles cards and try to solve</td>
<td></td>
</tr>
<tr>
<td></td>
<td><strong>Week 7:</strong></td>
<td></td>
</tr>
<tr>
<td></td>
<td>‘Creativity’ Pictures</td>
<td></td>
</tr>
<tr>
<td></td>
<td><strong>Week 8:</strong></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Mind Riddle Cards</td>
<td></td>
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<tr>
<td>Persistence</td>
<td>Week 9:</td>
<td>Week 9:</td>
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<td></td>
<td>Week 10:</td>
<td>Week 10:</td>
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</tbody>
</table>
## Term 4 - Resiliency Strength Activities Weeks 2-3

<table>
<thead>
<tr>
<th>Term 4</th>
<th>2014</th>
<th>Home Group Activity</th>
<th>Resources required</th>
</tr>
</thead>
<tbody>
<tr>
<td>Spirituality</td>
<td><strong>Week 2:</strong> <em>Introduction and Discussion Questions</em> –</td>
<td></td>
<td></td>
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<tr>
<td></td>
<td><em>What is Spirituality?</em></td>
<td></td>
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<tr>
<td></td>
<td><em>What is Religion?</em></td>
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<tr>
<td></td>
<td>- What are the Religions of the world?</td>
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<tr>
<td></td>
<td><em>What are the different forms/expressions of Spirituality?</em></td>
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<tr>
<td></td>
<td>- Creation/Dreaming stories</td>
<td></td>
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<tr>
<td></td>
<td>- Spiritual/Religious beliefs</td>
<td></td>
<td></td>
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<tr>
<td></td>
<td>- Spiritual/Religious practices eg praying, ceremony</td>
<td></td>
<td></td>
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<tr>
<td></td>
<td><em>What are some spiritual/religious symbols?</em></td>
<td></td>
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<tr>
<td></td>
<td><em>How do religious beliefs/practices help/enrich us?</em></td>
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<tr>
<td></td>
<td><em>What does spirituality/religious belief mean to you?</em></td>
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<tr>
<td></td>
<td><strong>Activity</strong></td>
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<td></td>
<td><em>Draw some different examples of spiritual/religious symbols/icons</em></td>
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<tr>
<td></td>
<td>Eg</td>
<td></td>
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<td></td>
<td><strong>Week 3:</strong> <em>View a film/clip about world religions</em></td>
<td></td>
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<tr>
<td></td>
<td><em>Discuss</em> the beliefs, practices, symbols, icons etc. that are evident in the film</td>
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</tr>
</tbody>
</table>
**Leadership**

**Week 4:**
*Introduction and Discussion Questions –*

*Who are some leaders you can think of? (school, community, Australia, world?)*
- Look at photos of leaders to assist discussions

*Who are ‘good’ leaders among them?*

*What qualities/characteristics do ‘good’ leaders have?*

*RECORD/WRITE down the leadership qualities discussed*

**Week 5:**
*Discuss the following Topic –*

“If I could change the world (or my school, or my community, or our country), I would ……..

Allow opportunity for each student to think about, and suggest, how (as a leader) in our school, in their community, in Australia or in the world, they would make changes for a better world/place etc.

What would their new world/ school/ community/ country – Be like, Look like, Feel like?

*pictures of leaders*
### Gratitude

**Week 6:**

*Introduction and Discussion Questions* –
*What is Gratitude?*
*How do we show gratitude to others?*

**Activity:**
*Give each student a ‘Gratitude Journal’*
*Suggest students record ‘gratitude’ notes about people/friends/things they are grateful for.

**Week 7:**

*Introduction* –
*Think about something over your lifetime that you are very grateful for. What are they?*

**Activity:**
*Write a ‘thank-you’ letter to someone who you are grateful to, for something he/she may have done for you.*
## Term 4 - Resiliency Strength Activities Weeks 8-9

<table>
<thead>
<tr>
<th>Hope</th>
<th><strong>Week 8:</strong></th>
</tr>
</thead>
</table>
|      | **Introduction and Discussion Questions** –  
|      | *What are your hopes and dreams for yourself?  
|      | *What are your hopes and dreams for others?  
|      | **Activity:**  
|      | *Design a ‘hope’ card for some-one in the school.  
|      | *Write about the hopes you have for her/him.  
|      | **Week 9:** |
Worawa: Restorative Practices Project
SUMMARY of Staff PD session at Worawa College
May 3rd 2011

Staff of Worawa College attended a Professional Development session on Tuesday, 3rd May 2011 addressing the subject of “restorative practices” or “relationship management”.

Restorative practices address incidents in the school community by involving the people most affected and helping them to address productively what happened, how they have been affected them, and how to repair the harm / improve the situation. Many Australian schools are using “restorative approaches” to help engage students and to create safer school communities. These initiatives are part of an international social movement that is consistent with the pillars of contemporary learning: ‘learning to know, learning to do, learning to live together and learning to be’. ¹

The full effects of “restorative approaches” are still being researched. In part, the movement for restorative approaches has changed more rapidly than has the research agenda. Restorative justice in schools was initially associated with one particular process: Community Conferencing. Other processes were added to the category of “restorative justice”: peer mediation, “restorative chats”, and various modes of circle discussion. Each of these processes has been used mainly as a reactive or preventative intervention.

However, restorative approaches involve more than adding a handful of extra process options for responding to “problematic behaviour” and “difficult students”. The movement for restorative approaches has shifted from (i) offering more constructive responses to specific incidents to (ii) a comprehensive approach to managing relationships in school communities. Schools embracing restorative approaches are not simply dealing more effectively with misbehaviour. They are experiencing a cultural shift.

Nonetheless, research on restorative approaches continues to focus largely on individual processes. Consistently, Conferencing has been shown to deliver high rates of participant satisfaction, reduce anti-social behaviour, and promote pro-social behaviour.

It is time to move beyond considering Conferencing and other “restorative processes” in isolation and to consider all such processes as part of a comprehensive practical philosophy for managing relationships in school communities. Schools that take a comprehensive approach to building and managing relationships use appropriate:

- reactive processes – i.e. that react to something bad; and
- preventative processes – i.e. that seek to prevent something bad; and
- proactive processes – i.e. that promote something good.

Evidence from internal school surveys and other monitoring points to much more than a reduction in anti-social behaviour and a sense of procedural satisfaction from effective responses to problem behaviour. It suggests that schools which take a comprehensive approach to managing relationships may be improving the capacity of individuals and groups to learn cooperatively and to live in community.

¹ As identified by a UNESCO’s (United Nations Educational, Scientific and Cultural Organisation) International Commission on Education, and cited in the current DEECD Student Engagement Policy.
Emerging international evidence suggests that, when members of a school community are assisted to build, maintain and repair relationships, this work creates safer school communities and improved academic results. Changing language hints at the direction of this change. While most schools have preferred to speak of “restorative practices”, and more recently of “restorative approaches”, some school communities now use the phrase “relationship management”, which mentions neither “justice” nor “restoration”. Again, his linguistic evolution reflects a shift in emphasis that has occurred in other social movements, from:

- reacting to negative features of a system, through
- preventing negative features, through
- promoting positive features.

Schools are also distinguishing structured communication at different levels, namely:

(i) within individuals (prompted by observational coaching),
(ii) between individuals,
(iii) between individuals with the assistance of a third party, and
(iv) within a group, with the assistance of a third party.

These distinctions produce a set of process options:

<table>
<thead>
<tr>
<th>Level of operation</th>
<th>Primary aim</th>
<th>Reactive</th>
<th>Preventative</th>
<th>Proactive / Creative</th>
</tr>
</thead>
<tbody>
<tr>
<td>observation</td>
<td></td>
<td>e.g. feedback / coaching students</td>
<td></td>
<td></td>
</tr>
<tr>
<td>conversation</td>
<td></td>
<td>“difficult conversations”</td>
<td>e.g. listening skills, etc.</td>
<td></td>
</tr>
<tr>
<td>mediation</td>
<td></td>
<td>e.g. peer mediation peace-making</td>
<td>Assisted negotiation</td>
<td></td>
</tr>
<tr>
<td>facilitation</td>
<td></td>
<td>“Conferencing”</td>
<td>“Conferencing”</td>
<td>“Circle-time”</td>
</tr>
</tbody>
</table>

We began our examination of these processes by viewing two videos that form part of an e-learning package on Talking Performance recently commissioned by the Victorian State Services Authority.²

<table>
<thead>
<tr>
<th>Talking Performance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Discussions about work performance can be kept productive with an appropriate structure. Simple principles include:</td>
</tr>
<tr>
<td>(i) asking rather than telling,</td>
</tr>
<tr>
<td>(ii) identifying and articulating what is working before turning to what might be improved, and</td>
</tr>
<tr>
<td>(iii) ensuring that any plans for improvement are “SMART”:</td>
</tr>
<tr>
<td>specific, measurable, appropriate, relevant and time-bound.</td>
</tr>
</tbody>
</table>

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² The package – including the videos – is available at [www.ssa.vic.gov.au](http://www.ssa.vic.gov.au)
A consistent theme in our discussion was that effective communication is part of a process of working with people (rather than doing things to or for them).

![Diagram: Quadrants of doing to vs working with]

**DISPUTE & CONFLICT HANDLING AND EFFECTIVE COACHING FEEDBACK**

When two or more people address a difficult issue, they need to address any immediate interpersonal *conflict* before they seek to resolve the details of their *dispute*. This distinction can be summarised succinctly: “get to peace” before you seek to “get to yes”:

The difference between a dispute and a conflict is [...] a difference in kind, not just degree. A *dispute* is a contest over a specific set of *facts*. It requires two parties, but need not involve negative feelings between them. On the other hand, interpersonal *conflict* is a state, arising from some sort of opposition, in which those affected experience negative *feelings* about one another.

The regular exceptions to this usage prove the rule. For instance, phrases such as ‘*industrial dispute*’ and ‘*border dispute*’ refer to the same abstract situation: the parties were negotiating over some fixed resource, but now they are fighting. They failed to achieve either consensus or compromise through talking, and [are now] fighting about time, money or land. In this usage, ‘dispute’ refers to the tipping point, the moment when potentially constructive engagement over a point of disagreement turns to destructive engagement and/or disengagement.

Another exception that proves the rule is the phrase ‘*conflict of ideas*.’ This refers to a clash that need not necessarily lead to interpersonal conflict. But people readily feel passionate about ideas, and the clash of ideas in debate commonly does result in some interpersonal conflict. Certainly, the conflict between belief systems known as ‘ideologies’ can lead to open warfare between the groups espousing those ideologies.

In most workplaces, however, conflict develops in a more mundane fashion. Misunderstandings, and differences in style and expectations lead to resentment, avoidance, aggression and other destructive feelings and behaviours. The most strongly negative feelings associated with interpersonal conflict are anger, fear, contempt. These feelings predispose people to *disengage*, or to *engage destructively*.
People in conflict:
- identify other people as the problem;
- cling to their own fixed positions;
- see no possibility of mutual gain, feeling they can only win if the others lose;
- insist on their own subjective criteria.

By definition, then, the emotions associated with conflict compel people in conflict to breach all the basic rules for negotiation. People in conflict cannot engage constructively until they have acknowledged the sources of that conflict, and begun to transform conflict into cooperation. Then they might begin to negotiate - if there is, indeed, anything to negotiate. There may not be. [...] By distinguishing disputes and conflicts, we [can] distinguish three general approaches to conflict management:

- **maximizing** conflict - an unfortunate side-effect of adversarial dispute resolution processes;
- **minimizing** conflict - a deliberate negotiating tactic for non-adversarial dispute resolution, which works if those involved are prepared to seek agreement on as much as possible, and agree to disagree on the rest;
- **transforming** conflict - an appropriate tactic where conflict has become more significant to those involved than have the details of any particular dispute.

These distinctions make it easier to choose the right conflict management process. If someone is accused of doing something that, by policy or law, must formally be dealt with, and if the accused clearly disputes that accusation, then the appropriate process is adjudication. However, a likely side effect of the adjudication will be to maximise conflict between those involved.

If a dispute seems to have arisen from lack of clarity about the issues, and if the dispute seems to affect only two parties, then interest-based mediation may be appropriate. A mediator can manage any minor existing conflict, and can minimise the emergence of new conflict. Other processes are available for disputes affecting more than two parties. However, if there is significant conflict, then conflict transformation is required.


We discussed the power of storytelling. When we invite someone to engage in “reasoning” through story-telling, we are requesting a narrative from them, rather than imposing a formula on them.

[See Appendix 3 below – Malcolm Gladwell’s New Yorker review of Charles Tilly’s Why?].

Inviting a narrative response helps the other party to avoid the trap of expressing some or all of four behavioural symptoms of conflict:³

- **Judging** a person [“You’re a typical whatever”]
- **Characterising** their actions [“You carry on like this and that”]
- **Attributing** motives & [“because...”]
- **Dictating** solutions [“So what you need to do is...”]

Each of these symptoms of *internal* conflict in turn cause *interpersonal* conflict, contributing to an unfortunate positive feedback loop.

We discussed several other templates that provide a *structure* for effective communication:

As a template for effective 1:1 conversations, we considered a basic negotiation template:

<table>
<thead>
<tr>
<th>1:1 conversations on general issues of concern</th>
</tr>
</thead>
<tbody>
<tr>
<td>When two people discuss a challenging issue, it is helpful to work within an agreed format to (i) negotiate a shared <em>understanding</em> of the situation and possibly also to (ii) plan an agreed course of <em>action</em>.</td>
</tr>
</tbody>
</table>

The key to negotiating a shared understanding is to separate (a) actions - what each person has *done*, observed or had reported to them - from (b) what they *feel*, from (c) what they *think*. This is an efficient and effective way to work out whether there is a dispute about basic *standards* (“That’s acceptably clear to you, but not to me.”) or because people simply haven’t yet worked out what the *problem* is, and so haven’t yet identified the goal they need to achieve (“I think the issue is that the guidelines aren’t clear.” “No, that’s not the problem. It’s that people aren’t consistently following them.”).

*Negotiating a shared understanding* is a safe way to address interpersonal disputes and conflicts as they arise. It can be a *prelude to joint problem-solving &/or goal setting*. A standard format can help the parties involved distinguish WHAT goals they are trying to achieve from HOW they might achieve those goals and WHICH of the several identified options best meets their goals. They can then *negotiate a plan of action* that meets their individual and collective needs. See Appendix 1

◆

We then turned to the issue of *coaching feedback*. This involves several inter-related questions:

1. What distinguishes extrinsic and *intrinsic* motivation?
2. What sort of *coaching feedback* most promotes intrinsic motivation?
3. What is the optimal *ratio of positive feedback to negative feedback*?
Some thorough research offers practical and profound answers to these questions. We can reframe the question about motivation as:

**How can we work with people to help them move from extrinsic to intrinsic motivation?**

Research in this area has tested so-called “self determination theory”. The theory distinguishes:

- **intrinsic** motivation, whereby something is done because it is inherently interesting or enjoyable, from:
- **extrinsic** motivation, whereby something is done because it leads to some particular outcome.

Research over several decades has shown a superior quality of experience and performance when people are motivated for **intrinsic** rather **extrinsic** reasons. The difference is determined by:

- **Relatedness** - how much we care for others who are affected by the activity
- **Competence** - how good we are at the activity
- **Autonomy** - how freely we chose to engage in the activity

A key element of intrinsic motivation is mastery of a process, whether that process involves developing physical, intellectual or social skills. [See Appendix 2]

We can therefore reframe the question about feedback as:

**What sort of coaching feedback helps people with whom we are working focus on the mastery of skills and so develop intrinsic motivation?**

Some very significant research in this area distinguishes between two theories of intelligence or “mindsets”. Those with a “fixed mindset” believe that intelligence is a fixed trait. They tend to avoid tasks where they may fail and thus appear incompetent, and tend not to handle setbacks well.

In contrast, a “growth mindset” holds that intelligence can be increased. Those who believe this about themselves tend to be more open to learning and challenge.

If we combine the evidence from “self-determination theory” and the theory of mindsets and mastery, it follows that coaching feedback that focuses on the gradual mastery of particular skills should promote intrinsic motivation. And this seems to be the case.

Yet much of our feedback to students, mentors, and colleagues focuses less on skills than on our working relationship. For example: “That’s great; I’m really pleased with you!” is a report about our general feelings. In contrast: “I notice you listened intently during class” is an observation of a particular skill.

<table>
<thead>
<tr>
<th>Focus on judging the Relationship</th>
<th>Focus on observing the skill</th>
</tr>
</thead>
<tbody>
<tr>
<td>🇺Offering general positive comments</td>
<td>🇺Describing specific concrete actions</td>
</tr>
<tr>
<td>🇺Mentioning personal responses</td>
<td>🇺Non-judgmental</td>
</tr>
<tr>
<td>🇺Focusing on the wider community</td>
<td>🇺Not fostering dependence on the feelings of the speaker</td>
</tr>
</tbody>
</table>

Feedback which draws attention to a skill, without making an overt judgment and without reporting on our feelings, turns out to be most likely to prompt intrinsic motivation. As a general rule, we

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should offer more feedback that is purely descriptive and observational – and the more specific, the better.

But how often should our feedback draw attention (i) to a skill that has been mastered, and how often (ii) to a skill that is still being acquired?

In other words:

| What is the optimal ratio of feedback about positive issues to feedback about negative issues – things we need to “do differently”? |

The so-called “positivity/negativity ratio” (P/N) is measured by counting instances of positive feedback and negative feedback. The ratio has been shown to be a critical factor in team dynamics. Researcher [Marcial Losada] found that high performance teams have a P/N ratio of 5.6. In other words, team members typically offer nearly six times as many observations of things done well as observations of things that might be done differently. A highly connected and high performing team will maintain a P/N above 2.9 but not higher than 11.6.

Medium performance teams have a P/N of 1.9 – that is, nearly twice as many observations of things done well as observations of things that might be done differently. Low performance teams have more negativity than positivity. (High performance teams also tend to maintain a balance between internal and external focus and between inquiry and advocacy).

Researcher John Gottman has found strikingly similar ratios in marriages that flourish (~5) and those that fail (<1).  

◆

So: to foster intrinsic motivation in colleagues and student, we should be offering more feedback that describes specific skills.

(We can apply the ~ 80:20 rule: 80+% of feedback observational; 20% relational.)

We should offer more feedback about:
(i) skills that have been mastered than about
(ii) skills that are still being acquired.

(Again applying the 80:20 rule:
~80% of observational feedback should be about things done well;
~20% about things that need to be done differently.)

And yet... even where there is a general culture of constructive communication in a work team, and with well-designed systems, some people may still interact unconstructively with peers and colleagues.

A purely sociological explanation of this phenomenon, invoking “system dynamics”, is unsatisfactory. An extensive literature and many practical guides focus heavily on psychological explanations – emphasising and categorising different disorders of personality. The medical model – for which DSM

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IV is the foundational text – offers us “histrionic”, “narcissistic”, “anti-social”, “borderline” and various other personality disorders. While such disorders exist, they may be invoked too often to describe behaviours that are determined at least to some degree by specific situations.

This is quite understandable. As we discussed, most people on the receiving end of unconstructive behaviours experience strongly negative emotions, which in turn prompt the tendency to:

- **Judge**
  
  [“You’re a narcissist!”]

- **Characterise** actions
  
  [“You think only of yourself..”]

- **Attribute** motives
  
  [“...probably because your brain is wired that way...”]

Ironically, psychology has a term for this entirely human tendency to overestimate the significance of fixed temperamental and personality traits, and to underestimate the significance of situational factors. The tendency is known as “the fundamental attribution error”. It is difficult for us to stand outside a situation in which we find ourselves, such that we can accurately determine the relative contribution of (i) psychological, (ii) social and (iii) situational / systemic factors. Still, accurate theory can help.

First, personality is shaped early, but influenced through life, by our practical (habituated) answers to the questions:

- With whom are my key relationships?
- What group(s) do I belong to?
- What’s my status in the group(s)?

Second, the psychosocial literature that links these questions is the literature concerning people’s **attachment styles**: the tendencies learned in the system of the family which may, in later life, affect team dynamics. At any given stage of life, and in the home, work, or other situations in which we find ourselves, our personality will be tending towards one of the following quadrants:

---

The core “scripts” associated with each of these tendencies are as follows:

<table>
<thead>
<tr>
<th>ANXIOUS</th>
<th>SECURE</th>
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<tr>
<td>“I want to be emotionally intimate with others, but find that others are reluctant to get as close as I would like. I am uncomfortable being without close relationships, but worry that others don't value me as much as I value them.”</td>
<td>“It is relatively easy for me to become emotionally close to others. I am comfortable depending on others and having others depend on me. I don't worry about being alone or having others not accept me.”</td>
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<table>
<thead>
<tr>
<th>FEARFUL</th>
<th>DISMISSIVE</th>
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<td>“I am uncomfortable getting close to others. I want emotionally close relationships, but find it difficult to trust others completely, or to depend on them. I worry that I will be hurt if I allow myself to become too close to others.”</td>
<td>“I am comfortable without close emotional relationships. It is important to me to feel independent and self-sufficient. I prefer not to depend on others or have others depend on me.”</td>
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Bowlby & Ainsworth; Bartholomew, Horowitz, Pietromonaco, & Barrett as summarised in the current Wikipedia entry on attachment styles

When just one student in a group, or one colleague in a workplace acts overtly dismissively towards other’s work, or towards their very person, other people in the group – even if they are otherwise fairly secure in their relationships - can experience themselves becoming anxious, and even fearful... Typically, after only a number of weeks, group dynamics will begin to be affected, and after some months, this state of being begins to affect individual personalities...

In these situations, several interventions may be required to foster constructive change. Often – counter-intuitively - marked changes can be achieved by focusing not, in the first instance, on changing psychology, but on changing the social system, (and then on social relations).

One method for “getting to (some sort of collective) peace”, before “getting to yes” involves an effective reason-giving and decision-making process:

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<tr>
<th>Collective Review – Dialogue for solving problems / setting goals</th>
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Communication in meetings is often unproductive. People either (i) avoid difficult issues, or (ii) address issues with adversarial debate. Each participant tries (but typically fails) to convince the others that their understanding and preferred action are correct. We need a structured process for creative problem-solving and/or goal setting. Proven processes have a common general structure.

The structure offers a constructive alternative to avoidance or aggression. Participants collectively pool their specific examples, so that they can interpret these examples collectively. They collectively identify a set of general issues: problems to solve &/or goals to achieve. They prioritise these issues. Then they negotiate options and a plan of action. This process format is ideal for collective reviews of policy and procedure.

[A Manual on facilitating this Dialogue process is available on request.]
We could use this format to review in some months our experiences with:

- Coaching feedback
- Structured conversations using the basic negotiation template
- Use of the circle format for classroom or house discussions, either (i) promoting something good, (ii) preventing something bad, or (iii) responding to something bad.

Each staff member can now look for opportunities through May and June to apply some of the principles and techniques we’ve discussed.

Meanwhile, please feel free to request any of the following supplementary materials:

- **Conferencing Convenors** Manual
- Manual for convening a **Dialogue review** process
- A practical theory of **Emotions**
- Case study of a series of **circle discussions in a school**, addressing the issue of student motivation

Likewise, feel free to be in touch with any other questions or suggestions.

Good luck!

David Moore
david@primed.net.au
### APPENDIX 1: BASIC NEGOTIATION TEMPLATE

[A] **REACHING A SHARED UNDERSTANDING**

- **ACTIONS:** *What happened?*
  - What did you do?
  - What did you observe?
  - What was reported to you?

- **FEELINGS:** *How did you feel about it?*
  - How were you affected?

- **THOUGHTS:** *What were you thinking?*
  - *i.e.* What thoughts crossed your mind?
  - What most concerns you?

[B] **COMMITTING TO ACTION**

- **GOAL:** *What do we need to achieve?*
  - *i.e.* Where do we need to get to?

- **OPTIONS:** *What are several ways to achieve it?*

- **PLAN:** *Which of these are the most practical and mutually acceptable ways to achieve what we need to achieve?*

Adapted primarily from the work of the Harvard Negotiation Project. Adaptation © D.B. Moore 2008
APPENDIX 2: MOTIVATION CONTINUUM

Amotivation:
Lacking the intention to act, “going through the motions”, either from

- not valuing the activity,
- not feeling competent at it, or
- not expecting any positive outcome from it.

Extrinsic motivation:

External regulation:
Your intention to act is based on external rewards & punishments. When bribes and punishments stop, so does the activity

Introjected regulation:
You hear someone else’s voice in your head, directing you, & you are acting to please others.

Identified regulation:
You consciously value a goal.

There is a growing sense of competence. It is motivating to find mentors, break tasks into manageable elements, and highlight examples of success.

Integrated regulation:
Motivation is integrated within your sense of self, but still driven by an interest in the outcome

Intrinsic motivation:
Experiencing inherent satisfaction in the process or activity.

__________________________


12
APPENDIX 3: “Reasons arise from situations & roles”
HERE’S WHY

A sociologist offers an anatomy of explanations.
by MALCOLM GLADWELL
New Yorker Issue of 2006-04-10
Posted 2006-04-03

Little Timothy is playing with his older brother Geoffrey, when he comes running to his mother. “Mommy, Mommy,” he starts in. “I was playing with my truck, and then Geoffrey came and he said it was his turn to play with the truck even though it’s my truck and then he pushed me.” “Timothy!” his mother says, silencing him. “Don’t be a tattletale.”

Timothy has heard that phrase—“Don’t be a tattletale”—countless times, and it always stops him short. He has offered his mother an eyewitness account of a crime. His mother, furthermore, in no way disputes the truth of his story. Yet what does she do? She rejects it in favor of a simplistic social formula: Don’t be a tattletale. It makes no sense. Timothy’s mother would never use such a formula to trump a story if she were talking to his father. On the contrary, his mother and father tattle to each other about Geoffrey all the time. And, if Timothy were to tattle on Geoffrey to his best friend, Bruce, Bruce wouldn’t reject the story in favor of a formula, either. Narratives are the basis of Timothy’s friendship with Bruce. They explain not just effects but causes. They matter—except in this instance, of a story told by Timothy to Mommy about Geoffrey, in which Mommy is suddenly indifferent to stories altogether. What is this don’t-be-a-tattletale business about?

In “Why?” (Princeton; $24.95), the Columbia University scholar Charles Tilly sets out to make sense of our reasons for giving reasons. In the tradition of the legendary sociologist Erving Goffman, Tilly seeks to decode the structure of everyday social interaction, and the result is a book that forces readers to re-examine everything from the way they talk to their children to the way they argue about politics.

In Tilly’s view, we rely on four general categories of reasons. The first is what he calls conventions—conventionally accepted explanations. Tilly would call “Don’t be a tattletale” a convention. The second is stories, and what distinguishes a story (“I was playing with my truck, and then Geoffrey came in . . .”) is a very specific account of cause and effect. Tilly cites the sociologist Francesca Polletta’s interviews with people who were active in the civil-rights sit-ins of the nineteen-sixties. Polletta repeatedly heard stories that stressed the spontaneity of the protests, leaving out the role of civil-rights organizations, teachers, and churches. That’s what stories do. As Tilly writes, they circumscribe time and space, limit the number of actors and actions, situate all causes “in the consciousness of the actors,” and elevate the personal over the institutional.

Then there are codes, which are high-level conventions, formulas that invoke sometimes recondite procedural rules and categories. If a loan officer turns you down for a mortgage, the reason he gives has to do with your inability to conform to a prescribed standard of creditworthiness. Finally, there are technical accounts: stories informed by specialized knowledge and authority. An academic history of civil-rights sit-ins wouldn’t leave out the role of institutions, and it probably wouldn’t focus on a few actors and actions; it would aim at giving patient and expert attention to every sort of nuance and detail.

Tilly argues that we make two common errors when it comes to understanding reasons. The first is to assume that some kinds of reasons are always better than others—that there is a hierarchy of reasons, with conventions (the least sophisticated) at the bottom and technical accounts at the
top. That’s wrong, Tilly says: each type of reason has its own role.

Tilly’s second point flows from the first, and it’s that the reasons people give aren’t a function of their character—that is, there aren’t people who always favor technical accounts and people who always favor stories. Rather, reasons arise out of situations and roles. Imagine, he says, the following possible responses to one person’s knocking some books off the desk of another:

1. Sorry, buddy. I’m just plain awkward.
2. I’m sorry. I didn’t see your book.
3. Nuts! I did it again.
4. Why did you put that book there?
5. I told you to stack up your books neatly.

The lesson is not that the kind of person who uses reason No. 1 or No. 2 is polite and the kind of person who uses reason No. 4 or No. 5 is a jerk. The point is that any of us might use any of those five reasons depending on our relation to the person whose books we knocked over. Reason-giving, Tilly says, reflects, establishes, repairs, and negotiates relationships. The husband who uses a story to explain his unhappiness to his wife—“Ever since I got my new job, I feel like I’ve just been so busy that I haven’t had time for us”—is attempting to salvage the relationship. But when he wants out of the marriage, he’ll say, “It’s not you—it’s me.” He switches to a convention. As his wife realizes, it’s not the content of what he has said that matters. It’s his shift from the kind of reason-giving that signals commitment to the kind that signals disengagement. Marriages thrive on stories. They die on conventions.

Consider the orgy of reason-giving that followed Vice-President Dick Cheney’s quail-hunting accident involving his friend Harry Whittington. Allies of the Vice-President insisted that the media were making way too much of it. “Accidents happen,” they said, relying on a convention. Cheney, in a subsequent interview, looked pensively into the camera and said, “The image of him falling is something I’ll never be able to get out of my mind. I fired, and there’s Harry falling. And it was, I’d have to say, one of the worst days of my life.” Cheney told a story. Some of Cheney’s critics, meanwhile, focused on whether he conformed to legal and ethical standards. Did he have a valid license? Was he too slow to notify the White House? They were interested in codes. Then came the response of hunting experts. They retold the narrative of Cheney’s accident, using their specialized knowledge of hunting procedure. The Cheney party had three guns, and on a quail shoot, some of them said, you should never have more than two. Why did Whittington retrieve the downed bird? A dog should have done that. Had Cheney’s shotgun been aimed more than thirty degrees from the ground, as it should have been? And what were they doing in the bush at five-thirty in the afternoon, when the light isn’t nearly good enough for safe hunting? The experts gave a technical account.

Here are four kinds of reasons, all relational in nature. If you like Cheney and are eager to relieve him of responsibility, you want the disengagement offered by a convention. For a beleaguered P.R. agent, the first line of defense in any burgeoning scandal is, inevitably, There is no story here. When, in Cheney’s case, this failed, the Vice-President had to convey his concern and regret while not admitting that he had done anything procedurally wrong. Only a story can accomplish that. Anything else—to shrug and say that accidents happen, for instance—would have been perceived as unpardonably callous. Cheney’s critics, for their part, wanted the finality and precision of a code: he acted improperly. And hunting experts wanted to display their authority and educate the public about how to hunt safely, so they retold the story of Cheney’s accident with the benefit of their specialized knowledge.

Effective reason-giving, then, involves matching the kind of reason we give to the particular role that we happen to be playing at the time a reason is necessary. The fact that Timothy’s mother
accepts tattling from his father but rejects it from Timothy is not evidence of capriciousness; it just means that a husband’s relationship to his wife gives him access to a reasongiving category that a son’s role does not. The lesson “Don’t be a tattletale”—which may well be one of the hardest childhood lessons to learn—is that in the adult world it is sometimes more important to be appropriate than it is to be truthful.

Two years ago, a young man named Anthony mugged a woman named Anne on a London street. Anthony was caught and convicted, and a few days before he was sentenced he sat down with Anne for a face-to-face meeting, as an exercise in what is known as “restorative justice.” The meeting was videotaped by a criminal-justice research group, and to watch the video is to get an even deeper sense of the usefulness of Tilly’s thinking.

“We’re going to talk about what’s happened,” the policeman moderating the meeting begins. “Who’s been affected, and how they’ve been affected, and see what we can do to make things better.”

Anthony starts. He has a shaved head, a tattoo on his neck, and multiple piercings in his eyebrows and ears. Beside him is his partner, Christy, holding their baby boy. “What happened is I had a bad week. Been out of work for a couple of weeks. Had my kneecap broken . . . I only had my dad in this country, who I don’t get on with. We had no gas in our flat. Me and Christy were arguing all that morning. The baby had been screaming. We were hungry.” His story comes out painfully and haltingly. “It was a bit too much. All my friends I was asking to loan me a couple of pounds. They just couldn’t afford to give it to me. . . . I don’t know what got into me. I just reached over and took your bag. And I’m really sorry for it. And if there is anything I can do to make up for it, I’m willing to do it. I know you probably don’t want me anywhere near you.”

Anne has been listening closely, her husband, Terry, next to her. Now she tells her side of the story. She heard a sound like male laughter. She turned, and felt her purse being pulled away. She saw a man pulling up his hood. She ran after him, feeling like a “complete idiot.” In the struggle over her bag, her arm was injured. She is a journalist and has since had difficulty typing. “The mugging was very small,” she says. “But the effect is not going away as fast as I expected . . . It makes life one notch less bearable.”

It was Christy’s turn. She got the call at home. She didn’t know exactly what had happened. She took the baby and walked to the police station, angry and frightened. “We got ourselves in a situation where we were relying on the state, and we just can’t live off the money,” Christy says. “And that’s not your problem.” She starts to cry. “He’s not a drug addict,” she continues, looking at her husband. Anthony takes the baby from her and holds him. “If we go to court on Monday, and he does get three years for what he’s done, or six years, that’s his problem. He done it. And he’s got to pay for what he’s done. I wake up and hear him cry”—she looks at the baby—“and it kills me. I’m in a situation where I can’t do anything to make this better . . . I just want you to know. The first thing he said to me when he walked in was ‘I apologized.’ And I said, ‘That makes what difference?’ ”

Watching the conference is a strange experience, because it is utterly foreign to the criminal process of which it is ostensibly a part. There is none of the oppressive legalese of the courtroom. Nothing is “alleged”; there are no “perpetrators.” The formal back-and-forth between questioner and answerer, the emotionally protective structure of courtroom procedure, is absent. Anne and Terry sit on comfortable chairs facing Christy and Anthony. They have a conversation, not a confrontation. They are telling stories, in Tilly’s sense of that word: repairing their relationship by crafting a cause-and-effect account of what happened on the street.

Why is such storytelling, in the wake of a crime, so important? Because, Tilly would argue, some
social situations don’t lend themselves to the easy reconciliation of reason and role. In Jonathan Franzen’s novel “The Corrections,” for example, one of the characters, Gary, is in the midst of a frosty conversation with his wife, Caroline. Gary had the sense, Franzen writes, “that Caroline was on the verge of accusing him of being ‘depressed,’ and he was afraid that if the idea that he was depressed gained currency, he would forfeit his right to his opinions. . . . Every word he spoke would become a symptom of disease; he would never again win an argument.” Gary was afraid, in other words, that a technical account of his behavior—the explanation that he was clinically depressed—would trump his efforts to use the stories and conventions that permitted him to be human. But what was his wife to do? She wanted him to change.

When we say that two parties in a conflict are “talking past each other,” this is what we mean: that both sides have a legitimate attachment to mutually exclusive reasons. Proponents of abortion often rely on a convention (choice) and a technical account (concerning the viability of a fetus in the first trimester). Opponents of abortion turn the fate of each individual fetus into a story: a life created and then abruptly terminated. Is it any surprise that the issue has proved to be so intractable? If you believe that stories are the most appropriate form of reason-giving, then those who use conventions and technical accounts will seem morally indifferent—regardless of whether you agree with them. And, if you believe that a problem is best adjudicated through conventions or technical accounts, it is hard not to look upon storytellers as sensationalistic and intellectually unserious. By Tilly’s logic, abortion proponents who want to engage their critics will have to become better storytellers—and that, according to the relational principles of such reason-giving, may require them to acknowledge an emotional connection between a mother and a fetus. (Ironically, many of the same members of the religious right who have so emphatically demonstrated the emotional superiority of stories when it comes to abortion insist, when it comes to Genesis, on a reading of the Bible as a technical account. Thus do creationists, in the service of reason-giving exigency, force the Holy Scripture to do double duty as a high-school biology textbook.)

Tilly argues that these conflicts are endemic to the legal system. Laws are established in opposition to stories. In a criminal trial, we take a complicated narrative of cause and effect and match it to a simple, impersonal code: first-degree murder, or second-degree murder, or manslaughter. The impersonality of codes is what makes the law fair. But it is also what can make the legal system so painful for victims, who find no room for their voices and their anger and their experiences. Codes punish, but they cannot heal.

So what do you do? You put Anne and her husband in a room with Anthony and Christy and their baby boy and you let them talk. In a series of such experiments, conducted in Britain and Australia by the criminologists Lawrence Sherman and Heather Strang, restorative-justice programs have shown encouraging results in reducing recidivism rates among offenders and psychological trauma among victims. If you view the tape of the Anthony-Anne exchange, it’s not hard to see why. Sherman said that when the Lord Chief Justice of England and Wales watched it at home one night he wept.

“If there is anything I can do, please say it,” Anthony says.

“I think most of what you can do is between the two of you, actually,” Anne says to Anthony and Christy. “I think if you can put your lives back together again, then that’s what needs to be done.”

The moderator tells them all to take a break and help themselves to “Metropolitan Police tea and coffee and chocolate biscuits.”

Anne asks Christy how old the baby is, and where they are living. It turns out that their apartment has been condemned. Terry stands up and offers the baby a chocolate biscuit, and the
adults experience the kind of moment that adults have in the company of babies, where nothing matters except the child in front of them.

“He’s a good baby,” Christy says. A convention. One kind of reason is never really enough.
WORAWA COLLEGE
PERFORMANCE APPRAISAL PROGRAM (PAP)

Teacher: Date:

Learning Centre/s:

Role/s:

Key Learning & Teaching College Improvement Priorities relevant to teacher’s role

Tick ✓

- College Values, Goals, Vision & Expectations
- Curriculum mapping and ACARA alignment
- Personalised Learning with Purpose
- Languages, Culture & Literacy across the curriculum for EAL/D learners
- Safety, Wellness and Well-being
- Global Digital Citizenship
- Student DATA - Mapping student learning & progress
- Teacher Professional Learning – AITSIL teaching standards

Teacher’s Performance Improvement Objectives for the next 12 months

Plan for 3 (three) personal performance improvement objectives in any of the following categories of professional practice  Tick ✓

<table>
<thead>
<tr>
<th>WORAWA WAYS</th>
<th>Performance Improvement Categories</th>
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<tbody>
<tr>
<td>Relationships</td>
<td>□ Personal Relationships&lt;br&gt;□ Professional Relationships</td>
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<tr>
<td>Responsibility</td>
<td>□ Student learning needs &amp; progress&lt;br&gt;□ Feedback, assessment &amp; reporting&lt;br&gt;□ Student behaviour &amp; well-being management&lt;br&gt;□ Classroom management &amp; expectations&lt;br&gt;□ Professional &amp; College responsibilities</td>
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<td>Respect</td>
<td>□ Aboriginal Students&lt;br&gt;□ Culture &amp; Communities</td>
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<td>Rigour</td>
<td>□ Teaching Practice&lt;br&gt;□ Programming &amp; planning</td>
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<td>WHAT:</td>
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<td>WHY:</td>
<td>Purpose</td>
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<td>HOW: Strategies to meet objective</td>
<td>Targets &amp; measures to achieve objective</td>
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Personal Performance Improvement **Objective 2**

*(Based upon the Worawa Learning Template)*

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<th>HOW:</th>
<th><strong>Strategies</strong> to meet objective</th>
<th><strong>Targets &amp; measures</strong> to achieve objective</th>
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<tr>
<th>NOW WHAT?</th>
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| Other support: | |
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**Personal Performance Improvement Objective 3**

(Based upon the **Worawa Learning Template**)

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<td>Other support:</td>
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What makes a quality OBJECTIVE

1. Specific and concise

2. Stated in terms of tangible outcomes and measures

3. Within personal control

4. Achievable (within personal resources)

5. At the right level of challenge

6. In harmony with college’s objectives

7. Time framed
### Teaching Practice Observations

<table>
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<th>Performance Area Categories</th>
<th>Strengths/Lesson elements observed (examples)</th>
<th>Areas for improvement</th>
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<td><em>Student &amp; teacher relationships</em></td>
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<td><em>Student engagement</em></td>
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<td><em>Lesson interactions, feedback &amp; reflection</em></td>
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<td><strong>Responsibility</strong></td>
<td><em>Lesson planning &amp; prep</em></td>
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<td><em>Classroom management &amp; organisation (incl rules, routines &amp; procedures)</em></td>
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<td><em>Learning expectations</em></td>
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<td><em>Lesson content &amp; learning activities</em></td>
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<td><em>Presenting new content, consolidating &amp; practising learning</em></td>
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<td><em>Lesson intention &amp; instructions</em></td>
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<td><em>Making learning purpose explicit</em></td>
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<td><em>Differentiated instruction &amp; individual learning needs</em></td>
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<td><strong>Respect</strong></td>
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<tr>
<td>*Cultural appropriateness/ safety and understanding</td>
<td></td>
<td></td>
</tr>
<tr>
<td>*Acknowledging prior knowledge &amp; learning</td>
<td></td>
<td></td>
</tr>
<tr>
<td>*Understanding of individual student language/s</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Rigour</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>*Use of resources &amp; materials</td>
</tr>
<tr>
<td>*Assessment &amp; Reporting (pre-test, on-going &amp; post unit)</td>
</tr>
<tr>
<td>*Consistency of routines/procedures</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Other:</strong></th>
</tr>
</thead>
</table>

**Examples of Best-Practice:**

**Signed (Observer): ________________________**
Promoting health and wellbeing for Aboriginal girls – Report on pilot evaluation term 4, 2010

Overview

As part of its standing as a Sports Academy, from the beginning of term 4 2010, Worawa Aboriginal College (WAC) has been implementing an extra-curricular personal physical fitness program for all pupils. The program, as part of a whole of school approach to working to address Indigenous health issues such as diabetes, aims to ensure that pupils achieve at least three sessions of exercise per week. Initial funding is available to run this program for 3 terms, and an evaluation is being undertaken to explore its effects.

This report presents an overview of the results for the pilot of the evaluation carried out in Term 4, 2010, and presents some recommendations for discussion and decision about:

1. changes that should be made to the evaluation plan for the next term, and
2. potential projects for Deakin honours student to carry out.

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Any questions at any time: Ann Taket (Deakin) can be contacted on ann.taket@deakin.edu.au or 0409-950-385
Data collected and missing data items

Data was collected on 34 students in total in Term 4; two of these students left shortly after the first point of data collection and did not return, five students arrived well after the beginning of term, and therefore missed some data collection points. Table 1 below summarises the extent of missing data items.

**Table 1: Extent of missing data for different type of items**

<table>
<thead>
<tr>
<th>Item</th>
<th>Number of students for which item collected</th>
<th>% coverage*</th>
</tr>
</thead>
<tbody>
<tr>
<td>Weight, beginning of term (or on arrival)</td>
<td>32</td>
<td>94%</td>
</tr>
<tr>
<td>Weight, end of term</td>
<td>30</td>
<td>94%</td>
</tr>
<tr>
<td>Height, beginning of term (or on arrival)</td>
<td>33</td>
<td>97%</td>
</tr>
<tr>
<td>SDQ, measured mid October</td>
<td>24</td>
<td>83%</td>
</tr>
<tr>
<td>Blood pressure, beginning of term (or on arrival)</td>
<td>32</td>
<td>94%</td>
</tr>
<tr>
<td>Blood pressure, end of term</td>
<td>25</td>
<td>78%</td>
</tr>
<tr>
<td>Heart rate, beginning of term (or on arrival)</td>
<td>32</td>
<td>94%</td>
</tr>
<tr>
<td>Heart rate, end of term</td>
<td>23</td>
<td>72%</td>
</tr>
<tr>
<td>% body fat, beginning of term (or on arrival)</td>
<td>25</td>
<td>74%</td>
</tr>
<tr>
<td>% body fat, end of term</td>
<td>24</td>
<td>75%</td>
</tr>
<tr>
<td>Chest, waist, hips, beginning of term (or on arrival)</td>
<td>33</td>
<td>97%</td>
</tr>
<tr>
<td>Chest, waist, hips, end of term</td>
<td>27</td>
<td>84%</td>
</tr>
<tr>
<td>Thighs and biceps, beginning of term (or on arrival)</td>
<td>12</td>
<td>35%</td>
</tr>
<tr>
<td>Thighs and biceps, end of term</td>
<td>2</td>
<td>6%</td>
</tr>
<tr>
<td>Push ups etc., beginning of term (or on arrival)</td>
<td>25</td>
<td>74%</td>
</tr>
<tr>
<td>Push ups etc., end of term</td>
<td>28</td>
<td>88%</td>
</tr>
<tr>
<td>Six minute walk, beginning of term (or on arrival)</td>
<td>32</td>
<td>94%</td>
</tr>
<tr>
<td>Six minute walk, end of term</td>
<td>24</td>
<td>75%</td>
</tr>
<tr>
<td>Pedometer readings</td>
<td>27</td>
<td>84%</td>
</tr>
</tbody>
</table>

* In relation to number of students at school at measurement point

Comments and notes

Generally this shows a very good rate of collection of data, with some exceptions:

- Measurement of thighs and biceps proving particularly difficult, recommendation – need to review desirability of collecting this.
- Height was not re-measured after the initial measurement. It is recommended that it is re-measured regularly, at beginning and end of every term, as changes may occur even over one term.
- Strengths and difficulties questionnaire only collected once in term 4, so changes cannot yet be examined; recommend collection once a term continues with collection point roughly 3-4 weeks into each term.

How typical are the students at WAC, and what are the health challenges they face?

In this section the report looks at some of the different items of data and compares average values to data for other populations of young women aged 12 to 17 to explore similarities and differences, comparing, in other words, exploring how typical the WAC students are.
For variables that directly relate to levels of risk for poor health outcomes, such as weight and BMI (body mass index), data for the WAC students is also compared to norms giving desirable levels of the variables.

**Weight, height and BMI**

Body Mass Index (BMI) is calculated from a young person’s weight and height. BMI is a reliable indicator of body fatness for most children and teens. For young people, BMI is age and sex-specific and is often referred to as BMI-for-age. Levels of concern for overweight and underweight are different for different ages, in Table 2 below the distribution of the WAC students across these are summarised, taking account of their ages. This indicates a major area of health risk for the majority of the school students, with 65% of students overweight or at risk of overweight.

<table>
<thead>
<tr>
<th>Category</th>
<th>Number of students</th>
<th>% of total</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>At risk for underweight</td>
<td>0</td>
<td>0%</td>
<td>BMI&lt;14.8 at age 12, BMI&lt;17.2 at age 17</td>
</tr>
<tr>
<td>Healthy weight</td>
<td>11</td>
<td>35%</td>
<td>BMI between 14.8 and 21.6 at age 12, BMI between 17.2 and 25.2 at age 17</td>
</tr>
<tr>
<td>At risk for overweight</td>
<td>13</td>
<td>42%</td>
<td>BMI between 21.7 and 25.2 at age 12, BMI between 25.2 and 29.6 at age 17</td>
</tr>
<tr>
<td>Overweight</td>
<td>7</td>
<td>23%</td>
<td>Equates to BMI&gt;25.2 at age 12, BMI&gt;29.6 at age 17</td>
</tr>
</tbody>
</table>

BMI for age charts and category names taken from National Center for Chronic Disease Prevention and Health Promotion (2000) at www.cdc.gov/growthcharts. The category names are those used in counselling young women and their parents about the desirability of weight loss, we should consider whether these are the most appropriate for our group. Note that the term obese is deliberately avoided.

**Wellbeing – the strengths and difficulties questionnaire**

Goodman’s strengths and difficulties questionnaire was selected at a measure to assess general levels of wellbeing in the students. As had been expected, given their circumstances, the WAC students display a greater level of difficulties than a comparable sample of Australian school girls in public schools for both age groups 11 to 13 and 14 to 17, see Table 3.

<table>
<thead>
<tr>
<th>Item</th>
<th>Age group 11 to 13</th>
<th>Age group 14 to 17</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Australian sample</td>
<td>WAC students (7 students)</td>
</tr>
<tr>
<td>Total difficulties</td>
<td>8.0 (6.1)</td>
<td>22.0 (5.4)</td>
</tr>
<tr>
<td>Emotional symptoms</td>
<td>2.6 (2.1)</td>
<td>6.9 (2.5)</td>
</tr>
<tr>
<td>Conduct problems</td>
<td>1.3 (1.5)</td>
<td>5.4 (1.7)</td>
</tr>
<tr>
<td>Hyperactivity-inattention</td>
<td>2.6 (2.2)</td>
<td>5.3 (1.9)</td>
</tr>
<tr>
<td>Peer problems</td>
<td>1.4 (1.6)</td>
<td>4.4 (2.9)</td>
</tr>
<tr>
<td>Prosocial behaviour</td>
<td>8.6 (1.4)</td>
<td>8.4 (0.8)</td>
</tr>
</tbody>
</table>

Students’ views of the physical activity program

Towards the beginning of terms 4, the houseparents held a brief discussion with pupils about their hopes and fears in relation to the new physical activity program. The discussions were recorded, and this short report summarises what was said.

Some students were anxious about exercise and exercising in public, some reported that they disliked particular forms of exercise (pilates was mentioned several times\(^1\)). One suggestion was for individual sessions for students. In talking about their experience of physical activity and their hopes and fears, points mentioned by a number of students were:

- enjoying exercise “the gym’s awesome”;
- wanting to get fit;
- wanting to lose weight;
- wanting to be more toned and flexible;
- being fitter helps you to be more outgoing and sociable;
- enjoying a variety of options for physical activity;
- fears about pulling muscles and or feeling sore after exercise.

Some students’ comments indicated a lack of motivation to exercise, for example: in response to the question, “what do you hope to get out of the program?” one student replied “I hope to get out of it because it’s hard”.

A number of different suggestions were made during the discussions:

- more variety in activities available;
- “we should run for an hour and see how many laps we can do”;
- “more dance programs, more dance groups”;
- more training in basketball;
- “we should do some self defence”.

Unfortunately for some reason, the recordings of the end of term discussions with the students failed, so recordings were only available for the initial discussions at the start of term. From reports by staff it is clear that enthusiasm for the program rose during the term and this is borne out by increases in willingness to participate, and increases in the percentage of students who completed the end of term fitness measures (push-ups etc), see Table 1.

Options for discussion: further training in use of recording device and/or consider using Deakin student as assistant in recording these discussions, and/or Deakin student to talk to students individually.

Participation in the programme

As the report from Shauna (Appendix 4) indicates, there were difficulties in motivating the students to participate at the beginning of the term. The students’ views and concerns expressed at the beginning of the term indicate that some students were anxious about exercise and exercising in public. Participation and enthusiasm did increase markedly over the course of the term as reports from staff indicate, and see in particular Appendix 4, which also explains the changes that were progressively introduced over the term that helped achieve this increase in participation.

\(^1\) It is also worth noting that several other students mentioned enjoying pilates.
Not all students participated equally however. A crude measure of the extent of participation over the term as a whole is provided by the number of pedometer readings per student over the term\textsuperscript{2}. Table 4 shows the distribution of different levels of participation.

### Table 4: Level of participation in programme

<table>
<thead>
<tr>
<th>Participation level</th>
<th>Number of students</th>
<th>Percentage of students</th>
</tr>
</thead>
<tbody>
<tr>
<td>None (no pedometer readings)</td>
<td>5</td>
<td>16%</td>
</tr>
<tr>
<td>Very low (1 or 2 pedometer readings)</td>
<td>2</td>
<td>6%</td>
</tr>
<tr>
<td>Low (3 or 4 pedometer readings)</td>
<td>4</td>
<td>13%</td>
</tr>
<tr>
<td>Medium (5 or 6 pedometer readings)</td>
<td>9</td>
<td>28%</td>
</tr>
<tr>
<td>Highest (7 or 8 pedometer readings)</td>
<td>12</td>
<td>38%</td>
</tr>
</tbody>
</table>

Based on 32 students, excludes those leaving early in the term, percentages do not add to 100 owing to rounding.

What can be seen as encouraging is that 10 out of 11 students having a BMI that puts them at risk of being overweight achieved medium or highest levels of participation; however, for those in the highest risk overweight category, only 4 out of 7 achieved medium or high levels of participation.

For the coming terms, need to focus particularly on how to improve the levels of participation from the groups with low or no participation, with a special emphasis on those whose BMI puts them into the highest risk categories. Different options for addressing this need to be discussed.

### Changes over time

In this section the report looks at changes over the term, to explore the question of whether the physical activity program seems to be having the desired effects.

### Changes in weight, BMI and % body fat

Overall, changes in BMI give cause for concern\textsuperscript{3}. Overall 23 out of 28 students had a higher BMI at term end than at the beginning. Table 5 shows results separately for the three categories of healthy weight, at risk of overweight and overweight. There are some positive aspects to the results however, the three students with decrease or no change in BMI by term end were all in the overweight category (the loss was not sufficient to move them into a lower risk group however). Potential impact of the physical activity programme can be seen in that, of the 23 students with increasing BMI, 8 recorded decreases in the sum of chest waist and hip measurement – possibly indicating muscle growth. Changes in percentage of body fat were available for 18 students, 11 increased over the term, 4 showed no change and 3 decreased. Taken together, these results indicate the importance of addressing nutrition issues.

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\textsuperscript{2} This is only an approximate measure since we cannot be sure that all students participating in the exercise sessions with Shauna wore their pedometers every time. It also does not make allowance for differences in levels of ill-health preventing participation.

\textsuperscript{3} One cautionary note is needed here. Height was not measured again at end of term, and so beginning of term values were used in the BMI calculation, this may have had the effect of making the figures more concerning that they might otherwise have been; once new height measurements are taken at beginning of next term I can check whether this is the case or not.
Table 5: Changes in BMI over the term

<table>
<thead>
<tr>
<th>Category (number)</th>
<th>Number with increased BMI</th>
<th>Number with decreased BMI</th>
<th>No change</th>
<th>No data</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Healthy weight students (11)</td>
<td>8</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>All students remained in the healthy weight category.</td>
</tr>
<tr>
<td>At risk for overweight (13)</td>
<td>11</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>In 3 students, the sum of chest, waist and hip measurements decreased over the term.</td>
</tr>
<tr>
<td>Overweight (7)</td>
<td>4</td>
<td>2</td>
<td>1</td>
<td>0</td>
<td>No change of category in students whose BMI dropped. in all 7 students, the sum of chest, waist and hip measurements decreased over the term.</td>
</tr>
</tbody>
</table>

Changes in fitness and strength

Students’ fitness and strength was measured in a number of different ways: the six minute walk test; pedometer steps during exercise sessions; and performance at a number of activities, push ups, squats, prone brace and wall sit. Table 6 summarises the changes observed over the term. This table shows that for the students fully participating in the program, the majority demonstrated improvements in performance over the course of the term, between 61% and 96% of students on the different measures shown in the table.

Table 6: Changes in fitness and strength over the term

<table>
<thead>
<tr>
<th>Performance measure</th>
<th>Number of students with improved performance</th>
<th>Number of students with decrease in performance</th>
<th>Number of students with no change in performance</th>
<th>Number of students with no assessment of change possible *</th>
</tr>
</thead>
<tbody>
<tr>
<td>Push ups</td>
<td>22</td>
<td>2</td>
<td>1</td>
<td>6</td>
</tr>
<tr>
<td>Squats</td>
<td>21</td>
<td>3</td>
<td>0</td>
<td>7</td>
</tr>
<tr>
<td>Prone brace</td>
<td>14</td>
<td>8</td>
<td>1</td>
<td>8</td>
</tr>
<tr>
<td>Wall sit</td>
<td>22</td>
<td>1</td>
<td>0</td>
<td>8</td>
</tr>
<tr>
<td>Six minute walk</td>
<td>10</td>
<td>1</td>
<td>0</td>
<td>23</td>
</tr>
</tbody>
</table>

* This includes girls who were unwell on the day of one of the assessments

Table 7: Average Pedometer readings per session over the whole term

<table>
<thead>
<tr>
<th>Average pedometer reading (steps)</th>
<th>Number of students</th>
<th>% of total</th>
</tr>
</thead>
<tbody>
<tr>
<td>0</td>
<td>5</td>
<td>16%</td>
</tr>
<tr>
<td>1 to 499</td>
<td>2</td>
<td>6%</td>
</tr>
<tr>
<td>500 to 999</td>
<td>11</td>
<td>34%</td>
</tr>
<tr>
<td>1000 to 1500</td>
<td>10</td>
<td>31%</td>
</tr>
<tr>
<td>1500 to 1999</td>
<td>2</td>
<td>6%</td>
</tr>
<tr>
<td>2000 to 2500</td>
<td>2</td>
<td>6%</td>
</tr>
</tbody>
</table>

Pedometer readings also show some evidence of increased participation and achievement over the course of the term. They show a mixed pattern of participation, as discussed earlier. In terms of achievement Table 7 shows the distribution of average pedometer reading achieved per session over the term for 32 students. The pedometer readings per session increased by about 5% overall during the term. As Appendix 4 notes the pedometer readings were affected by the particular activities undertaken in any session.
Overall summary: how did it go?

The overall answer is very simple— it went very well indeed, and we really should congratulate ourselves and the students on a great first term with the physical activity program. There are however areas that need discussion, specifically:

- There were difficulties in collecting data, these however were only to be expected given the limited time and resource available, and recommendations/options have been made in the report to resolve these.

- There is very encouraging student progress in the first term, with definite signs of increased enthusiasm amongst the students for physical activity and improvements recorded in fitness and strength for the majority of students. For next term challenges remain in terms of improve the level of participation in the program, particularly for those in highest risk BMI group. There is the potential for using an honour student project here, for example to work on different ways of giving feedback to students on their achievements as a means to motivate further achievement.

- Another major challenge is nutrition. The students divide into different groups. Some have a weight and body-mass index (BMI) that is regarded as high or very high risk, and would benefit from reduction. This presents a challenge in ensuring that pupils get an appropriate diet for their individual needs. There are a number of possibilities for an honours project to address these:
  
  - Working on food and nutrition topics with students as a whole (this could be in the context of extra-curricular activities).
  
  - A number of the students have expressed a specific goal of losing weight, and it would be possible to work with them as a group towards this goal.
  
  - Working on healthy meal choice and food serving systems make it easy for students to get appropriate portion size etc, might include looking at the development of the use of the kitchen garden at the college, and looking at students food preferences.
  
  - Working on food and nutrition topics with house parents.

It now looks likely that there will be at most one honours student available to work with the program in 2011. We need to discuss which of the many options discussed earlier would be the most useful for WAC. The student will only be able to commence after ethics approval has been secured, so this will mean at least some delay before we know definitely that we have a student.
Appendix 1: Overview of evaluation strategy

1. The evaluation of the Sports Academy at Worawa Aboriginal College will be carried out as a partnership between the Academy staff and staff from CHASE (Centre for Health through Action on Social Exclusion) at Deakin University.

2. The evaluation will be fully consistent with WAC’s ethical research principles.

3. The specific details of the evaluation plan will be progressively developed through discussion, and will be subject to the final approval of the Executive Director of Worawa Aboriginal College. Term 4, 2010 will provide the opportunity to pilot the evaluation methods, which will then be revised as necessary for Terms 1 and 2, 2011.

4. The evaluation will be submitted for formal research ethics clearance through Deakin University as soon as possible, to facilitate publication of findings in high quality journals.

5. Brief reports will be produced as soon as possible after the end of each term to help shape any changes to be implemented in the following term and to build an evidence base to help secure continued funding for the program as necessary.

6. The evaluation has been designed so that it can produce information that will help progressively develop the program (formative evaluation), and provide information on the change over time in the outcomes of interest, physical activity and wellbeing (summative or outcome evaluation).
### Appendix 2: Evaluation Plan – Term 4, 2010, details discussed and amended on October 12th

<table>
<thead>
<tr>
<th>When</th>
<th>What</th>
<th>Rationale and notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>At beginning of Term 4</td>
<td>Group discussion, led by house parents on the new program, recorded using digital recorders</td>
<td>Will provide information to help shape program delivery. At the beginning of terms 1 and 2 next year this group discussion would be held for all <strong>new</strong> pupils. Discussion will be recorded on digital recorder. Training will be offered on October 12th.</td>
</tr>
<tr>
<td>At beginning of Term 4</td>
<td>Measurement of weight, height, blood pressure, waist circumference, etc</td>
<td>To be carried out by Shauna</td>
</tr>
<tr>
<td>At beginning of Term 4 (and whenever updated)</td>
<td>Reports produced by Ann (at Wowara) on each student</td>
<td>Very useful summary information on participation, can also provide useful context for interpretation</td>
</tr>
<tr>
<td>As soon as possible in Term 4</td>
<td>Application of agreed instrument for measurement of wellbeing</td>
<td>Strengths and Difficulties Questionnaire selected, Ann (at Wowara) to organise its administration asap</td>
</tr>
<tr>
<td>Once a week during term</td>
<td>Six-minute walk</td>
<td>To be carried out before dinner on the most suitable day each week (to be nominated by staff. To be recorded on student-held record, buddy to record distance walked and pulse rate at end. Guidance notes and record sheets</td>
</tr>
<tr>
<td>To be used when girls are in supervised activity program</td>
<td>Pedometer readings</td>
<td>Pedometers can be motivational part of program, as well as providing data for outcome evaluation. Would need to be purchased. Each girl to have own numbered pedometer (for ease of calibration)</td>
</tr>
<tr>
<td>Middle of term</td>
<td>Application of wellbeing instrument</td>
<td></td>
</tr>
<tr>
<td>Middle of term</td>
<td>Measurement of weight, height, blood pressure, waist circumference etc.</td>
<td>To be carried out by Shauna</td>
</tr>
<tr>
<td>Middle of term – decision whether to do this or not to be made later</td>
<td>group discussion on exercise program</td>
<td>Will provide information to help shape program delivery, could use same format as that for last week of term</td>
</tr>
<tr>
<td>In last week of Term 4</td>
<td>Group discussion, led by house parents on the new program</td>
<td>Will provide information to help shape program delivery.</td>
</tr>
<tr>
<td>In last week of Term 4</td>
<td>Measurement of weight, height, blood pressure,</td>
<td>To be carried out by Shauna</td>
</tr>
<tr>
<td>In last week of Term 4</td>
<td>Application of wellbeing instrument</td>
<td></td>
</tr>
</tbody>
</table>
## Appendix 3: Evaluation Plan – Term 1, 2011, recommended changes for discussion

<table>
<thead>
<tr>
<th>When</th>
<th>What</th>
<th>Rationale, notes and questions</th>
</tr>
</thead>
<tbody>
<tr>
<td>At beginning of Term</td>
<td>Group discussion, led by house parents on the new program, recorded using digital recorders</td>
<td>Will provide information to help shape program delivery. If possible all new pupils would be in a separate group from those who are already familiar with the exercise program group discussion would be held for. Discussion will be recorded on digital recorder. Further training to be offered at time to be arranged.</td>
</tr>
<tr>
<td>At beginning of Term</td>
<td>Measurement of weight, height, blood pressure, waist circumference, etc</td>
<td>To be carried out by Shauna</td>
</tr>
<tr>
<td>About 3 weeks into Term</td>
<td>Application of agreed instrument for measurement of wellbeing</td>
<td>Strengths and Difficulties Questionnaire to be used, Ann (at Wowara) to organise its administration</td>
</tr>
<tr>
<td>At beginning and end of term</td>
<td>Six-minute walk</td>
<td>To be carried out before dinner on the most suitable day each week (to be nominated by staff. To be recorded on student-held record, buddy to record distance walked and pulse rate at end. <em>Original plan was to do this weekly, propose dropping to only twice a term in view of time involved to run this.</em></td>
</tr>
<tr>
<td>To be used when girls are in supervised activity program</td>
<td>Pedometer readings</td>
<td>Pedometers can be motivational part of program, as well as providing data for outcome evaluation. Would need to be purchased. Each girl to have own numbered pedometer (for ease of calibration).</td>
</tr>
<tr>
<td>In last week of Term</td>
<td>Group discussion, led by house parents on the new program</td>
<td>Will provide information to help shape program delivery.</td>
</tr>
<tr>
<td>In last week of Term 4</td>
<td>Measurement of weight, height, blood pressure,</td>
<td>To be carried out by Shauna</td>
</tr>
</tbody>
</table>
Appendix 4: Report from Shauna

Empowered Fitness Solutions
Educate. Empower. Encourage.

FITNESS REPORT
Term 4, 2010

When I began this assignment in October, I found it extremely hard to motivate the girls. At times I found it hard to even get them to the gym. Over the course of 9 weeks though, their attitude to being active has improved immensely. Often when I arrive at Worawa, I am met by a core group of girls, sometimes I have barely opened the gym doors and they are there ready to get moving. Girls who have not enjoyed sport before have been able to find some activity that they are interested in.

After finalising the fitness assessments I was disappointed that the measurements did not reflect the improvements I believe we made this term. Overall the girl’s attitude to training has become much more positive.

I began this project thinking that the girls would fit into a traditional gym program that included strength training and short circuits. I have found over the course of 9 weeks the girls responded much better to games and fun based activities. The most popular game was ‘Dodge Ball’, lead by Meagan, the P.E teacher. You will notice in the pedometer readings that when the girls were playing Dodge ball, sometimes their readings read in excess of 3000 steps, a huge improvement on the average readings of between 300-1000 steps. On one occasion the girls continued to play even after the bell went for afternoon tea. On another occasion the girls independently setup and played the game without assistance from staff, and days before that, Meagan reported the whole school playing Dodge Ball together.

Half way through the term I decided to change the format to training. I tried to empower the girls by giving them a choice in how they trained. They had 3 options. Option one was a cardio based workout where they could choose three cardio activities out of a possible six and spend ten minutes on each activity. Option 2 was strength based. They could choose three exercises from 3 different groups and complete 10 reps of each exercise. They would do 3 sets of their choice of three exercises. The last option was to get a reading of more than 1000 steps on their pedometer. They could dance, play Dodge Ball, walk around the oval, play basketball, anything that got them moving. This meant that the three days I was on campus, the girls had the power to choose how they wanted to move. I believe this type of training is much more functional and realistic in everyday life.

One of the difficulties I had with the fitness assessment was the timing. It took an initial 3 weeks for the girls to be tested. To meet the requirements of testing every 4 weeks, I only had a week and then I had to do all the assessments again. Three to four weeks after that, I had to reassess again and this time I found the girls to be quite uncooperative. In my professional opinion, I believe testing every 4 weeks is not ideal and I would not do fitness assessments every 4 weeks with my private clients. To keep enthusiasm to training at a high level I recommend that the assessments are only done at the beginning and the end of each term.

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13th January 2011
Some of the ideas we have for the new term include:

- A fitness competition between staff and students. There will be a main tally board in the rec room. We are hoping to promote health and fitness throughout the whole Worawa Community.
- A Fun Run. It would be a great opportunity to train the girls to participate in a 5km Fun Run. I will need to research races that are being held, the cost and the availability of the girls.

Overall I believe the program has been successful so far. We have seen improvements in their attitude and significant improvements in their strength as well.

I am excited about the possibilities ahead and very grateful for the opportunity to work within the Worawa community. If you would like to discuss this report or any of the results, please do not hesitate to call.

Yours sincerely,

Shauna Lamers
deadly sista girlz

thriving in the third space
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Background

Deadly Sista Girlz Development

From its launch in 2005 the David Wirrpanda Foundation has been committed to the delivery of carefully constructed, culturally inclusive programmes to assist Aboriginal and Torres Strait Islander young people, their families and their communities to be better equipped to contribute to significant social decisions that directly impact upon their lives.

This commitment drives the on-going development of the Deadly Sista Girlz Programme as a strategic social intervention, designed to achieve positive life-long outcomes for Aboriginal and Torres Strait Islander women.

The Deadly Sista Girlz Program, formally known as the Dare to Dream Girls’ Programme, began in 2009. It was originally designed for Aboriginal/Torres Strait Islander girls aged 12-17 years as a health-based initiative with an emphasis on sexual health and building self esteem. It delivered modelling, dancing, grooming, deportment and sport activities at schools, youth and community centres, firstly in Western Australia, then in other States.

In-line with its commitment to social change and intervention, in 2012 the Foundation entered a project partnership with the POWA Institute to conduct a Social Return on Investment (SROI) analysis of the Deadly Sista Girlz Programme. This work involved close liaison with Aboriginal and Torres Strait Islander stakeholders, including girls who participate in the Programme, their families and other Aboriginal/Torres Strait adults who have an impact on their well-being. This work gave the Foundation a clearer understanding of the outcomes stakeholders want from the Deadly Sista Girlz Programme.

On-going work with the POWA Institute since 2010, in the area of staff development and training, has also resulted in the conceptualisation of a ‘third space’ as a construct for enabling social change.

This Programme Manual is therefore a culmination of nearly 10 years work by the David Wirrpanda Foundation. It formalises the Foundation’s outcomes approach to Deadly Sista Girlz Programme planning and its commitment to helping each girl and young women participating in the programme to achieve the following long-term outcome:

Being a proud Aboriginal/Torres Strait Island woman with good spirit, thriving in the Third Space.

The ‘Third Space’

The concept of a ‘third space’ emerged from a professional development workshop undertaken by David Wirrpanda Foundation mentors in 2011. Since then this concept has evolved through yarning with Aboriginal and Torres Strait Islander people involved with the Foundation’s work. It has been developed further by drawing on the work of Dr Hami Bhabha at Harvard University, a post-colonialist scholar born in India, who first discussed the concept of a ‘third space’ in the 1990’s1.

On-going yarning and research has resulted in the David Wirrpanda Foundation’s conceptualisation of the ‘Third Space’ as a new construct for enabling social change for the benefit of individual Aboriginal and Torres Strait Island people as well as Aboriginal/Torres Strait Island organisations.

The journey towards the Third Space for Aboriginal and Torres Strait Island people and their organisations.

Pre-Colonialism

Identity of ‘self’ formed in relation to the ‘other’ - the ‘other’ being the indigenous owners of the Island that became known as ‘Australia’.

Colonialism

Identity of ‘self’ formed in relation to the ‘other’ - the ‘other’ now being the non-indigenous people who took ownership and control of the island.

Post-Colonialism

Hybridity2 creates a new era of negotiation in regards to identity of ‘self’. With this hybridity comes the possibility of a new indigenous identity except organisational, cultural and intellectual colonialism still dominates.

21st Century

In the 21st Century there is an opportunity for Aboriginal/Torres Strait Australians to create a Third Space of personal, social, cultural, intellectual and organisational identity, rather than conform to the colonialist norms of the past.

1 Identity: Community, Culture, Difference. Third Space Interview with Hami Bhabha. Ed. John Rutherford 1990. 2 The use of this term is within the context of post-colonialist studies, not in the derogatory way “hybrid” was used in the 1800’s - 1900’s.
Programme Overview

Outcomes-based Approach

Since the late 1990’s an outcomes-based approach to social change has been adopted by non-government organisations (NGO’s) across the world in their effort to help reduce social and economic disadvantage in ways that can be measured, evaluated and reported more effectively. Similarly in Australia both State and Commonwealth Governments have or are adopting an outcomes-based approach to the provision of social services.

The principle difference between an outcomes-based approach to the Deadly Sista Girlz Programme and the earlier delivery of activities by the David Wirrpanda Foundation is the increased focus on desired ‘outcomes’ for the girls attending the Programme as a basis for planning Deadly Sista Girlz activities, rather than the emphasis being on ‘inputs’ driving what activities will be delivered.

Outputs are the direct results of programme activities and are usually described in terms of size or scope or types of services delivered (eg number of participants attending, over a specific period of time). Outcomes are “the specific changes to participant’s behaviours, knowledge, skills, status and level of functioning” (W.K. Kellog Foundation Logic Model Guide, 2004)

The Deadly Sista Girls Programme outcomes listed in this Manual have been developed to align with the outcomes desired by stakeholders who have an impact on, or are impacted by the Deadly Sista Girlz programme, including participants and their families and Aboriginal/Torres Strait Islander adults who are involved with the delivery of the Programme.

Specifically these outcomes have been identified and prioritised by drawing extensively on the work of Dr Phyllis Scott an Australian educational researcher who focuses on a ‘whole-person’ approach to education and child care; Dr David Perkins a cognitive educationalist at Harvard University who focuses on ‘education for understanding’ and the science of ‘learnable intelligence’; Dr Carol Dweck Professor of Psychology at Stanford University who focuses on children and adults fulfilling their potential through a ‘growth mindset’ and Dr Edward de Bono the internationally acclaimed expert on creative thinking and problem solving, whose thinking tools have been used extensively in the education of young indigenous South Africans.

Deadly Sista Girlz Programme Outcomes

The Deadly Sista Girlz Programme takes a “whole person” perspective in regards to bringing about specific changes in participant’s “behaviours, knowledge, skills, status and level of functioning”. In this context a whole person is defined as a person who demonstrates the following behaviours:

- Has a voluntary commitment to learning, who takes an active role in their own development, who initiatives positive self-development and progress which is of value to them.
- Who meets the requirements which protect the freedom and welfare of other individuals, who doesn’t seek to develop themselves at the expense of others, who behaves in a way which is necessary for the sustainable functioning of a social group/community, of which they are a member.
- Makes a personal contribution, going beyond the requirements of an individual claiming membership of a social group/community and contributes something of themselves which will enhance and improve the quality and sustainability of the group/community.

Behaviour Outcomes and Skill Outcomes

The Deadly Sista Girlz Programme acknowledges there is a difference between outcomes that are concerned with behaviours like those described above and outcomes that are concerned with abilities (skills).

The following example shows the difference between a behaviour and a skill:

The outcome listed in this Manual as Outcome 2.2 is: Answers questions which indicate her current understanding, risking being wrong, embarrassed or having shame. This Outcome is describing an action (behaviour) in a social situation, that can be observed or experienced by other people. It is therefore listed in this Manual as a Behaviour Outcome.

The outcome listed in this Manual as Outcome 5.3 is: Communicates with other people objectively by listening to what they are saying. This Outcome is describing a listening ability not a behaviour. This is a communication skill that is ‘internal’ to the person who has gained this ability, therefore it is listed in this Manual as a Skill Outcome.
Skill Outcomes as pre-requisite abilities.

It is also acknowledged that progress with desired behaviours depends on pre-requisite learning in many areas of ability (skill) that will enable these behaviours to emerge\(^1\). Pre-requisite being something that has to happen first before something else can happen.

For example:

We can’t expect a young Aboriginal/Torres Strait Islander woman to answer questions from a mentor or teacher, if she has not had sufficient development in learning how to listen objectively. Without this ability she may not know how to answer, because she doesn’t know what the questions are asking for.

Skill Outcomes listed in this Manual therefore provide a framework for Deadly Sista Girlz Mentors to focus on specific sets of abilities where sufficient progress needs to be made by participants so that Behaviour Outcomes can successfully emerge.

Foundation Skill Outcomes

People need precise cognitive abilities to be able to function successfully in the 21st Century. Thinking dispositions, mindful thinking, being able to use thinking tools and processes to solve problems, deal with issues in everyday life and create new ideas and ways of doing things are fundamental skill sets that this Manual includes as pre-requisite abilities for both behaviours and other skills. Therefore they are listed as Foundation Skill Outcomes.

These outcomes are specifically concerned with cognitive abilities. The need for cognitive Outcomes to be treated as Foundation Skill Outcomes for the Deadly Sista Girlz programme is illustrated by the following examples:

- A young Aboriginal/Torres Strait Islander woman is less likely to answer questions from a mentor or teacher if she thinks she is stupid and can’t do anything about it.
- She will be less likely to answer questions from a mentor or teacher, or know how to listen objectively if she doesn’t have the motivation to reflect on her thinking, in order to work out what to answer.
- And she will be less likely to answer questions or listen objectively if she or doesn’t have the appropriate thinking strategies and tools to work out what she should be thinking about in order to answer the questions.

Factors Influencing Progress with Outcomes

The Deadly Sista Girlz programme recognises that whatever activities are provided for Aboriginal/Torres Strait Islander girls and young women who are participating in the Programme, these activities will in some way influence their progress with the Behaviour, Skill and Foundation Skill Outcomes listed in this Manual.

Therefore within the context of the Programme’s Outcomes Framework and the Programme Phases of Connecting, Developing and Contributing considerable effort is made to deliver the Programme with positive factors influencing progress rather than negative, within the Programming Realms of:

- The Physical Environment: the space available and what’s in it.
- The Human Environment: mentor’s attitudes, expectations, actions.
- Time: how the time in the Programme is spent, doing what? For how long?

---

Minimum Standards of Care

David Wirrpanda Foundation has responsibility for the physical and emotional care of Aboriginal and Torres Strait Islander girls and young women attending Deadly Sista Girlz Programmes, therefore each Deadly Sister Girlz Programme, wherever it is delivered, meets at least the minimum standard of care for the personal well-being of each participant in the following areas:

**Safe Custody**
Ensuring participants enrolled in the programme don’t remove themselves from the programme without parental, guardian, school or other appropriate permission. This also includes protection from accidents and from physical harm from others.

**Physical Care**
This includes:
- providing for appropriate refreshments,
- protecting from infection (Example: contaminated food, unhygienic communal facilities etc.),
- maintaining preventative conditions (Example: against infections, against dental decay, against obesity),
- dealing with suspected physical problems and arranging for treatment if required, including overt or hidden physical abuse,
- cooperation with specialists if treatment is undertaken,
- ensuring quick and appropriate medical help in emergencies,

**Psychological Care**
This includes:
- providing unconditional kindness and warmth,
- respecting for participants as human beings with independent rights, capacities and needs,
- concern to understand each participant without invasion of privacy,
- expressing positive feelings with consistency,
- building feelings of trust and security consistently over time,
- activities carried out in ways which prevent emotional stress (Example: mentors not competing for participants attention),
- activities paced so participants not overwhelmed,
- freedom for participant’s to take an active role in their own development,
- pressure to meet inappropriate levels of performance is not applied,

**Preserving meaning, enjoyment, satisfaction and realities of living.**
This includes basic areas of freedom where participants have the freedom to create their own lives, are not over-protected and are given the opportunity to be intellectually independent. This also includes:
- providing participants with the time and opportunity for personal interests,
- expecting participants to pursue their own goals,
- ensure participants have sufficient space and freedom from interruption,
- not interrupting activity unnecessarily, stopping/observing before interaction,
- providing help but not co-opting the participant’s learning,
- providing quality materials and resources that can be used independently,
- preserving the opportunity for creative self development,
- not requiring conformity to other’s beliefs and ideas, way of doing things,
- not imposing images of reality (Example: not drawing for participants),
- not telling participant how to do everything, allowing them to discover,
- allowing, expecting and appreciatively acknowledging participation group/community responsibilities.

**Upholding the limits to freedom which protect others rights.**
- providing a model of acceptable social behaviour,
- consistently ensure the limits of freedom are not over-stepped,
- upholding the limits which protect basic human rights (freedom from verbal and physical attack, freedom from fear, freedom from discrimination, freedom from personal interrogation, freedom of speech),
- upholding the limits which are necessary for effective and enjoyable group functioning (sharing resources/facilities, respecting property rights)
Proud Aboriginal/Torres Strait Islander woman with good spirit, thriving in the Third Space.
Phase 1: Connecting

This Phase begins the Deadly Sista Girlz Programme (Extensive) and focuses on enabling participants to form positive connections and relationships within the safety of the Deadly Sista Girlz Programme environment.

All girls/young women are treated equal and part of the group. Building the successful functioning of the group at this stage is essential. Sharing information about each other’s Aboriginal/Torres Strait Islander origins is an important part of this connecting phase.

At the same time, it is equally important that Mentors set up the conditions that enable each participant to take an active role in their own development, in order to lay strong foundations for the Programme to evolve to Phase 2 and 3. Therefore there is a focus on specific pre-requisite skills that will enable participants to move forward with their own development confidently and purposefully.

During Phase 1 the Mentor/s also focus on connecting with each participant, building a trusting and supportive relationship with each girl/young women participating in the Programme.

A central feature of both the Deadly Sista Girls’ physical and human environment is establishing the yarning circle from the first day of the Programme and maintaining this circle of comfort, support and learning throughout the duration of the Programme.

Each session of the Programme therefore begins with the yarning circle with all mentors, participants and visitors participating.
### Phase 1: Behaviour Outcomes

**AREA 1 OUTCOMES**
Outcomes in this Area of behaviours are concerned with each participant’s ability to meet the social requirements that are necessary for the successful functioning of social groups, communities and society, so they can gain benefit from being a member.

1.1 Communicates in a positive, friendly and constructive way with her Aboriginal/Torres Strait Islander peers and non-Aboriginal/Torres Strait Islander peers.

1.2 Asserts herself in a social situation with her peers and other people, in ways that are not aggressive or detrimental to others.

1.3 Doesn’t physically or verbally attack other people, even when provoked.

1.4 Respects other people’s rights in a social situation as well as their individual and group property rights.

1.5 Treats other people with equal respect and concern; doesn’t discriminate.

1.6 Helps with the work that is necessary for positive and effective group functioning.

1.7 Controls her impulsive actions, doesn’t just apologise after something negative has happened, actively thinks about the possible consequences in advance.

1.8 Controls expressions of anger, she doesn’t displace aggression and take it out on other people, or hurt others in any way, she deals with her anger in a socially responsible way.

**AREA 2 OUTCOMES**
Outcomes in this Area of behaviours are concerned with each participant’s ability to be actively involved in their own personal development, not how they function as a member of a group or community.

2.1 Challenges herself in a positive growth-orientated way when dealing with situations, tasks, issues and problems.

2.2 Answers questions which indicate her current understanding, risking being wrong, embarrassed or having shame.

2.3 Persists in efforts to learn and achieve her goal. She tolerates delay of gratification and sustains an activity, or task even if she is not getting immediate internal satisfaction or external reward for her efforts.

2.4 Seeks out and selects opportunities to work at learning tasks she finds difficult, even when her progress is less or slow.

**AREA 3 OUTCOMES**
Outcomes in this Area of behaviours are concerned with each participant’s ability to voluntarily contribute to the positive development and growth of Aboriginal/Torres Strait Islander social groups. These behaviours require voluntary commitment and contribution. This is more than just meeting requirements in Area 1.

3.1 Gives affection, love and emotional warmth, freely without being asked or wanting something in return, in a way that is acceptable to the recipient.

3.2 Shares ideas her ideas and thoughts with other people who are interested.

3.3 Shares knowledge and information that is appropriate, useful and helpful, with others that are interested and will benefit from it.
Phase 1 Skill Outcomes

Successful progress with Phase 1 Behavioural Outcomes depends on successful progress with these pre-requisite skills.

**AREA 4 OUTCOMES**

Outcomes in this Area of pre-requisite skills are concerned with each participant being able to organise their perceptions of social situations accurately.

4.1 Perceives a wide range of feelings expressed by other people, including subtle expression of feelings as well as obvious expressions of feelings.

4.2 Perceives different types of emotional distress, for example is able to perceive the difference between someone being uncertain, shy, afraid, lonely, sad, nervous, embarrassed, having shame.

4.3 Perceives cause and effect in interpersonal relationships.

**AREA 5 OUTCOMES**

Outcomes in this Area of pre-requisite skills are concerned with each participant being able to communicate with other people effectively.

5.1 Expresses her thoughts, ideas and feelings through talking fluently in a way other people clearly understand, both in one-on-one conversations and group situations.

5.2 Communicates with other people objectively by listening to what they are saying.

5.3 Considers ideas, thoughts and feelings that are unfamiliar to her.

5.4 Open and receptive to a wide range of communication from other people both in one-on-one and group situations.

**AREA 6 OUTCOMES**

Outcomes in this Area of pre-requisite skills are concerned with each participant having positive attitudes, interests and values about other people and herself as a valuable human being.

6.1 Respects, feels positive towards people in teaching, mentoring, coaching and facilitation roles, that are helping her with her learning and development in a positive way.

6.2 Respects, feels positive towards person in authority.

6.3 Respects, feels positive towards her peers both within and outside Deadly Sista Girlz.

6.4 Respects herself as a valuable human being.

6.5 Developing her feelings of value towards human individuality and human life.

**AREA 7 OUTCOMES**

Outcomes in this Area of pre-requisite skills are concerned with each participant acquiring useful descriptive and explanatory information; building their knowledge and understanding.

7.1 Knows her clan and tribal origins in Australia.

7.2 Understands her clan and tribal traditions and stories, both pre and post-colonialism.

7.3 Knows about the current status and existence of her clan and tribe in their 21st Century communities.

**AREA 8 OUTCOMES**

Outcomes in this Area of pre-requisite skills are concerned with each participant developing feelings that will benefit her and positively effect her well-being as an Aboriginal/Torres Strait Islander female.

8.1 Feels loved.

8.2 Feels delight, joy and happiness.

8.3 Experiences wonder.

8.4 Feels excitement.

8.5 Feels emotional involvement.

8.6 Feels confident.

8.7 Feels satisfaction and achievement.

8.8 Experiences mild frustration.

8.9 Experiences anxiety, uncertainty, suspense (about events not relationships).

8.10 Feels appreciation towards others.

8.11 Feels guilt appropriate to deviation.

8.12 Feels concern for others.

8.13 Feels sympathy towards others.
Phase 1: Foundation Skill Outcomes

Successful progress with Phase 1 Behavioural and Skills-based Outcomes depends on successful progress with these Foundation Skills.

AREA 9 OUTCOMES
Outcomes in this Area of foundation skills are concerned with each participant being mindful with their thinking, so they can successfully navigate their way around the tasks, issues, situations and problems they encounter, within and outside Deadly Sista Girlz.

9.1 Broad and adventurous with her thinking.
Open-minded and tries not to be narrow in her thinking. She explores alternative views and perspectives. She tries to generate many alternative possibilities not just one or two options.

9.2 Sustains intellectual curiosity.
Wonders about things, probes to find out about issues and problems, enquires about things and is aware of inconsistencies.

9.3 Clarifies and seeks understanding.
Alert to the need for focus with her thinking and tries not to be fuzzy or sprawling with her thinking. She wants to clearly understand what the issue is that she has to focus on.

9.4 Planful and strategic.
Has the drive to set goals and to make plans and then carry them out. She is alert to a lack of direction and can envision outcomes.

9.5 Intellectually careful.
Has the urge to be precise, organised, thorough and accurate with her thinking.

9.6 Evaluates and tries to find reasons.
Demands justification and seeks reasons, she is alert to the need for evidence and wants to weigh up and asses reasons.

9.7 Thinks about her thinking
She reflects on her thinking, she is aware of the flow of her thinking and is able to monitor her thinking. She is metacognitive.

AREA 10 OUTCOMES
Outcomes in this Area of foundation skills are concerned with each participant having a growth mindset.

10.1 Understands the difference between a fixed and growth mindset, believes she can grow her intelligence and that her potential as a mindful thinker is not fixed and unchangeable.

10.2 Developing a growth mindset. She believes she can learn from her mistakes, believes failing gives her the opportunity to learn how to do better and believes that she should seek help from others to continuously grow her abilities.

10.3 Understands how her brain functions and knows she can influence how her brain learns, understands the value of increasing her learning capacity by increasing her cognitive capacity (mental power).

10.4 Understands and uses the vocabulary of mindful thinking and a growth mindset in-line with Outcomes 9.1-9.7
Phase 2: Developing

As the girls/young women involved in the Programme become more connected and secure in their relationships within the safe environment of the Programme the Mentors’ focus can broaden to an additional range of Phase 2 Outcomes.

The Behavioural Outcomes, Skill Outcomes and Fundamental Outcomes of Phase 1 are not abandoned however. They continue to be important building blocks, particularly for participants who may need more support and more time to gain these skills.

The yarning circle becomes particularly important during this Phase therefore the Mentor’s work building trusting relationships with each participant continues within the context of the yarning circle as a safe place of learning.

Phase 2 is primarily concerned with laying the foundation for participants to become role models in their own right, within the context of the Deadly Sista Girlz Programme, being role models for each other and outside the Programme with Aboriginal/Torres Strait Islander girls/young women who are younger than themselves.

For this to emerge an emphasis is placed in this Phase on developing the capabilities of each participant as she grows towards adulthood and has to deal with a wide range of personal issues and pressures associated with this growth, both within herself and within her external environment.

Building the ability of the participants to operate in a cooperative, non-adversarial way as a cohesive social group/community is also a focus for this Phase in preparation for Phase 3.
Phase 2: Behaviour Outcomes (in addition to Phase 1 Outcomes)

**AREA 1 OUTCOMES**

Outcomes in this Area of behaviours are concerned with each participant’s ability to meet the social requirements that are necessary for the successful functioning of social groups, communities and society, so they can gain benefit from being a member.

1.9 Takes responsibility for personal safety and safety of others.

1.10 Independent in daily routines, she makes an effort to look after her own personal physical care within the context of family lifestyle and circumstances.

1.11 Copes with unavoidable frustrations without acting helplessly, she takes action to deal with the problems she is experiencing, doesn’t break down and cry and give up doing anything about the situation.

1.12 Rectifies her own mistakes, particularly where they affect other people, she actively assumes responsibility and doesn’t blame other people for her mistakes.

**AREA 2 OUTCOMES**

Outcomes in this Area of behaviours are concerned with each participant’s ability to be actively involved in their own personal development, not how they function as a member of a group or community.

2.5 Tries to imitate Aboriginal/Torres Islander positive role models that she knows or has experience with (Deadly Sista Girl Mentors and other appropriate people).

2.6 Conforms to forms of courtesy that operate within her community (Deadly Sista Girls, School, family, general community).

**AREA 3 OUTCOMES**

Outcomes in this Area of behaviours are concerned with each participant’s ability to voluntarily contribute to the positive development and growth of Aboriginal/Torres Strait Islander social groups. These behaviours require voluntary commitment and contribution. This is more than just meeting requirements in Area 1.

3.4 Contributes at a practical level to finding solutions for group problems, she voluntarily helps the group progress with their goals.
Phase 2 Skill Outcomes (in addition to Phase 1 Outcomes)
Successful progress with Phase 2 Behaviour Outcomes depends on successful progress with these pre-requisite skills.

**AREA 6 OUTCOMES**
Outcomes in this Area of pre-requisite skills are concerned with each participant having positive attitudes, interests and values about other people and herself as a valuable human being.

**Attitudes to Self**

6.6 Accepts aspects of herself that she can’t change, particularly those physical aspects that are associated with being Aboriginal/Torres Strait Islander woman.

6.7 Treats sex in natural, open and healthy manner.

6.8 Respects self as a female who is growing into a woman, has healthy attitude to changes that may/are happening to her body during puberty.

6.12 Expects herself to achieve, progress and grow in a positive fulfilling way.

**Areas to Natural Processes**

6.9 Accepts dying and aging as a natural processes and an inevitable part of life.

6.10 Aware of death without fear or morbidity.

**Attitudes to Others**

6.11 Has a positive attitude towards people younger than herself and is positive about being a role model for them.

**AREA 8 OUTCOMES**
Outcomes in this Area of pre-requisite skills are concerned with each participant acquiring useful descriptive and explanatory information; building their knowledge and understanding.

**Personal Grooming, Deportment and Maturation**

7.4 Knows what is appropriate with personal hygiene habits dental care, skin, hair and body care, washing clothes regularly.

7.5 Understands cause and effect relationship between appropriate hygiene habits and inter-personal relationships and a wide range of social situations.

7.6 Understands what attire and etiquette is appropriate for a range of occasions, social functions and events.

7.7 Understands what make-up is appropriate for a range of occasions and the correct way to apply make-up.

7.8 Understands how and why her body will change/has changed with the onset of puberty and adulthood.

**Nutrition and Healthy Eating**

7.9 Understands which foods make up a healthy diet and why.

7.10 Understands the importance of a healthy diet and the cause and effect relationship between diet and life-long health: health conditions and unhealthy diets.

**Drugs and Alcohol**

7.11 Understands the impact that drug and alcohol use has on Aboriginal and Torres Strait Islander Peoples sense of self identity, culture and spirit; understands cause and effect relationships of drug and alcohol use within this context and the cultural consequences.

7.12 Understands why people use drugs (physically and psychologically addiction) and the problems they face.

7.13 Knows drug categories, can sort drugs into categories, knows the physiology of each category; knows what a standard drink of alcohol is.

7.14 Understands the short and long term consequences of drugs and alcohol and the cause and effect relationship between drugs and alcohol on their health, family, community, livelihood, dealing with the law, death and grief, culture and country.

7.15 Identifies actions that may lead to drug and alcohol addiction and can understand the cause and effect relationships.
Sexual Health

7.15 Knows and understands the characteristics of a healthy interpersonal relationship.

7.16 Understands what ‘sex’ is and why people have sex.

7.18 Knows how to decide when to have sex.

7.19 Knows the difference between public and private parts of her body, knows that nobody is allowed to touch private parts of their body without permission and understands why.

7.20 Understands what her sexual rights are.

7.21 Understands the consequences of having sex; the importance of safe sex and how to practice safe sex; how and why to use a condom.

7.22 Understands the cause and effect relationship between drugs, alcohol and sex.

7.23 Knows she has the right to feel safe at all times.

7.24 Knows and understands the characteristics of a healthy interpersonal relationship.

7.25 Knows the difference between healthy risk-taking on purpose and reckless, unsafe behaviour.

7.26 Knows early warning signs when they are not feeling safe.

7.27 Knows the difference between good and bad secrets and understands why the difference is important for her to know.

7.28 Knows that nobody is allowed to touch private parts of their body without permission and understands why.

7.29 Knows the difference between good and bad sexual behaviour.

7.30 Understands that it is ok to say “no” assert her self; stand up for her own rights as a person, even with adults.

7.31 Understand why it is beneficial and important to have a network of trusted adults to talk to about anything.

7.32 Understands the different forms of abuse (verbal, emotional, physical, controlling behaviour and sexual).

7.33 Knows why, where and how to get help if she is a victim of family, domestic violence and/or child abuse.

7.34 Understands that different people have different spiritual beliefs.

7.35 Knows she can confidently have her own beliefs about spiritual and religious practices.

7.36 Understands what her spiritual and religious beliefs are, if she choices to have them.

7.37 Understands what a good role Aboriginal/Torres Strait Islander Role Model is.

7.38 Understands the consequences of being an Aboriginal/Torres Strait Islander Role Model.
Phase 2: Foundation Skill Outcomes (in addition to Phase 1 Outcomes)

Successful progress with Phase 1 Behaviour and Skill Outcomes depends on successful progress with these Foundation Skills.

AREA 11 OUTCOMES

Outcomes in this Area of foundation skills are concerned with each participant thinking using tools and processes for productive thinking in the 21st Century.

11.1 Understands the characteristics of the Six Thinking Hats and Parallel Thinking at a level that is appropriate for her age.

11.2 Accurately applies the Six Thinking Hats and Parallel Thinking with other participants in the Deadly Sisters Girlz Programme for productive group and team meetings at a level that is appropriate for their age.

11.3 Understands relationship between thinking dispositions and the use of the Six Thinking Hats at a level that is appropriate for her age.
Phase 3: Contributing

When a Deadly Sista Girlz Programme progresses to Phase 3 the overall objective is to give participants the opportunity to gain skills that will enable them to operate in their communities as rolemodels for Aboriginal and Torres Strait Islander People and in particular girls and younger generations, sharing their identity and culture and being ambassadors of the Third Space in the wider community.

Moving to Phase 3 of the Programme depends on progress with Phase 1 and 2 so this Phase requires participants to have reached reasonable levels of maturity within the context of the Programme’s Outcomes up to this Phase.

Outcomes in the earlier Phases are still not abandoned however. They continue to be important building blocks, particularly for participants who may need more support and more time to gain skills.

When Phase 3 emerges it provides an opportunity for Programme participants to not only continue developing in the areas listed in Phases 1 and 2 but to move beyond the Deadly Sista Girlz Programme and make a contribution to their community, within the context of being a Torres Strait Island girl/young women. Community could be their school, other social groups, family networks, whatever context is relevant for their age and experience.

This is an opportunity or setting goals and carrying them out with a significant amount of autonomy and independence.

The yarning circle now becomes both a safe haven for sharing ongoing learnings and experiences but also a group planning and decision-making environment as the Programme participants are given the opportunity to contribute something of themselves to their community within the context of the Deadly Sista Girl Programme.
# Phase 3 Behaviour Outcomes (in addition to Phase 1 and Phase 2 Outcomes)

## AREA 1 OUTCOMES

Outcomes in this Area of behaviours are concerned with each participant’s ability to meet the social requirements that are necessary for the successful functioning of social groups, communities and society, so they can gain benefit from being a member.

<table>
<thead>
<tr>
<th>Outcomes</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.13</td>
<td>Helps less independent people.</td>
</tr>
<tr>
<td>1.14</td>
<td>Doesn’t impose own interests and goals on others people</td>
</tr>
<tr>
<td>1.15</td>
<td>Acts independently of approval from other people.</td>
</tr>
<tr>
<td>3.5</td>
<td>Shows interest in other people's purposes, efforts and activities.</td>
</tr>
<tr>
<td>3.6</td>
<td>Helps to define areas of constructive, goal orientated group activity.</td>
</tr>
<tr>
<td>3.7</td>
<td>Stimulates positive group effort towards the goals that have been accepted by the group.</td>
</tr>
<tr>
<td>3.8</td>
<td>Takes initiative in thinking out or bringing about group action towards positive change in existing rules/mores/group behaviour, where opportunities occur to influence this.</td>
</tr>
<tr>
<td>3.9</td>
<td>Enables others to do better, be more goal orientated, be more adaptive, creative, in areas that are appropriate to her own knowledge and experience.</td>
</tr>
</tbody>
</table>

## AREA 3 OUTCOMES

Outcomes in this Area of behaviours are concerned with each participant’s ability to voluntarily contribute to the positive development and growth of Aboriginal/Torres Strait Islander social groups. These behaviours require voluntary commitment and contribution. This is more than just meeting requirements in Area 1.

<table>
<thead>
<tr>
<th>Outcomes</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>3.10</td>
<td>Makes a contribution to the positive development and growth of social groups/community from her own thinking and experience through art and design, music, dance, language, drama, and/or multimedia.</td>
</tr>
<tr>
<td>3.11</td>
<td>Gives something of her own that’s either material or personal (eg time) towards the welfare of others in a way that is acceptable to them.</td>
</tr>
<tr>
<td>3.12</td>
<td>Exerts positive influence as an individual on cultural development by acting independently of group pressures which ignore existing laws or human rights or are known to have negative effects.</td>
</tr>
</tbody>
</table>
### Phase 3 Skill Outcomes (in addition to Phase 1 and Phase 2 Outcomes)

Successful progress with Phase 3 Behaviour Outcomes depends on successful progress with these pre-requisite skills.

### AREA 6 OUTCOMES

Outcomes in this Area of pre-requisite skills are concerned with each participant having positive attitudes, interests and values about other people and herself as a valuable human being.

| 6.12 | Shows particular interest in at least one area of individual constructive activity. |
| 6.13 | Shows particular interest in at least one area of constructive social activity. |
| 6.14 | Has values that are in-line with the positive outcomes of the Deadly Sista Girlz Programme, she considers that these matter. |
| 6.15 | Developing feelings of value towards making an effort to understand others and contribute to their welfare. |

### AREA 8 OUTCOMES

Outcomes in this Area of pre-requisite skills are concerned with each participant acquiring useful descriptive and explanatory information; building their knowledge and understanding.

| 7.36 | Knows the possible negative consequences of sharing her name, photograph or likeness via social media (emails, text, twitter or facebook); knows how to protect her identity and privacy on-line. |
| 7.37 | Knows why it is important to avoid scams and hoaxes on-line and having safe banking and shopping on-line. |
| 7.38 | Understands the consequences with social networking and online dating; using public computers or public wireless networks. |
| 7.40 | Understands how to deal with cyber-bullying and how to deal with online grooming; how to secure her mobile phone. |
| 7.41 | Understands how financial decisions are made in families and how to make SMART (family) financial goals. |
| 7.42 | Understands the difference between needs and wants, how to prioritise spending; personal spending leaks. |
| 7.43 | Understands how attitudes to money can influence spending and saving habits. |
| 7.44 | Understands what a budget is, how it can help, how to create a personal budget and how savings can lead to the achievement of financial goals. |
| 7.45 | Understands how to set up and use a bank account, including internet and phone banking, 100 points system of identification, need for P.I.N security, that different accounts are useful for different purposes. |
| 7.46 | Knows the potential for debt with mobiles. |
| 7.47 | Understands about credit; the need to read the fine print on contracts, what ‘using credit’ means, differences between credit cards and the cost of credit, the risk of increasing a credit limit, repaying a minimum amount, credit reports the difference between fringe-lenders and banks. |
| 7.48 | Understands the legal implications of signing a contract, the difference between secured and unsecured loans, the financial risk of relationship debt, the ‘cooling off period’ in contracts. |
| 7.49 | Knows where to seek help about financial matters. |
| 7.50 | Understands the issues when borrowing and buying a car. |
Phase 3: Foundation Skill Outcomes (in addition to Phase 1 Outcomes)

Successful progress with Phase 1 Behaviour and Skill Outcomes depends on successful progress with these Foundation Skills.

AREA 12 OUTCOMES

Outcomes in this Area of foundation skills are concerned with each participant gaining a sense of direction, formulating goals and putting plans into action with the use of appropriate thinking tools and processes.

11.1 Understands the characteristics of primary CoRT thinking tools and processes for productive problem solving and quality decision-making at a level that is appropriate for her age.

11.2 Accurately applies the CoRT thinking tools and processes in combination with the Six Thinking Hats with other participants in the Deady Sisters Girlz Programme for quality group decision-making and problem solving, planning, creating and implementing new ideas, at a level that is appropriate for their age.

11.3 Accurately applies the CoRT thinking tools and processes to own decision-making and problem solving with particular use for formulating goals and making plans for, deciding on, and implementing alternative courses of action.
Behaviour Outcome: Levels and Range

When observing the behaviour of the participants and providing them opportunities for skill development Deadly Sista Girlz Mentors should be aware that progress with Outcomes can be considered in two dimensions: level and range. The following diagrams provide guides for considering progress with Behaviour Outcomes.

**LEVEL**
This is the level of progress that has been made.

**Area 1 and 2 Outcomes**
- Needs no support from others, is motivated and driven to ‘do the right thing’ rather than relying on external reward.
- Needs little support from adults or peers, still responds more when there is an external reward or ‘punishment’.
- Major support and encouragement required from adult/s or peer/s. Shows need for reward or external benefits, is not operating independently of external re-enforcement of behaviour.

**Area 3 Outcomes**
- Doesn’t need to be asked or wait for opportunity to arise, actively seeks opportunities to contribute something of self.
- Contributes something of self when opportunity is provided.
- Only contributes when asked but does so willingly and gets engaged in contributing something of self, such as expertise, emotional support, knowledge.

**RANGE**
This is the context within a level has been made.

- **+1**
  - Only contributes when asked but does so willingly and gets engaged in contributing something of self, such as expertise, emotional support, knowledge.

- **+2**
  - Needs little support from adults or peers, still responds more when there is an external reward or ‘punishment’.

- **+3**
  - Needs no support from others, is motivated and driven to ‘do the right thing’ rather than relying on external reward.

- **Only at Deadly Sista Girlz (DSGz).**
- **At DSGz and in classroom.**
- **At DSGz and within school community.**
- **At home.**
- **Within community.**
### Achievement Standards Table Health and Physical Education - Relevant strand Personal, social and community health

<table>
<thead>
<tr>
<th>Criteria</th>
<th>Years 7 &amp; 8: By the end of Year 8</th>
<th>Pathways to Womanhood</th>
<th>Years 9 &amp; 10: By the end of Year 10</th>
<th>Pathways to Womanhood</th>
</tr>
</thead>
<tbody>
<tr>
<td>Investigating personal growth, change and identity</td>
<td>Investigate strategies and resources to manage changes and transitions and their impact on identities.</td>
<td></td>
<td>Critically analyse contextual factors that influence their identities, relationships, decisions and behaviours.</td>
<td></td>
</tr>
<tr>
<td>Examining diversity</td>
<td>Evaluate the impact on wellbeing of relationships and respecting diversity.</td>
<td></td>
<td>Analyse the impact attitudes and beliefs about diversity have on community connection and wellbeing.</td>
<td></td>
</tr>
<tr>
<td>Understanding emotions</td>
<td>Analyse factors that influence emotional responses.</td>
<td></td>
<td>Evaluate the outcomes of emotional responses to different situations.</td>
<td></td>
</tr>
<tr>
<td>Examining and analysing own and community health</td>
<td>Investigate strategies and practices that enhance their own and others’ health and wellbeing.</td>
<td></td>
<td>Access, synthesize and apply health information from credible sources to propose and justify responses to health situations.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Investigate and apply movement concepts and strategies to achieve movement and fitness outcomes.</td>
<td></td>
<td>Propose and evaluate interventions to improve fitness and physical activity levels in their communities.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Examine the cultural and historical significance of physical activities and examine how connecting to the environment can enhance health and wellbeing.</td>
<td></td>
<td>Examine the role physical activity has played historically in defining cultures and cultural identities.</td>
<td></td>
</tr>
<tr>
<td>Working collaboratively</td>
<td>Apply personal and social skills to establish and maintain respectful relationships and promote fair play and inclusivity.</td>
<td>See general capabilities for more suitable description</td>
<td>Demonstrate leadership, fair play and cooperation across a range of movement and health contexts.</td>
<td>See general capabilities for more suitable description</td>
</tr>
<tr>
<td>Keeping self and others safe and healthy</td>
<td>Demonstrate skills to make informed decisions, and propose and implement actions that promote their own and others’ health, safety and wellbeing.</td>
<td></td>
<td>Apply decision-making and problem-solving skills when taking action to enhance their own and others’ health, safety and wellbeing.</td>
<td></td>
</tr>
</tbody>
</table>

See over page for content descriptions
<table>
<thead>
<tr>
<th>Sub-strand</th>
<th>Year 7&amp;8 content descriptions</th>
<th>Pathways to Womanhood</th>
<th>Year 9&amp;10 content descriptions</th>
<th>Pathways to Womanhood</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Being healthy, safe and active</strong></td>
<td>Investigate the impact of transition and change on identities</td>
<td></td>
<td>Evaluate factors that shape identities and analyse how individuals impact the identities of other</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Evaluate strategies to manage personal, physical and social changes that occur as they grow older</td>
<td></td>
<td>Examine the impact of changes and transitions on relationships</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Practice and apply strategies to seek help for themselves or others</td>
<td></td>
<td>Plan, rehearse and evaluate aid) for managing situations where their own or others’ health, safety and wellbeing may be at risk</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Investigate and select strategies to promote health, safety and wellbeing</td>
<td></td>
<td>Propose, practice and evaluate responses in situations where on their ability to make healthy and safe choices</td>
<td></td>
</tr>
<tr>
<td><strong>Communicating and interacting for health and wellbeing</strong></td>
<td>Investigate the benefits of relationships and examine their impact on their own and others’ health and wellbeing</td>
<td></td>
<td>Investigate how empathy and ethical decision making contribute to respectful relationships</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Analyse factors that influence emotions, and develop strategies to demonstrate empathy and sensitivity</td>
<td></td>
<td>Evaluate situations and propose appropriate emotional responses outcomes of different responses</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Develop skills to evaluate health information and express health concerns</td>
<td></td>
<td>Evaluate and apply health information from a range of sources to health decisions and situations</td>
<td></td>
</tr>
<tr>
<td><strong>Contributing to healthy and active communities</strong></td>
<td>Plan and use health practices, behaviours and resources to enhance the health, safety and wellbeing of their communities</td>
<td></td>
<td>Plan, implement and critique strategies to enhance the health, safety and wellbeing of their communities</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Plan and implement strategies for connecting to natural and built environments to promote the health and wellbeing of their communities</td>
<td></td>
<td>Plan and evaluate new and creative interventions that promote their own and others’ connection to community and natural and built environments</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Examine the benefits to individuals and communities of valuing diversity and promoting inclusivity</td>
<td></td>
<td>Critique behaviours and the health and wellbeing of their communities</td>
<td></td>
</tr>
</tbody>
</table>
General Capabilities

In the Australian Curriculum, the general capabilities encompass the knowledge, skills, behaviours and dispositions that will assist students to live and work successfully in the twenty-first century.

There are seven general capabilities:

- Literacy
- Numeracy
- Information and communication technology capability
- Critical and creative thinking
- **Personal and social capability**
- Ethical understanding
- Intercultural understanding

Personal and social capability is the most relevant to Pathways to Womanhood:

The Australian Curriculum: Health and Physical Education (F–10) is a key contributor to the development of personal and social capability for all students. The curriculum provides opportunities for students to explore their own identities and develop an understanding of factors that influence and shape who they are. They learn how to recognise, understand, validate and respond appropriately to their own emotions, strengths and values. They develop the knowledge, understanding and skills to set and monitor personal and academic goals, effectively manage their time, and prioritise tasks and responsibilities in order to balance their school, home, work and social commitments.

**Self-awareness** This element involves students in identifying and describing the factors that influence their emotional responses. They develop a realistic sense of their personal abilities, qualities and strengths through knowing what they are feeling in the moment, and having a realistic assessment of their own abilities and a well-grounded sense of self-knowledge and self-confidence. Self-awareness involves students reflecting on and evaluating their learning, identifying personal characteristics that contribute to or limit their effectiveness, learning from successes or failures, and being able to interpret their own emotional states, needs and perspectives. In developing and acting with personal and social capability, students:

- recognise emotions
- recognise personal qualities and achievements
- understand themselves as learners
- develop reflective practice.

**Self-management** This element involves students in effectively regulating, managing and monitoring their own emotional responses, and persisting in completing tasks and overcoming obstacles. Students are engaged in developing organisational skills, and identifying the resources needed to achieve goals. This is achieved through developing the skills to work independently and to show initiative,
learning to be conscientious, delaying gratification and persevering in the face of setbacks and frustrations. It also involves the metacognitive skill of learning when and how to use particular strategies. In developing and acting with personal and social capability, students:

- express emotions appropriately
- develop self-discipline and set goals
- work independently and show initiative
- become confident, resilient and adaptable.

**Social awareness** This element involves students recognising others’ feelings and knowing how and when to assist others. Students learn to show respect for and understand others’ perspectives, emotional states and needs. They learn to participate in positive, safe and respectful relationships, defining and accepting individual and group roles and responsibilities. Students gain an understanding of the role of advocacy in contemporary society and build their capacity to critique societal constructs and forms of discrimination, such as racism and sexism. In developing and acting with personal and social capability, students:

- appreciate diverse perspectives
- contribute to civil society
- understand relationships.

**Social management** This element involves students in interacting effectively and respectfully with a range of adults and peers. Students learn to negotiate and communicate effectively with others; work in teams, positively contribute to groups and collaboratively make decisions; resolve conflict and reach positive outcomes. Students develop the ability to initiate and manage successful personal relationships, and participate in a range of social and communal activities. Social management involves building skills associated with leadership, such as mentoring and role modeling. In developing and acting with personal and social capability, students:

- communicate effectively
- work collaboratively
- make decisions
- negotiate and resolve conflict
- develop leadership skills.
### General Capabilities relevant to Health and PE

#### Personal and social capability:

<table>
<thead>
<tr>
<th></th>
<th>By the end of Year 8 students typically:</th>
<th>Pathways to Womanhood</th>
<th>By the end of Year 10 students typically:</th>
<th>Pathways to Womanhood</th>
</tr>
</thead>
<tbody>
<tr>
<td>Recognise emotions</td>
<td>Examine influences on and consequences of their emotional responses in learning, social and work-related contexts</td>
<td></td>
<td>Reflect critically on their emotional responses to challenging situations in a wide range of learning, social and work-related contexts</td>
<td></td>
</tr>
<tr>
<td>Recognise personal qualities and achievements</td>
<td>Make a realistic assessment of their abilities and achievements, and prioritise areas for improvement</td>
<td></td>
<td>Assess their strengths and challenges and devise personally appropriate strategies to achieve future success</td>
<td></td>
</tr>
<tr>
<td>Understand themselves as learners</td>
<td>Identify and choose a range of learning strategies appropriate to specific tasks and describe work practices that assist their learning</td>
<td></td>
<td>Evaluate the effectiveness of commonly used learning strategies and work practices and refine these as required</td>
<td></td>
</tr>
<tr>
<td>Develop reflective practice</td>
<td>Predict the outcomes of personal and academic challenges by drawing on previous problem-solving and decision-making strategies and feedback from peers and teachers</td>
<td></td>
<td>Reflect on feedback from peers, teachers and other adults, to analyse personal characteristics and skill sets that contribute to or limit their personal and social capability</td>
<td></td>
</tr>
<tr>
<td>Express emotions appropriately</td>
<td>Forecast the consequences of expressing emotions inappropriately and devise measures to regulate behaviour</td>
<td></td>
<td>Consider control and justify their emotional responses, in expressing their opinions, beliefs, values, questions and choices</td>
<td></td>
</tr>
<tr>
<td>Develop self-discipline and set goals</td>
<td>Select, use and analyse strategies that assist in regulating behaviour and achieving personal and learning goals</td>
<td></td>
<td>Critically analyse self-discipline strategies and personal goals and consider their application in social and work</td>
<td></td>
</tr>
<tr>
<td>Work independently and show initiative</td>
<td>Critique their effectiveness in working independently by identifying enablers and barriers to achieving goals</td>
<td></td>
<td>Establish personal priorities, manage resources effectively and demonstrate initiative to achieve personal goals and learning outcomes</td>
<td></td>
</tr>
<tr>
<td>Become confident, resilient and adaptable</td>
<td>Assess, adapt and modify personal and safety strategies and plans, and revisit tasks with</td>
<td></td>
<td>Evaluate, rethink and refine approaches to tasks to take account of unexpected or difficult</td>
<td></td>
</tr>
<tr>
<td>Appreciate diverse perspectives</td>
<td>Acknowledge the values, opinions and attitudes of different groups within society and compare to their own points of view</td>
<td>Articulate their personal value system and analyse the effects of actions that repress social power and limit the expression of diverse views</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Contribute to civil society</td>
<td>Analyse personal and social roles and responsibilities in planning and implementing ways of contributing to their communities</td>
<td>Plan, implement and evaluate ways of contributing to civil society at local, national regional and global levels</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Understand relationships</td>
<td>Identify indicators of possible problems in relationships in a range of social and work related situations</td>
<td>Explain how relationships differ between peers, parents, teachers and other adults, and identify the skills needed to manage different types of relationships</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Communicate effectively</td>
<td>Analyse enablers of and barriers to effective verbal, nonverbal and digital communication</td>
<td>Formulate plans for effective communication (verbal, nonverbal, digital) to complete complex tasks</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Work collaboratively</td>
<td>Assess the extent to which individual roles and responsibilities enhance group cohesion and the achievement of personal and group objectives</td>
<td>Critique their ability to devise and enact strategies for working in diverse teams, drawing on the skills and contributions of team members to complete complex tasks</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Negotiate and resolve conflict</td>
<td>Assess the appropriateness of various conflict resolution strategies in a range of social and work-related situations</td>
<td>Generate, apply and evaluate strategies such as active listening, mediation and negotiation to prevent and resolve interpersonal problems and conflicts</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Develop leadership skills</td>
<td>Plan school and community projects, applying effective problem-solving and team-building strategies, and making the most of available resources to achieve goals</td>
<td>Propose, implement and monitor strategies to address needs prioritised at local, national, regional and global levels, and communicate these widely</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Recommended next steps

This document draws together information from a range of Worawa and broader sources. It is intended to be the beginning of a process of documentation of the Pathways to Womanhood program.

The mapping above covers outcomes from Years 7 through to Year 10. Although the program is intended for Year 10 students, it is important to acknowledge that not all students will begin the program at the same levels of achievement and so it may be necessary to work across the two levels of secondary school outcomes.

It is recommended that a full unit outline be created based on the curriculum mapping above. The empty columns in these tables can be used to reflect on the current activities that make up the Pathways to Womanhood program. By ticking, crossing or commenting in the blank columns, a complete and accurate list of curriculum links can be created and from there, a full unit design and documentation can be developed.

This second phase of documentation for the Pathways to Womanhood program is essential to fully capture all aspects of the learning program and is work best done by the staff currently delivering and managing the program.

It is intended that this document provide a springboard for further conversation, development and documentation.

(Michelle Hamilton Feb 2015)
Worawa Pathways to Womanhood
Unit overview and Australian Curriculum Mapping

Overview of Pathways to Womanhood

This unit provides a year-long program of activities to support the young women who are in their final year at Worawa College (Year 10) to build self-esteem, understand the transition to womanhood and to prepare them to take their place as leaders in their own communities as well as in the broader community. The program will culminate in a Debutant Ball that will celebrate their “graduation” from the Pathways to Womanhood program.

Background and context for Pathways to Womanhood

The circumstances of many students at Worawa may generally be considered ‘high need’. Many students have experienced negative individual factors such as exposure to violence, trauma, parent substance abuse; family dysfunction, physical or sexual abuse, neglect and lack of access to positive activities. Worawa recognises that psychosocial issues, if not recognised and responded to, can have impacts which result in a range of negative physical, emotional and psychological outcomes. There is considerable evidence of these issues, including in documents such as the Indigenous Children's Health Report: Health Assessment in Action (ed. Janet Smylie & Paul Adamako, 2008). From 2001-2005 the suicide rates for Indigenous females aged 0-24 years was five times the corresponding age-specific rates for non-Indigenous females. (AIHW & ABS 2008). In relation to families, Indigenous young women have greater health risks relating to smoking, alcohol use, nutrition, and their social context that will impact on their future role as parents (Indigenous Children's Health Report: Health Assessment in Action (ed. Janet Smylie & Paul Adamako, 2008)).

Parents who send their children to Worawa wish to see them complete their secondary education and be prepared for future education and work opportunities, as well as taking on leadership roles back in their home community. Worawa is seen as a transition school to prepare the young women to take their place in the Australian community. Partnerships with other schools and colleges provide opportunities for the students to continue to Years 11 and 12.

The students at Worawa are all eligible for AbStudy which means that they are financially disadvantaged. This means that they do not have the opportunities to participate in many of the activities available to other students of their age, including rites of passage such as Debutante Balls.

It is also hoped that the milestone of being involved in the Debutant Ball will encourage students to remain at school to participate in this event, thus supporting school retention. A discussion paper on Indigenous Youth Development states: “There is strong research based evidence to suggest that, by providing youth
development activities and programs that engages with communities (in both the broad and narrow sense), we can make our communities stronger, more enjoyable places to live in, and also provide better supportive networks and opportunities for our young people. In other words we are “building” our communities.” (AusYouth, 2003 Youth Development for Young Indigenous Australians).

(taken from project overview 2011)

**Objectives**

The primary objective of the Pathways to Womanhood Program is to provide opportunities for the young women who attend Worawa to develop their self-confidence and self-esteem grounded in their Indigenous heritage but ready to take their place in the broader Australian Society.

The objectives of this year-long program will be for the young women at Worawa to:

- Understand the issues confronting young women as they transition from adolescence to young adulthood
- Establish individual goals to be achieved through their participation in the program
- Increase their self-esteem and self-confidence to make this transition and confront these challenges
- Improve their knowledge and practice of healthy lifestyles and health-promoting behaviours
- Increase their social skills and ability to relate to a wide range of people in social settings
- Gain skills in self-care and personal presentation
- Gain skills in leadership and organisation of events
- Have the opportunity to celebrate their achievements with the community.

**Australian Curriculum Links**

Pathways to Womanhood covers a range of areas within the Australian Curriculum. The strongest links are in the areas of Health and Physical Education and in the General Capabilities. Below are the overviews of the relevant areas of both Health and PE and the General Capabilities followed by a table of the relevant achievement standards and content descriptors.
Health and Physical Education
Relevant strand – Personal, social and community health

Sub-strands:

**Being healthy, safe and active** The content focuses on supporting students to make decisions about their own health, safety and wellbeing. The content develops the knowledge, understanding and skills to support students to be resilient. It also enables them to access and understand health information and empowers them to make healthy, safe and active choices. In addition, the content explores personal identities and emotions, and the contextual factors that influence students’ health, safety and wellbeing. Students also learn about the behavioural aspects related to regular physical activity and develop the dispositions required to be an active individual.

**Communicating and interacting for health and wellbeing** The content develops knowledge, understanding and skills to enable students to critically engage with a range of health focus areas and issues. It also helps them apply new information to changing circumstances and environments that influence their own and others’ health, safety and wellbeing.

**Contributing to healthy and active communities** The content develops knowledge, understanding and skills to enable students to critically analyse contextual factors that influence the health and wellbeing of communities. The content supports students to selectively access information, products, services and environments to take action to promote the health and wellbeing of their communities.

**Focus Areas:**

- Alcohol and other drugs
- Food and nutrition
- Health benefits of physical activity
- Mental health and wellbeing
- Relationships and sexuality
- Safety
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Jandamarra: Hero or Villain?

BLUE: Due before going home for the holidays!

TASK: Your task is to decide whether Jandamarra was a hero or a villain and write a persuasive newspaper article to prove your point.

Your newspaper article is to be about 500 words long, in 5 paragraphs.

STEPS:

1. Brainstorm your ideas and write them down in your book
2. Write the paragraphs in your book, remembering to check that you have evidence for your beliefs
3. Check your rough copy for mistakes, to be sure it makes sense, and to be sure that the pieces fit together
4. Do a good copy as a front cover for the newspaper “The Worawa Weekly News”. You can include pictures in your newspaper article.

ESSAY PLAN:

Paragraph 1: Introduction; what are you writing about? Was Jandamarra a hero or a villain?
Paragraph 2: argument 1; what is your reason for your belief and what evidence do you have for this?
Paragraph 3: argument 2; what is your reason for your belief and what evidence do you have for this?
Paragraph 4: argument 3; what is your reason for your belief and what evidence do you have for this?
Paragraph 5: conclusion; what have you written about?

ASSESSMENT: These are the things we are looking for in your writing:

I CAN

_CheckedChanged Make a plan for my writing
_CheckedChanged Use separate paragraphs for separate ideas
_CheckedChanged Use evidence to support my arguments
_CheckedChanged Use Standard English in my writing
_CheckedChanged Make arguments for or against a topic
_CheckedChanged Check my own work before doing a good copy
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<th>LANGUAGE</th>
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<td>Text with no position evident</td>
<td>Creates a text with some evidence of position</td>
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<td>Creates a text that clearly identifies position</td>
<td>Creates a text that identifies position and supports with evidence</td>
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<td>No evidence of understanding of ethical positions</td>
<td>Some consideration of ethical positions</td>
<td>Consider whether ethical judgements are good, bad, right or wrong, absolute or relative</td>
<td>Clearly identifies ethical judgements</td>
<td>Clearly identifies ethical judgements and supports with evidence</td>
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<td>LITERATURE</td>
<td>Little or no evidence demonstrated of how people are represented in text</td>
<td>Evidence of some understanding of how people are represented in text</td>
<td>Compare and evaluate a range of representations of individuals and groups in different historical, social and cultural contexts</td>
<td>Demonstrates a good understanding of the representations of groups and individuals</td>
<td>Clear and comprehensive evaluation of representations of groups and individuals</td>
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<td>Little or no understanding of social, moral and ethical positions in text</td>
<td>Understanding of social, moral and ethical positions in text</td>
<td>Evaluate the social, moral and ethical positions represented in texts</td>
<td>Solid understanding and evaluation of social, moral and ethical representations in text</td>
<td>Excellent understanding and evaluation of social, moral and ethical representations in text, supported with evidence</td>
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<td>Little or no evidence of sustained voice in writing</td>
<td>Attempts to sustain voice throughout writing</td>
<td>Create literary texts with a sustained ‘voice’ selecting appropriate structures and literary devices</td>
<td>Clear understanding of structures of persuasive writing demonstrated with persuasive devices used</td>
<td>Persuasive writing structure used with persuasive devices and evidence to support statements</td>
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<td>LITERACY</td>
<td>Little or no effort to analyse how people, cultures, places, events, objects and concepts are represented</td>
<td>Some effort to analyse how people, cultures, places, events, objects and concepts are represented</td>
<td>Analyse and evaluate how people, cultures, places, events, objects and concepts are represented</td>
<td>Clear and thorough analysis of how people, cultures, places, events, objects and concepts are represented</td>
<td>Clear and thorough analysis of how people, cultures, places, events, objects and concepts are represented with supporting evidence</td>
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<td>Little or no effort to write persuasively</td>
<td>Some effort to create a sustained persuasive piece, with limited paragraphing</td>
<td>Create sustained texts for persuasive purposes that reflect upon challenging and complex issues</td>
<td>Sustained text using paragraphs, appropriate punctuation and poetic devices</td>
<td>Clearly written persuasive text using conventions of writing supported with evidence</td>
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<td>Little or no effort at editing. Draft submitted</td>
<td>Some editing completed but still many errors</td>
<td>Review, edit and refine work for particular purpose and effect</td>
<td>Work well edited with very few errors</td>
<td>Work well edited with detailed use of punctuation for effect. No errors apparent</td>
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Dear Auntie Lois,

I was twelve, turning thirteen when my grandmother had chosen for me to attend a boarding school that I knew little about. I still remember my first ever year at Worawa. I remember I was a scared little girl, who thought breaking things, swearing and being disrespectful was cool. It took me some time to learn the right way; the Worawa Way. So I have been asked why have I returned to Worawa and well I don’t think I could reply with a good enough reason. But the answer would be the care, love and respect everyone here has for you, even though they may not know you they still manage to smile at you. And I have also returned because of the change Worawa has brought upon me. I am proud of myself for returning. I am also proud to call myself a Worawa student. I have returned to Worawa because I am proud to be Aboriginal and it has taken me a while to feel like that.

I have been attending Worawa for almost three years now, and I feel as if I’ve achieved everything that I ever wanted to achieve. However, this year I would like to achieve the confidence to speak about myself and my culture in public. I would also like to maintain a healthy, strong relationship with each of my peers. I would also like to learn more about my culture so I have some understanding of where I come from.

Next year I have big ambitions of attending Genazzano Fel College. If you were to ask me why Genazzano, I wouldn’t know what to say. Other than it has been my dream to attend Genazzano since I was in grade eight. I really do believe Genazzano will offer me all the right education and facilities for me to go on and do further studies.
My ambitions for the future would be to complete university and study law. I don't know why I would like to study law, but it's just fascinating to me. After university, I would like to become a lawyer because I believe in justice.

Yours sincerely
[Signature]
Katherine
03 February 2014

Dear Auntie Lois,

My reason for starting at Norawa is simply because I want to learn about my people and become really knowledgeable about who I am and where I came from. Also, become healthy and get fit and make a fresh start to this year and my future.

I want to achieve the skills to be able to speak about myself, where I come from, my tribes and this school with confidence. I would like to leave this school knowing at least some of my language and acquire the ability to teach others about my people and keep some of the old traditions alive and running through each generation.

I'm not sure what I want to do exactly next year but mainly just to finish Year 12, probably go back to my old school, University High School, but if there is other options that may suit me better I would be interested and a Scholarship to another school would be good to take a look at, any job is good to start off with for me, maybe something with the music or art industries.

My ambitions are to definitely become a leader and a pathway to my people in some sort of way. I would like to be involved in the music industry because I enjoy listening and making music and I appreciate all different types. Also, I want to become a Doctor, I have a steady hand and a passion for helping people. One more thing I want to travel the world, experience lots of things and become a film maker at some stage.

Kind Regards: Tanira Hunter.
Dear Auntie Lois,

Firstly, I want you to know how very grateful I am for you giving me the opportunity to return to Worawa.

This year, I am going to focus on researching schools and applications for scholarships. I want to move on to a mainstream all girls school to proceed my learning. I returned to Worawa because it would have been too hard to leave, the girls here are now all my sisters, and this is the best place I believe I could be at the moment.

I really want to be able to get accepted into another school in Victoria as I personally believe that my education will be more focused on by myself. I also enjoy the breaks from Darwin as there is a lot of drama there.

I believe that I can finish year 12, and become successful, and I personally know for a fact that Worawa is the best school to get me ready for mainstream year 11.

When and if I finish year 12, I would love to study law, to be a law barrister to help our people. You and your family of elders have inspired me to do something that will help our people, and if I were ever to become successful, I would proudly give Worawa Aboriginal College credit for the person I have become.

Yours Sincerely, Sharna Alley.
Dear Aunty Lois,

I want to return back to Worawa next year but I have second thoughts of going to another school maybe back up in Darwin or back home on the Islands but I'm not to quite sure yet.

What I want to achieve this year is work more harder on my reading and mainly working on my English, maths and to get better at writing and spelling as well but what I'm thinking to do when I finish schooling here at Worawa is to maybe get a scholarship to another school but if it doesn't happen then I guess I might have to sign up for another school maybe back up Darwin or back home on the Tiwi Islands or maybe to another school in a different state in Australia. My first choice would be to board at Mararra Christian College in Darwin.

When I graduate year 12 my plans for the future is to go to Charles Darwin University and to maybe study law since there aren't many of our people that want to study law. Only some wants to and does work as a lawyer.

Sincerely, Maxine Daniels
Dear Aunty Lois

The reason why I came back to Morawa is because my mother and grandmother wanted me to get more education and to learn more and I wanted to come back because education is the key for me to open the magic door and to see the new life and the future of mine.

This year I want to learn more about maths and English so that I can count money's or write a letter to my friends or families.

Next year I would love to find a scholarship and learn more and to be a proud Aboriginal educated women. But after doing my scholarship I would like to find a job for myself so I can be a busy women. My dream work is to be a Police women because my grandfather was a policeman when I was a little kid and I remember he said to me, "Don't give up what you doing, keep going for more and one day you'll be a Police worker". So I did what he told me and I won't give up.
Dear Aunty Lois,

I came back to Worawa because you get good experiences, educated on my culture, as well as others, so I can teach young ones. I also came back because I have been attending all my classes at this school, and most importantly, improved my grades in all subjects.

I'd like to achieve something that is beneficial to my future, like going to get an education and finish Yr. 12. And will be helpful for work choices.

I really want to go to a Melbourne boarding school next year for Yr. 12. I'd love to get a scholarship for Denazzano, I'm trying my best this year, and completing all the set tasks, and ask to get given homework for use in the years coming. But honestly, I'd be happy if I get into a Melbourne boarding school. NOT a scholarship.

My ambitions for the future is to be a police officer, back at home, or be in the Army!

Sincerely,

Tamara Jane Smith
Dear Auntie Lois

I want to get a scholarship to go to next school or go back to community to work at shop to help my grandma there. Worawa feels like at home. I get a best friend's at Worawa and I want to go Genazzano.

When I finish school I want to go to university or go back to community to work at shop. If I go to university the I will like to study nursing.

Done by Regin a. Lankin
Dear Auntie Lois

The reason why I returned back to Worawa College because at the last term. I was so sorry about my grandma and this year I was so good and every day when I see you walking on that step you are very beautiful nice woman and you always smile at me.

This year I would like to get better at softball and language study.

Next year I would like to go to school in Adelaide and study year 11. I am not sure which school yet I can study with family so I won't need to be a boarder. If it is a private school I will need to apply for a scholarship.

When I finish school I would like to study to become an IEW at the Ernabella School.

Jasmine Ward
Dear Auntie Lois

My reasons for returning to Worawa
It’s a part of me. Worawa is who
I am. I really like being here.

For this year I want to achieve a lot
out of work experience that I can
take with me for the future. I want to
read better.

What I want to do next year I want to
go to a school and do my year 11 and 12 in
Sydney. I haven’t decided on a school
yet. I would like to apply for a
Scholarship.

My ambition for the future are to
be a part-time chef and a part-time
policewoman.

Sincerely

[Signature]
SHONA GOLDSTRAW
Dear Auntie Lois

Next year I want to go to Genazzano and do year 11 & 12 there or if not I can return to worawa because I love being here. Then when I finish school I want to go and do University here in Melbourne then go back home and find work and work as a Sport teacher. This year I would like to improve my writing skill, and my netball skill.

Sincerely,

Alliyanna Tipiloura
Dear Aunty Lois,

3rd Feb 2014.

My Reasons for returning to Warawa. I've really enjoyed coming back and learning new things, that will help me in the future, making amazing friendships along the way and getting a good education.

For this year I want to achieve so many different outcomes, for example: getting better at maths and getting better in all the subjects I take. Pushing myself this year will be the best for me.

Next year I'd like to go to a school in Sydney. I have two options already, but I would like to talk to you about that privately. I'm hoping for a scholarship. If I can't get into the school I wanted I have a third option. Hopefully I can apply for a job next year while I'm at school. I can't keep relying on my family. I want to have independence.

My ambitions is to get an education, go to university and study as much as I can. Education to me is very important. I'll probably study Art and Midwifery. The two important subjects my family want me to achieve.

"Also I'd really appreciate it if I could get a scholarship. I want to make my community/Warawa proud."

Yours truly, Hakira Coleman-Wilson.
Dear Auntie Lois

The reason I came back here because my mum want me to finish School and that's what I'm going to do. I don't want to end up like those other girls back at my country. I know that School is Important. I really want to finish School and go to University and go look for new Jobs that I would love to do. Next year I would like to go to School to do year 11 in Adelaide. I don't know which School I would like to apply for a Scholarship.

by Shandale Lara Collins
Dear Auntie Lois,

I thought about coming back to Horowa when I was on holiday. I actually thought about it a lot, I had to choose between staying in Darwin and doing yr 11 and 12 and finishing there, but I came back because there's no other school like this where you get teachers and stuff that treat you like adults and love you, and girls that act like sisters from the first "Hello." And I also returned because I wanted to get away from being bullied, having to put up with people who waste my time. I know I wouldn't of actually set my heart on finishing school if I would have given up. That's why I love this school because when I was going to give up this school picked me up on to my feet and my hopes raised again being here makes people happy it's such a beautiful environment.

I would also like to say my goals for this year is to do a full year of yr 10, I want to catch up on homework, want to carry on with my sports and fitness, I want to do a lot of stuff that I know I can achieve here with the help of the Horowa staff and our amazing principal.

And next year I would like to go to homes' Glen Tafe so I can finish and learn the new things in school, I also get a little freedom of my own but can also learn how to be independent and learn how to do stuff on my own in a house hold and in school, I'm 18 at the end of the year and I think it will be a great start to adulthood for me.

My long term goals are finishing school graduating with honours, clearing my skin and even just being a role model for not only my little sister but for the new girls that come into our school. The plans of welcoming them into the school is delightful because they should feel like they are at home.

Yours sincerely,

Andrea Poison
Learning in Motion: Connecting Schools and Knowledge for Aboriginal and Torres Strait Islander Children

Investigating iPads for learning and literacy

Neil Hooley, Tony Watt and Eva Dakich
Victoria University Melbourne

February 2013
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ACKNOWLEDGEMENTS

Victoria University acknowledges the Elders and families past and present of the Aboriginal and Torres Strait Islander peoples of Australia. We recognise that the land on which we live, meet and learn is the place of age-old ceremonies of celebration, initiation and renewal and that the living culture of Aboriginal and Torres Strait Islander peoples has a unique role in the history and life of Australia.

Victoria University expresses appreciation to the Elders, families, Koorie Education Support Officers and Aboriginal and Torres Strait Islander communities in each of the three school clusters who participated in this study and to the principals, teachers and students of the schools concerned.

Victoria University acknowledges guidance provided by the Catholic Education Office Victoria, Independent Schools Victoria and the Department of Education and Early Childhood Development Victoria, in establishing and assisting the project throughout 2011-2012.

Victoria University is also most appreciative of the ongoing advice provided by the project’s Critical Friend, community members who advised on the accuracy and meaning of community comments and support provided by project managers and officers regarding organisation of the research.
TABLES AND FIGURES

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Established by the Department of Education and Early Childhood Development Victoria, Catholic Education Commission of Victoria and Independent Schools Victoria and funded by the Closing the Gap program of the Council of Australian Governments, the Technology Enriched Curriculum Program (TECP) seeks to improve literacy outcomes and engagement with schooling for Aboriginal and Torres Strait Islander students.

This research report of TECP details an investigation into the use of Information and Communication Pedagogies with middle years (Years 5-8) Aboriginal and Torres Strait Islander students to improve literacy progress and engagement with schooling. It was located in fifteen non-metropolitan schools in Victoria involving the Government, Catholic and Independent sectors. Approximately 140 students were involved to varying extents throughout the year and were provided with tablet technology purchased from project funds.

The research team from Victoria University Melbourne was aware of two major problems associated with research of this kind. Firstly epistemological and sociological issues of Aboriginal and Torres Strait Islander children attending mainstream schools usually in small numbers and contradictions that can exist between family and school understandings of schooling, knowledge and teaching. Secondly the design and conduct of research methodologies that may not be in accord with Aboriginal and Torres Strait Islander community philosophy and aspiration. In this regard, the research team is most appreciative of the ongoing critical advice from the project’s Critical Friend and provided from an Aboriginal and Torres Strait Islander perspective.

In discussing and theorizing the findings and recommendations of this study, it is hoped that the general insights and practices outlined will inform and guide similar work elsewhere and open up continuing and perhaps new fields of investigation. As is mentioned throughout the report, the philosophical and practical difficulties of researching Aboriginal and Torres Strait Islander education conducted within bureaucratic and ideological institutions need to be recognised and dealt with in appropriate ways. Quality teaching and learning is always complex and challenging taking place as it does within the different cultural, educational and political arenas of diverse socio-economic communities. This study suggests however that the incorporation of new technological devices and pedagogies for Aboriginal and Torres Strait Islander education can enhance practices of schooling and learning.

Terminology

1. The phrase ‘Aboriginal and Torres Strait Islander’ is used throughout this report, whereas the word ‘Indigenous’ may be used in referenced documents or in a global and historic sense when referring to general issues of knowledge and learning. The term ‘Koorie’ is used to identify Aboriginal and Torres Strait Islander peoples of Victoria.

2. The commonly used phrase ‘Information and Communication Technology’ (ICT) is based on the field of Cybernetics involving the study of physical and biological
systems that are changed through feedback mechanisms as the environment changes. Information and communication have specific cybernetic meanings that apply across fields as diverse as engineering, neuroscience and psychology. Within education, the phrase generally refers to computer-based systems that enable students to interact with knowledge for learning purposes.

3. Pedagogy is a broad concept that extends beyond the science of teaching to involve reasoned and moral human interaction that enables new knowledge and learning processes at all ages not necessarily within formal institutions. Information and Communication Pedagogy (ICP) refers to the use of ICT in formal school settings but is extended here to refer to the facilitation of knowledge and learning that is reasoned, moral and new as defined by particular organisations and communities.

4. Mobile learning refers to learning with and through mobile technological devices so that learning situations are not determined by location and can be investigated immediately on-site. The term usually assumes portable and hand-held devices such as mobile phones iPads etc., that allow for learning anywhere, anytime.
A selective set of Information and Communication Technology (ICT) equipment and programs was introduced into participating schools to investigate whether Aboriginal and Torres Strait Islander students will be more engaged learners, will demonstrate enhanced literacy outcomes, will utilise ICT technology for personal and community purposes and will strengthen pride in their own cultural identity. The overall project was be managed by a representative working party that was responsible for general oversight, employment of a program co-ordinator, the purchase and distribution of ICT equipment and liaison with the Victoria University research team. The research was complicated given the usually small number of Aboriginal and Torres Strait Islander students in each school, the mix of primary, secondary, government and non-government schools and the sensitivities of working with different local Aboriginal and Torres Strait Islander communities. An Aboriginal and Torres Strait Islander staff member of the School of Education advised the research team as critical friend throughout the project and a cultural awareness seminar was conducted for the team at Worawa Aboriginal College. It was intended that the project assist schools in respecting Aboriginal and Torres Strait Islander culture and knowledge and in the incorporation of Aboriginal and Torres Strait Islander knowledge and culture into the regular curriculum. In researching the program, the Victoria University research team attempted to conduct research methodologies that were respectful and inclusive of cultural understandings and protocols.

The schools participating in the project were arranged in three clusters in country Victoria and are shown in Table 1 below:

**Table 1. Demographic data of participating schools***

<table>
<thead>
<tr>
<th>Cluster 1</th>
<th>Healesville</th>
<th>School</th>
<th>General</th>
<th>Overview</th>
</tr>
</thead>
</table>
|           |             | Healesville HS        | Government | Years 7-12  
Co-educational  
387 students  
ICSEA** 944 | A small semi rural school in the Yarra Valley, aiming to provide engaging and dynamic learning experiences for all students within a caring school community. Students are nurtured and motivated to reach their full academic and personal potential. All Year 7 students have access to netbook computer for their exclusive use. |
|           |             | Healesville PS        | Government | Years P-6  
Co-educational  
361 students  
ICSEA 970 | Excellent facilities including music and art rooms, library, gymnasium, ICT lab, science and technology centre. A new Junior School facility (4 classrooms and a library) will soon be completed. The performing arts, sustainability and habitat protection have been features since 2010. |
|           |             | St Brigid’s PS        | Catholic | Years P-6  
Co-educational  
221 students  
ICSEA 1055 | Provides a safe, stimulating environment that is non-threatening yet challenges, motivates and fosters enjoyment which is conducive to authentic 21st century learning. Actively promotes a constructivist approach to learning, supported by the latest technology both in the classroom and the general school. |
|           |             | St Josephs College    | Catholic | Years 7-12  
Boys  
1021 students  
ICSEA 1027 | Modern facilities located on extensive grounds which includes a separate campus for Year 9 students. A Salesian education which inspires dynamic learning that is life-focused, person-centred and built on the respect between teacher and student. A broad and innovative curriculum caters for the needs of all students, both |
<table>
<thead>
<tr>
<th>School</th>
<th>Industry</th>
<th>Overview</th>
</tr>
</thead>
<tbody>
<tr>
<td>Worawa Aboriginal College</td>
<td>Independent</td>
<td>Embraces a holistic approach which integrates education, culture and wellbeing and is based on the concept of “two way” learning. This involves the teaching and learning program addressing the key learning areas of mainstream curriculum whilst taking into account Aboriginal culture, values, spiritual beliefs and learning styles.</td>
</tr>
<tr>
<td>Cluster 2 Ballarat</td>
<td>General Overview</td>
<td>A large multi-campus college with two middle years campuses, a senior campus and a re-engagement campus. The largest Koorie student population in the region attends. Students are provided with the opportunity to achieve full academic, social, emotional and physical potential before taking up further pathways to learning and employment.</td>
</tr>
<tr>
<td>Ballarat SC</td>
<td>Government</td>
<td>A seamless educational experience with a focus on developing the whole child who can take responsibility for building their knowledge, skills and abilities and applying these in a variety of ways and settings. Programs are supported by various technologies including interactive whiteboards in all classrooms, data projectors, cameras, a range of desktop, notebook and ipad computers.</td>
</tr>
<tr>
<td>Forest Street PS</td>
<td>Catholic</td>
<td>Programs that develop students' capacities: to manage themselves as individuals and to understand the world in which they live and act effectively. Early years are a time of wonder and discovery, building each child's confidence, sense of wellbeing and willingness to learn. Middle years curriculum builds students' capacities as independent, responsible and technologically-capable learners.</td>
</tr>
<tr>
<td>St Alipius PS</td>
<td>Catholic</td>
<td>An inclusive enrolment policy, an established indigenous education program and engaging relationships between students, teachers and parents and a broad range of curricular and co-curricular options to cater for all boys. The College has highly renowned music, cultural and sporting programs.</td>
</tr>
<tr>
<td>Cluster 3 Echuca</td>
<td>General Overview</td>
<td>‘Diversity Our Strength’ reflects the value placed on every student’s learning and the contribution every student makes and reflects the comprehensive and innovative curriculum that is provided for all students, allowing them to pursue pathways into further study, apprenticeships and employment. Notebook computers for all students at Year 7 and 8 have been introduced.</td>
</tr>
<tr>
<td>Echuca College</td>
<td>Government</td>
<td>A caring and challenging learning environment within a supportive school community atmosphere that equips children with the necessary skills and knowledge to become life long learners and valued members of a global society. ICT is integrated across the school and aims to ensure students acquire skills with computers and the use of multi-media technology.</td>
</tr>
<tr>
<td>Echuca South PS</td>
<td>Government</td>
<td>A strong community feel and valued academic and social growth with environmental awareness to develop the whole student. Classroom technologies continue to be upgraded with electronic smart boards used across the school. All students have access to computers and all year 5/6 students have individual netbooks.</td>
</tr>
<tr>
<td>Echuca East PS</td>
<td>Government</td>
<td>Creation of a challenging and supportive learning environment encompassing all community members, based on the values of respect, teamwork, diversity, learning, responsibility. Continual learning through best practice, inquiry, reflection, and celebration of our achievements. Specialist programs include Visual Arts,</td>
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Reading Recovery and Physical Education.

<table>
<thead>
<tr>
<th>School</th>
<th>Type</th>
<th>Years</th>
<th>Education</th>
<th>Students</th>
<th>ICSEA</th>
</tr>
</thead>
<tbody>
<tr>
<td>St Mary’s PS</td>
<td>Catholic</td>
<td>P-6</td>
<td>Co-educational</td>
<td>363</td>
<td>1044</td>
</tr>
<tr>
<td></td>
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</tbody>
</table>
| The school was completely relocated, beginning at its new site in 2009 and is proud of its modern facilities, flexible learning areas and exciting spaces in which the students can play. The school provides a great number of opportunities for its students to develop their capabilities across a wide range of academic, artistic and physical domains, with the fostering of the performing arts as a focus.

| St Joseph’s College     | Catholic      | 7-12  | Co-educational | 706      | 1001  |
|                        |               |       |               |          |        |
| Future-orientated programs and pathways that advance young peoples’ gifts and talents, by providing an exciting and challenging range of opportunities to develop spiritually, academically, emotionally and socially. Several specialist programs are offered including a strong jazz program and a significant commitment to social justice. All students have an individual Macbook laptop.


**ICSEA: Index of Community Socio-Economic Advantage.**

Three research questions constituted the basis of the study as follows:

1. What is the relationship between educational and cultural factors that impact on literacy and engagement for Aboriginal and Torres Strait Islander children in regular classrooms?
2. How does the introduction of Information and Communication Technologies into classrooms impact on the literacy and engagement of Aboriginal and Torres Strait Islander children in regular classrooms?
3. How does altering the matrix of educational and cultural factors for Aboriginal and Torres Strait Islander children in regular classrooms impact on new understandings of literacy and engagement by Aboriginal and Torres Strait Islander children, parents and community?

Data collected involved On Demand and NAPLAN test results, student writing work sample, student engagement survey, student attendance records, teacher personal accounts and parent comments.

Issues arising from the study requiring ongoing investigation are listed below:

1. That research projects involving Aboriginal and Torres Strait Islander peoples need to ensure appropriate initial discussion between communities, schools and research teams so that research purpose and methodologies are agreed and that communities are able to participate throughout the duration of the project.
2. That Information and Communication Technologies and Information and Communication Pedagogies in schools need to reflect, support and enhance the cultures and knowledges of Aboriginal and Torres Strait Islander peoples.
3. That electronic tablet devices support literacy progress and engagement with schooling of Aboriginal and Torres Strait Islander children when applications are culturally inclusive and respectful of local community culture and knowledge.
4. That Information and Communication Technologies should be available for school use and out-of-school use so that Aboriginal and Torres Strait Islander families can...
participate for educational and cultural purposes including literacy and school engagement.

5. That Information and Communication Technologies and Pedagogies can support the experience and investigation of different cultures from different community perspectives enabling Aboriginal and Torres Strait Islander children and non-Aboriginal and Torres Strait Islander children to more deeply appreciate diverse knowledge, customs and viewpoints.

6. That teachers should be able to access professional learning programs including those that are designed and delivered by Aboriginal and Torres Strait Islander people and that support the education of Aboriginal and Torres Strait Islander children and the innovative use of Information and Communication Technologies and Pedagogies with Aboriginal and Torres Strait Islander children.

7. That mixed methods methodologies are most likely to enable respectful research relationships with Aboriginal and Torres Strait Islander culture, knowledge and learning and recognize the history, language and perspectives of Aboriginal and Torres Strait Islander communities.
2. RECOMMENDATIONS

1. That all schools establish protocols for respectful communication with Aboriginal and Torres Strait Islander parents on all matters regarding the incorporation of Aboriginal and Torres Strait Islander culture and knowledge across the curriculum.

2. That all schools provide continuing access to Information and Communication Technological devices for Aboriginal and Torres Strait Islander students for incorporation across the curriculum, including literacy applications.

3. That all teachers have access to professional learning programs regarding the incorporation of Aboriginal and Torres Strait Islander culture and knowledge across the curriculum and the use of tablet devices for literacy purposes.

4. That all research regarding Indigenous issues should include Indigenous researchers.

5. That funding be sought for longitudinal mixed methods research regarding the incorporation of Aboriginal and Torres Strait Islander culture and knowledge across the curriculum and the use of tablet devices for literacy purposes.

6. That a seminar be held for all stakeholders including local communities, Elders and Koorie Education Support Officers regarding Aboriginal and Torres Strait Islander education to discuss strategies for the incorporation of Information and Communication Technologies and Pedagogies especially in relation to literacy and school engagement.
3. INTRODUCTION

Researching the education of Aboriginal and Torres Strait Islander children in Australian schools is an exceedingly difficult and uncompromising task. Working respectfully with local Aboriginal and Torres Strait Islander communities must remain top priority with any research project regarding Aboriginal and Torres Strait Islander viewpoints of culture, knowledge, teaching and learning and the purposes of schooling. In many cases, such viewpoints will be congruent with those of the school, but in others, there may be significant differences. All researchers whether Aboriginal and Torres Strait Islander or non-Aboriginal and Torres Strait Islander need to have a respectful understanding of local perspectives, values and community interests and carefully negotiate the direction of research and the appropriate methodologies to pursue. This is particularly complicated when researching within the policies and structures of social institutions such as schools where many procedures have already been set, in some cases to meet the requirements of outside authorities. With the best of intentions however, all researchers need to recognise that historic and contemporary ‘Imperialism frames the Indigenous experience’ (Smith, 1999, p.19) and that research projects must not impose philosophical world views that colonise or counter Indigenous culture and knowledge.

Indigenous philosophy is generally described as involving the interrelatedness of all aspects of the universe, cycles of experience, ‘seeing’ the perceptions of nature, intimate connection with and belonging to the land, family and community stories and oral traditions, careful listening and patience and the knowing of relationships between events. Traditions of living are passed on from generation to generation by Elders. They are clearly distinct in the main from those of non-Indigenous society and regular schooling that rely on linear cause and effect, detailed analysis of specific and isolated issues to relieve doubt and a distinct separation of the physical and metaphysical. For these reasons, the process of colonization including the forcible removal from land placed considerable pressure on tribal knowledge, language and customs and remains a major cultural disjunction for Indigenous peoples today whether living in urban, regional or remote communities. The dominant society will always dominate making it extremely frustrating and often impossible for marginalized groups to participate fully in social life while at the same time remaining true to community beliefs and practices. For these reasons, a democratic and equitable society must establish ways of recognizing and respecting Indigenous history, language and customs in all appropriate social institutions and procedures to provide cultural identification and sustainability.

In considering the above principles, the work of two Aboriginal and Torres Strait Islander Australian scholars has been drawn upon in constructing a framework for the research. Firstly, Martin Nakata has developed the concept of the ‘cultural interface’ where he describes this ‘contested space between two knowledge systems’ (Nakata, 2007, p. 9) as being not clearly Aboriginal and Torres Strait Islander or non-Aboriginal and Torres Strait Islander. This could be described as a ‘liminal’ consciousness as understandings become more variable and are challenged and questioned by changing circumstances. Nakata suggests that the Aboriginal and Torres Strait Islander epistemological constructs of knowledge are embedded in land and place for many Aboriginal and Torres Strait Islander people, as well as
‘ways of story-telling, of memory-making, in narrative, art and performance, in cultural and social practices’ (ibid, p.10) such that there is a constant process of acting and transforming for family and community concerns. Secondly, in discussing ‘8 Aboriginal ways of learning,’ Yunkaporta and Kirby (2011) indicate that at the core of Aboriginal philosophy is ‘bringing culture into the how not just the what ... We’re learning through culture, not just about culture’ (p. 206). This is recognition that culture is central to learning and simply cannot be added on to the development and implementation of assumed Aboriginal perspectives regarding learning and schooling. In combining understandings of the ‘cultural interface’ of Nakata and the ‘8ways’ of Yunkaporta, the research attempts to locate its purpose and methodology within a broad framework of Aboriginal and Torres Strait Islander epistemologies that engages dominant knowledge and pedagogies.

Holistic approaches to learning that are infused with culture, language and community intersect closely with the pragmatic philosophy of John Dewey (1963). Here, learning arises from the continuing experience of living and thinking carefully about the effects of experience. That is, knowledge emerges from the resolution of disrupted habits and customs by the adjustment or alteration of belief, or the stabilisation and formation of conventions in response to the resolution of doubt. When humans are confronted with new situations that challenge current understanding and practice they reflexively call upon their knowledge, culture and history with their experience in relation to particular influences for constructing new ways of interacting with their changing environment. Knowing, being and language constitute a foremost strategy in this process for understanding the problems being faced, possible options to enact and communicating with others for support and advice. In general terms, pragmatic philosophy is the basis of integrated knowledge and inquiry learning around which many schools organize their curriculum and teaching. Paulo Freire (1972) saw learning in a similar light, situated in community interest and being approached from a cultural standpoint. His literacy work in Brazil and elsewhere centred on ‘culture circle’ discussion amongst people who had come together to solve problems important to the community and who undertook a process of discussion, action, communication, writing and reflection to produce a way of improving life conditions for the people.

The social inquiry and cultural basis of knowledge as understood by Dewey and Freire provide a secure and recognized backdrop for Indigenous knowledge and learning in formal schooling. Freire’s notion of literacy for example is embedded within his central concept of ‘conscientisation’ or the development of community and personal critical consciousness to critique and change society. He placed importance on dialogue between participants, with the essence of dialogue being the word. Each word contains the two dimensions of action and reflection, or of usage and meaning and to deny either destroys the praxis that exists between them. Freire (1972, p. 29) argued that teachers and students need to have a relationship of ‘authentic dialogue’ and that

If learning to read and write is to constitute an act of knowing, the learners must assume from the beginning the role of creative subjects. It is not a matter of memorising and repeating given syllables, words and phrases, but rather of reflecting critically on the process of reading and writing itself and on the profound significance of language.

There are strong connections between the key points noted above and the current strategy for the education of Koorie students in Victoria. Organised as a partnership between the Department of Education and Early Childhood Development Victoria (DEECD) and the
Victorian Aboriginal Education Association Incorporated (VAEAI), the strategy known as *Wannik: Learning Together – Journey to Our Future* (Victoria, 2008) highlighted the need for a ‘comprehensive and holistic approach’ (p. 14) and a ‘culturally inclusive curriculum’ (p.15) within current curriculum guidelines for all schools. Significantly, *Wannik* also commented that ‘Victoria is well behind other states in recognizing the cultural identity of our Koorie population within a curriculum framework,’ that ‘Engagement between school staff, parents and community is poor and under-valued’ (p.12) and that substantial improvement was also required in ‘participation, attendance, literacy, numeracy, retention and completion’ (p. 8). As a broad strategy, *Wannik* did not provide detail of how such culturally inclusive and improved learning outcomes were to be achieved, but did provide a number of systemic reform proposals. What seemed clear however was the imperative that if the formal learning of Aboriginal and Torres Strait Islander children is to improve, then the curriculum of all schools needs to be more culturally inclusive, that all schools need to be respectful of the knowledge and social background of local communities and that there needs to be a closer relationship between all schools and local communities.

Introducing an expanding range of Information and Communication Technologies (ICT) into schools over the past thirty years has not fundamentally changed how schools operate, how the curriculum is arranged, or the relationships between teachers and students. In accord with Dewey and Frere, the latest ICT applications should be used to promote an integrated and inquiry approach to knowledge and learning and indeed, to create a new suite of Information and Communication Pedagogies (ICP) for this intent. In particular, innovative ICPs should be used across the curriculum to strengthen culturally inclusive learning environments at all levels that open up current fields of study to fresh investigations and understandings by students and which move beyond constraints and barriers to learning into new vistas and imaginings. Such aspiration should be available for Aboriginal and Torres Strait Islander children as well. In terms of supporting children from diverse backgrounds, ICPs should enhance connections with family backgrounds, community cultures and aspiration for success within the regular curriculum, as well as provide encouragement and opportunity for every child to explore knowledge in creative and expressive ways. Difficulties will arise for all children when they are working within the complicated cultural interface of Nakata, drawing on their own cultural histories in relation to the ideas and customs of others, a situation that hopefully can be interpreted and reconstructed by prudent ICP. Literacy and numeracy are important examples of the cultural interface where school structures and practices of knowledge and learning need to recognize and not deny the place of culture and community in learning. Social media enables language, story, communication and expression to be integrated by children and may explain why ICTs that incorporate these features are used quite extensively. Under these circumstances, the voice of child and community can be respected, unadulterated by outside authority and regulation.

Taking these factors of respect for culture and community into account within the confines of regular schooling demonstrates that research projects involving Indigenous peoples must be sensitive to ontological and epistemological concerns. All research projects need to act in the interests of Indigenous peoples first rather than impose predetermined world views and theoretical frameworks of knowledge embedded in research design. This is exceedingly difficult to do for non-Indigenous researchers especially when the time available and other project features make careful and respectful discussion and immersion in local culture and aspiration constrained. At Worawa Aboriginal College (2012) in Victoria, an integrated education model has been developed that attempts to enable such respect and immersion to occur within state curriculum guidelines. In this model, the ‘Worawa Way’ involves the four
principles of relationship (ways of being), responsibility (ways of knowing), respect (ways of valuing) and rigour (ways of doing) so that a holistic and culturally inclusive education for students can be pursued. These principles can serve as a research framework as well, holding Indigenous knowledge, learning and community in esteem and as the mutual search for meaning continues. This research project has attempted to adhere to a philosophy of democratic process and knowledge creation that is in accord with Indigenous ways of being, knowing, valuing and doing to the best of our understanding and capabilities.
The future of digital technologies in Indigenous education is upon us. However, it is important to remember that Indigenous perspectives on Indigenous education in the twenty-first century are under-theorised in Australia. We have little knowledge of what parents of Indigenous children think about digital education, or what needs and aspirations an ICT education can meet in the twenty-first century. We have limited knowledge of how to integrate technology into non-English speaking Aboriginal communities (Rigney, 2011, p. 40).

This literature review provides a brief outline of Aboriginal and Torres Strait Islander education in Australia, with particular emphasis on learning and curriculum forms. It has been organised around a series of six themes although these of necessity intersect and have common ground. Following some contextual remarks, the themes are discussed in the order of Aboriginal and Torres Strait Islander research, ways of knowing, information and communication technologies and pedagogies, approaches to curriculum design, literacy and learning outcomes and academically robust curriculum. A summary discussion of the review is then provided. The review consists of pointers to major topics, themes and reports rather than an extensive discussion of each.

Context

Australia does not have a commendable record regarding Aboriginal and Torres Strait Islander education at all levels. The situation itself is complex involving as it does different views regarding power, race, knowledge and learning. Aboriginal and Torres Strait Islander students are also dispersed across urban, regional and remote communities, with the majority attending neighbourhood schools in the towns and cities of eastern Australia where they are generally a small minority of the individual school population. It is difficult to generalise across Aboriginal and Torres Strait Islander communities that have different languages, geo-histories and aspirations. However a report from the Ministerial Council on Education, Early Childhood Development and Youth Affairs, now renamed as Standing Council on School Education and Early Childhood (SCSEEC, 2010-2014) provided six general guidelines for Aboriginal and Torres Strait Islander education involving readiness for school; engagement and connections; attendance; literacy and numeracy; leadership, quality teaching and workforce development and pathways to real post –school options. Such detail needs to be seen within the general Australian commitment to improved educational options as noted by the Melbourne Declaration (MCEETYA, 2008) through building on the knowledge of Aboriginal and Torres Strait Islander students and working in partnership with local communities. Internationally, the specific recommendations of United Nations Declaration of the Rights of Indigenous Peoples (UN, 2007) as a global consensus that took twenty years to assemble need to be considered, especially Article 14 which asserts:
1. Indigenous peoples have the right to establish and control their educational systems and institutions providing education in their own languages, in a manner appropriate to their cultural methods of teaching and learning.

2. Indigenous individuals, particularly children, have the right to all levels and forms of education of the State without discrimination.

3. States shall, in conjunction with indigenous peoples, take effective measures, in order for indigenous individuals, particularly children, including those living outside their communities, to have access, when possible, to an education in their own culture and provided in their own language.

Given the connections for all Australians between formal education and access to higher education, vocational education and training, economic security and standing in the community, these trends from pre-school onwards contribute markedly to personal, social and economic disadvantage. They are however well known and the inability of Australian society to make progress on their improvement gives cause for grave concern. The significance of educational reform for Aboriginal and Torres Strait Islander peoples cannot be overestimated. The view of Rigney at the head of this chapter clearly refers to technology for specific educational and learning purposes as distinct from daily use and it does indicate that considerable theorizing of application is required. In this regard, Radoll (2012) proposes that ‘there is a commonality between Aboriginal pedagogy and ICTs, which teachers can explore in the classroom’ (p.122) and goes on to argue that teachers can use ICT to ‘ensure that Aboriginal and Torres Strait Islander students move towards a student-centric, teacher guided learning environment in which the student takes primary responsibility for their own learning and educational outcomes’ (p. 123).

**Aboriginal and Torres Strait Islander Research**

A number of problems exist in relation to the conduct of research into Aboriginal and Torres Strait Islander education in Australia. Aboriginal and Torres Strait Islander communities who aspire to have their children succeed in mainstream curriculum with mainstream outcomes are confronted by epistemological and ontological difficulties that the regular curriculum has either ignored, or has not been able to resolve. Aboriginal and Torres Strait Islander communities who aspire to a more culturally-inclusive understanding of knowledge and history if necessary integrated with mainstream outcomes will also have considerable difficulty in finding school locations where this occurs. Academic research that arises from a dominant culture will tend to overlook contextual features of culture and socio-political circumstance and will not only provide an inadequate and distorted account, but will be seen by Aboriginal and Torres Strait Islander peoples as another form of oppression.

As a Quandamooka woman from Queensland, Karen Martin (2003, p. 204) claims ‘my genealogy, my ancestry and my position as a researcher and author. The purpose is to locate myself firstly as an Aboriginal person and then as a researcher.’ She suggests that a ‘Quandamooka ontology’ informs Indigenist research through the relations of ‘Ways of Knowing, Ways of Being and Ways of Doing’ (p. 208). From a non-Indigenist perspective, such ontology is often disregarded as unnecessary, with research being seen as disconnected from the background of researchers. That is, how research is conducted and how knowledge is understood is quite separate from researcher world views such as community, feminist, social class, or race. Martin highlights an essential problem for Indigenous researchers undertaking projects in non-Indigenous social and political environments, but similar issues
also apply for non-Indigenous researchers who adhere to articulated world views of their own to inform the generation and interpretation of knowledge.

In a major study, Mellor and Corrigan (2004) have argued that Aboriginal and Torres Strait Islander research ‘is not explaining the rich and complex factors that are contributing to Aboriginal and Torres Strait Islander students’ poorer educational outcomes.’ They suggest a number of limitations of the research including projects that are isolated from the broader educational discourses, a lack of connection with other disciplines such as sociology, research findings that are equivocal, incomplete or unclear and testing without context. Mellor and Corrigan point out that good studies use a mix of qualitative and quantitative methodologies to get a more detailed picture of complex situations and that a lack of this type of research should be remedied.

A recent development in Australia has been Hooley’s (2007, 2009) proposal for the adoption of narrative inquiry as a democratic means of qualitative Aboriginal and Torres Strait Islander research. According to Clandinin and Connelly (2000), ‘Arguments for the development and use of narrative inquiry come out of a view of human experience in which humans, individually and socially, lead storied lives.’ If this is so, then the school curriculum needs to ensure that narrative forms of knowing are included for all children along with those approaches that are more empirically oriented. Based on the writing of Clandinin and Connelly (2000), Hooley has developed a systematic four-dimensional approach towards narrative curriculum. As Rigney (2006, p. 42) points out, we hope that narrative can support the project of Indigenist research ‘to chart our own political and social agendas for liberation from the colonial domination of research and society.’ The methodology involves students in cycles of looking backwards and looking forwards, looking inwards and looking outwards, thinking about the ideas we have at present and how we might go about changing current circumstances to take our understanding forward.

A key aspect of Aboriginal and Torres Strait Islander research is that of oral history. Accepting the oral traditions of Aboriginal and Torres Strait Islander peoples may be difficult for some researchers and therefore the inclusion of voice and story in research projects may often be overlooked. Attwood (2005) and Clendinnen (2006) have both discussed oral history in terms of its interpretation and incorporation into research. These questions of knowledge demonstrate the problems that afflict testing regimes within schools and the inaccuracy of results if they are not taken into account. The question of whether Aboriginal and Torres Strait Islander peoples in colonial societies wish to live within two worlds and resist cultural assimilation, or find strategies whereby communities remain time-honoured and customary, is a problem for formal education that runs throughout this report.

In some respects it is understandable that there are major deficiencies regarding Aboriginal and Torres Strait Islander research, given that the question of research itself is a highly contested area. Qualitative research is still not recognised as a legitimate form of research in some quarters and within qualitative research different methodologies are still being developed (Denzin & Lincoln, 2004). Conversely, in the continuing debate regarding the No Child Left Behind legislation in the United states, Cummins (2007) has strongly argued that ‘The research reviewed in the National Reading Panel (NRP) report provides no empirical support for the imposition of scripted reading curricula on schools serving low-income students. The research studies cited by the NRP as supporting systematic and explicit phonics instruction show no consistency in the way that construct is operationalised. Thus the construct is devoid of theoretical coherence and empirical substance.’ As this shows,
academic research regarding human knowledge is fraught with disputation and competition between two epistemological and value positions. In particular, literacy and numeracy find themselves caught within a vigorous political and educational debate about schooling that Dewey (1963) characterized as ‘traditional and progressive.’

Aboriginal and Torres Strait Islander Ways of Knowing

Aboriginal and Torres Strait Islander knowledge that is shared and community-based rather than individual and competitive poses a number of intricate issues for non-Aboriginal and Torres Strait Islander law, science and educational practices. This is sometimes seen as a problem to be solved, rather than possibility for democratic engagement. According to the Native American Battiste (2008, pp.89-90), ‘To effect reform, educators need to make a conscious decision to nurture Indigenous Knowledge, its dignity, identity and integrity by making a direct change in school philosophy, policy, pedagogy and practice.’ Indigenous communities around the world have regularly reported a small set of principles by which they see learning and knowledge occurring. Confirmed by Australian studies (Hughes, 2000; Hughes & More, 2004), these include learning from the land, proceeding from community interest, the respectful participation of Elders, holistic connections between knowledge, forms of observation and practical inquiry, longer time spans and the place of culture involving language, ceremony and communication.

In discussing his work on the connections between digital applications and Aboriginal knowledge, Christie (2005) makes a number of significant ontological and epistemological comments. He is interested in how digital environments such as the database can assist ‘collective memory-making which is fundamental to renewing traditional knowledge in each new generation’ (p. 62) and how digital systems can support this process:

> When Aboriginal elders are inducting their young people into their ancient knowledge traditions, they are not so much interested in teaching them the content of their knowledge, but the shared background which make truth claims and performances possible and assessable, the practices of intuition which derive axioms from theorems, the modes of performance through which truth claims and performances can be made and the complex ethical and aesthetic work which is done in validating and privileging some particular performances rather than others (p. 66).

The fact that the regular curriculum in Australia and elsewhere has found it incredibly difficult to incorporate and work with these principles indicates either a lack of ontological and epistemological sophistication, or the continuing influence of prejudice and bias regarding diversity. What is striking however when reading the literature is the close correspondence between ways of knowing and the approaches of integrated inquiry learning outlined by the pragmatic philosophers such as Dewey (1963, 1997). Australian education has struggled to implement a truly integrated and inquiry curriculum and still maintains a system that is heavily characterised by behaviourism. This may be due to the strong cultural yet essentially unexamined and uncritiqued framework that has grown up around a particular subject, as with school mathematics, or the power relations that are maintained by privileged forms of knowledge through strict regimes of assessment. These features of culture and power that determine curriculum design and pedagogical practice make it extremely difficult for Aboriginal and Torres Strait Islander considerations to be heard, let alone impact substantially on daily classroom life.
**Approaches to Curriculum Design**

Partington (2002) has outlined a number of models that have characterised Aboriginal and Torres Strait Islander education in Australia. He has termed these models of separate schooling, deficit/assimilation, culture, empowerment, two-way schooling and partnership. Bilingual and multiliteracy approaches will also be discussed below. Partington suggests that the move to cultural models for the provision of education represented a landmark in Aboriginal and Torres Strait Islander education. It has also been noted that little evidence exists to suggest that modest curriculum revisions alone will provide for the inclusion of ‘non-dominant knowledge’ (Ladwig & Amosa, 2004). While these models did not ensure empowerment of Aboriginal and Torres Strait Islander people, they did at least acknowledge the validity of the culture of the people. There will always be a tension between the requirements of the European state as translated by principals and teachers and the cultural aspiration of local communities. The role of the individual teacher and teaching teams is central and extremely complicated here, as they attempt to find ways of making progress with European knowledge such as literacy and numeracy, while at the same time recognising the cultural imperatives and framework within which they work.

Hooley (2002) in following the work of Harris (1990) on two-way learning has incorporated Dewey’s notion of inquiry into a systematic approach towards two-way inquiry learning. The appropriateness of two-way learning has been contested in Australia, particularly in regards to whether the dominant society and culture will always prevail or indeed assimilate the non-dominant culture and society. In rejecting the notion of ‘hybridity,’ Hooley has attempted to cover this criticism through the notion of systematic inquiry. He has provided a list of seven dimensions that characterise this approach as being continuity of experience, a recognition that learning occurs in different ways and involves long-term reflection on experience, an integrated practice and theory, integrated and constructed knowledge, childrens’ knowledge as being valid and a holistic view of life itself. These dimensions should enable peoples from across cultural settings to come together to discuss and reach consensus on issues of mutual concern and to consider ways of moving forward together. Two-way inquiry learning is not intended to remain at the level of understanding only, but to develop new ways of resolving practical problems and thereby to enact new forms of understanding. This raises the possibility of new narratives being constructed as noted above in relation to narrative as research methodology.

As a first step to cultural inclusiveness, schools need to develop structures that enable Aboriginal and Torres Strait Islander families, children and Elders to participate as respected equals in the learning process. Wherever we live, there will be Aboriginal and Torres Strait Islander co-ops, health centres, education houses and local identities through which contact can be made. To see formal education as a community partnership involving all stakeholders is surely not a radical idea. In Sweden for instance and as described by Brophy (2001), a system of study circles has existed for over one hundred years. This is seen as a form of liberal education and a means of strengthening democracy for the entire country. Swedish study circles have over two million participants each year and arrange about 200 000 cultural events annually. They follow the same tradition of the folk high school established in 1868, where programs are decided by the people according to current interests and needs.
Aboriginal and Torres Strait Islander peoples in Australia are also familiar with this type of organisation. In attempting to make progress on reconciliation matters, a number of learning circles were established to bring Aboriginal and Torres Strait Islander and non-Aboriginal and Torres Strait Islander peoples together for cross-cultural understanding. Key features again included a sharing of experience and explanation through story telling and the identification of common themes arising. Depending on the circumstances, a learning circle exists inside other structures. For schools, there are constraints of time and regulation including the need for formal assessment. The purpose of the learning circle is however to go beyond such barriers and to work with other structures that are enduring, democratic and respectful. The learning circle provides a structure to enhance human agency, not to restrict it.

**Literacy and Learning Outcomes**

As the discussion thus far has indicated, research and assessment, learning generally and literacy and numeracy learning in particular are complicated and contested areas around the world. There may well be cultural incongruence between formal education programs and the history, practices and understandings of communities. Testing programs for example have long been criticised for concentrating on what can be ‘measured’ empirically at a particular time instead of the emerging knowledge, insights and apprehensions of the child over time. In diverse communities, what is considered ‘common’ and therefore available for measurement is changing and often disputed. It was only in the 1950s that the place of science in the curriculum as compared with the humanities was still being decided. More recently, the role of new technologies across the curriculum has needed to be considered. A significant report however conducted for the NSW Minister for Education canvassed a wide range of issues regarding Aboriginal and Torres Strait Islander education and identified the following strategies as having potential to improve the learning of Aboriginal and Torres Strait Islander students (NSW, 2004, p. 76):

- talking and listening activities, especially in kindergarten to build on home language
- literacy and numeracy workshops for parents supported by local Aboriginal Education Consultative Groups
- professional development for teachers regarding Aboriginal English, language development and Aboriginal learning
- strategies that enable Aboriginal students to hear, understand and engage in classrooms and to be able to code switch between Aboriginal English (AE, home language) and Standard Australian English (SAE, school language)
- specific support for literacy and numeracy in both AE and SAE
- culturally inclusive texts
- mainstream programs that incorporate the needs of Aboriginal students
- academic research and mentors regarding quality teaching.

To act on all of these recommendations at once is a difficult task for schools and to be successful will require whole school approaches over time. As the NSW report suggests, the Scaffolding Literacy program offers promise in accelerating literacy skills. It appears to be especially appropriate for those who have failed to make appropriate literacy gains and who may be falling behind classmates (Creswell, Underwood & Withers, 2002). Teachers involved with the program comment that major features include age-appropriate texts, professional development and the applicability of the program across stages and key learning areas of the curriculum.
Any discussion of literacy in Australia must note the most recent report (DEST, 2005) that has been both strongly supported and criticised. Release of this report continued the national debate regarding whether literacy is best taught through an emphasis on phonics and phonemics, or through an emphasis on experience including whole language. This debate has been vigorous around the world for many years and has included the contentious No Child Left Behind Legislation (NCLB, 2002) of the United States. The debate concerns whether or not humans learn language through direct instruction of letter-sound correlations as their first encounter with literacy, or whether such coding is incorporated into the child’s general experience when needed. Whole language advocates support the latter approach and argue that culture, context and experience are necessary for comprehension, as distinct from a knowledge of other components of language such as grammar, syntax and spelling. This debate is highly significant for Aboriginal and Torres Strait Islander children if one method or the other of teaching reading and literacy is imposed by the dominant society, without a balanced view of all the factors at play being adopted.

In an extensive report regarding the literacy and numeracy learning of Aboriginal and Torres Strait Islander children in the early years, Hughes (ACER, 2003, p. iv) raises the question of the development of assessment tools that do not disadvantage Aboriginal and Torres Strait Islander children. He describes a test item that asks the child to explain the logo on a carton of milk and comments: ‘Who has the cultural advantage here - the student whose father has a strong interest in basketball, season tickets to the game and drinks fresh milk from the cool room at the supermarket – or the student who lives in a small community in the country, follows the local football team and who drinks generic long-life milk bought in a box?’ This is only one cultural problem of literacy and numeracy testing that in the mainstream curriculum draws almost exclusively on dominant life practices rather than a diversity of geographies and experience.

Although concerned with the early years, this report raises many issues that can be related to Aboriginal and Torres Strait Islander education generally. Factors that the report found as being statistically associated with achievement included the role of the school, differences between metropolitan, regional and remote locations, language background including the speaking of standard Australian English at home, school attendance and student attentiveness. A list of learning contexts was also included such as cultural diversity and inclusivity, the provision of literacy and numeracy programs and school-community partnerships. Some of the key factors that were seen to be important in enabling student success were the style of leadership, attendance and engagement of students, good teaching and an Aboriginal and Torres Strait Islander presence in the school. An important finding of the study was that the pre-school years provide the foundation for future learning and student skills at the start of school shape their subsequent learning in powerful ways.

A federal discussion paper (MCEETYA, 2001, p. 34) also noted that literacy skills in Standard Australian English are central to success in formal education for all ages and subjects. The report emphasised again that Aboriginal and Torres Strait Islander students are often confronted with literacy and numeracy activities that assume culturally-embedded understandings and that assessment regimes that follow a similar pattern can produce less than adequate or accurate results. Particular mention was made of mathematical concepts such as space, time, number and measurement that may be considered in a more abstract and cultural manner in schools and topics like chance and data and algebra may alienate Aboriginal and Torres Strait Islander students for similar reasons. The report indicated that
many educators may also have low expectations of Aboriginal and Torres Strait Islander learning and that this can become a self-fulfilling prophesy. This problem can arise specifically if Aboriginal and Torres Strait Islander children do not read, write or use mathematics for personal enjoyment, but see these activities as compulsory and imposed by the school.

Amongst other issues, the concept of bilingual education for Aboriginal and Torres Strait Islander children in the Northern Territory was reviewed by Collins (1999) and strongly supported. Since that time, the policy has undergone major changes with the current government committed to strengthening the practice across schools as it exists. Bilingual education is sometimes confused with two-way learning which is a broader concept than involving language alone. It is significant that the Collins review preferred the term two-way learning in relation to language because it brought together and respected both formal and vernacular speech and communication. It was also stated that a ‘one size fits all’ approach to two way learning is inappropriate with different communities needing more flexible approaches. The review found that improved speaking and literacy development was a key concern for Aboriginal and Torres Strait Islander parents, students and community members. There was also comment from older Aboriginal and Torres Strait Islander people that the literacy level of the current generation was less than their parents.

Rose and others at the Koori Centre, University of Sydney have worked on a long-term action research program with school and university programs across Australia and internationally. Strategies have been developed for teaching reading and writing at all educational levels, particularly with Aboriginal and Torres Strait Islander learners (Rose et al, 2004). At the Koori Centre these strategies are known as scaffolding academic literacy and are currently being implemented by staff in the Diploma and Tertiary Preparation courses. Scaffolding is a technique used in teaching generally and with literacy in particular whereby key ideas and information are made available to learners as a framework within which they build and experiment with new ideas and concepts.

Questions of multiliteracy (Yelland, 2006) including orality (Ong, 2012) and the place of information and communication technologies must also be considered in regards to literacy for Aboriginal and Torres Strait Islander children. These issues show that notions of culture and literacy are changing in the broader community and that this will impact on Aboriginal and Torres Strait Islander practices as well. The use of computer-based technologies in relation to music improvisation, composition and performance, graphics and design, Internet searches, text messaging, video and digital film creation and application all demonstrate that Aboriginal and Torres Strait Islander and non-Aboriginal and Torres Strait Islander culture is dynamic and that static representations are not necessarily accurate or appropriate. These developments have important ramifications for notions of teaching, learning, curriculum and assessment.

Information and Communication Pedagogies

Information and Communication Pedagogies (ICP) are an emerging branch of educational practice and theory, the role of which is promote the adoption of technological innovations in schools and other learning organizations, in order to prepare new generations for the digital society. CIP attempt to explore, understand, describe and explain the complex relationships between futuristic policy aspirations, evolving architectures of learning and teaching, and discordant models of evaluation and assessment of student performance and learning.
outcomes. This section will reflect on key Australian policy directions related to new technologies and Indigenous learning, Indigenous access to technologies, and will examine the culture-pedagogy-technology nexus in the context of Indigenous culture in Australia and beyond through a number of research studies involving Indigenous participants.

**Future-proofing Australia in the global digital age – Implications for Indigenous students and their schools**

Unprecedented technological progress resulted in rapid changes to our daily lives. Through digital technologies, most social practices have been reconceptualised, demanding significant adjustments in ways of thinking acting and learning. In order to keep up with these revolutionary developments within the context of global economies, schools have been receiving steady injections of technological infrastructure to ensure that the future workforce of Australia is ready for the global challenge. Unfortunately, due to lack of strategic thinking around the deployment of ICT infrastructure, including the preparation of teachers and provision of technological support, the investments created little return in the form of student outcomes (Dakich, 2008).

The recent Gonsky report revealed that the performance of Australian students continues to fall behind other OECD countries when it comes to literacy and numeracy skills. Additionally summaries of OECD reports (ACER, 2012) indicated that Indigenous test results of reading, mathematical and scientific literacy had not improved in between 2000 and 2009. In particular, test results of Indigenous students were overrepresented at the lower literacy bands and underrepresented at higher literacy bands. In order to stop these unfavorable trends, Prime Minister Gillard announced a national overhaul of school funding, costing the states and territories 6.5 billion, to help raise the performance of Australian students in literacy, numeracy and science to the top five countries by 2025 (Gillard, 2012). The Gillard Government also committed additional funding loading, beyond the Gonsky recommendations for every Indigenous student across the country. In its decision-making the Government was responding to the National Congress of First Peoples Education Advisory Group. The Advisory Group recommended a change to the funding scheme, and emphasized that “closing the educational divide requires a focus on Aboriginal and Torres Strait Islander students, as well as a system, which is inclusive of ongoing professional support and development for their educators, and quality support for parents/carers and community, throughout this process (National Congress of Australia’s First People’s, 2012, p.3).

The above commitments of the Australian Government mirror the aspirations articulated in the Melbourne Declaration of National Goals (MCEETYA, 2008). The goals aim for excellence across all school sectors and highlight the need for working with Indigenous communities on all aspects of schooling by promoting high expectations for the learning outcomes of Indigenous students, and building on local cultural knowledge and experiences. The Australian Curriculum (ACARA, 2010), attempted to operationalize these goals by incorporating Aboriginal and Torres Strait Islander histories and cultures within the English, Mathematics, History and Science curriculum areas as a cross-curriculum priority. The aim of this curriculum innovation was to help teachers avoid tokenistic and simplistic representations of Indigenous cultures, and assist them with the development of culturally relevant learning experiences that build on partnerships with local Indigenous communities and promote rich cultural interfaces and intercultural understanding between Indigenous and non-Indigenous Australians.
The Federal Closing the Gap initiative (Altman, 2009), a long-term commitment of the Australian Government to work towards a better future for Indigenous and Torres Strait Islander Communities, called on State and Territory Governments to commit to developing local and regional strategies in order to improve educational outcomes for Indigenous student and school communities by:

- improving enrolment rates;
- improving attendance;
- improving student engagement;
- improving literacy and numeracy attainment;
- developing an Indigenous education workforce;
- up-skilling the teaching workforce to better support Indigenous students;
- improving parental and community engagement;
- improving ‘wrap around’ support, including through extended service school models;
- improving retention rates;
- improving transitions from school to further education and training; and
- creating high expectations for Indigenous young people (p. 25).

Surprisingly, improving access to new technologies or raising the bar when it comes to digital literacy amongst Indigenous students was not explicitly articulated in this strategy. However, since its publication, the Australian Government Initiated and funded a number of projects including the TECP project evaluated in this report, aiming to close the gap between Indigenous and non-Indigenous educational outcomes and open up sustainable pathways towards employment and community development for all Australians.

These efforts were fortified by the $540 million investment following the National Partnership Agreement on Literacy and Numeracy that was allocated to improve literacy and numeracy performance of students from over 1000 schools across the country, as well as the Digital Education Revolution (DER). The goal of DER was to scaffold effective integration of new technologies to Australian Schools, with a special focus on providing every secondary school student in years 9-12, with a laptop/notebook computer through the National Secondary Schools Computer Fund (www.coag.gov.au/schools_and_education). Part of this initiative was to provide 33,500 Indigenous students in years 9-12 across states and territories with personal access to a portable computer, hoping to improve student engagement and retention in upper secondary education.

Currently, there is a lack of conclusive research evidence that could support a sound analysis on why so little progress had been made towards this goal, despite major national initiatives and investments, the were directed towards raising learning outcomes and improving the pathways for the participation of Indigenous youth in the Australian Workforce. Studies from around the world, involving Aboriginal and Torres Strait Islander students and other First Nation communities (Reedy, 2011; Hartnell-Young and Vetere, 2008; Pirbhai-Illich, Turner and Austin, 2009; Smith and Magee, 2005; Chikonzo, 2006; Mignone and Henley, 2009; Litchfield, Dyson, Lawrence, and Zmijewska, 2007; Oakley, Pegrum, Faulkner and Striepe, 2012), highlighted a number of issues that hinder the success of top-down interventions by governments. These issues include access and connectivity, examining digital technologies through cultural contexts and cultural interfaces, and looking at the barriers of their integration within traditional western learning paradigms and pedagogies.
Digital access, inclusion and participation

Much has been written on the problematic of digital divide in the last decade (Norries, 2003; Warschauer, 2004), and how it affects the socio-economic health of modern societies. Mainly through trial and error, it has become evident that the key steps towards a digitally inclusive society are providing convenient and sustained access to ICT infrastructure as well as opportunities for participation in the digital society. Assessing the challenges of social participation, this review looks beyond the context of education, and examines arguments offered by a recent study (Perlgut, 2011), in which the author warns of a “...looming ‘digital participation gap’ in Australia” (p.1), likely to affect the most vulnerable communities of the society in the midst of the rollout of the National Broadband Network (NBN). He highlights the critical importance of access to the Internet, hardware and software, relevant content and services as well as to opportunities for the development of digital literacy skills as key prerequisites for participation in a networked society. Perlgut also identifies the gap in digital ownership, as symbol of a growing problem and the next big social justice issue. According to him, owning digital artifacts takes on symbolic meaning and represents social participation and belonging to the broader society. It is important to mention that this theme emerging from the literature review is underpinned by the findings of this study and translates into one of the recommendations of this report.

Similarly to Smith and Magee (2005) Perlgut’s study argues for understanding the importance of connectedness and the need to risk-proof Indigenous communities from being excluded from enjoying the benefits of the National Broadband Network. With the deployment of NBN in full swing, it is expected that about 80% of all Australian premises will be connected by 2025. Perlgut argues that:

> we must commit to 100% inclusiveness, because if we aim anywhere lower we are running the risk of creating a second class of citizens, and whole communities that have the potential to become divorced from social, civic and economic engagement with the rest of Australia (as well as the rest of the world) (p.4).

Digital technologies, context and culture

Another broad concept that emerges from a number of studies is the extent to which digital artifacts are determined by the culture in which they were created and how they are reconstructed and assigned new values through social practices. Technology driven approaches to educational innovation often consider digital technologies as culturally neutral artifacts, while critical perspectives highlight possible hidden agendas of market driven segments of the society (Ferneding, 2003; Drenoyanni, 2006), and view technologies a new platform of cultural imperialism (Dyson, 2004). In her analysis, Dyson raises pertinent questions such as:

> How are Indigenous peoples to deal with these technologies? Will they be able to access the many advantages while retaining their own cultures intact?
> Importantly, do they view them as a medium of colonization, antithetical to their traditional values and worldview? (p.58)
Dyson’s analysis concurs with Pelgut’s (2011) remarks that limited access, lack of computer ownership and poor levels of digital literacy are key to low adoption rates of digital technologies in Indigenous Australians. She also emphasizes the importance of cultural appropriateness in the use of technologies and the need to reflect indigenous knowledge and contexts and support individual and community aspirations.

Similarly to authors representing a variety of Indigenous perspectives from countries around the world (Chikonzo, 2006; Mignone et al., 2009), Dyson highlights the role of ( in maintaining cultural continuity and cultural preservation, including the revival of Indigenous languages. She suggests that rather than maintaining cultural marginalization, “against the exclusion of the print elites, ICTs offer the prospect of genuine, unmediated, unedited Indigenous Australian voice to be heard across Australia and across the world.” (p.69). Brugier and Greathouse-Amador (2012) further argue that digital technologies and new learning environments based on culturally sensitive experiential learning provide opportunities for cultural transactions and the development of intercultural understandings, a generic capability recently introduced into the National Curriculum.

In recent years, the widespread introduction of smart phones, tablet devices and Web2 technologies brought these ideas alive. Instead of pushing mono-cultural information, these digital tools allow for the creation and communication of user-generated content regardless of language, culture and worldview, thus opening up new opportunities for harnessing their power for pedagogic transformation and improving the outcomes of diverse groups of learners.

**Making the most of mobile learning**

Mobile learning has become increasingly popular amongst young people where it often is a technology of choice (Hartnell-Young et al., 2008). They allow students to learn anywhere anytime and according to these authors, mobile technologies are used in conjunction with new styles of communication, new literacies (Lankshear and Knobel, 2006) and personalized curriculum. Mobile learning has the capacity to incorporate old and new literacies and provide a more student-centered approach to learning. Through Internet connectivity (Smith at al., 2005) and rich multimedia experiences mobile technologies transform conventional literacies and expand traditional repertoires of communication by adding moving images and audioscapes to words, creating multiliterate (New London Group, 1996), multimodal channels of communication and collaboration. Because of the above characteristics, it is hypothesized that mobile technologies are conducive to facilitating student engagement and improving literacy outcomes for Indigenous students. Two recent studies conducted with Indigenous Australians (Hartnell-Young et al., 2008 and Oakley et al., 2012) that explored pedagogical approaches of using mobile technologies for improving literacy outcomes for Indigenous students will be looked at in the next section.

Hartnell-Young and Vetere (2008) have conducted a small-scale study in the Northern Territory by providing four male secondary school students with mobile phones with a camera and an online Life blog software that automatically stored text images and video. The students were asked to record their everyday life and provided minimal guidance. Apart from the Life blog data the researchers visited each student in their schools and recorded their conversations. The authors found that the opportunities for engaging with new forms of literacies facilitated various forms of storytelling and that these digital creations representing segments of students’ families and community experiences contributed to personalizing the
curriculum in a meaningful way. More importantly, in their article Hartnell-Young and Vetere argued that the study had significant implications for existing assessment practices by demonstrating the need for broadening assessment to include learner-generated material. The study also reported a positive effect of mobile learning on students’ self-confidence.

A larger sample of both Indigenous and non-Indigenous students was involved in Oakley et al.’s (2012) study, where a two-phase project involving a broad survey of ten independent schools in Western Australia was followed by six in-depth case studies of schools in the second phase of the project. The researchers explored pedagogical applications of mobile technologies for teaching literacy. The devices of choice were IPods and IPod Touches that were provided to students with the aim to transform the teaching and learning of English and improve learning outcomes through literacy as a ‘general capability’ as described by the New Australian Curriculum across other learning areas. The study concluded with significant implications for current interpretations of literacy, suggesting the likelihood of “further redefinition of what literacy actually is and what is it for” (p.67). The researchers highlighted the need for providing teachers with ongoing professional development as well as professional networking opportunities. They have identified the need for further research examining the impact of mobile technologies on students’ learning of traditional texts as well as multimodal digital texts.

Studies involving Indigenous participants in countries such as Canada, the US, Mexico and Zimbabwe (Smith et al., 2005; Chikonzo, 2006; Mignone et al., 2009; Pirbhai-Illlich et al., 2009) also highlight the need for rethinking literacy and the assessment of literacy skills in culturally diverse classrooms. According to Pirbhai-Illlich et al. (2009) prepared worksheets, grammatically correct sentences are much easier to assess and align with curriculum documents than student-generated content and report cards filled at the end of terms do not provide an accurate representation of deep knowledge and critical literacies learnt through pedagogical approaches using digital devices. This often results in teachers reverting to less challenging approaches to teaching and learning and assessment.

The above argument demonstrates the complex context of technology integration that goes beyond providing access to technological infrastructure and calls for a pedagogical cultural repositioning that takes into account the nature of knowledge the contexts in which the production of knowledge takes place, as well as how it is enacted in praxis through the prism of values and beliefs. Studies demonstrate that pedagogical approaches and assessment methods are by and large incongruent with the cultural context in which they are employed and are unsuitable for measuring new forms of knowledge that emerge from learning experiences with and through digital technologies. Research also suggests that ignoring teacher professional development needs breaks the link between policy and practice and prevents successful translation of government investments to improving learning literacy levels and broader learning outcomes.

If we are to provide equitable access to education for Indigenous Australian learners, as Reedy (2011) recommends, we need to extend research into four major areas. This entails research into mobile technologies to facilitate teaching and learning, research into models of flexible delivery for indigenous students to foster retention and pathways, research into the interfaces of formal and informal learning, and finally, research into alternative assessment forms of student learning to measure learning experiences and outcomes that are life-changing, and create an interface between social capital and increased socio-economic well-being (Reedy, 2011) for young Indigenous Australians.
Academically Robust Curriculum

There is constant debate in Australia and overseas regarding the nature, purpose and structure of curriculum. This is not unusual as society and the economy changes and the expectations of schooling change. Retention rates to Year 12 for example are subject to policy review and update as more students regardless of socio-economic background are expected to complete secondary schooling and to move to either higher education or vocational education. Accordingly, there is deliberation as to whether or not the curriculum should consist of the academic disciplines, a selection of contemporary knowledge, or focus on student interest. There is a divide between abstract and applied knowledge, with primary schools focusing on broad language development through integrated and applied activities and secondary schools tending to separate knowledge into discrete academic blocks. Currently there is discussion regarding the appropriateness of a national curriculum for all schools in Australia and how the question of diversity can be best handled.

In considering how to arrange the work of schools within this context, the effective schools movement outlined a series of principles (for an Australian perspective see McGaw et al., 1992). These included strong administrative leadership, high expectations of student achievement, frequent evaluation of learning, an emphasis on basic skills, a safe and orderly climate and a well trained teaching force with clear goals and outcomes. This approach has sometimes been criticised on the grounds that it is essentially an industrial model of organisations imposed on schools. That is, schools are not factories or assembly lines where a strong manager sets down the goals of the company which employees then set out to meet. The effective schools movement discusses a broad range of issues within the principles outlined above including curriculum, the role of staff, students and parents, school ethos and vision, the capacity of schools to change and improve and the location of schools within the community and systems. These items can be taken separately, or be seen within the complexity of school life, each connected to the other.

Associated with the idea of schooling effectiveness, is the self-managing school concept (Caldwell & Spinks, 1988; Caldwell, 1994, 2006). Here the school is somewhat extricated from systemic requirements and adopts the principles of strong leadership, clear goals, well trained teachers and the like. This approach was adopted in varying ways by Victorian governments from the mid-1980s onwards and is still influential today although to a limited extent. Some commentators have argued that the transition has not gone far enough and the self-management that occurs within a framework of government regulation and devolved responsibility, should proceed to self-governing where all schools operate as independent entities. A criticism of this view is that it detracts from public concepts of education for all and is based on notions of privatisation involving student fees and fund raising by school communities. The self-managing school model has also never been able to adequately demonstrate that its organisational structure results in improved student learning outcomes. Connections may be drawn with the Year 12 exam results for private schools and their independent forms of operation as advocated by effective schooling. This is a complicated relationship however involving social capital, cultural reproduction and connections with privileged knowledge, a relationship that is subject to ongoing community and professional debate and research (Teese & Polesel, 2003)
An interesting trend in Australia has been to isolate the notion of teacher quality from the broader approach of schooling effectiveness. In some respects this is a simplistic argument building on the hard-to-dispute contention that good teachers are significant for improved student outcomes. The extent of the impact of quality teaching is difficult to define especially in regards to other factors such as the socio-economic background of students and the intermixing human, cultural and economic capitals of the school. This leads to a debate that is referred to as ‘within school differences,’ or ‘between school differences.’ Can the teacher overcome all the other factors that exist in a school and which are brought to the classroom by students and achieve high quality learning outcomes by excellent teaching alone? The current framework for curriculum in Victoria (VELS, 2005; AusVELS, 2012) has drawn upon these ideas identifying essential learning in three strands: processes of physical, personal and social development; a selection from traditional disciplinary knowledge and a number of interdisciplinary domains such as communication and technology. The VELS framework is difficult to describe in theoretical terms as it is a mixture of activities that do not necessarily fit neatly together. As a framework, it remains the responsibility of schools to decide how they will arrange the strands, domains and dimensions provided and to this time, many schools are in transition. The rhetoric however continues to be firmly but uneasily based in quality teaching and therefore schooling effectiveness. It is still too early to ascertain whether any new schooling structures have emerged in public schools to support the new curriculum and whether such structures and processes have impacted on learning outcomes.

Apart from teacher quality, another specific aspect of schooling that is commented on frequently is that of educational leadership. Fullan’s work is important here and his efforts at clarifying leadership characteristics and school reform initiatives over many years and in different countries have been prominent (Fullan, 2003, 2004, 2005). He has a democratic and collegial approach to the leadership question while not denying that particular people with particular roles are important. Within Australia, Sarra is a former school principal and Aboriginal and Torres Strait Islander educator who has placed emphasis on strong leadership at the school level achieving outstanding results on attendance and other indicators. He comments that ‘School is a place where you get power, where you learn how to play and win the game of life. We want to change the tide of low expectation among Aboriginal and Torres Strait Islander students and teach these students to have high expectations. All educators should have high expectations of students whether they’re Aboriginal and Torres Strait Islander students or not’ (Sara, 2007). He advises that teachers of Aboriginal and Torres Strait Islander children should not worry too much about their lack of knowledge regarding Aboriginal and Torres Strait Islander issues, but rather ensure a belief that educational outcomes can be achieved, have an open mind in working with the community and be bold in setting out to achieve the results you want. These remarks begin to unpack the idea of leadership and how it works for Aboriginal and Torres Strait Islander schools. The role of the principal is crucial not only in articulating a vision and program for the school and community, but in working with teachers who may be inexperienced and require considerable guidance in bringing expectations into effect.

In discussing education in more remote Aboriginal and Torres Strait Islander locations, Pearson (2004) notes the market framework of supply and demand: ‘The supply-side concerns the provision of good teaching. It is not just a quantity issue about how much teaching is available, but perhaps more importantly, the quality of that teaching. The demand-side concerns the desire for learning amongst the community, parents and students.’ This is an important insight of two-way education where responsibility for outcomes falls on the organic relationship between school and community. He goes on to note that high quality
educational leadership is also required and must be able to flourish, rather than be mired in the bureaucratic jungle of forms and other requirements. Pearson argues that education should be ‘exciting and culturally engaging to encourage parental and community interest,’ a theme that is very strong in the literature involving all children and families. This again provides a clear guide for educational leadership, showing that the good leader is not aloof from or above particular situations, but has a deep understanding of problems arising from practical experience and works diligently with colleagues in planning realistic strategies about how to proceed. Pearson’s work at the Cape York Aboriginal Australian Academy (2013) has the stated aim of closing the achievement gap between Aboriginal and non-Aboriginal students and to support the ‘bicultural’ identity of Cape York children. The Academy has attracted attention particularly for literacy and its teaching emphasis on ‘direct instruction’ (DI). This approach draws upon the early work of Siegfried Engelmann (Barbash, 2012) and the systematic instruction by the teacher within narrow, predetermined content, ability groupings and the frequent assessment of students. In addition to direct instruction, the Academy has introduced extra curricula clubs alongside Aboriginal culture and language activities. A recent review of the Academy by McCollow (2012, p.107) notes a comment from Professor Allan Luke that, despite ‘some serious reservations about DI, it would be unhelpful for the debate to develop in a way in which the choice is between polarized ‘pro-DI’ and ‘anti-DI’ positions.’ Rather, there may be ways for direct instruction to connect with other broader and deeper pedagogical and curriculum experiences.

Is it possible to detail and generalise these notions of quality teaching, expectations and leadership as they might apply to Aboriginal and Torres Strait Islander education? The answer is yes, but we must be very careful in so doing. Like all schools, there is probably no blueprint on such matters that can be automatically implemented, but principles that need to frame consideration of the specific issues and dilemmas that exist. Quality teaching that is required to achieve high expectations of learning involves taking the key ideas that are thought to be important and connecting them with the culture and interest of the child. Attempting to impose the major features of privileged knowledge whether it be atom from chemistry, equation from mathematics, energy from physics, or time and sequence from history will generally confuse rather than enlighten. Working with only pencil, paper and written text will probably alienate rather than engage the young mind. Disconnecting ideas from the world of experience will make it difficult for intellectual leaps to occur. Setting the bar too high and ensuring failure to clear, will not of itself enable barriers to be overcome. Educational leadership takes place within such a matrix of competing factors with new relationships between them being formed and reformed in diverse classrooms every day. What seems clear is that for all children, schools should embody a democratic and culturally-inclusive life of respect and challenge, where practices are informed by internal reflection and by the external understandings of others. For children and learning, quality teaching, expectation and leadership are built and not enforced.

**Summary Discussion**

It is suggested that the data covered by this review while significant are often broad and require ongoing research and elaboration. Similar issues are seen internationally as in Australia. From the above discussion however it is possible to distil a number of specific items that impact strongly on Aboriginal and Torres Strait Islander education and curriculum. These have been grouped under six themes and commented on as follows:
Models of curriculum

Central to the establishment of successful schools and educational programs for Aboriginal and Torres Strait Islander peoples is the recognition and respect accorded Elders, Traditional Owners and families of local communities. Because of this, it is inappropriate to attempt to design a national or state-based model of curriculum that is applied to all locations in the same way. It is the responsibility of central authorities to provide adequate levels of funding and guidance, assistance and support materials that all communities require to meet the learning needs of children. Developing a model of curriculum for a particular community is a difficult process that must give due attention to government and other regulation, draw upon a complete understanding of knowledge and learning and enable appropriate processes of assessment and evaluation. Elements of curriculum that need to be considered for Aboriginal and Torres Strait Islander communities involve cultural inclusivity, Aboriginal and Torres Strait Islander ways of knowing, cognitive and active engagement with knowledge production, community participation and two-way connections with the regular curriculum. To shift the paradigm of under-achievement for Aboriginal and Torres Strait Islander children in mainstream schools particularly in the literacy and numeracy areas requires attention to be given not only to the educational framework, but to the actual day-by-day, or hour-by-hour techniques that teachers apply.

Having an understanding of Aboriginal and Torres Strait Islander epistemologies and pedagogies however can challenge all communities, especially when learning outcomes must embrace both Aboriginal and Torres Strait Islander and non-Aboriginal and Torres Strait Islander formalisms such as literacy and numeracy. While teachers and parents have high expectations that their children can achieve at the highest levels, programs need to be constructed that enable this to happen. A cultural framework within which teaching and learning occurs is necessary and it is the role of the teacher to ensure that connections are made between the understandings that all children bring to school and the outcomes that the community desires. In essence, these connections involve ideas that are abstracted from experience and ideas that are grounded in experience and involve investigation of the links that bring practice, reflection, and theorising together. An excellent example of this approach is called ethnomathematics (Ascher, 1991), almost unknown in Australian schooling, where serious attempts are made at working with the cultural understandings of mathematics that exist in multicultural and Aboriginal and Torres Strait Islander communities and the formal knowledge and concepts of regular schools. Working with the codes that characterise formal language, mathematics, science and other areas of school knowledge is an experiential process that is time consuming and complicated and which brings together the expectations, interests, history and language of local communities. These are the features that build a high quality curriculum with high quality teaching rather than having it imposed from external sources.

Leadership

Experienced leadership is required in all schools to establish a culturally inclusive high quality curriculum with high quality teaching. Leadership exists at all levels including principals, teachers and community. Principals occupy a central position in that they are experienced personnel who are appointed to ensure that the learning needs of children are met
and that all aspects of the school run smoothly. Being a principal is exceedingly demanding under any circumstances, but even more so when Aboriginal and Torres Strait Islander requirements are present. Hopefully, there is community participation in the selection process and that strong and collegial links are maintained between the principal and community. A good principal does not emphasise a pyramidal or top-down structure but encourages all staff to play important roles in the life of the school regardless of experience. New teachers bring energy and enthusiasm to schools and in dealing with problems and often have a ‘why not?’ approach.

Schools need to be organised in such a way that democratic teams or learning circles deal with all the main issues particularly those of curriculum, assessment and evaluation. In smaller schools whether at the primary or secondary levels, it should be possible to involve all of the community in considering school programs on a regular basis. Principals who have a non-Aboriginal and Torres Strait Islander background need to be very sensitive to culture and local issues and ensure that the entire school is infused with the recognition and respect of the community. Depending on the state jurisdiction, it is advisable that Aboriginal and Torres Strait Islander representatives are members of school decision-making bodies and if possible, be in the majority. The principal has a vital role in the appointment of staff and should provide leadership in the balance between Aboriginal and Torres Strait Islander and non-Aboriginal and Torres Strait Islander members. This is not always an easy task, given the lack of qualified Aboriginal and Torres Strait Islander teachers around Australia.

Communities of practice

Two concepts that can inform the actual setting up of the above conditions involve democratic schooling (Pearl & Knight, 1999) and communities of practice (Wenger, 1998). Pearl and Knight contend that democratic education requires that knowledge should be universally available, that students are involved in the posing and solving of social and personal problems, that students participate in all decisions that affect their lives, that clearly specified rights should be universally available and that all should be encouraged to succeed in society’s legal endeavours. These are high expectations indeed of schooling and of the curriculum, but expectations that are appropriate for all children, both Aboriginal and Torres Strait Islander and non-Aboriginal and Torres Strait Islander. Clearly, strong and perceptive leadership will be required to achieve them. Wenger has similar aspirations for his concept of communities of practice. Based in the literature of organisational change, Wenger raises questions regarding situated learning and knowledge management. He suggests an alignment between participants and tasks so that progress can be made on innovative solutions to difficult problems. Obviously, the community of practice enables all those concerned to work together and to be respected for the contributions they make. A consideration of these two features of organisations, that is democratic process and community of practice, locates Aboriginal and Torres Strait Islander education in the respected literature and strengthens the notion of two-way approaches as a planning framework.

Community support

Realistic mechanisms of support are necessary if the above steps are to be put in place for Aboriginal and Torres Strait Islander education. The role of government and bureaucratic authorities has already been mentioned. Appropriate support is however required on-the-ground, on a daily basis if any progress is to be made and sustained. As mentioned above, within Victoria the state-wide Aboriginal and Torres Strait Islander organisation VAEAI
supports the operation of a number of Local Aboriginal Education Consultative Groups throughout the state. VAEAI works closely with government for policy development and implementation, has a number of officers and enables funded projects to occur. Similarly, other organisations such as Dare to Lead (2012) and What Works (2012) also provide support for schools and local communities. The above discussion that raises issues regarding the improvement of learning outcomes such as literacy and numeracy, democratic schooling and the establishment of more formal communities of practice, imply that the organisation currently available needs to be strengthened. A positive means of so doing is the study circle proposal (Brophy, 2001; Hagan, 2005).

Given the proviso of appropriate funding, culturally-inclusive teaching, community respect and the like, the establishment of a series of community study circles or learning circles in Victoria associated with the work of VAEAI and LAECGs could provide a more systematic way of raising, considering and supporting the complex array of issues discussed in this review. A small group of experienced educators (similar to Koorie Education Support Officers in Victoria) could be appointed to work alongside state organisations and to initiate an ongoing series of study/learning circles to reinforce the role of local communities in their relationship with schools, principals and teachers, to support the leadership role of principals, teachers and community members, to develop deeper understanding of issues such as cognitive engagement mentioned above and to ensure participation in curriculum design, implementation and evaluation. Study or learning circles would consist of Aboriginal and Torres Strait Islander and non-Aboriginal and Torres Strait Islander persons associated with a particular school, would promote dialogue and consensus rather than formal debate and would focus on emerging understanding as distinct from strategic positioning. Such an arrangement could be formalised in terms of locating this support group (or perhaps Aboriginal and Torres Strait Islander Education Study Circle Network) at a university and linking or co-ordinating its work with other such organisations Australia-wide. This approach is non-bureaucratic, practice-based and rather than overlay a new structure, is intended to enhance Aboriginal and Torres Strait Islander community structures that already exist.

**Teacher education**

The issues raised in this summary are not complete without a consideration of initial teacher education programs and of professional learning programs for teachers and community alike. There has been discussion throughout Australia over recent years regarding the place of compulsory Aboriginal and Torres Strait Islander studies in pre-service teacher education courses. Very few such compulsory studies exist at present and usually involve single semester units rather than a sequence of units. Difficulties included in this debate range across finding space within already crowded programs, the problem of students paying HECS for any additional units and the support for more integrated rather than separate approaches to knowledge and teaching that many programs embody. There are also issues regarding the lack of experience felt by many staff and the possibility they feel of acting inappropriately and making mistakes in their teaching. The Victorian Institute of Teaching (VIT, 2007) which registers teachers in Victoria, has recently endorsed a new set of course approval guidelines for teacher education programs which encourages rather than makes compulsory, all teacher graduates to be capable of meeting the educational community goals of Aboriginal and Torres Strait Islander peoples. VIT has also recently decided that the renewal of registration every five years must include 100 hours of recognised professional development which opens up the question of Aboriginal and Torres Strait Islander programs being a necessary pre-requisite. The issue of compulsory studies for all teachers both for initial and
renewal of registration and the provision of funded programs for community members needs to be worked through carefully with Aboriginal and Torres Strait Islander communities, government authorities, university teacher education programs and teacher organisations.

*Reconciliation*

Finally, a note regarding the underpinning issue of the above discussion. The availability of democratic, high quality, culturally-inclusive education and curriculum for all children is necessary for reconciliation between the Aboriginal and Torres Strait Islander and non-Aboriginal and Torres Strait Islander peoples of Australia. The features of education and curriculum raised here have not been generally achieved thus far in Australia, indicating that the problems involved are substantial and systemic and require sophisticated rather than simplistic practical solutions. The review has provided some background information regarding initiatives and programs that have been tried and has raised some tentative suggestions in the summary regarding possible and realistic pathways to progress. No other social question is more urgent for Australia to confront if it is to be considered a civil society amongst the nations of the world.
Case 1: Worawa Aboriginal College

Situated to the east of Melbourne on the former Coranderrk Aboriginal Station and near the township of Healesville in the tranquil Yarra Valley, Worawa Aboriginal College continues to honour the ideals of its founder, Aboriginal visionary Hyllus Maris. Speaking at the opening of the college in 1983, Hyllus said: ‘...in this, the first Aboriginal school in Victoria, the educational curriculum has been specially designed to suit Aboriginal students to bring them to their full potential. Aboriginal culture will be imparted not only as a school subject in each class’s timetable but as an integral part of every day life at the school’

Worawa Aboriginal College is a boarding school for Aboriginal young women in the middle years of schooling who come from Aboriginal communities in urban, regional and remote locations across Australia. Worawa provides a holistic education through an integrated education, culture and wellbeing approach. Governed by Aboriginal people, the Worawa Model of learning is grounded in Aboriginal values and ways of knowing, doing and being. The academic program is based on AusVELS that incorporates the new Australian Curriculum while retaining Victorian principles and approaches. The curriculum is delivered through a series of Learning Centres involving Aboriginal Culture, Health and Sport, Creative Arts, Languages, Mathematics and Science Environment, the education program includes personalised learning plans, partnerships with other schools and organisations, vocational education experience, sport and physical fitness and health and well being arrangements. The beautiful rolling hills and country setting of the college includes the world-renowned Healesville Sanctuary and provides wonderful opportunities for students to interact with and contemplate their relationship with the natural environment.

The College offers a themed approach with a realistic pathways to continued education or the world of work. Environmental management through a state of the art horticulture centre provides the opportunity for students to develop knowledge and skills in Indigenous plant use and extends to special projects such as maintaining a Koala feed plantation for the Healesville Sanctuary. A strong relationship with the nearby world-renowned Healesville Sanctuary enables students to gain work experience in wild life care and management and interpretation. A feature of life at Worawa that brings together Aboriginal and non-Aboriginal learning is the exquisite art work created by students. Reflecting stories of community, family and land, the designs of wonderfully expressive paintings are now incorporated into fabric patterns and are displayed alongside original costume jewellery. The College has a very modern creative arts centre for the visual and performing arts as well as its own art gallery which holds exhibitions that are open to the public. The gallery displays high quality student art as well as art from the students’ home communities and demonstrates the holistic and creative nature of learning for all to see. Through partnerships with the Wilin Centre for Indigenous Art and Culture at the Victorian College for the Arts, Ilbijerri Indigenous Theatre and Malthouse Theatre and partner schools, Worawa is expanding the reach of its arts program to encompass the Performing Arts. Aboriginal languages are seen as a focal point and the College will introduce skills development in media through family oral history collection.
5. METHODOLOGY: SEARCHING FOR COMPREHENSIVE MEANING

In constructing the research design for this project, the following principles inter alia of ethical conduct when Indigenous issues are involved were considered of central importance:

- Indigenous people have the right to full participation appropriate to their skills and experiences in research projects and processes. Research on Indigenous issues should incorporate Indigenous perspectives. This is often most effectively achieved by facilitating direct involvement in the research from the start of a project (AIATSIS, 2012).

- Researchers need to put forward a proposal in which each of the following phases of the research process, where relevant, is ethically defensible on the grounds of each of the values of these guidelines: conceptualisation, development and approval, data collection and management, analysis, report writing, dissemination. Consultation and other strategies that facilitate Aboriginal participation are critical in all phases of this research process (NHMRC, 2012).

- It is required that all research involving or impacting on humans is performed in an ethical manner. Such conduct is guided by the following Principles of Human Research Ethics: 1. Research merit and integrity: research must be worthwhile, and have value to the community. 2. Respect for human beings: individuals should be treated as autonomous agents and that persons with diminished autonomy are entitled to protection. 3. Beneficence: the obligation to maximise possible benefits and minimise possible harms. 4. Justice: addressing the resolution of the question of who ought to receive the benefits of research and bear its burdens (Victoria University, 2012).

Ethical Protocol. While the names of participating schools are noted in this report, the research is not comparative in any way. Given that most schools have small numbers of Aboriginal and Torres Strait Islander students, ethical protocols of confidentiality and privacy require that students cannot be identified. Data and comment contained in the report therefore must not be used to compare participating schools or students for any purpose.

A broadly ethnographic research approach was adopted involving descriptions of the social and educational situations that are encountered and the relational factors that influence teaching, learning and engagement. In terms of data collection, a mixed methods approach to the research is preferred because:

- It combines an integrated philosophical process regarding knowledge production with qualitative and quantitative approaches to more comprehensively analyse and understand a social and educational situation.

- It encourages the respectful incorporation of Aboriginal and Torres Strait Islander community knowledges and understandings in a variety of ways so that the overall integrity of the research is strengthened.
The particular approach to mixed methods methodology being followed gives equal weighting to all data, will collect different data concurrently and will result in explicit theorising of explanation for discussion. The data collected will be discussed, analysed and interpreted holistically for ongoing discussion to gain a more thorough understanding of the learning outcomes of the student sample. Composition of the quantitative and qualitative components will be further discussed in the measures sub-section.

Aboriginal and Torres Strait Islander students from Years 5 to 10 were recruited for the study. Teachers working with the participating students were invited and recruited to be a part of the larger Technology Enriched Curriculum Program. Three clusters of schools were purposively selected and included 15 schools from the Echuca, Ballarat, and Healesville areas. Table 2 presents a summary of participants recruited for each school:

**Table 2. Overview of schools, teachers and student numbers**

<table>
<thead>
<tr>
<th>School</th>
<th>Cluster</th>
<th>Sector</th>
<th>Number of Teachers in TECP</th>
<th>Number of students eligible for TECP</th>
<th>Number of students w/ consent for TECP</th>
<th>Number of students participating in TECP</th>
</tr>
</thead>
<tbody>
<tr>
<td>School 1</td>
<td>-</td>
<td>Government</td>
<td>3</td>
<td>12</td>
<td>7</td>
<td>2</td>
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<td>10</td>
<td>9</td>
<td>10</td>
</tr>
<tr>
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<td>-</td>
<td>Catholic</td>
<td>1</td>
<td>5</td>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td>School 4</td>
<td>-</td>
<td>Catholic</td>
<td>1</td>
<td>5</td>
<td>5</td>
<td>4</td>
</tr>
<tr>
<td>School 5</td>
<td>-</td>
<td>Independent</td>
<td>7</td>
<td>59</td>
<td>43</td>
<td>43</td>
</tr>
<tr>
<td>School 6</td>
<td>-</td>
<td>Government</td>
<td>2</td>
<td>6</td>
<td>0</td>
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</tr>
<tr>
<td>School 7</td>
<td>-</td>
<td>Government</td>
<td>1</td>
<td>5</td>
<td>5</td>
<td>5</td>
</tr>
<tr>
<td>School 8</td>
<td>-</td>
<td>Government</td>
<td>2</td>
<td>5</td>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td>School 9</td>
<td>-</td>
<td>Catholic</td>
<td>1</td>
<td>2</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>School 10</td>
<td>-</td>
<td>Government</td>
<td>1</td>
<td>15</td>
<td>4</td>
<td>8</td>
</tr>
<tr>
<td>School 11</td>
<td>-</td>
<td>Catholic</td>
<td>3</td>
<td>24</td>
<td>20</td>
<td>21</td>
</tr>
<tr>
<td>School 12</td>
<td>-</td>
<td>Catholic</td>
<td>3</td>
<td>12</td>
<td>8</td>
<td>11</td>
</tr>
<tr>
<td>School 13</td>
<td>-</td>
<td>Catholic</td>
<td>2</td>
<td>4</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>School 14</td>
<td>-</td>
<td>Government</td>
<td>2</td>
<td>9</td>
<td>7</td>
<td>9</td>
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<tr>
<td>School 15</td>
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<td>Government</td>
<td>2</td>
<td>11</td>
<td>7</td>
<td>8</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td></td>
<td></td>
<td><strong>40</strong></td>
<td><strong>184</strong></td>
<td><strong>127</strong></td>
<td><strong>139</strong></td>
</tr>
</tbody>
</table>

The particular approach to mixed methods methodology being followed gives equal weighting to all data, will collect different data concurrently and will result in explicit theorising of explanation for discussion. The data collected will be discussed, analysed and interpreted holistically for ongoing discussion to gain a more thorough understanding of the learning outcomes of the student sample. Composition of the quantitative and qualitative components will be further discussed in the measures sub-section.

The data collected included student test results, student work samples, student attendance records, responses from student engagement questionnaire, teacher personal accounts and reports from parent and caregiver forums. Analysis of data from each of the three groups of schools (Ballarat, Echuca, Healesville) will be compiled into a descriptive case study of each group to indicate themes and issues. Specific measures used to generate data involved:
1. ON Demand and NAPLAN test results (Both measures formally administered by the schools). Both data sets will be de-identified and made available for analysis by schools:

   i) On Demand Testing is provided by Victorian Curriculum and Assessment Authority and is an online resource for schools and teachers to use when, where and how they choose. Tests are designed to link to curriculum and Victorian Essential Learning Standards (VELS) standards. Both general ability tests and topic-specific assessments are provided. It is a measure that can be administered to a single student and/or a whole class. Both general skills tests and dimension specific tests are available. Many questions in the tests are multiple choice. Students may also be required to enter short answers on the keyboard, use the mouse to ‘drag and drop’ answers, use an on-screen calculator or answer by locating ‘hot spot’ on screen that corresponds to the answer. The tests are automatically marked by computer providing immediate class and student reports. Within the current research, year level appropriate adaptive reading tests were selected. Adaptive tests deliver sets of questions to students that vary according to student ability. Depending on the responses given in the previous questions, the system automatically presents easier or more difficult questions to each student. These computer-based tests can determine a student’s performance level quickly and accurately. The tests used in the current project included the six English reading tests for the Year levels of 3 to 8.

   ii) NAPLAN tests are administered by Victorian Curriculum and Assessment Authority and assess student knowledge in numeracy, reading, writing, spelling, punctuation and grammar. The results of the tests provide information for students, parents, caregivers, teachers and principals about student achievement which can be used to inform teaching and learning programs. NAPLAN tests provide point-in-time information regarding student progress across Australia in literacy and numeracy and are intended to complement teacher judgement and the wide range of formal and informal testing programs that are already used in schools.

2. Student school engagement survey (See Appendix A).

   i) The “thinking about school survey”, developed by the Victorian Centre for Adolescent Health (2006) will be completed by participating students (see attached). At this point in time, the measure has been used in a variety of school settings but no specific psychometric information is available. It is the opinion of the investigators that the items included in the measure are well matched to the research. The version of the measure used in the current research was titled “Student Engagement Survey” and includes 27 items that consider student self perceptions of their educational goals, peer interactions, teacher interactions, and school connectedness. Students respond on a 4 point Likert type scale that uses the anchors When you answer the following questions, YES! means you definitely agree with the statement, yes means you agree a bit, no means you disagree a bit and NO! means you definitely disagree. Respondents are asked to circle one choice for each item. All items were scored from 4 (YES) to 1 (NO) except for item 8 which was reversed scored. Respondents could receive a score from within the

Formal writing task (See Appendix B) with a focus on major characteristics of literacy including Audience, Text structure, Ideas, Persuasive devices, Vocabulary, Cohesion, Paragraphing, Sentence structure, Punctuation, and Spelling.

4. Student attendance data. Attendance records for the 2011 School year, Semester 1 and Term 3 from the 2012 school year. Attendance data is presented as the number of days missed in any of the given periods.

5. Student work samples analysis.
Work Sample A (See Appendix C)

i) Each school will provide access to a teacher evaluation of a student work sample that focuses on knowledge and skill attributes they consider demonstrates higher levels of academic achievement by that student. Participant teachers were asked to select and consider a work sample for a student involved in TECP. A work sample should be chosen that clearly demonstrates the capabilities and knowledge incorporated by the student. It does not have to be produced from working with the iPad and can be selected from any learning area such as an English essay, art work, science project, music or dance performance. Teachers were invited to respond via email to the questions below with a paragraph of comment each:

a. Can you describe the piece of work?
b. What do you find interesting about this piece of work?
c. Why do you think this piece of work demonstrates capabilities and knowledge for the student?
d. Are other students in the class demonstrating similar capabilities and knowledge?
e. How has your awareness of student capability in relation to this piece of work informed your teaching practices with him/her?
f. Are there any ways that knowing about such capabilities has contributed to your overall teaching approach?

Work Sample B (See Appendix D)

ii) Each school will provide access to a teacher evaluation of a work sample generated as an outcome of students’ involvement in the TECP program. It is intended that participant teachers will be asked to select a work sample produced from use of the iPads that clearly demonstrates the capabilities and knowledge incorporated by a student. While produced from using iPad applications, the work sample can be selected from any learning area such as digital story telling, music or dance performance, an English essay, art work, or science project. Teachers will be asked to respond to the questions below:

a. Can you describe the piece of work?
b. What do you find interesting about this piece of work?
c. Why do you think this piece of work demonstrates capabilities and knowledge for the student?
d. How does this piece of work highlight the student’s skills amongst their peers?
e. Are other students in the class demonstrating similar capabilities and knowledge?
f. How has your awareness of the student’s capability in relation to this piece of work informed your teaching practices with him/her?
g. Are there any ways that knowing about the student’s capabilities has contributed to your overall teaching approach?

6. Teacher personal accounts (See Appendix E).

Each participating teacher received 6 questions by email in relation to their teaching background, experience in working with indigenous children, and knowledge and practices regarding ICT. Participant teachers were invited to respond via email to the six questions below with a paragraph of comment each.

a. Could you please detail your teaching background (years teaching, year levels and subjects taught, specialist subjects and/or particular interests, extra-curricular activities)?
b. What is your experience in working with Indigenous students in your classroom?
c. How is communication undertaken with families of Indigenous students in your classroom?
d. How do you incorporate ICT in your teaching?
e. How do you perceive the influence of ICT on Indigenous student engagement and learning?
f. What professional learning opportunities would assist you to respond to the diverse needs of your students?

7. Parent and caregiver forums (See Appendix F).

Forums were arranged where possible following protocols as agreed by each participating school. The purpose of the forums (informal, refreshments) was to provide background information for the study. The research team collected data from parents, house parents and family members of students involved in the TECP project through the forums. A semi-structured interview protocol was used to facilitate these conversations. The protocol was structured around the following questions:

a. What do you think children enjoy most at schools?
b. What ways do you think your children like to participate in reading?
c. Are your children using computers at home and at school (including mobile technologies)?
d. What do they normally like to use computers and iPhones for?
e. Do you think your child has sufficient access to computer technology at their school?
f. What is your understanding of your child’s participation in the iPad program?
g. Do you know of any computer technologies being used within your communities?
Procedures

After gaining approval from the Department of Education and Early Childhood Development Victoria (DEECD) and the Ethics committee of Victoria University to undertake the project, the following information dispersion and recruitment steps were followed:

1. Initial contact with schools was made by telephone to the principal, to discuss the overall project and to arrange for a note to be sent to the appropriate researcher regarding approval for the school’s participation.

2. Teachers will be notified by letter placed in pigeon holes via principals, including ‘information to participants’ and consent forms. Consent forms will be mailed back to researchers via pre-paid envelopes.

3. Students were notified by letter sent to parents and caregivers via school address lists. All children recruited to participate in the research were contacted through invitation to parents and caregivers seeking the involvement of their child and themselves within the project. Parents and caregivers interested in having their children participate, completed consent forms at this time or submitted completed consent forms to the coordinator via pre-paid envelope or to be collected by the researchers at a later time.

4. Parents and caregivers were notified by letter sent via school address lists. Consent forms were mailed back to researchers via pre-paid envelopes or given directly to the researchers by school administrators.

Data collection, analysis and reporting have operated and will continue to operate within the following phases of the research project:

**Phase 1. March-June 2012: School visits 1, data collection and analysis 1, interim report 1.** During this phase participants were involved in the following manner:

i. Schools. Initial consultation with Principals, Teaching staff, Koorie Education Support Officers, and CEO Indigenous support workers.


iii. Teachers. Responding to email communication and compilation of personal accounts.

iv. Students. Undertaking school and project assessment.

v. Parents and caregivers. Participating in forums, as arranged.

**Phase 2. July-December 2012: School visits 2, data collection and analysis 2, interim report 2.** During this phase, participants are involved as per phase 1.


Participating schools were initially visited by researchers to discuss with principals and coordinators the outline and detail of the research, data to be collected, timelines and ethics requirements. Ongoing contact has been maintained with schools during the year through visits, email, telephone and attendance at school and cluster activities as appropriate. Data collection and communication was facilitated by the appointment of a program administrative assistant and a support officer in one of the school clusters.
Schools managed administration and data collection for the following measures: On demand test, student engagement survey, and writing tasks. Surveys and scored results were then provided to the researchers for data entry and analysis.

Teachers were emailed and invited to provide email responses to the researchers for the teacher personal account measure, work sample A questions, and work sample B.

TECP coordinators at each setting were asked to provide date of birth information and student attendance records.

Parents and guardians were invited to participate in school or cluster based forums. Family members that indicated a willingness to participate were contacted and a suitable time and location for the forum was determined. All family forums were audio recorded. In a number of the family forums, Koorie Education Support Officers (or their equivalent at the non-government settings) would also be participating members.

Data Analysis

The following procedures were adopted to analyse the data according to mixed methods principles.

1. On Demand and NAPLAN test results: Trend analysis of quantitative data relating to individual student progress. Inferential analysis will be completed after second assessment data is received
2. School-based assessments of student literacy performance: Trend and diagnostic analysis of quantitative data (including descriptive and inferential statistical procedures)
3. Student engagement survey: Quantitative analysis. Phase 1 and phase 2 data inferential comparison
4. Student attendance data: Trend analysis of quantitative data.
5. Student work samples including de-identified digital portfolios: Analysis of collected samples undertaken by teaching staff for trends, characteristics, and themes to highlight student learning. Teacher responses regarding work samples were analysed to determine themes in relation to specific knowledge and skills demonstrated by students involved in the TECP program.
6. Teacher personal accounts: Document analysis of themes, major points in relation to indigenous student literacy and technology skills.
7. Parent and caregiver forums: Analysis of reports and notes taken by the research team in relation to the opinions of parents and caregivers regarding student learning and engagement.

Quantitative data was analysed using correlation, $t$ test, ANOVA and repeated measures MANOVA. Adopting an alpha level of .05, a medium effect size for the MANOVA and ANOVA ($f_0 = 0.25$), and for the $t$ test (d = 0.5), could be achieved using the estimated sample of 150 student participants.

Qualitative data analysis in this research will incorporate a directed approach to content analysis to extend current research and theory. It can also aid in the development of predictions about the variables of interest or about the relationships among variables, thus helping to determine the initial coding scheme or relationships between codes (Hsieh &
Shannon, 2005). This has been referred to as deductive category application (Mayring, 2000). All interviews will be recorded, transcribed verbatim and analysed using content analysis involving the directed approach.
Results

General Demographics

An overview of the demographic characteristics of the student sample is presented in Table 3. Demographic distribution for the entire sample of 116 students included 81 females and 35 males. The sample comprised 16 students at year 5, 18 students at year 6, 16 students at year 7, 19 students at year 8, 5 students at year 9, 1 student at year 10, and 41 students at secondary school level with no year level details. Overall, mean age of the student cohort for the TECP was 13.48 years.

Table 3. Student Demographic composition

<table>
<thead>
<tr>
<th>School</th>
<th>Year Level</th>
<th>Number of Students</th>
<th>Gender</th>
<th>Mean Age</th>
</tr>
</thead>
<tbody>
<tr>
<td>School 1</td>
<td>7</td>
<td>1</td>
<td>1F</td>
<td>13.81</td>
</tr>
<tr>
<td></td>
<td>8</td>
<td>6</td>
<td>2M 4F</td>
<td></td>
</tr>
<tr>
<td>School 2</td>
<td>5</td>
<td>2</td>
<td>1M 1F</td>
<td></td>
</tr>
<tr>
<td></td>
<td>6</td>
<td>7</td>
<td>2M 5F</td>
<td></td>
</tr>
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<td>School 3</td>
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<td>4F</td>
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</table>
Student School and Spark Session Participation Data

Student Attendance for the 2011 and 2012 School Years

Student attendance data for the 2011 school year, semester 1 and Term 3 of 2012 was reported in Table 4. Data is presented as the average number of days absent for year level cohorts (percentage of total number of days in brackets) at a particular school.

Table 4. Student Attendance Data

<table>
<thead>
<tr>
<th>School</th>
<th>Year Level</th>
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<th>Attendance Term 3 2012</th>
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<td>10</td>
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<td></td>
<td></td>
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<td>7.93 (8.2)</td>
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<td>20.33 (21)</td>
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</tr>
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<td>7 (4.8)</td>
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</tr>
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<td>2</td>
<td>18.5 (9.3)</td>
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<td>14 (28)</td>
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<td>1 (2)</td>
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<td></td>
<td>1 (1)</td>
<td>0 (0)</td>
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<td>8 (8.2)</td>
<td>3 (6)</td>
</tr>
</tbody>
</table>

Student attendance varied considerably between school settings. During the 2011 school year the number of days absent ranged from a minimum of 6 days to 70.2 days between school year level cohorts. Overall, the general trend in attendance across 2011, Semester 1 2012, and term 3 2012 could be interpreted as a slight decline.
**Student SPARK Attendance for the 2012 School Year**

Student SPARK attendance data for the 2012 school year, semester 1 and semester 2 was reported in Table 5. Data is presented as the average number of SPARK sessions attended per student at a particular school.

**Table 5. Student SPARK Attendance Data**

<table>
<thead>
<tr>
<th>School</th>
<th>Number of Students</th>
<th>Attendance Sem 1 2012</th>
<th>Attendance Sem 2 2012</th>
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</thead>
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<td>4</td>
<td>4</td>
</tr>
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<td>School 2</td>
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<td>3.3</td>
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<td>3.75</td>
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</tr>
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</tr>
<tr>
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<td>1.8</td>
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<tr>
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<td>2.4</td>
</tr>
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<td>4</td>
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</tr>
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<td>School 14</td>
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<tr>
<td>School 15</td>
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<td>2.7</td>
<td>2.3</td>
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</tbody>
</table>

The results generally indicated regular attendance, however, noticeable variation of involvement can be observed between settings. The mean attendance per student for semester 1 was 3.4 sessions. Attendance during semester 2 decreased to a mean of 2.8 sessions.
**Student Engagement**

Results for responses on the student engagement survey are reported in Table 6. Descriptive results for each school and each year level at the school is presented.

### Table 6. Student Engagement Results

<table>
<thead>
<tr>
<th>School</th>
<th>Overall Result T1</th>
<th>Overall Result T2</th>
<th>Year Level</th>
<th>Number of Students</th>
<th>Result T1</th>
<th>Result T2</th>
</tr>
</thead>
<tbody>
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<td>77.00</td>
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<td>104.00</td>
<td>97.00</td>
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<td>84.00</td>
<td>88.33</td>
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<tr>
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<td>5</td>
<td>3</td>
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<td>88.11</td>
<td>86.71</td>
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<td>2</td>
<td>99.00</td>
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<td>School 14</td>
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<td>3</td>
<td>96.00</td>
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</tr>
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<td>7</td>
<td>3</td>
<td>85.67</td>
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</tr>
</tbody>
</table>

Descriptive results indicated that the majority of indigenous students responded to the questions in a positive manner indicating a moderate level of engagement within their school and education experience.

Inferential analysis of student engagement results for gender, school type, school level, and year level are presented in Table 7. Independent t-test analysis revealed no significant differences between groups on the basis of gender, school type, or school level. Results of a one-way ANOVA indicated significant differences in student engagement on the basis of year level ($F (4,67) = 5.526, p = .001$). Post hoc analysis (LSD) showed that the Year 5 group was significantly higher than all other year levels and the Year 8 group was significantly
lower than all other year levels. The survey appears to be a reasonably accurate instrument when used over time. Student engagement with schooling depends on a number of variables including those present at school and at home and specific student interest. The isolation of such variables demands a longer term study with continuing student access to ICT and mobile technologies. Inclusion of Aboriginal and Torres Strait Islander students more thoroughly and extensively in school knowledge is an outcome of educational and curriculum change that will involve particular features at particular locations.

Table 7. Student Engagement Survey Score Contrasts T1

<table>
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<th>Variable</th>
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<th>Females</th>
<th>Gov</th>
<th>Non Gov</th>
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<th>Secondary</th>
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<td>10</td>
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<td>90.19</td>
<td>83.34</td>
<td>90.33</td>
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</tbody>
</table>

Repeated measures MANOVA revealed no significant differences in student engagement between test occasion 1 and 2. Post hoc contrasts revealed small significant differences between Year 5 and Year 9 students in engagement scores at both test occasions.
General Academic Performance

On Demand Test

Summary results for the On Demand tests according to school and year level are presented in Table 8.

Table 8. On Demand Results

<table>
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<th>School</th>
<th>Year Level</th>
<th>Number of Students</th>
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<th>Achieved Level T2</th>
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<td>&gt;4</td>
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<td>&gt;3</td>
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<td>School 6</td>
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Descriptive results for On Demand test scores indicate that for the majority of the schools, students were performing at, or slightly below expected levels for reading. Further inferential comparisons will be completed following students completing the on demand measures a second time. Results of a repeated measures MANOVA indicated a significant improvement in on demand test scores across test occasions, (F (1,31) = 8.595, p = .006). A small number of significant differences were observed in on demand scores between schools and year levels. Given the complex mix of factors operating in any classroom, it is difficult at this stage to directly correlate test results with ipad use. Such results however are a useful means of monitoring literacy progress when repeated over time.
NAPLAN scores are summarized in Table 9. Descriptive data is presented for the areas of reading, writing, spelling, and grammar. Test occasion 2 represents the students current year level scores if in year 5, 7, or 9, or the previous years scores if in year 6 or 8. Test occasion 1 represents the students scores from the NAPLAN test undertaken 2 years earlier.

Table 9. NAPLAN Results

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In general, the majority of students were performing above or at their expected levels at each test occasion. A small number of the students could be considered as performing below the expected national minimum standard. Repeated measures MANOVA revealed significant positive differences in all four NAPLAN literacy areas between test occasions. Specifically, reading, \((F (1,21) = 27.845, p < .001)\); writing, \((F (1,18) = 9.800, p = .006)\); spelling, \((F (1,17) = 28.261, p < .00)\); and grammar, \((F (1,17) = 12.335, p = .003)\). No significant differences were found in NAPLAN literacy score comparisons between schools or between year levels. Further NAPLAN points are required incorporating ipad usage for correlations to be made. An acceptable 68 percent match was found between NAPLAN data and student details submitted to Victorian Curriculum and Assessment Authority.
Targeted Academic Performance

Writing Task

Results for the specific writing task are presented in Table 10. Patterns of results when considered between school settings indicate a high degree of variability in the writing skills performance of the indigenous student sample.

Table 10. Literacy Achievement Results

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<tr>
<th>School</th>
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Overall results of a repeated measures MANOVA for test occasion, school, and year level variables demonstrated no significant differences in the writing test scores comparison at the school or year level. However, several small significant differences were found in total writing test scores between schools and between year levels. Although it is not possible at this stage to directly correlate writing results with iPad use, the task itself is a useful mechanism for reflecting on literacy progress and can be repeated over time.
Work Sample A

A variety of samples were provided including use of the Internet and written questions and review of films and countries. A number of positive comments indicated progress being made by students and in relation to their peers. Examples of evaluations provided by the teachers are:

The one thing that jumped out at me was the fact that she had brainstormed and set out her essay (in a rough draft) and then received feedback from her teacher before writing up a final copy. I have both draft and final copy so I can see the changes she has made from one to the other. I think this shows her skills in essay writing and higher order thinking.

Due to her extensive answers, there are some grammar issues with the piece but this is definitely a good standard piece of work for a year 7 student.

She can clearly respond to a movie in which is quite complex. Also her piece shows that she gained a great understanding of the movie based on her answers.

Teachers reported some influence on their teaching as a result of working with the students concerned and with their students generally. Examples of teachers' responses are:

It makes me aware of the type of work and responses I can set for her. Questions / answers activities seem to be a strong point of hers so I would make use of this skill.

Slowly extending her and introducing her to other forms of response to films such as power point presentations, posters or even a small oral presentation to myself or the class based on her answers.

Perceptions of Student Literacy and Technology

Teacher Personal Accounts

Many of the teachers working in the project have considerable teaching experience across a range of subject areas. However there is limited experience in teaching Indigenous children in both remote and urban communities. There is a commitment to assisting all children with their learning as highlighted in the following examples:

Our school is very supportive of diversity and we have students who come from a range of backgrounds and cultures. We take this into consideration when planning physical spaces and learning programs and ensure we provide a safe environment where students can all share their family's story and experiences.

Contact with parents is usually by telephone from the school office or by the teacher concerned. In some cases, fortnightly or term meetings are arranged as required.
A wide range of ICT is used across the schools including laptops, iPads, eboards, Internet, YouTube, digital cameras. In some cases, both classroom and computer room access is available. ICT is integrated into the curriculum sometimes as an encouragement as revealed in the following teacher response:

*ICT is valuable but should not be relied on; students need balance of other tasks which engage, for example reading, building models, physical manipulation.*

There is consistent comment that Indigenous students are enthusiastic about their use of ICT in relation to specific application and studies but more generally as well. This engagement can apply to both Indigenous and non-Indigenous students, as demonstrated by the following examples:

*I think the ICT is beneficial for all students' engagement and learning. Our students use iPads often in all learning situations - to help with learning and to present learning. The two indigenous students in my room are confident with the technology and are happy to share their understandings with their peers.*

*ICT is only effective if students are engaged in the work / topic. When engaged students are able to apply prior knowledge and explore topics using technology for information and concept exploration. I don't see a difference between the use of ICT with Indigenous or non Indigenous students. If the students see the value of what they are undertaking they will have a higher level of engagement.*

Teachers express the need for expanded professional learning opportunities regarding ICT use generally and for Indigenous students in particular. The following quote reflects this idea:

*Learning how science can be taught with appropriate Aboriginal knowledge construction, more crossing over between world perspectives, more on each language group represented.*

**Family Forums**

Family and community forums were held across the clusters. Overall, parents and community members appeared to be informed about the purpose of the TECP project and were pleased with noticeable improvements in student motivation and engagement. They welcomed the culturally relevant approach of the TECP project to the integration of iPads into student learning, however, they emphasized the importance of local involvement in decision-making processes when conceiving, designing and implementing projects involving Indigenous and Torres Strait Islander students.

In the following section perceptions of parents and community members are discussed about student engagement, access to technologies, patterns of technology use, as well as the impact of TECP on student learning and engagement. Emerging issues, suggestions for improvements and modification are also elaborated on.

**Student engagement**

Emerging patterns from parent forums suggest that the introduction of TECP project has contributed to “visible” results when it comes to student engagement. Parents reported that students looked forward to attending the SPARK sessions and when they arrived home they would say, “we had a fun
“day” as opposed to “nothing much” happened when coming home from school. They reported that the program was a success and that the “kids loved it”:

That is one of the most deadliest thing I have ever seen, because there is no forum that allows our kids to have these discussions.

The SPARK sessions provided students with opportunities to engage with their own culture as well as to meet and cultivate friendships with other Indigenous children outside of school. They were able to work at their own pace, to be creative and to excel. Sharing and collaboration were intrinsic to SPARK learning. Laughing and singing together as well as encouraging each other provided additional motivation to do well and be supportive of each other. As one of the parents reported:

...if you did not know, you weren't made to feel inadequate or that you did not belong. And you were not called .... it was all right then and other people in the group shared the information.

According to one of the KESOs the program attracted even those who would not be “regulars” at school:

I think that the program was actually good, it did engage the kids. The kids wanted to be there. Kelly*(pseudonym), who would miss Monday and Tuesday at school, showed up on the Wednesday, caught the bus from Deniliquin, because the IPads program was on.

Parents and community members were full of praise when talking about the approach implemented by the facilitator of the SPARK sessions, David, who integrated the use of iPads with inspiring activities that celebrated Indigenous peoples and culture. The iPads provided students with a platform for exploring new ways of telling stories, composing and singing songs, and opened up opportunities for sharing and preserving Indigenous culture. David and his team creatively meshed tradition and culture with the acquisition of 21st century literacy skills. The pedagogical approaches utilized in the SPARK sessions resembled traditional Indigenous pedagogies that included learning from the Elders through storytelling and role modeling, as well as integrated and experiential learning strategies the focus of which was on improving literacy skills through authentic learning experiences. Building rewarding interpersonal and intrapersonal relationships was a crucial component of learning. According to one of the LAECG representative:

David formed a great relationship with all those kids, he was just amazing.

I think that was the best thing about it, the point-of-view that, when David was up speaking with such passion I think a lot of the older boys got a lot more out of that than the younger boys, and the older guys got a lot more out of that than actually doing any work on any iPad.[sounds of agreement] Taking pride in their own culture and taking the step up to now sort of be the generation that kicks on and sort off leads.

Outstanding Indigenous People from local communities were invited to inspire learning, build confidence and promote deeper understandings of Indigenous culture, connectedness with the community and the environment. Forum participants thought that the involvement of respected community members had a significant influence on children’s self-respect and self-worth. As one of the KESOs, whose child also attended the program put it:

The actual sessions were more important than the technology. To see how proud they were.

Outside the SPARK sessions sports activities appeared to be the most engaging of all at school: “….sport, sport and sport. Any sport”, parents said. Recently, however, digital technologies have opened up a new dimension of possibilities for learning, and school has become more engaging, more enjoyable for more students. One of the parents reported with excitement about changes in her child’s attitudes towards reading and writing since the introduction of the iPad program:
…they had written a whole story, they’d happily sit down a read a book, because this is the new technology and they were getting right into it and really enjoying it.

…he wouldn’t write in his book, but in the iPad he’ll write you a story no problems and he’s produced some really beautiful work about his family and leaders in his community and people that he looks up to and he’s just done some really beautiful work.

Being connected to the Internet at school seemed to have amplified these experiences and provided students with convenient access to information, which in turn transformed learning into a more engaging activity:

They’re forever getting information on the phone or whatever, more than going to a textbook and doing the same.

They want to know something straight up, or Google something, just chk-chk-chk [sound of typing] and it’s there for them.

Access to technologies

Parents reported a diversity of experiences related to accessing digital technologies. Both in schools and family homes access varied from poor to adequate: “There’s not nearly enough. Way too much chalk n’ talk in the classroom”.

Despite parents’ perceptions, conversations with school principals from both government and independent schools participating in the TECP project revealed that providing students with access to technologies was of high priority. Technology access ranged from access to wired personal computers in labs and electronic white boards in classrooms to wireless mobile devices such as netbooks or iPads. The Education Revolution introduced by the Rudd Government, enabled the provision of notebooks for most senior secondary school students. Parents’ comments reflect the above patterns of technology use in schools:

…basically year 9s and 10s have netbooks at this campus, the year 7s and 8s don’t, but there are heaps of computer rooms that teachers book them into but it’s been really handy that my group of girls, when I have them for dance, they all have iPads, we had enough for the whole group of them. So, it has been handy. Even if you had a few, one between two, you can still do some stuff with them.

…in year 8 she doesn’t have a netbook, so using an iPad was handy for her year level, her year level doesn’t have netbooks

They have an interactive whiteboard but I don’t think they use it much and they have iPads but I don’t know whether they’re allowed to use it much.

Unfortunately parents’ reports of home access to technology in Indigenous and Torres Strait Islander families painted a less optimistic picture. Access was limited and in most cases did not involve Internet connectivity. Some parents had a work laptop with a prepaid wireless dongle, which was occasionally used by their children to complete homework or play games:

Well, he hasn’t really got much access to your computers at home, I’ve got a computer but I use it for work, I won’t let him on it much, and he’s never really had video, I don’t know the names of the things [laughs], the video games...

Often good access to technology at the school was multiplied by readily available technologies at home, which increased opportunities for learning and networking as the following excerpts indicate:
There’s three computer labs, and trolleys of laptops and things like that.

They’re actually rolling out many more sets of iPods and iPads. Which is really starting to get them up, we’ve got a group of teachers who are working from year 7s and 8s that the iPad will almost be your thing.

He’s been using computers since he was two. He’s almost finished with his third PC, he’s got a windows machine and a mac, and they’re both connected to the internet all the time.

According to participants, limited access to the Internet impacted on the quality of learning experiences. Most parents admitted that students were more likely to access the Internet at school than at home:

*He has his own computer in his room but it doesn’t have internet or anything. So they probably tend to use the Internet at school more, because it is free.*

For those being connected to the World Wide Web at home had introduced new challenges related to cyber safety:

*There’s an awful lot who have extremely limited internet, with dad standing over your shoulder watching you while you www., or have no internet at all, and for very good reasons.*

According to Participants, the networked computer usually occupied a central place in the family room so that parents could monitor usage:

...we didn’t have a computer until the eldest was in year 9 and the computer was ALWAYS in the family room. It was not allowed anywhere else except the family room.

*They’re all in the lounge room as well, so they can’t do anything without us seeing what they’re doing. None in the bedrooms!* 

Some parents used computers as a behavior management tool:

*That’s how I punish him. He does something wrong, I take the internet off him, I change the password, one of the access points to ‘no internet for jack’ just to taunt him. [laughs] Or move his internet completely.*

**Patterns of technology use**

Parents and KESOs talked about patterns of technology use at schools, which ranged from dressing up old practices with new technologies to integrating them into innovative ways of learning:

*I think being so big and being so busy it’s very curriculum driven, and the fastest way to get stuff across is still standing there and giving the information. The boys use a lot of technology in presentations, but they don’t use a lot of technology for actual learning.*

*We were talking a little bit at the other school and they were saying that they’ve actually started uploading their textbooks to iPads and that’s how they’re doing textbooks these days.*

*Mostly the textbooks that are on the booklist have a CD, so they don’t have to lug their books home all the time, they just put the CD onto their computer. Most of those books have also got an interactive website, so they can go onto the website at home and do their homework, and do some extra work as well.*
They integrate that into their actual learning, your textbook will be on your iPad, everything will be on your iPad, and they do your work on it and export it. Because I think we’re lagging a little bit behind.

The emergence of social networking technologies had impacted on ways of communication and collaboration amongst youth. In particular the rise of social networking tools had been very popular with secondary school students. Parent responses indicated that the most often used applications included Facebook, YouTube, Skype and Twitter. Facebook was often accessible on mobile devices for free and allowed students to communicate with friends and relatives across the states and territories. Parent’s however appeared to have limited understanding and control of their children’s use of social networking tools:

Well, he’s on it, ’cause he got on it for school I think.

He’s never used it on my computer, I don’t think. But he talked to his cousin a few times on his phone.

Mixed feelings had emerged about the usefulness of Facebook. Some parents were really excited about opportunities to connect with friends and family, some were concerned about risks involved in meeting and befriending strangers in cyberspace:

I use it all the time. I use it for work, home, family contact. I’ve developed a really close relationship with the boys through the use of it, and tea families. People that I don’t want to know don’t know what I’m doing or what I’m up to.

Yep. For work, I’m supposed to be on Facebook but I’m not, I just don’t see that it’s necessary, you know, why should millions of people know what you’re doing?

I don’t want you on Facebook, I lot of things happen, a lot of nasty people out there that will do things, so he deleted his page and everything else, I’m not a techno-freak I have trouble.

The impact of TECP on student learning

Parents were generally satisfied with the impact of the TECP project on their children’s learning. They reported perceived improvements in motivation and engagement. The Spark sessions took learning beyond mainstream classrooms and provided Indigenous students with opportunities to connect with each other and with members of their local communities within the context of their own culture:

...it has been a really, really good program. He has loved every minute, but he’s developed in it as well. Like I said It’s not just about what he’s doing on it, when I went into the program and I saw him up there singing...that takes a bit for him to do and that sort of stuff. And he felt very comfortable there, there were a lot of people who he had no idea who they were, and it was just an opportunity to connect, to see who else was around in the community.

Learning with iPads proved to be a powerful catalyst and a fun way to tackle those less favourite activities at school. Parents noticed improvements in problem-solving, literacy scores and self-confidence:

Jack* loves the TECP, loves the iPad, he’s a more hands-on kid, he can sit there with Lego Mechano, can nut out a problem, whereas he finds it really diff in the classroom, I’ve found this this year with Jack worked on self-esteem, the last four years he’ been in trouble a lot of the time....
..if it’s something that’s really appealed, usually a hands-on thing, the iPad stuff he’s told me
more than he ever has about what he does in class.

....probably learn better with project-based, where it’s their own interests.

....it has worked for her, because her mid-year report in English she skyrocketed, and I noticed
with the other girls that they went up with their literacy, there’s only a few girls that stayed the
same.

Especially when you can see that your child has potential to do well in that area, if they really
like it, not saying it has to be used inappropriately it could be used really well like he loves
building on the iPad, creating stuff on that, even the story writing stuff he really enjoyed doing
stuff.

All parents agreed that iPads had been a popular and intuitive medium for learning, helping children
to be more self-directed and curious:

It’s very, very popular. My older son, he likes to do the car guide, all that sort of things, he’ll
read anything like that more than a textbook, actually. And because the car guide’s accessible
on the iPad, he reads it all the time.

....anything to do with the iPad, Jack* excels, he really loves it he’s even got a program with the
tables and he’ll sit there with that.

According to some, innovative uses of technologies, such as collaborative and project based learning,
as well as the ability of completing work at home had a positive influence on student learning:

.....probably learn better with project-based, where it’s their own interests

It’s so easily accessible, too, you don’t have to go down to the museum if you want to know
something.

.....he brings it home and uses the stuff he’s done through the program, build stuff on that,
whatever happened that he’s learned.

Issues identified by parents and community members

Despite the overall satisfaction with the program a number of issues had been raised by community
members. These involved the community not being part of the decision-making about the project, the
lack of involvement of Koori Education Support Officers (KESOs), unsustained connection between
the Spark sessions and school work, and limited access to iPads

Community leaders such as Elders, and members of the LAECG expressed their concern about the
lack of consultative processes prior to the implementation of the program:

If you are not a part of the decision-making and initiation of programs as a community, you are
not truly engaged in it.

Community leaders would have liked to see Koori Education Support Officers given more
responsibility in facilitating student learning within the TECP project. In their views, KESO’s should
have taken a leading role in translating Spark experiences into school-based activities:
We were utilised to make sure that the kids got there, to get there ourselves and look after the kids. But we were not actually engaged in the whole discussion in the outline of the program. What are we actually going to do here, how the kids are going to benefit?

Not all KESO’s had access to the iPads which also further complicated their ability and acquisition of necessary digital literacy to assist children with their tasks:

But if we, the KESOs would have had access to them [iPads], maybe the kids would have been up to date with their work, with everything.

Community forums also revealed that most schools did not allow their students to take the iPads home, thus denying families the opportunity to embrace the TECP journey with their children. This evoked feelings of not being trusted. Not being able to share the joy of learning with new technologies also prevented parents from taking advantage of these new technologies themselves, thus becoming part of the bigger picture of closing the gap:

If the kids were able to take those iPads home anyway, to work with their parents, and that would bring the parents into it.

A need to continue improving the program was also expressed across the board. A number of recommendations were however maid. These included more consultations with the community, more defined roles for KESO’s in projects involving Indigenous students, improved access to technologies, promoting cultural understanding by using local resources and more support to schools and teachers to be better prepared for these important initiatives:

And I think, because the program, this is obviously the first year that it’s running, so there’s obviously things that can be fixed up, that’s the idea of the first year of running a program, you look at things that did work and didn’t work, and escalating the things that did and getting rid of the things that didn’t.

Most parents and community members participating in the parent forums emphasized the importance of implementing consultative processes when planning for and designing learning experiences for Indigenous and Torres Strait Islander students. Besides consultations with Elders, and LAECG members this would involve utilising the expertise and experiences of KESOs. One of the Elders used the following example of a successful partnership where Indigenous protocols and expertise are valued:

I would say more consultations with locals, but if you are talkin' about schools, as far as I am concerned, KESOs are the experts in Aboriginal affairs, and Maureen* is a classic example, Maureen never comes to this town, she calls in and you know, she find out what's going on, and if there is a problem, she is the first person I call. That's the kind of support....

Parents also highlighted the need for more access to new technologies. In particular access to Internet connectivity so that children from Indigenous communities can collaborate across schools, states, even internationally. Using the affordances of mobile technologies and tablet devices could promote better approaches to learning as well as capacity building in the community. More convenient access to technologies, more time spent on experimenting and learning with them and through them could potentially multiply the benefits across the curriculum. Additionally, having access to technologies at home would provide students with more time to work on and complete their projects:

If they had projects to do, they still did not have those iPads with them to complete the projects at home. That was really important. I understand this is a pilot project, you know, there is a lot of things to iron out if we do it again, but, um, you know, those kids should have had those iPads at home.
One of the highlights of the TECP project was its ability to tap into community resources and create an engaging learning environment for Indigenous and Torres Strait Islander students. This approach was welcomed and celebrated by the community and has provided a powerful source of motivation for the students. Parents suggested that these positive practices could be further improved by inviting local community members to serve as role models:

*If we new what they were planning for the year, we could have hooked them into the right resources for their topics and themes, especially local resources. We are about sharing with our kids. You know a role model does not have to be someone they see on TV, or someone who is playing footy, we have role models in the community. So even to talk to them about how You know the Honor Roll staff and that... We brought that up and we changed the way the information is shared or whom we want them to learn about.*

The need for promoting intercultural understandings, while respecting Indigenous protocols for communication and community engagement was also highlighted by participants. The potential for harnessing the power of digital technologies to preserve and share local culture was also recognized:

*Is there an opportunity for us to get down or record our local stories? When Elders aren't around anymore, you know so they can share their stories, this is the time when they can do that, an opportunity for us to do it with the technology. And keep our culture going.*

Finally, parents and community members expressed the need for the provision of ongoing access to the iPads for Indigenous students following the conclusion of the TECP project:

*Honestly, if you kind of roll it out into communities, let the communities use it.*

*Interesting data it would be how many Indigenous children will utilise and access those iPads in the following years? It would be interesting to see how many of our children will get the opportunity to utilise those iPads, the iPads themselves over the coming years?*
Case 2: Spark Sessions

An innovative digital media, youth engagement and story telling program called Spark was supported by the Technology Enriched Curriculum Project. Students used tablet and other technology to collect, document, record and tell stories from their own culture and communities. Based on the acclaimed Voices From The Cape (Community Prophets DVD, 2008) the program has a training function in terms of the creative use of new media technologies as well as a number of guiding principles that establish respectful learning environment. These principles include partnership with community and families, youth engagement through hands-on use of digital media, intergenerational communication and recognition of Indigenous learning systems. With the advent of new multimedia technologies the meaning of literacy has been expanded to include not only linguistic texts, but visual, audio, spatial and gestural texts. In addition, multimodal texts are also encountered that combine elements from all text types such as in the production and viewing of films. Beginning with an authentic learning project negotiated with students, the Spark Program involved culturally relevant and culturally responsive pedagogies and encouraged collaboration, self-direction, independent learning and critical thinking.

The Community Prophets team visited each of the three project clusters for a total of eight days throughout 2012 to work with students in the operation of equipment and the development of their digital stories. Overall, project goals included the production of an ebook and a CD of songs written by students to tell the stories of community members or young people in the community, or important events in the lives of community members and history of the community. Activities included an introduction to equipment, media and technical language, developing knowledge of the medium and content knowledge, interviewing techniques and the formulation of questions, the gathering of stories and the incorporation of cross-cultural links involving issues such as colonisation, land rights, stolen generations and constitutional matters. This enabled students to enhance an understanding of culture and issues affecting all Aboriginal and Torres Strait Islander people. A 3-day professional learning program was conducted for teachers and included guests Archie Roach, Lou Bennett and Gary Foley. Use of iPad programs included iMovie, GarageBand and ComicLife.

As reported from one participating school, ‘boys only used the ipads for the storytelling with David. The literacy levels for boys on the project did benefit from the intense editing and drafting used in the project and vocabulary and grammar also improved as a result of the one to one time with the individual boys. The pride the boys had for their work was significant and this became a motivating factor for the completion of their stories. I am confident if we use this format in the future (with Ipads), we will also end up with work that is of a higher standard than work produced without such intervention. Work samples seem to suggest that the word count for stories is substantially higher using the technology as well. As a project to significantly address some key issues for Indigenous students, I cannot praise it enough! It gave us an opportunity to work closely with our very diverse cohort of boys, learn about the important social history and challenges they face and cement together the mob at our school. This in itself is priceless...’
Firmly locating the epistemological paradigm for Aboriginal and Torres Strait Islander Education in regular schooling remains difficult because of the different conceptions and definitions of the term. A working consensus regarding epistemology, or that branch of philosophy concerned with the nature of knowledge and learning, where knowledge comes from and how learning occurs, is required to frame discussions regarding issues of truth, values, belief and knowledge so that fair and reasonable evaluations of learning can be made and recognised. Research methods need to be in close alignment with epistemological understandings and research outcomes need to be considered in relation to questions of truthfulness, credibility and consistency. More broadly, these matters are also central to the Westminster-derived legal system in Australia where citizens are called upon to provide honest and accurate evidence regarding the most significant aspects of social life. Expanding his theory of communicative action for example, Habermas (1992a) wrote about civil society and democracy and how the law deals with ‘facts and norms’ in establishing due process. This followed his theory of language, communication and meaning (Habermas, 1987) and his work on discourse ethics that valid claims needed to meet the approval of all participants in a discourse. While this is a general principle, the law allows for the dissenting voice of judges on each case to not be discounted but to be seriously considered, documented and studied for strengthening of legal precedent and understanding.

In discussing the issue of quality in research, Seale (2003, p. 173) notes the view of Guba and Lincoln that research should:

> ... develop ‘more sophisticated’ understandings of the phenomenon being studied (‘ontological authenticity’), be shown to have helped members appreciate the viewpoints of people other than themselves (‘educational authenticity’), to have stimulated some form of action (‘catalytic authenticity’) and to have empowered members to act (‘tactical authenticity’).

This approach to authentic research opens up discourses between Aboriginal and Torres Strait Islander communities and non-Aboriginal and Torres Strait Islander researchers regarding different cultural perspectives of society and knowledge. It enables a mutual framework of what is real and genuine to be agreed and established. The word ‘catalytic’ as used above has most likely been taken from an early paper of Lather (1986, p. 67) where she seeks to resist the domination of positivist methodologies and introduces the notions of construct, face and catalytic validity. Lather describes catalytic validity in Freireian terms as knowing and transforming reality such that participants ‘gain self-understanding and ideally, self-determination through research participation.’ Research concepts and practices of this type are supportive of Aboriginal and Torres Strait Islander knowledge formation.

In relation to the above matters, this research project has involved both affirming and limiting features. Adopting an Aboriginal and Torres Strait Islander epistemological frame of reference and a mixed methods approach, the project has attempted to assemble a variety of evidence that respects community voice and possibility. While the project is concerned with
Aboriginal and Torres Strait Islander children in schools, procedures and interpretations have not been imposed that knowingly distort family perspective. A significant limitation of the study involved the lack of time overall but particularly for the establishment phase during which more extensive conversations and consultations with all participants should have been undertaken. This view was reported by a number of parents and schools.

Issue 1. That research projects involving Aboriginal and Torres Strait Islander peoples need to ensure appropriate initial discussion between communities, schools and research teams so that research purpose and methodologies are agreed and that communities are able to participate throughout the duration of the project.

In a general sense, approaches to knowledge, curriculum design, teaching and assessment across schooling will enhance learning when there is alignment with the culture and experiences of all participants. That is, learning is most profound when the epistemologies and pedagogies of school connect with the epistemologies and pedagogies of students. On this basis, Information and Communication Technologies and Pedagogies should enhance and connect with Aboriginal and Torres Strait Islander epistemologies and pedagogies as best they can be defined within particular locations. As described earlier, Indigenous philosophy generally involves the interrelatedness of all aspects of the universe, cycles of experience, ‘seeing’ the perceptions of nature, intimate connection with and belonging to the land, family and community stories and oral traditions, careful listening and patience and the seeking of relationships between events. Traditions of living are passed on from generation to generation by Elders and other community members. Indigenous epistemologies and pedagogies are clearly distinct in the main from those of non-Indigenous society and regular schooling that rely on linear cause and effect, detailed analysis of specific and isolated issues to relieve doubt and a distinct separation of the physical and metaphysical. To be culturally inclusive of Aboriginal and Torres Strait Islander experience, ICT and ICP need to be evaluated carefully to support these principles and to move past the mere manipulation of given information within the regular curriculum. This issue is taken up in more detail in the final section of the report.

Issue 2. That Information and Communication Technologies and Information and Communication Pedagogies in schools need to reflect, support and enhance the cultures and knowledges of Aboriginal and Torres Strait Islander peoples.

From a Freireian perspective, holistic and culturally inclusive technologies should be supportive of Indigenous literacy. Nakata (2003) has alerted us to the dangers of a racist anthropological model of difference that establishes Aboriginal and Torres Strait Islander inferiority. However he also notes that good teaching practice is good for all students indicating that the principles of cultural inclusivity should extend across the curriculum for everyone. It should not be expected that any technological application will automatically support Aboriginal and Torres Strait Islander learning and many may have obvious or covert assimilationist tendencies. What is termed ‘social media’ has been rapidly diffused across Australian society with mobile phones for example enabling ready contact between people and with large numbers involved with messaging-type programs. There is no reason why such diffusion should not involve Aboriginal and Torres Strait Islander communities as well and indeed, there are advantages. Involvement of students with digital story telling, still and video cameras, sound recording and the like appears to be most successful. A distinction must be drawn between common usage social media and the use of such applications for epistemological and culturally inclusive curriculum in schools. As Freire pointed out above
‘If learning to read and write is to constitute an act of knowing, the learners must assume from the beginning the role of creative subjects’ so that it becomes possible to reflect ‘on the profound significance of language.’ Incorporation of culturally relevant ICT and ICP across the curriculum should support this process. While data reported here are not extensive or conclusive of the use of technology, it does suggest modest levels or progress in relation to student engagement, test results and writing. More substantial experience by students with specific applications is required to elaborate their impact on literacy and learning.

Issue 3. That electronic tablet devices support literacy progress and engagement with schooling of Aboriginal and Torres Strait Islander children when applications are culturally inclusive and respectful of local community culture and knowledge.

Connecting country and place with school content is not always easy to do, but is essential for epistemological and cultural harmony. For example, Yunkaporta and Kirby (2012, p. 210) point out the difference between Aboriginal perspectives and themes in school: ‘A genuine Aboriginal perspective can bring Aboriginal Community and place-based orientations to the study of mainstream content, no matter what the theme is.’ The role of Elders is central here and given that many Elders and community members do not have ready access to school, it follows that this process continues at home and within community activities. Questions of access to ICT is an equity issue for all schools, but it seems appropriate that access should be provided for Aboriginal and Torres Strait Islander students at home particularly for cultural and literacy use. Bringing school and community closer together in this way will be strongly supportive of educational programs and engagement with schooling. Parents had definite views that portable technological equipment should be available at home.

Issue 4. That Information and Communication Technologies should be available for school use and out-of-school use so that Aboriginal and Torres Strait Islander families can participate for educational and cultural purposes including literacy and school engagement.

In discussing the ‘cultural interface,’ Nakata observes the difficulty of participants being able to maintain their own cultural understandings and intellectual positions while at the same time, being open to the challenges and uncertainties of history and difference. If this was an easy process then intractable issues of prejudice, bias and discrimination would have been dealt with some time ago and with more harmonious relations as an outcome. In considering similar problems, Habermas (1992b) described ‘public spheres’ as forms of democratic association where citizens meet and discuss issues of community importance. These associations are not formal decision-making organisations, but exist mid-way between legislative institutions such as local councils and the court system and state and national parliaments. In Australia today, groups such as trade unions, sporting clubs, art societies, neighbourhood organisations, schools and universities and the like could constitute public spheres of discourse that enable citizens to become involved with issues of the day. The anthropologist Turner (1967) also explained the concept of ‘liminality’ as the encountering of different experience and rituals whereby identity, values and understanding become ambiguous and confusing, until such time as new thinking emerges. It is possible that new thinking will not come forward if current ideas are too strong or intransigent, or the ‘liminal’ experience is not sufficiently collegial.

As noted earlier, information and communication technologies can contribute to community processes of discourse and engagement provided that they are designed with such features in
mind. ICT programs used in schools do not necessarily embody these features, but those that encourage language, narrative and expression have an important role in engaging all children in all subject areas. For Aboriginal and Torres Strait Islander children, such applications and pedagogies provide important ‘cultural interface’ and ‘liminal’ experience for literacy and numeracy and can connect language and symbolic acquisition with formal learning. Tablet technologies with appropriate experiential applications can provide flexible environments at school and home for exploring culturally inclusive issues and open up new perspectives of knowledge and learning. The school curriculum will need to be sufficiently flexible and integrated to allow this to occur. As discussed in the literature review, ICT and ICP are emerging processes for learning that should benefit all children.

Issue 5. That Information and Communication Technologies and Pedagogies can support the experience and investigation of different cultures from different community perspectives enabling Aboriginal and Torres Strait Islander children and non-Aboriginal and Torres Strait Islander children to more deeply appreciate diverse knowledge, customs and viewpoints.

There is little argument that high quality and continuing professional learning should be available for teachers regarding all aspects of their work. This is particularly so for all teachers concerned with Indigenous education and the social and cultural complexities involved. Schools need to have a clear view of their model/s of knowledge, teaching and learning and how connections can be made across all subjects with the key features of Indigenous epistemologies. This necessitates continuing contact with local communities and the participation of Elders and other community members in the life of the school. Working with Aboriginal and Torres Strait Islander organisations is also strongly encouraged, together with a systematic review of the literature. Incorporating ICT and ICP across the curriculum for all schools still requires a major epistemological effort and is certainly complicated within diverse classrooms. The key issue to be considered here is whether the latest technology is seen as merely another platform for the delivery of predetermined subject content, or whether new avenues to understanding and learning can be designed. In this regard, the initial hope by some educators that the introduction of the microcomputer into schools in the early 1980s would in effect reconstruct both learning and schooling for greater inclusivity, has not been realised. There is an extensive literature on building teacher capacity in general including the practice of professional learning teams in Victoria (Vale, Davies, Hooley, Weaven, Davidson & Swann, 2010) and professional learning communities in the United States (DuFour, DuFour & Eaker, 2008).

Issue 6. That teachers should be able to access professional learning programs including those designed and delivered by Aboriginal and Torres Strait Islander people and that support the education of Aboriginal and Torres Strait Islander children and the innovative use of Information and Communication Technologies and Pedagogies with Aboriginal and Torres Strait Islander children.

Debate regarding the nature of research and the selection of appropriate methodologies continues to be highly contested around the world. Experiential and qualitative research is a very active field with new forms of data gathering being constantly devised to meet specific circumstances and problems. Different tendencies in the social sciences and humanities such as linguistic, cognitive and participatory give rise to different understandings of how we interpret the world and generate different methodologies. Positivist and quantitative research continues to rely on more traditional approaches to measurement and to not place emphasis
on questions of human value and belief within which dilemmas are situated. To resolve this dichotomy, methodologies that involve mixed methods have emerged so that a range of different data sets can be available. This approach seems to be appropriate for research programs involving Aboriginal and Torres Strait Islander communities because it does not impose a particular perspective and allows a range of experience to be considered. While different weightings may be given to different data, mixed methods research needs to be able to analyse and interpret research data in a holistic and integrated manner if it is to move beyond traditional dualities. Research methodologies are of course enacted by researchers in the most respectful way they can in relation to the research environment; it is the approach of the researchers that is crucial, not so much the methodologies selected.

Issue 7. That mixed methods methodologies are most likely to be respectful of Aboriginal and Torres Strait Islander culture, knowledge and learning and recognize the history, language and perspectives of Aboriginal and Torres Strait Islander communities.

In considering a major theme that runs throughout the report and above issues, we turn in the final section to Indigenous identity. To introduce this aspect of the discussion, we quote Smith (1999, p. 126) at length where she describes ‘multiple layers of belonging’ as ‘nested identities,’ a personal and community perspective that has important social and educational implications:

When visiting New Zealand in 1996, African American historian Bernice Reagon Johnson visited a Maori community and, in response to discussions about the significance of land to Maori identity, described her own community as one held together by song rather than by territory. An Aborigine friend also made the comment that ‘we sing the land into existence.’ For Maori, there are several ways of identifying one’s Indigenous ‘community.’ One commonly used way is to introduce yourself by naming the mountain, the river, the tribal ancestor, the tribe and the family. Through this form of introduction, you locate yourself in a set of identities which have been framed geographically, politically and genealogically.
Case 3. The Echuca Parent and Community Forum

Echuca is located in the Murray-Goulburn Region, where the Yorta Yorta people live. Central to the ancestral home of the Yorta Yorta Nation is the Murray River which is surrounded by wetlands, creeks, rivers and lagoons. Echuca means “meeting of the waters” in Yorta Yorta language and is the administrative centre of the region catering for the educational needs of the Indigenous and other local students. The indiscriminate invasion of the ancestral land by European settlers as well as the destruction and mission management of local Indigenous communities in the last 200 years resulted in a strong sense of community and Indigenous Identity in the region. Community members maintain a firm voice in negotiating the future of the Yorta Yorta Nation, including other Indigenous communities, in Echuca and beyond. This includes matters of education and initiatives involving Indigenous children, such as the TECP project. Part of the research of the educational features of the TECP project was to hold a discussion forum for parents and listen to their views about their children’s experiences of learning with iPads in culturally relevant contexts.

The Echuca Parent and Community Forum had raised important questions about ethical and cultural issues related to implementing projects conducting research with Indigenous participants. In particular it highlighted the need for continuous consultative processes that are respectful of local Indigenous protocols when working with members of Indigenous communities. In this regard, consultation and community involvement in the initial stages of the TECP project could have been more extensive to strengthen community support for the program. This affected student participation as well as timely collection of qualitative research data from parents and community members. Through prolonged negotiations the local community was assured that research practices would reflect local protocols for communication and community engagement. Extra time allowed for more detailed community response and the collection of important qualitative data. Apart from parents, this involved the inclusion of community leaders such as Elders, LEACG members and KESO’s in the discussion about the TECP project. The research included forum participants in the analysis of data and verification of findings.

The Echuca parent Forum was held in mid December, 2012 at the Echuca TAFE in hot (39C) weather conditions. Community leaders were invited by a representative of the Local Catholic Education Office. Eight community members came together to voice their opinions about the perceived impact of the TECP project on student learning and engagement as well as the potential of the TECP for capacity building in the community. The overall response to the project was positive. Parents and community members however highlighted the need for sustained community involvement when designing and implementing educational programs for Indigenous students.
7. CONCLUSION: RECOGNISING INDIGENOUS IDENTITY IN SCHOOLING

The Technology Enriched Curriculum Project (TECP) has been an innovative project designed to incorporate new approaches to literacy and school engagement for Aboriginal and Torres Strait Islander students using Information and Communication Technologies and Pedagogies. It emphasized situated learning in culturally inclusive contexts through the application of mobile technologies and tablet platforms. While there was limited time to establish the detailed understandings, relationships and procedures required in a complex project of this type, there is sufficient relational evidence to suggest that iPad technology can support student learning and engagement. Further longitudinal research is required to study the complex mix of social and educational factors that constitute culturally inclusive learning environments and the continuing participation of Aboriginal and Torres Strait Islander families, students and in particular at school level, Koorie Education Support Officers. Mixed methods research methodologies with equal value being given to each data set provide an appropriate knowledge paradigm for cultural recognition and respect. Recommendations contained in this report support the initial work undertaken by TECP being extended and taken to the next stage.

Consideration of the three research questions that formed the basis of this study and analysis of data have been undertaken holistically and with regard to the face, construct and catalytic principles of validity that underpin credibility and truthfulness. In relation to Question 1 (What is the relationship between educational and cultural factors that impact on literacy and engagement for Aboriginal and Torres Strait Islander children in regular classrooms?) a number of factors have been identified in the literature review and have been supported by the data collected. They include the incorporation of Aboriginal and Torres Strait Islander ways of knowing, holistic approaches to knowledge, curriculum design and pedagogy and the respectful participation of local communities, families and Elders. Acting on these features of cultural inclusiveness is a difficult task for all schools and will require whole school approaches over time. While Question 2 (How does the introduction of Information and Communication Technologies into classrooms impact on the literacy and engagement of Aboriginal and Torres Strait Islander children in regular classrooms?) refers to ICT generally the specific literature base is not extensive. However literature and data indicate that Aboriginal and Torres Strait Islander communities appropriate ICT in the same way as other Australians. The question does not specify mobile technologies such as laptop computers, iPhones and tablet devices, the latter being still relatively new. School and parent participants were supportive of mobile technologies, but there is an urgent need to ensure culturally inclusive and user-generated content for learning purposes. Question 3 (How does altering the matrix of educational and cultural factors for Aboriginal and Torres Strait Islander children in regular classrooms impact on new understandings of literacy and engagement by Aboriginal and Torres Strait Islander children, parents and community?) draws on the Freireian concept of language and literacy adopted by this study, a major aspect of which is further developed in this section. The central issue being raised here is that of ‘new’ understandings of literacy and engagement through mobile and other technological pathways into language and learning. A snapshot of possibility has been provided by this study whereby local community members, families and children are finding ways of utilizing new applications for their own benefit.
There are certain risks in attempting to provide some brief overview comments regarding complex research issues, especially those involving Indigenous and non-Indigenous peoples living and working together within organizational procedure and regulation. We do not wish to intrude on matters that are sensitive and may offend. Dodson (2003, p. 32) for example has pointed out that ‘For Indigenous peoples, there is no doubt that self-determination and self-identification are their inherent and inalienable rights. In both this country and internationally, the principle of self-identification has been enshrined in the law.’ However for those citizens who have a deep commitment to social justice and educational equity there is no choice but to express thoughts and proposals as clearly as possible for discussion and response. For non-Indigenous researchers, the task of looking deep within personal understanding and to recognise elements of racism and colonialism to decolonise accepted methodologies and practices (Smith, 1999) is immense. We begin therefore with the view of Wilson (2008, p. 69) that, for Indigenous people, ‘research is a ceremony.’ This indicates that the development of knowledge needs to respectfully involve the participation of all those who are concerned and the bringing together of appropriate combined experience and understandings. From this perspective, it is clear that all research regarding Indigenous issues should include Indigenous researchers. Connecting such a view with the research literature and defining a broadly ethnographic methodology, the research has been structured around relationships, explorations, interpretations and relational analysis of culture and education as experienced by participating school communities. It is emphasised that this approach does not centre on the study of particular groups of people.

According to van Maanen (1988, p. 127), ethnographic ‘critical tales’ are ‘strategically situated to shed light on larger social, political, symbolic or economic issues,’ not necessarily to provide answers to specific issues and problems. Positioned therefore within culture as ‘systems of meaning,’ the argument of Williams (1989) seems appropriate, that culture involves current and emerging meaning and direction for communities. Williams writes, ‘These are the ordinary processes of human societies and human minds and we see through them the nature of a culture: that it is always traditional and creative, that it is both the most ordinary common meanings and the finest individual meanings’ (p. 4). In this passage, Williams sees culture as a way of life that is ordinary or encountered every day, fixed yet dynamic. A culture of this type is relational with other key ideas in society such as learning, art, democracy, transformation and is not restricted to persons of wealth and privilege. The connection between culture and meaning raises research questions of epistemology, ontology, axiology and methodology, also identified relationally in the conversation of Wilson (ibid, p. 70) regarding how meaning is actually constructed in the human domain.

From these considerations, the construct of Indigenous identity has emerged as a theme throughout the research. The phrase ‘Indigenous identity’ is used here in its global context and is taken to denote a consciousness or world view or set of perspectives that are distinctively Indigenous. It has been mentioned previously that Indigenous philosophy involves in part an interconnected view of the world, belonging to the land, kinship relationships, family and community story telling and oral conventions of knowledge and learning by Elders and other community members. The lack of an articulated and shared understanding of an Indigenous world view is perhaps the major problem and barrier to insight if productive and shared work at the ‘cultural interface’ is to proceed for research projects and in schools and other organisations. Bridging the concept and practice of Indigenous identity with the reality of schools and the formal curriculum can be guided by ‘8Ways’ (2012) whereby ‘Teaching through Aboriginal processes and protocols, not just Aboriginal content, validates and teaches through Aboriginal culture and may enhance the
learning for all students.’ In addition, the ontological and epistemological ways of being, knowing, valuing and doing listed earlier, can be investigated across the ‘Common ground between mainstream and Aboriginal pedagogies’:

- Learning through narrative
- Planning and visualizing explicit processes
- Working non-verbally, with self-reflective, hands-on methods
- Learning through images, symbols and metaphors
- Learning through place-responsive, environmental practice
- Using indirect, innovative and interdisciplinary approaches
- Modeling and scaffolding by working from wholes to parts
- Connecting learning to local values, needs and knowledge.

As the above points indicate, incorporating Indigenous identity into the school curriculum is not the same as seeking to Indigenise the school curriculum. Rather it involves a specific approach towards knowledge and learning that builds upon local culture and experience and which can be applied in all subject areas. As such, it constitutes an approach to literacy and to schooling engagement that is essentially epistemological in character but which may generate some tensions with current pedagogies. For example, more experiential ‘modeling and scaffolding by working from wholes to parts’ may not be regular practice in either literacy or numeracy, where more inductive and step-wise techniques may be preferred, including the use of ICT and various tablet stratagems. Learning needs to involve the whole child, family and cultural connections such that holistic meaning becomes available to enhance identity. Under these conditions, it may be possible to begin with small projects or pilot studies that provide experience for teachers and students in ‘mind-sized’ bites and from which progress with learning can be evaluated. Such work may not result in an immediate epistemological ‘paradigm shift,’ but it may mean that taken-for-granted non-Indigenous approaches will be challenged to some extent making greater participation and inclusion possible. Personal experience of the ‘cultural interface’ and ‘liminality’ discussed above then becomes accessible to frame further change and improvement.

At this stage, it is important to reflect again on the relationship between these key ideas of ‘cultural interface’ and ‘liminality’ and the notion of the ‘public sphere’ raised by Habermas. In their discussion of language, learning and the impact of digital technology, Gee and Hayes (2011) detail what they call ‘three social formations’ (pp. 121-131). They suggest that the ‘oral social formation’ allows for interpretation that is ‘dialogic, interactive and flexible.’ Next, the ‘literate social formation’ enabled records of previous exchanges to be kept and to provide reference points for future proposals. Such records are often decontextualised (across time) and are considered differently than in the ebb and flow of conversation. Gee and Hayes then describe the ‘digital social formation’ that allows the oral and the literate to be combined and negotiated by users. It is these features that begin to break down the roles of authority and institution and which potentially at least can return citizens who may have been excluded to more respected and participatory positions. A ‘digital identity’ emerges. However as processes of globalization and technologising have continued the strength of the public sphere and relationships within the public have become eroded, with greater emphasis on the individual and the local. It may be however that digital and social media will tend to recover notions of community and public as the channels of communication and expression are recouped by the citizenry. For Indigenous communities, this possibility is significant as less formal, more conversational and culturally inclusive literacy is accepted, contact with family and community often dispersed is maintained and connections with the dominant society can
be explored in ways not feasible before. In this fluid context that is still being worked through, Gee and Hayes ask prophetically whether ‘modern social media (is) giving rise to ‘new global publics’ (p. 131) or to new forms of separation and isolation. For Indigenous communities and families, this question applies to the ‘public sphere’ of school and to the public practice of literacy.

Finally, we note recent work being conducted in Australia that illustrates how many of the principles described above can be applied at the university level. Kutay, Mooney, Riley and Howard-Wagner (2012, p. 47) outline their ‘Indigenous On-Line Cultural Teaching and Sharing’ project that is developing a ‘web repository of narratives from Aboriginal community Elders, Aboriginal students and staff at the University of Sydney,’ so that such narratives can then be ‘embedded in relevant scenarios within online, single-user interactive games to teach about kinship.’ It is intended that the materials will support ‘different professional learning contexts such as law, social policy, health and education.’ Respecting community narratives and being encouraged to build scenarios that embody them, is an approach towards learning that is congruent with the philosophy of Nakata and Yunkaporta and a process that can be supported by ICT and ICP across the curriculum. Enabling different world views to co-exist around the big ideas and contestations of the day is a major contribution to social progress that formal education pursues and one that must include Indigenous culture and knowledge. Looked at in this way, Indigenous identity becomes a crucial factor in comprehending Australia itself and knowledge production. While there may be differences in conceptualising time, space and origins, these do not prevent counter views entering perhaps tentatively into a harmonious relationship and establishing the basis of new knowledge, values and satisfaction. Rather than being an added ingredient, Indigenous identity should be considered as a reconciling democratic construct of learning and ‘systems of meaning’ for all citizens regardless of social class, cultural background, or creed.
## APPENDICES

### Appendix A

### ABOUT YOU, YOUR FAMILY AND YOUR FRIENDS

Please put a X in the box that describes you

1. Are you:  □ female  □ male

2. What year level at school are you in?
   □ Year 5  □ Year 6  □ Year 7  □ Year 8  □ Year 9

### THINKING ABOUT SCHOOL

When you answer the following questions, **YES!** means you definitely agree with the statement, **yes** means you agree a bit, **no** means you disagree a bit and **NO!** means you definitely disagree.

(Circle one choice for each question)

<table>
<thead>
<tr>
<th>1. I try hard in school</th>
<th>YES!</th>
<th>yes</th>
<th>no</th>
<th>NO!</th>
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<tbody>
<tr>
<td>2. There are lots of chances for students at my school to get involved in sports, clubs and other activities outside class</td>
<td>YES!</td>
<td>yes</td>
<td>no</td>
<td>NO!</td>
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<tr>
<td>3. Doing well in school is important to me</td>
<td>YES!</td>
<td>yes</td>
<td>no</td>
<td>NO!</td>
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<td>4. Teachers notice when students are doing a good job and let them know about it</td>
<td>YES!</td>
<td>yes</td>
<td>no</td>
<td>NO!</td>
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<tr>
<td>5. At my school, students have a lot of chances to help decide and plan things like school activities, events and policies</td>
<td>YES!</td>
<td>yes</td>
<td>no</td>
<td>NO!</td>
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<td>6. My teachers are fair in dealing with students</td>
<td>YES!</td>
<td>yes</td>
<td>no</td>
<td>NO!</td>
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<td>7. Continuing or completing my education is important to me</td>
<td>YES!</td>
<td>yes</td>
<td>no</td>
<td>NO!</td>
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<td>8. I feel very different from most other students here</td>
<td>YES!</td>
<td>yes</td>
<td>no</td>
<td>NO!</td>
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<td>9. I can really be myself at this school</td>
<td>YES!</td>
<td>yes</td>
<td>no</td>
<td>NO!</td>
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<td>10. Other students in this school take my opinions seriously</td>
<td>YES!</td>
<td>yes</td>
<td>no</td>
<td>NO!</td>
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<td>11. There's at least one teacher or other adult in this school I can talk to if I have a problem</td>
<td>YES! yes no NO!</td>
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<td>12. Student activities at this school offer something for everyone</td>
<td>YES! yes no NO!</td>
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<td>13. Students have a say in decisions affecting them at this school</td>
<td>YES! yes no NO!</td>
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<tr>
<td>14. Students at this school are encouraged to take part in activities, programs and special events</td>
<td>YES! yes no NO!</td>
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<td>15. I am encouraged to express my own views in my class(es)</td>
<td>YES! yes no NO!</td>
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<td>16. Most of the students in my class(es) enjoy being together</td>
<td>YES! yes no NO!</td>
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<tr>
<td>17. Most of the students in my class(es) are kind and helpful</td>
<td>YES! yes no NO!</td>
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<td>18. Most other students accept me as I am</td>
<td>YES! yes no NO!</td>
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<td>19. I feel like I am successful in this school</td>
<td>YES! yes no NO!</td>
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<td>20. I feel I belong at this school</td>
<td>YES! yes no NO!</td>
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<tr>
<td>21. I feel I can go to my teacher with the things that are on my mind</td>
<td>YES! yes no NO!</td>
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<tr>
<td>22. In this school, teachers believe all students can learn</td>
<td>YES! yes no NO!</td>
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<tr>
<td>23. In this school, students' ideas are listened to and valued</td>
<td>YES! yes no NO!</td>
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<tr>
<td>24. In this school, teachers and students really trust one another</td>
<td>YES! yes no NO!</td>
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<tr>
<td>25. In this school, teachers treat students with respect</td>
<td>YES! yes no NO!</td>
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<tr>
<td>26. This school really cares about students as individuals</td>
<td>YES! yes no NO!</td>
<td></td>
<td></td>
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<tr>
<td>27. Most of my teachers really listen to what I have to say</td>
<td>YES! yes no NO!</td>
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</tbody>
</table>

28. In the last 3 months have you participated in any of the following activities at school? (this does not include lessons) Tick all that apply
29. In the last 3 months have you participated in any of the following activities outside of school? (this does not include lessons) Tick all that apply

☐ Sport ☐ Music or choir
☐ Drama ☐ Youth group
☐ Scouts or Guides ☐ Community service

30. What is the most important thing for you at school? Tick only one box.

☐ Getting good marks
☐ Playing sport
☐ Having good friends
☐ Enjoying myself
☐ Drama or music

☐ Other ________________________________
WHAT DO YOU THINK ABOUT TELEVISION?

TV is a mental health hazard

TV helps people to relax

Many television programs are basic and boring

The most powerful education tool today is television

Develop a piece of writing presenting your arguments for or against television. Your piece of writing will be judged on the way you develop your point of view in a reasonable and convincing way and how effectively you express your reasons.

Use a piece of scrap paper for your planning and any rough work.
Writing Task - Television

My suggestion would be that each English class asks the students to complete this task during an English class in February.

Test Administration guidelines

Time: 40 minutes

Materials required

Scrap paper for planning
Paper to write their response
Pen or pencil
Cleared desk space

Students work on their own for the writing tasks even if they are used to discussing and planning co-operatively.

Have the students record their student identity number on the page.

Say:

Today you are going to do a writing task. Record your student identity number on your response sheet. There is a sheet with a few prompts about television you are asked to:

Develop a piece of writing presenting your arguments for or against television. Your piece of writing will be judged on the way you develop your point of view in a reasonable and convincing way and how effectively you express your reasons.

You will be working on your own. You can use scrap paper for planning and you have 40 minutes to complete the task.

After completion of the writing task:

We will need each school to send the Indigenous students writing tasks to us. They will be assessed by an external marker using the NAPLAN criteria. Please ensure they have written their student number on each sheet and they have not included their name.
Appendix C
Hello to the Teaching Staff at TECP School

Thank you for your continuing involvement in the Technology Enriched Curriculum Project (TECP).

As the next step in the research, could I please ask that you select and consider a work sample for Student A. (a student involved in TECP)

A work sample should be chosen that clearly demonstrates the capabilities and knowledge incorporated by Student A. It does not have to be produced from working with the iPad and can be selected from any learning area such as an English essay, art work, science project, music, or dance performance.

It would be great if the work sample is a piece that demonstrates that they are performing above their peers within this area of learning. (Covered by Q4)

I will be grateful if you could briefly respond to the following items:

1. Can you describe the piece of work?

2. What do you find interesting about this piece of work?

3. Why do you think this piece of work demonstrates capabilities and knowledge for Student A?

4a. How does this piece of work highlight Student A’s skills amongst their peers?

4b. Are other students in the class demonstrating similar capabilities and knowledge?

5. How has your awareness of Student A’s capability in relation to this piece of work informed your teaching practices with him/her?

6. Are there any ways that knowing about Student A’s capabilities has contributed to your overall teaching approach?

Yours sincerely
Appendix D

Hello to the Teaching Staff at TECP School

Thank you for your continuing involvement in the Technology Enriched Curriculum Project (TECP).

As the next step in the research, could I please ask that you select and consider a work sample for Student A. (a student involved in TECP)

You are asked to select a work sample produced from use of the iPads that clearly demonstrates the capabilities and knowledge incorporated by a student. While produced from using iPad applications, the work sample can be selected from any learning area such as digital story telling, music or dance performance, an English essay, art work, or science project.

It would be great if the work sample is a piece that demonstrates that they are performing above their peers within this area of learning. (Covered by Q4)

I will be grateful if you could briefly respond to the following items:

a. Can you describe the piece of work?
b. What do you find interesting about this piece of work?
c. Why do you think this piece of work demonstrates capabilities and knowledge for the student?
d. How does this piece of work highlight the student’s skills amongst their peers?
e. Are other students in the class demonstrating similar capabilities and knowledge?
f. How has your awareness of the student’s capability in relation to this piece of work informed your teaching practices with him/her?
g. Are there any ways that knowing about the student’s capabilities has contributed to your overall teaching approach?

Yours sincerely
Appendix E

Hi Teachers in the TECP,

Great to meet up with you at SPARK last Friday. As I mentioned I am hoping you would be able to provide responses to a small set of questions regarding how you integrate ICT into your teaching and with your students including those from an Indigenous background (see below).

I would be really pleased if you could type your response into a return email against the items listed below and return those before the 15th of June. If you have any further questions please feel free to contact me. I am including the teacher consent and information forms just in case you have not got copies. If you could sign the consent and scan and email it back to me or give it to Roger to file that would be great. Your involvement in this part of the bigger project is really appreciated.

Regards

Prompts for reflection:

- Could you please detail your teaching background (years teaching, year levels and subjects taught, specialist subjects and/or particular interests, extra-curricular activities)?
- What is your experience in working with Indigenous students in your classroom?
- How is communication undertaken with families of Indigenous students in your classroom?
- How do you incorporate ICT in your teaching?
- How do you perceive the influence of ICT on Indigenous student engagement and learning?
- In your opinion, what professional learning opportunities would assist you to respond to the diverse needs of your students?

Regards
Appendix F

*Invitation to have a chat regarding children using information technology*

Dear Families,

My name is Tony Watt and I am working as part of the Technology Enriched Curriculum Program that involved your child. I am hoping that you would be able to join with me in a casual discussion regarding how you think that your child and other children are using information technology as an important component of their formal education, and as a key part of their day to day social life and activities. I will pose a few questions such as

1. What do you think your children enjoy most at school?
2. What ways do you think your children like to participate in reading?
3. Are your children using computers at home and at school? What about mobile phones similar to an iphone?
4. What do they normally like to use computers and iphones for?
5. Do you think your child has sufficient access to computer technology at their school?
6. What is your understanding of your child’s participation in the iPad ICT program? Has your child mentioned what they have been doing in that program
7. Do you know of any computer technologies being used within your communities?

We will work towards keeping the conversations as informal as possible. The information you will provide will make a great contribution toward an improved understanding of how we can use information technology to provide great learning opportunities for young people at school.

Kindest Regards
REFERENCES


Elizabeth Hartnell-Young & Frank Vetere 2008: A means of personalising learning:
incorporating old and new literacies in the curriculum with mobile phones, Curriculum Journal, 19:4, 283-292


Pearson, N. 2004. We need real reform for Indigenous public schooling, Cape York Institute for Policy and Leadership, August.


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CAREERS AND PATHWAYS

Careers and Pathways at Worawa is developed using current research and best practice principles. These are quite specific to our unique student body. Our students from remote communities require an approach that is rooted in their own experiences, culture, desired futures and understandings. Also, the presentation of the course must be developed along EALD guidelines.

The aim of this area of study is to allow the students space to explore their opportunities for the future and to research and investigate how choices impact the future.

To that end, our program operates in three distinct ways.

1. Work Experience (for those students turning 15 by August/Sept of the school year.  
2. Careers – experience and research of possible courses and careers. Experience of preparation for interviews and understandings and knowledge about the requirements of particular roles and experiences.  
3. Pathways_Transitions – discussions and research into possible next stage formal education.

WORK EXPERIENCE

Work experience will be arranged for students who arrive in the first 2 terms of any year. For those students who do not enroll until after the end of Term 2, work experience will be sought in the following year. In some cases work experience will be found for late enrolments. This will depend on availability of placements and on the students learning program.

Work experience will (where possible) be held in Week 6 Term 2 and Week 3 Term 3.

CAREERS

Careers will move through discovery of self (ideas, gifts and talents) through to career interests, beginning to be ready and overcoming adversity. The vocabulary of work will be a part of most lessons, particularly for the EALD students.

Modification and specification for EALD students will be in Blue, however usually the method of assessment will be made more accessible rather than changing the program.

PATHWAYS
### 4 YEAR PLAN

Year One Level One

<table>
<thead>
<tr>
<th>Terms</th>
<th>Week 1</th>
<th>Week 2</th>
<th>Week 3</th>
<th>Week 4</th>
<th>Week 5</th>
<th>Week 6</th>
<th>Week 7</th>
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<td><strong>TERM ONE: IDENTITY AND FUTURE.</strong></td>
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<td>I learned what makes me ‘me’.</td>
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<td>I know how to make decisions.</td>
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<td>Who are you?</td>
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<td>What are your roles?</td>
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<td>What defines your future?</td>
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<td><strong>ASSESSMENTS</strong></td>
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<td><strong>WORDS IN CONTEXT.</strong></td>
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<td><strong>BOOKLET IDENTITY</strong></td>
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<td><strong>IDENTITY</strong></td>
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<td>Pretest</td>
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<td>Define goals.</td>
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<td>Write goals.</td>
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<td>Share program.</td>
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<td>Roles in your life.</td>
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<td>Watch short segment of soap op.</td>
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<td>Write a role chart of your life.</td>
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<td>Spelling list.</td>
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<td>Local talk...(a Worawa or near community present and answer on their career path)</td>
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<td>Making choice chains.</td>
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<td>Booklet on choices.(see reference)</td>
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<td>Complete booklet on identity.</td>
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<td>Develop a PowerPoint on ‘who am I and where am I going’ - partners</td>
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<td>Showing of projects.</td>
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<td>Assessment.</td>
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<td>Discussion.</td>
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<td>Completion of project assessment.</td>
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<tr>
<td>‘I am Girl’ to commence.</td>
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<td>Local talk...(a Worawa or near community present and answer on their career path)</td>
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<td>Post test.</td>
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<td>Words in context games.</td>
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<td>Conferences</td>
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<tr>
<td>‘Girl’ continued.</td>
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<td>Results shared.</td>
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<tr>
<td>Goals redefined.</td>
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<tr>
<td>Complete Girl and discuss.</td>
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</tbody>
</table>
**TERM TWO: Defining appropriateness.**

<table>
<thead>
<tr>
<th>Defining YOU APPROPRIATENESS.</th>
<th>I know why some behaviours and customs change. I know how to 'be' in a variety of settings.</th>
<th>What interests you? What careers match your interests and abilities?</th>
<th>University visit Wilin visit. ASSESSMENTS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pre test Online tests – Myer Briggs, career test. Discuss results in small groups</td>
<td>Spelling</td>
<td>Spelling</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Research Careers.</th>
<th>Interview prep</th>
<th>Work place characteristics.</th>
<th>Interview prep</th>
</tr>
</thead>
<tbody>
<tr>
<td>Make a poster, advert (video) or booklet for your career choice.</td>
<td>Appropriateness. Game – Speed date interview.</td>
<td>Game – speed dress up.</td>
<td>Role plays spelling.</td>
</tr>
<tr>
<td>Spelling</td>
<td>Spelling</td>
<td>Spelling</td>
<td>Spelling</td>
</tr>
</tbody>
</table>

<p>| Interviews With classroom teacher or other staff member. Others continue with career project. Spellings | Work exp or project Hand in conferences for research project. | Hand in. |
|---------------------------------------------------------------|---------------------------------------------------------------|
| Spelling and word n context games.                           | Post – quiz Evaluation reports by students on course and teacher. Teacher verbal reports and conference with each student. | Visit by career specific. |</p>
<table>
<thead>
<tr>
<th>CAREER PROJECT</th>
<th>ROLE PLAY</th>
<th>ATTITUDE AND BEHAVIOUR.</th>
</tr>
</thead>
</table>

**TERM THREE: MONEY, INSPIRATION**

**PREPARING TO FLY.**
I know about how to use money.
I know how to organize time to reach goals.
I know who I admire, and why.

WORK EXPERIENCE
How do you prepare for adult life (roles, education, career, family)

Note: 2 visits

<table>
<thead>
<tr>
<th>Money. Budgets. Worksheets. PRE TEST</th>
<th>BUDGET CONTINUED. TEXT- PAGE 52 AND 54</th>
<th>Research – a person to admire. PATHWAYS TO SUCCESS</th>
<th>Research a person to admire.</th>
<th>Conference Or Complete research.</th>
<th>visit</th>
<th>visit</th>
</tr>
</thead>
<tbody>
<tr>
<td>TERM FOUR: OVER-COMING OBSTACLES</td>
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<tr>
<td><strong>OVERCOMING OBSTACLES.</strong></td>
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<td>I know life has challenges.</td>
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<tr>
<td>I know how to overcome and</td>
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<tr>
<td>Applying for a part-time or other job.</td>
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<td>Running a shop that sells baked goods.</td>
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<tr>
<td>Open the shop.</td>
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<td>Preparation</td>
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<tr>
<td>Running a morning tea.</td>
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<tr>
<td>Preparation</td>
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<tr>
<td><strong>Formal interview</strong> assessment (<em>Year 9 and</em>*</td>
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<tr>
<td>Formal test covering all aspects of course.</td>
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<tr>
<td>With scribe</td>
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<tr>
<td>move through life’s hurdles. I can apply for a job and take part in a successful business. Rigour and adversity. Personal project of how a particular person ‘made’ their future. Movie – stimulus: The Pursuit of Happiness’ Navy/forces visit.</td>
<td>Spelling. Define roles and jobs. Define appropriate requirement of each role. Write at time chart. Decide on roles. (who)</td>
<td>transitions only) All others write up a report proforma on their participation and performance throughout the year. Organise their folders. if needed. Pay scribes but they must apply! <strong>Morning tea.</strong></td>
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</table>

<p>| <strong>ASSESSMENTS</strong> | WORDS IN CONTEXT. APPLICATION FOR Mock JOB ROLE PERFORMANCE |</p>
<table>
<thead>
<tr>
<th>IN EVENT – MORNING TEA</th>
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<tbody>
<tr>
<td>*for those involved – FORMAL INTERVIEW.</td>
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<tr>
<td>IDENTITY SHARING</td>
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<tr>
<td>ATTITUDE AND BEHAVIOUR.</td>
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RUBRICS FOR ASSESSMENTS or ASSESSMENT MEASURES FOR PROGRESS DETAILS.

YEAR 1
TERM 1
WORDS IN CONTEXT.
Averages over the term of learning and testing. Using the word in context has equal weighting to learning the spelling.

BOOKLET –IDENTITY

<table>
<thead>
<tr>
<th></th>
<th>Not yet 0</th>
<th>Beginning 5</th>
<th>Fair (had a go)</th>
<th>Good 7</th>
<th>Very Good 8</th>
<th>Excellent 9</th>
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<tbody>
<tr>
<td>Neat (legible, clear, clean)</td>
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<tr>
<td>Complete (all questions and tasks attempted)</td>
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<tr>
<td>Correct (amount of correct answers)</td>
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<td>Original content.</td>
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### IDENTITY SHARING

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<th>Not yet0</th>
<th>Beginning 5</th>
<th>Fair (had a go)6</th>
<th>Good7</th>
<th>Very Good8</th>
<th>Excellent 9</th>
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<tr>
<td>Neat (legible, clear, clean)</td>
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<td>Original content.</td>
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<tr>
<td>Shared their work clearly and with detail. Answered questions.</td>
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### ATTITUDE AND BEHAVIOUR

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<th>Good7</th>
<th>Very Good8</th>
<th>Excellent 9</th>
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<tbody>
<tr>
<td>Arrive on time – ready to work.</td>
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<td>Sits in the body of class</td>
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<td>Will move and work with a variety of students</td>
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<td>Will assist others when asked.</td>
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<td>Asks questions with appropriateness.</td>
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<td>Not yet0</td>
<td>Beginning 5</td>
<td>Fair (had a go)6</td>
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<tr>
<td>Shared their work</td>
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<tr>
<td>clearly and with detail. Answered questions.</td>
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<td>Could clearly identify a career and the pathway to it.</td>
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<td>Could demonstrate actual pathways and career opportunities.</td>
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</table>

**ROLE PLAY**

| Participated without complaint. | Not yet0 | Beginning 5 | Fair (had a go)6 | Good7 | Very Good8 | Excellent 9 |
| Encouraged others. |   |   |   |   |   |   |
| Audible. |   |   |   |   |   |   |
| Completed all segments |   |   |   |   |   |   |
| Could tell the class or teacher what the role play meant and what her character did correctly or poorly. |   |   |   |   |   |   |
incorrectly.

TERM THREE

BEHAVIOURAL

MONEY SHEET – WHAT WOULD YOU BUY

TEST

BIO ASSIGNMENT.

<table>
<thead>
<tr>
<th>ASSESSMENT</th>
<th>NOT YET SHOWN</th>
<th>BEGINNING</th>
<th>GOOD</th>
<th>VERY GOOD</th>
<th>EXCELLENT</th>
</tr>
</thead>
<tbody>
<tr>
<td>PRESENTATION</td>
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<tr>
<td>Legible, ordered, interesting. 10</td>
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<tr>
<td>CONTENT</td>
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<tr>
<td>Name, life details, pathway significance 20</td>
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<tr>
<td>APPLICATION</td>
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<td>3 sentences on what the life examined teaches you about your own journey. 10</td>
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<tr>
<td>WORK ETHIC</td>
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<td>Worked consistently through the weeks given. Handed in on time. 10</td>
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</table>
Dear Auntie Lois

Being at Worawa has meant the world to me. It has been a roller coaster that only goes up, I have been involved in unforgettable events that have changed and shaped who I am as a person today.

I have changed from a girl to a young woman. I take pride in my home and in myself. I respect people no matter who they are and I have learnt to forgive. I’ve matured a lot more than when I first arrived at school and I have developed more self-determination than ever before. I can easily see my future ahead of me because of Worawa.

After Worawa I wish to finish Year Twelve and go to University so that I can learn more about the creative side of life and maybe get involved in more unforgettable things. I also want to travel around the world and photograph my adventure before anything major.

In all classes at Worawa I believe I have improved highly academically. I now read more books than I have before in my life and I enjoy doing school work. Since my involvement at Worawa I have been given awards for my participation in sport such as soccer. Mainly I have improved in self hygiene and pride in who I am.

People all around the world inspire me. Strong leaders in our history; Nelson Mandela, Ghandi, Maya Angelou and especially Indigenous activists like Charlie Perkins, William Barak and Kathy Freeman. All great people that have contributed into the world somehow but who really inspires me is Aunty Lois.

Someone that I have met and gotten to know, someone that really look up to as a leader and a real privilege to have as my principle. The way that this Aboriginal woman presents herself and the way she speaks is very meaningful to me and I hear every word. She
makes me think about myself and my future. Aunty Lois is so strong and so beautiful, she has a heart of gold that no one can break apart because it all comes from pure passion and love for what she does. It’s actually hard to choose one role model because I have another; Daria. My sister who has lived her life in a way that I really want to live my own life. She is currently married and 3 months pregnant! She is looking for a home of her own and has gone to University so that she can develop skills in what she loves. Daria works at “asco”. My understanding of “asco” is that it is an organisation that helps people that come and go from court or jail and she tries to give them a second chance by teaching and showing them what there is out in the world and teaches them how they can better themselves.

Daria has worked hard and smart for what she wants and most of all is the most pure heart humble woman that I have ever met and she is a Christian like myself.

I look up to her in every single way. She has shaped me in many ways, I have been able to stay at hers when things are not going to well for myself and she gives me sisterly advice that doesn’t go to waste, I take in all that she tells me. She has been there for me when I need her most. It is the little things that matter most with Daria.

I hope to become successful and live a long fulfilling life full of happiness and kindness. I want to travel and photograph my life.

Jamira Hunter December 2014
My one and a half year at Worawa has been the best experience for me, the first day I started school every girl in the school was very polite and caring welcoming me and showing me around since I never knew anyone, when I was the only girl from my community to attend this school. Worawa and its Friendly teachers and house parents were also nice with their kindly opening arms with cuddly hugs and the supportive advices that they gave to me about this school and how it’s going to go for me since I got a bit nervous at my first day of schooling here. Now that I have so much to talk about after what I have learned here, how nice to meet a bunch of such lovely aboriginal young ladies from right across Australia and the staffs at Worawa I can now encourage more of my relatives about sending their daughters here and how wonderful to meet such lovely people.

What I think that I have might change is that I have had a bad attitude of back chatting back to people, now it’s just feels like I have so much kindness for everyone that I never knew I had in me & so respectful which I am so proud of myself for changing.

I think I might have improved on is more of my English writing, reading skills & possibly my maths working skills as well like taking some of my maths and English assignments to take home for my homework, I did some pretty good art work since I have been here which as shown me that I have that knowledge of doing traditional art painting that I thought I never knew I also had the talent to do, also my soccer skills were pretty horrible at first, have been pretty good since I haven’t been playing, it was a privilege to be playing a long side my Worawa sisters.

Who as inspired me the most is my beautiful mum, dad & my beautiful nan who gave me a good advice about schooling since she had pass away two days after my birthday a women I look up to as my first hero watching from above and knowing that she will always be proud of her granddaughter for finishing my 10 at Worawa even though I always said that I’d quit that school for another school at home because I use to get so homesick but the words she said was “finish your time schooling at Worawa then you can school back up in Darwin but first get used to that school and being away from home too” those words where so strong that id still think of my nan leaving Worawa with such loving memories because of her strong talking to me.

My mother is my another hero who stood up for me through thick and thin and always there to give good advices about schooling and what to achieve
when I finish schooling as well, so as my dad even though he couldn’t be there for any of my presentations like when getting awards and stuffs because he can’t be here cause his a sick person who has mental illness even though he has to take care of my other siblings at home when mum has to fly down here to support me in every way.

What I want for my future is that I definitely want to be the fourth grandchild in the family to complete year 12 and then do my university studies in Darwin so that I can become a nurse that if I do a lot of studies to become what I want and to follow the dreams that my Nanna & aunty had of being a nurse in Darwin and on the islands as an Aboriginal health worker for 40 years, so that’s my dream of keeping the nursing skills of working in my family alive.

Maxine Daniels

December 2014
Dear Aunty Lois,

I'm writing to you to thank you for giving me the opportunity to come to Worawa.

Being at Worawa has meant that I have re engaged in schooling. Before I came to Worawa I was attending school once a week. I've only been at Worawa for 3 terms but since coming I have changed tremendously. It was tough at the start but I quickly got used to it. Worawa has taught me many things both in the boarding house and in school, some of those things were to be independent and skills that I will use in the future and throughout my life.

I have improved in many ways both academically and socially. My grades have improved and my understanding in each subject is clearer. I now know what pathways I need to take to pursue the career I want.

Worawa has given me many opportunities such being able to explore my culture and learn about the history of my people. It has opened my eyes to what I am capable of and they have inspired me to attend school and complete my education.

I was privileged enough to attend a trip to New Zealand for cultural exchange and sports and another one to Gold Coast for a Gala Dinner, which I both really enjoyed. Another thing Worawa has given me is the chance to have friends that I will have for the rest of my life.

In the future I would like to finish school and become a criminologist. I want to study at Melbourne University.

Jaden Croker

December 2014
Dear Auntie Lois

I have been at Worawa for 2 years now and I couldn’t ask for a better school to finish Year 10 at.

This schools has given me opportunities I wouldn’t have if I stayed at my old school. Being here meant being successful and proud of the person I’ve become. It changed my life because I had something to focus on and it helped me not to get caught up in alcohol and drugs and being reckless. My schooling has changed a whole lot: I’m doing homework, doing my assignments, being rigorous at Maths even if I don’t feel like it.

This school has shaped me and transformed me in to an independent woman, and taught me that the things in the past don’t matter it’s the future to look forward too.

I’ve inspired myself in ways I didn’t think I could do, like overcome my past of being bullied and being unsuccessful, and just taught myself to accept the way things are now and what they will be if I had taken the wrong path. I’m so glad I took the right path because it led me to find myself in Brisbane which was AMAZINGGGGGGGG! and the biggest opportunity. It will always be remembered because I was brave enough to go first on stage to sing, I would just like to thank Aunty Lois, Rani and Leigh for making it all happen.

I’ve built relationships really fast, and strong relationships too. This school provides love and care and these girls will be my sisters forever, and the staff here will be a part of my heart forever.

Thanks everyone for becoming a part of me and who I am today, thanks for helping me finish Year 10 and guiding me through my time here at Worawa. I thank you for being kind enough to offer me everything I needed for me to move on and be a better person.

My dreams for the future are to finish Year 11 and 12 and be the second person to finish Year 12 on both sides of the family. I want to become a counsellor and dedicate my time to other people going through tough times in life.

Andrea Farrow

December 2014
Dear Aunty Lois

I’ve been very fortunate to have the opportunity to attend Worawa Aboriginal College. It has been such an amazing journey. Yes there have been up and downs, but I’ve managed to pull through.

I first began my journey at Worawa in 2012. I was only 12 years old at this time. It was hard. It was extremely hard for me because I had no friends, I was new, and I just wanted to go home. I would say that 2012 was the most significant time for me, because it was the time I went through the most changes, emotionally.

I want to say thank you Aunty Lois for everything you have done for me. I don’t think I would be where I am now without your guidance. I want to say thank you, for giving me all these wonderful opportunities, like going to Hawaii and the Gold Coast, and also many others.

I also would like to say thank you Aunty Lois for seeing my full potential.

Worawa has done me such good, I’ve achieved so much in my time at Worawa.

I don’t regret getting on that first plane coming to Worawa. Everything Worawa has taught me and done for me I will never forget. I will never forget the four R’s: Respect, Relationships, Responsibility and Rigour. Where ever I go or where ever my life may take me I will withhold those values for the rest of my life. I will also never forget the skills Worawa has given me, skills that are essential for life.

Thank you Aunty Lois

Kahealea Coleman-Wilson
December 2014
What has being at Worawa meant to you?

Being at Worawa has meant a lot to me, it’s helped me in so many different ways, it’s given me a lifetime of good opportunities and it has also given me a good education. Without Worawa I’d be at home doing nothing and going nowhere. I’ve learnt so many different things for the near future.

How have you changed?

I’ve matured into a young lady, who isn’t shy anymore. I used to be immature and aggressive, I stopped going to school because of bullies; also I had really bad anxiety and depression which affected my schooling. I still have a bad anxiety, but it’s not as bad as it used to be; I used to get bullied, bullying doesn’t happen at Worawa. I can focus at school and I’m not afraid to ask questions, my grades have also changed; which I’m personally impressed with.

How have you improved?

I’ve improved my grades, the way I communicate with people and I’m happier. My grades used to be extremely bad, but now I have really good grades. I must admit that I was extremely rude to most of the staff members this year, but I’m less rude than I used to be and I’m trying to work on it. I’m a lot happier with myself, I feel like I’m confident and a lot smarter.

Who has inspired you? What has inspired you?

I would say myself has inspired me, I’ve came a long way from being a girl who was shy and didn’t like going to school or studying. I would say my self-determination has inspired me, I’ve stuck out Worawa for 3 years straight, I’ve put my head down and studied hard to achieve good grades and I’ve pushed myself to work hard.

What are your dreams for the future?

My dreams for the future is: to finish years 11-12, get into a good University study hard and walk out with my head held high; saying “Yes”, “I did it”. My dream university would be Melbourne University and I would love to study something to do with Art, Maybe I’ll study Visual Art? I don’t know yet. That’s the dream, to be the first out of my whole family to finish years 11-12 and get into an amazing Uni.

Hakira Coleman-Wilson. 2014
Overview of Worawa Learning Centres - four year curriculum mapping

The Worawa Learning Centres (and Literacy Block), together with the Culture Curriculum aims to educate the whole person – emotionally, socially, culturally, intellectually and physically. As students progress through the Learning Centre Program and Culture Curriculum, they will become independent and mature learners. They will be confronted with increasing expectations, allowing them to find that they can meet them, developing greater self-esteem and increased self-discipline.

The Learning Centres will enhance educational outcomes by:
• Providing greater autonomy in learning (particularly through the Personalised Learner Programs)
• Building core skills for the future.
• Emphasising respect, relationships, responsibility and rigour.
• Developing creativity and self expression
• Improving problem-solving skills, through collaborative learning activities and in completion of independent challenges.
• Emphasising the value of peer relationships and support networks.
• Fostering self-confidence in contributing to discussion and group work
• Making vocational links and instilling development of ‘life skills’.

Each term, students will complete studies in the following:
• Literacy Block (every morning), focusing on core literacy skills of Reading, Writing, Spelling and Vocabulary, Speaking and Listening and research skills.

Five Learning Centres:
• Science Environment Learning Centre
• Numeracy Learning Centre (including the Value Added Program – core Mathematical skills)
• Creative Arts Learning Centre (including Visual Arts and Drama)
• Wellbeing Learning Centre (including Health and PE/Sport)
• Literacy Learning Centre

Each day, students will work in two Learning Centres (timetabled).

Overarching themes for each term:
• Term 1 – Connection to Community
• Term 2 - Exploration of Place
• Term 3 – Identity of Self and Our Environment
• Term 4 – Celebrating Our Past and Planning for Our Future.
### WORAWA ON-GOING PROGRAM

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<tr>
<th>SCHEDULE</th>
<th>SCIENCE / ENVIRONMENT</th>
<th>NUMERACY</th>
<th>CREATIVE ARTS</th>
<th>WELLBEING</th>
<th>LITERACY</th>
<th>PATHWAYS</th>
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<tr>
<td>ON-GOING THROUGHOUT YEAR</td>
<td>Healesville Sanctuary—Ranger Program. Polytechnic—Land management BOM—Year 9/10</td>
<td>‘Value Added Program’ Core skills in Number. (20 mins at beginning of each Numeracy Learning Centre block)</td>
<td>NOTE: Under Aboriginal Law, an artist is permitted to portray only those images and stories to which, through birthright, he or she is entitled.</td>
<td>• 1 period per week of Health • 1 period per week of PE / Sport Additional Sporting games organised during lunchtime and weekends.</td>
<td>Daily literacy block focusing on core skills: • Reading (DEAR) • Writing • Spelling and vocabulary • Speaking and Listening • Reading comprehension • Research skills</td>
<td>Program delivered in Life Skills lessons and on weekends. Purposeful leisure and recreation activities are planned for the weekends -- • Swimming • Gymnastics • Food and technology • Outdoor recreation and adventure (hiking, bushwalking, orienteering, rock climbing)</td>
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- Artists in residence. Coordinator liaises with the staff for appropriate program
- ‘Tracking the Arts Festival’ – Term 4
- Visual Art and Performing Arts.
- Weekend recreation and leisure
- Outdoor recreation and adventure (hiking/bushwalking, orienteering)
- Duke of Edinburgh Program
## WORAWA LEARNING CENTRE OVERVIEW

### Schedule

<table>
<thead>
<tr>
<th>T1 2008--2012</th>
<th>Science / Environment Learning Centre</th>
<th>Numeracy Learning Centre</th>
<th>Creative Arts Learning Centre</th>
<th>Wellbeing Learning Centre</th>
<th>Literacy Learning Centre</th>
<th>Life Skills</th>
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<tr>
<td>P (nano)– 'Communication Science'-Magnetic fields and electric circuits. Basic communication-phones/reception/E MR from appliances/dangers of mobile phones</td>
<td>'Restaurant Rules' (square numbers/indices; fractions-decimals; operations; operations using algebra; using a calculator) Time/calendar— bookings. Cooking times, recipes, estimation, discounts, wholesale prices, statistics, menu and adding bills</td>
<td>'It's all in a look' (self portrait, painting tone and expression. Drama focus– mime (movement in drama) and the importance of facial expression)</td>
<td>Health – ‘Relationships’ Friendships, acceptance, mateship and bullying (watch ‘Mean Girls’ and ‘Edward Scissorhands’ and discuss exclusion, struggle to belong, exile). Link to peer pressure in drug taking and sexual decision making.</td>
<td>‘Write away’ Transactional texts in the workplace - business letters, resumes, memos, minutes, short reports, invitations, job applications Role play different working environments and types of written texts used. Notion of audience. Students introduced to concept of apology/sorry in anticipation of Sorry Day—importance to Indigenous Australians. Web design and Newspaper Investigation</td>
<td>'Exploring Creation Stories' A focus on narratives, in particular Creation Myths / Dreamtime stories. Compare with other Indigenous</td>
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| T2 08/12 | B – ‘Survivor Exploration’. Biomes. A focus on Australian native fauna –links to Healesville Sanctuary. Linking with MATHS-- Symmetry in plants, | 'Maths in Nature' (perimeter/area; angles; ratio; nets; brackets; factorisation) Patterns of growth(Guinness book of animal records) | 'Indigenous Illustration' (Link to Dreamtime Stories and creation myths from other cultures.) | Health – Personal Development (Year 7/8 ‘I'm changing” (puberty). Year 9/10 ‘It's ok to say no’ (sexual decision making) PE – ‘It's all a | ‘Indigenous Illustration’—students complete a Digital Storybook using imovie, Keynotes or Pages. Students choose an unknown |
| | | | | | | MEDIA STUDIES |

### Media Studies

- (link with CREATIVE ARTS)
- It's All In A Look--Photography—study of self portraits and portraiture—impact of the photo.
- Utilizing the College camera students experiment with colour, angles and lighting. The unit concludes with an exhibition showcasing student portraits.
<p>| flowers and animals, Bee dance (figure 8) ratios of colours, petals in flowers. Crocodiles, snakes and turtle scale patterns. Use of animals culturally, food dreamtime, skinships. Introduced animals | Space and Measurement (together with Geography and Visual Art, indigenous directions) | <strong>game</strong> (tactics, strategies and rules, designing own team game), football and netball. and cookie stall; 2Wearable Art—explore, design, produce, prepare for presentation cultures. Read, listen and view Creation Stories, respond to framed questions and tasks, write, edit and present a creation story. Utilisation of Animations to enhance knowledge of “story frame” Storytelling Week—Kutcha Edwards and visit to Bunjilaka. Students write their own creation stories | place/culture of interest to research /record. Focus on individual creativity |
| T3 | B (genetics) — ‘Seed Propagation—maintaining native flora’. Identifying seeds—collection/storage/propagating. (Worawa Nursery-Polytechic.) Firestick farming, wool, rock and flint experiments, GM foods |
| T3 | Olympic Maths A focus on measurement—length, height, time. Ordering, Decimals Percentage Directed Numbers Solving linear equations Chronology (link PE) |
| T3 | ‘Exploration into Aboriginal Iconography’ A focus on traditional and contemporary Indigenous art, including analysis of iconography. |
| T3 | ‘Dispute Resolution – exploring new skills.’ A focus on dispute resolution and developing harmony. Students investigate the Olympic Games (events, athletes, developments in technology and fitness regime) and play field events. |
| T3 | LIFE SKILLS 1—Wearable Art Fashion—preparation for and participation in Fashion parade 2—Winter Woollies—make your own scarf, poncho, blanket. Parade and Display |
| T3 | ‘Identity – an exploration into ourselves’ A focus on identity – who we are and what are our connections to culture, community and environment? Utilization of Multiple Intelligences—variety of approaches to tasks. Olympic stories of Indigenous athletes—research and writing tasks leading to production |
| T4 | ES — ‘Our Future’ A focus on environmental sustainability including climate change, alternate forms of energy and becoming ‘environmentally friendly’. Human impact—individual roles/rights/responsibilities |
| T4 | Maths in the Workplace Setting up a shop—balancing the books, banking, profits, invoices, statements. Gathering data—surveys etc. (trigonometry, graphing, Pythagoras’ Theorem) |
| T4 | ‘Tracking the Arts Festival’ (Visual art (two-and three-dimensional), Dance, Drama, Media, Music, and Visual Communication, individually and in combination.) |
| T4 | ‘Body Image and Fitness for life’ A focus on perceptions of body shape, the importance of healthy eating and developing physical fitness. |
| T4 | Health – Body image and fitness for life PE – Fitness testing, design own fitness regime/routine |
| T4 | LIFE SKILLS Skills and strategies to explore pathways post Worawa 1-timetables, METLINK 2—excursion to RMIT(students plan) 3-TAFE/UNI options 4-Career Expo 5-Interview skills |
| T4 | ‘Belonging — past, present and future ‘ A focus on our sense of belonging within our community and culture. A study of poetry writing, film as text: including ‘Women of the Sun’, ‘Yolngu Boy’ and ‘Whale Rider’, expressive writing, oral |
| T4 | MEDIA (Link with Creative Arts) Students will explore Aboriginal Iconography from a community and personal perspective. They will produce a video clip to illustrate their knowledge and understanding of iconography |</p>
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<th>6-Caring and sharing— preparation of Xmas gifts for family and friends</th>
<th>presentations. Issues: racism, oppression, justice and apartheid, changing roles of men and women through time.</th>
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<td>T1 09/13</td>
<td>B – ‘Brain Science – a thoughtful exploration’ (function of brain and impact of drugs)</td>
<td>‘Maths in the Community’ (A focus on Number and Chance and Data through trade apprenticeships, banking, shopping and real estate)</td>
<td>“Exploring Community Arts ” A focus on Art Sites and opportunities offered to local artists, Healesville, Melbourne and ‘home towns’.</td>
<td>“Exploring Resilience and harm minimisation” “Smoking tobacco &amp; drinking alcohol” (Yr 7/8) “Drugs formally known as Party Drugs” (Year 9/10)</td>
<td>“Civics and Citizenship – an Exploration into how we are governed.” Elders to work with students on traditional law. A focus on leadership, laws, democracy and impact of policy. Issues and challenging beliefs. Visit Bunjilaka (Melbourne Museum) – explore traditional laws</td>
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<td>T2 09/13</td>
<td>ES – ‘Extreme Weather’ A focus on Indigenous weather watch, reading signs, Brambuk Calendar, reading weather maps and satellite photos, understanding matter - classify matter as solid, liquid or gas, work of a meteorologist and/or a weather reporter (guest speaker), diffusion and convection and extreme weather – cyclones, hurricane, tornadoes, storm surges etc.</td>
<td>‘Circus Games’ (Chance and Probability, Charles Lovitt maths games)</td>
<td>“Textiles” A focus on stitches, weaving, dying using traditional indigenous techniques, using natural objects for jewellery and hair decoration and using batik methods.</td>
<td>Health- ‘Personal Development’ Year 7 Puberty and reproduction, Year 8 Sexual activity, relationships, risks associated with sex, STIs &amp; contraception, abstinence, Year 9/10 – sex and the law, protecting yourself (STIs and morning after pill), Family Planning, ‘Knocked Up’ and ‘Juno’, getting a Medicare card.</td>
<td>‘Narrative development’ – ‘Characterisation’ – characters in plays, poems and stories. Imaginative texts. Short stories.</td>
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<td>Change to</td>
<td>‘Travel Expo’ A focus on time zones, 24 hour clock, currency, calendars and money around the world.</td>
<td>Excursion: Fair Trade/Community Aid Abroad and the National Gallery of Victoria (Fed Square)</td>
<td>PE – ‘Team sports with Rackets’ Roles in team games (for example, player, coach, umpire or administrator) and reflect on their experiences. Aboriginal racket sports, badminton, table tennis and tennis.</td>
<td>‘Show Me a Story’ A focus on visual literacy, including comics/Manga, still-life animation, photos and pictures, picture books, contextual understandings, linguistic structures and features and strategies.</td>
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| T3 09/13 | C – ‘Chemistry of Cooking’ (physical and chemical reactions, indigenous cooking techniques – elders work with girls, all students cooking healthy meals using fire, stove and micro.)  
‘Numbers Everywhere’ (A focus on number, measurement, chance and data. In this unit there is a focus on decimals, using measurement (length and weight), time and money. Part 1: Luna Park (including an excursion) Part 2: Decimals at work)  
Visual Art - ‘About Face’ (portraits in proportion and scale – charcoal, pastel, chalk, pen and pencil, study of indigenous portraits)  
Health – ‘Wellbeing’ (Conquering fears and challenging comfort zones, developing positive self esteem, dealing with emotions, identifying and developing personal beliefs, developing effective communication skills, understanding and managing relationships and acceptance of others.  
Part 1: Luna Park (including an excursion) Part 2: Decimals at work  
Health – ‘Wellbeing’ (Conquering fears and challenging comfort zones, developing positive self esteem, dealing with emotions, identifying and developing personal beliefs, developing effective communication skills, understanding and managing relationships and acceptance of others.  
• Investigate, comprehend, analyse and present a point of view based on an issue raised in a film (The Castle).  
• Report writing (speculating, hypothesising and reflecting).  
• Speaking and listening.  
• Focus on Native Title (link to Mabo) |
| T4 09/13 | ES - “Astronomy – Out of this World”  
Work of astronomers, features of the solar system & universe, Aboriginal and Torres Strait Islander perceptions about the solar system, rotating and orbiting, lunar and solar eclipses and space exploration.  
‘Geometric Journey’ (Polygons, perimeter and angles, geometry in Melbourne City and the Royal Botanic Gardens, shapes in our environ, symmetry and tessellations in nature and indigenous art, transport and clothing)  
‘Tracking the Arts Festival’ (Visual art (two-and threedimensional), Dance, Drama, Media, Music, and Visual Communication, individually and in combination.)  
Health – ‘It’s what you eat’ (Personal food intake, issues related to eating, food selection, nutritional requirements, nutritional information provided in advertising and product labels, and influence on food choices.  
PE – ‘Feet and hands’ – What is stability? What is a lever! Hockey, soccer and netball. – skills drills. Year 10 students to organise a sporting competition  
‘Narratives’ A focus on short stories – what makes a good story? Story telling. Short stories in 55 words or less. Guest story tellers. Emphasise plot, structure, setting, atmosphere and characters.)
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<tr>
<td>T1 10/14</td>
<td>P - “Getting Moving”</td>
<td>‘Automotives’</td>
<td>‘Rock Art’ (mural painting – link to ancient civilisations (e.g. Egyptian art) and Indigenous Australian Cave/rock paintings some 50,000 years old)</td>
<td>Health – Decision Making and Harm Minimisation Drug education (Year 7/8 prescription drugs, substance abuse (petrol sniffing and chroming) Year 9/10 alcohol, tobacco and cannabis) + community support networks. PE – Solitary sports (golf, bowls, cross country running and swimming)</td>
<td>‘The Mob’ - Speaking and Listening. ‘Game Show’ – oratory lessons through a study of Game Show hosts. How to project your voice, display confidence, positive body language and structure speeches and learn how to improvise. ‘Message Stick’ – presentation techniques. Compare and contrast to Game Show hosts. Researching, writing, reading, speaking and listening – ‘Proud of Our Mob’ Oral presentations focusing on influence of notable Indigenous Australians.</td>
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<td>A focus on the physics of force and motion. Key concepts: push and pull, equipment (including cogs, pulleys, gears, levers and springs), kinetic energy (energy of motion) and potential energy (stored energy – springs), gravity, friction and air resistance, calculation of speed, theme parks and rides, learn to use mechanical systems to modify speed and forces.</td>
<td>A focus on statistics, formula, length and distance, percentages, simple and compound interest, acceleration, time, consumer maths and fuel efficiency. Costs associated with owning a car, fuel, registration, blood alcohol levels and traditional indigenous forms of transport.</td>
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<td>T2 10/14</td>
<td>ES - “Geoscience Exploration”</td>
<td>“Learn to Earn”</td>
<td>“Landscape”</td>
<td>Health – “Personal Development” Yr7/8 – ‘I am changing’ – puberty and personal development Yr9/10 – ‘It’s ok to say no’ – sexual health and harm minimisation Yr 7 - 10 Respect in relationships and ‘Pride and Prejudice’ – same sex relationships PE – “Communication” Roles in sport. Skill development - Rugby, football and volleyball</td>
<td>“Persuasive texts“– A focus on examples of persuasive language as seen in different text types (written and film). Students study language of advertisements, emotional arguments, point of view and inference through texts. Film as text ‘Rabbit Proof Fence’ and ‘Gattaca’. Writing Letters to the Editor and persuasive/argumentative essays. Debates</td>
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<td>The focus of this unit is on historical implications of land use for Aboriginal people. A focus on land rights, implication of terra nullius, overlay map of mining in Australia, Eddie Mabo, metals and reactions.</td>
<td>A focus on Number and Chance and Data through the development of businesses. Key concepts: • Salary, wages &amp; deductions • Business applications of percentage • Use Excel-tables, charts and graphs • calculate and interpret measures of centrality (mean, median, and mode) and data spread (range)</td>
<td>A focus on photography of landscape, features of landscape artworks over time, capturing atmosphere using acrylic paints, Impressionist style landscapes, Albert Namatjira (1902 – 1959). Students to create their own landscape painting of their homeland.</td>
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| T3 10/14 | B – ‘Exploration of Systems’  
A focus on the biology of the circulatory and respiratory systems. | ‘Developing Economies’  
A focus on the theoretical and practical side of running a business with emphasis on number (e.g. %, fractions), measurement (e.g. scaled drawings), chance and data (e.g. spreadsheets).  
(Examples of Free Trade including ‘Kenana Knitter Critters’, selling of indigenous artwork (issues and protective mechanisms), investigating and establishing businesses in remote indigenous communities, basic accounting, balancing books) | ‘Symbolising self in Aboriginal Iconography’  
(traditional and contemporary Indigenous art, including analysis of iconography/symbols in art) | Health -Sun smart (consider health resources, products and services, and the influences of the law, public health programs, their conscience, community attitudes, and religious beliefs.)  
PE – Fair play and sporting conduct. Indoor sports.  
(indoor cricket, dancesport, indoor soccer and indoor netball)  
Peer teaching and coaching with a focus on skill dev. and improvement.  
Discuss sporting conduct, and implement fair play & good sporting behaviours. | ‘Exploring Texts’  
Book: ‘Does My Head Look Big In This’ – Randa Abel Fattah  
Documentary : ‘Swapping Places’  
Film: ‘Osama’  
Poetry: exploring poetry through film  
Students produce, study and respond. Analyse characters, ideas and contexts. Research aspects of identity exploration across historical and cultural boundaries. Develop skills in research, posing and responding to key questions, cross referencing, summary writing, persuasive language and oral lang skills. |
| T4 10/14 | C – ‘H2O to Go’  
(Water recycling, desalination, indigenous connection to water – survival in the desert) | Make some changes from t2 2008 unit.  
‘Gunditjmara nation – An exploration’  
(measurement, scale, maps, temperature and graphs using the Gunditjmara nation as stimuli.) | ‘Tracking the Arts Festival’  
(Visual art (two-and three-dimensional), Dance, Drama, Media, Music, and Visual Communication, individually and in combination.) | Health - Personality type  
(Myers Briggs) How does ‘PT’ influence decision making, communication, relationships and learning?  
Personality type and influence on career choices  
PE – Track and field sports and carnival | Transactional writing with a focus on ICT – workplace texts – reading and writing business letters, emails, formal meetings, agendas, interviews, CVs and resumes. Analyse effective web sites (www.skwirk.com/) (ICT) |
<table>
<thead>
<tr>
<th>SCHEDULE</th>
<th>SCIENCE / ENVIRONMENT LEARNING CENTRE</th>
<th>NUMERACY LEARNING CENTRE</th>
<th>CREATIVE ARTS LEARNING CENTRE</th>
<th>WELLBEING LEARNING CENTRE</th>
<th>LITERACY LEARNING CENTRE</th>
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<tr>
<td>T1 11/15</td>
<td>P – ‘Disco’ (light and sound)</td>
<td>‘Maths in the Community’ (A focus on Number and Chance and Data through trade apprenticeships, banking, shopping and real estate)</td>
<td>‘Construction and collage’ (Inspired by community – recycling, sewing, public display, indigenous collage artists) Music – Students to compose music (and record) to accompany their piece of art. Focus on rhythm and percussion.</td>
<td>Health – Drugs in popular culture (movies, video clips, TV). Issues: Alcohol in indigenous culture. Drugs and alcohol and homeless youth (visit Urban Seed at the Collins Street Baptist Church) PE – Self control and discipline – gymnastics, balance, baseball, tennis.</td>
<td>Persuasive writing / speaking and listening - Civics and Citizenship – how we are governed, Indigenous Law, Indigenous meeting places – visit Bunjilaka (Melbourne Museum) Discuss relevance of the smoking ceremony at Bunjilaka as a way of acknowledging the desecration of spiritual, practical and cultural bonds with the land that occurred during invasion. Two Laws - indigenous knowledge, law and property in Australia. History of indigenous nations who were subordinated to the crown. Indigenous rights and formal recognition of indigenous customary law.</td>
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<tr>
<td>T3 11/15</td>
<td>B – ‘In Miniature’ (light microscopes, cell theory, types of cells, structure of cells, making, staining and drawing a cell)</td>
<td>‘Vehicle Ownership’ (car and motorbike maintenance, road rules, getting your L plates, costs associated with owning a car, fuel types, registration, blood alcohol levels, traditional indigenous forms of transport)</td>
<td>‘Totem’ (Create own totem using style from different parts of Australia as impetus: X-ray style from Arnhem Land to the painted bollards seen along the waterfront at Geelong. Drama – students to create a documentary film (in Year Level groups) talking about their totem and what it represents)</td>
<td>Health – Dispute Resolution (historical and contemporary, between peers at school or in communities) PE - views about fitness and what it means to various groups in society. They develop understanding of physical, mental, social and emotional benefits of participation in physical activity. Students explore sports they would like to play (team and individual) – students teach one another skills.</td>
<td>Reading Challenge - Library Alive – scavenger hunt, features of libraries, different types of books, research skills, text analysis. Reading ‘different’ texts – including visual texts (CD covers, photos, paintings and cartoons). Reading indigenous stories (including rock paintings and Bark Petition, Yirrkala (1963) - presented to the Parliament of Australia in 1963 on behalf of 500 indigenous people, to plead their case opposing mining.</td>
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<td>T4 11/15</td>
<td>C – ‘Chemistry of Cosmetics’ (moisturisers, lipsticks, eye shadows and cleansers, history of cosmetics) OR ‘Chemistry of the Kitchen’ (acids and bases, chemical aspect of tartaric acid, caustic soda)</td>
<td>‘City Maths Trail’ (Using public transport, maths trail through Melbourne CBD, Indigenous maths trail through the bush)</td>
<td>‘Tracking the Arts Festival’ (Visual art (two- and three-dimensional), Dance, Drama, Media, Music, and Visual Communication, individually and in combination.)</td>
<td>Health – Sun smart (consider health resources, products and services, and the influences of the law, public health programs, their conscience, community attitudes, and religious beliefs.) PE – Indoor sports (indoor cricket, dance sport, indoor soccer and indoor netball)</td>
<td>Researching, writing, reading, speaking and listening – ‘Our Mob’ A focus on notable Indigenous Australians – What can we apply to our own future? How are we inspired? Including: William Barak, Albert Namatjira, Eddie Koiki Mabo, David Unaipon, Noel Pearson, Mick Dodson, Sally Morgan, Cathy Freeman, Neville Bonner, Rosie Kunoth Monks, Pemulwuy, Shirley Smith, Yothu Yindi.</td>
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</table>
Worawa Aboriginal College: Approach to the teaching of Literacy

Literacy is a sociocultural practice. Foundational to the teaching of literacy is seeing all students as resourceful. All communities have resources that often remain invisible and undervalued in the school context. Many students’ knowledge, experiences and practices e.g. bi-lingualism, musical and artistic heritage, expertise of parents’ work practices (Artist) remain invisible at school. Educators need to re-think the capacities, interests, strengths and cultural attributes of their students in order to have an impact on their literacy achievements. As well as tapping into the interests and starting “where the student is at”, this approach requires analysis of diversity and literacy.

Literacy taught out of context doesn’t make sense. Ralph Waldo Emerson said “As to methods their may be millions and then some, but principles are few. The man who grasps principles can successfully select his own methods. The man who tries methods, ignoring principles, is sure to have trouble.”

We need to assess student literacy competencies and to provide age-appropriate learning no matter where the student lies along the literacy continuum. Students need to be engaged in many discourses during literacy sessions. Upon entry to Worawa College students undertake diagnostic assessment in literacy which identifies students’ strengths and challenges and informs the development of personalized learning strategies.

The Worawa literacy program is implemented daily (block-scheduled – block-timetabled). Literacy blocks include, reading, writing, writing-spelling, oral language, personal research.

Reading
Based on the school Term Theme, students supported by the teacher select reading material appropriate to their reading level. The teacher personalizes the learning and teaching program to ensure the skill and knowledge development of the individual student. Group activities are possible due to the common content related to the Term Theme.

Writing
Based on the school Term Theme, the teacher introduces writing genres, conventions of language etc. The teacher personalizes the learning and teaching program to ensure the skill and knowledge development of the individual student. Group activities are possible due to the common content related to the Term Theme.

Writing and Spelling
The spelling program is founded within the writing program. The teacher personalizes the learning and teaching program to ensure the skill and knowledge development of the individual student. Group activities are possible due to the common content related to the Term Theme.
Oral Language
The Aboriginal culture is an oral culture. Recognising this, oral language is both a
resource and a beneficiary of the Worawa literacy program. Oral language is steeped in
thinking and the discourse of cultural knowledge. A number of Worawa students are ESL
students and oral language is foundational to the building of vocabulary, modeling of
language, the literacy devices of sound e.g. alliteration, rhyme and rhythm and figurative
language e.g. simile and metaphor. Worawa strategies for the development of oral
language include story-telling (Dreamtime), radio plays, literature circles, oral
presentations.

Worawa Deconstructive/Analysis Process
For the Worawa students who are unable to read and write the College has developed a
Worawa Deconstructive/Analysis Process for the teaching of literacy. This process
involves strategies such as modeling, scaffolding, analysing, deconstructing and
constructing language. Deconstruction is used to learn about how text works – spelling,
grammar, vocabulary, composition of text-types etc.

The Deconstructive/Analysis Process involves the following Dimensions of English

Reading and Writing
Students who express positive attitudes to reading, who read a variety of materials and
who spend time reading for pleasure are generally much better readers. Therefore
engagement in reading is paramount. For some ‘at risk’ students reading strategies will
need to be explicitly taught. Students do not learn to read by reading aloud to a teacher or
other adult. The setting up of an engaging reading climate within the classroom is vital.
For example, from a student’s interest – music, art, sport – the student (guided initially by
a tutor) develops a simple verbal description their interest.

From this description the student supported by the tutor composes a simple sentence. The
tutor and student write/ re-write this sentence constantly reading/ saying the sentence.
The tutor deconstructs the sentence with the student i.e. the student identifies the main
words – naming words/ nouns, describing words/ adjectives, action words/ verbs. The
tutor introduces the formal language as the student progresses/ develops understanding. T
support the students in the deconstruction/ analysis of language e.g. type of word is given
a particular shape i.e. non – rectangle, adjective, circle, verb – triangle. As the student
identifies the words they are written within the shape. Students re-write/ jigsaw the
sentence utilizing the shape words. The tutor constantly checks with the student – what
does this say?, read it again. The tutor constantly gives positive feedback. Students store
their sentences in a folder and their jigsaw words in a container. At the commencement of
the next session, using a flash card approach with the student’s word shapes, the student
identifies their “words”. They re-read their description. If the student does not recognize
the words they are removed to a different container.

The tutor uses gentle self-competition to help the student build their word bank. In time
this will be substantial and the tutor will encourage/ assist them to build sentences/
descriptions from their word bank. At all time the tutor encourages the student to develop understanding of the language through deconstruction/analysis. When the student has an understanding of the process and is developing a word bank the tutor commences the introduction of additional conventions of language i.e. commonly used words and spelling strategies. Commonly used words such as - is, as and, the can be written on gold card and become another category in the word bank. As the student identifies key words – nouns, adjectives, verbs – the tutor assists with further deconstruction/analysis of the word i.e. tree – sound out phonetically – T-R- Double E. This commences the understanding of the phonics.

Students, working with their word bank make lists of words beginning with a particular sound or incorporate a particular phonogram i.e. tree, sheep. When students have developed a substantial word bank they commence the development of their personal English Reading/Writing reference book (multiple categories). In time as their skill and knowledge level develops the personal reference book can become the focus of the tutor session activities. The student, when appropriate confidence and learning strategies have been developed will be able to participate/actively engage within a mainstream literacy program.
Appendix 1: Building on from known

Appendix 2. Mathematics as a Social Practice at Worawa

Connection to Community
Exploration of Place
Identify of Self and Our Environment
Celebrating our Past and Planning for our Future

Caring for Country

COUNTING
LOCATING
MEASURING
DESIGNING
EXPLAINING
PLAYING
Worawa Aboriginal College: Approach to the teaching of Numeracy
Paper prepared by Dianne Siemon, June 2009

Numeracy, like literacy, is a sociocultural practice. It has been described as

... the effective use of mathematics to meet the general demands of life at home, in paid work, and for participation in community and civic life ... the National Numeracy Benchmarks will refer to the contribution that school mathematics and other areas of learning make to the development of students’ numeracy. They will incorporate the development of students’ understanding and competence with number and quantity (ie, measurement), shape and location and the handling and interpretation of quantitative data. (National Benchmarking Taskforce, 1997)

... a fundamental component of learning, performance, discourse and critique across all areas of the curriculum. It involves the disposition to use, in context, a combination of: underpinning mathematical concepts and skills from across the discipline (numerical, spatial, graphical, statistical and algebraic); mathematical thinking and strategies; general thinking skills; and a grounded appreciation of context (Australian Association of Mathematics Teachers, 1997).

What these definitions suggest is that “numeracy involves using some mathematics to achieve some purpose in a particular context” (AAMT, 1997). What they all have in common is the recognition that numeracy involves a much broader range of knowledge skills and attributes than can be simply characterised as “basic number facts and skills”. They also all acknowledge the critical importance of interpreting, applying, and communicating the mathematics that is known to achieve some purpose related to one’s everyday existence. This requires confidence built on understanding which derives from meaningful experiences and the “ability and inclination to use this understanding in flexible ways to make mathematical judgements and to develop useful and efficient strategies for managing numerical situations” (McIntosh, 1977). In support of this, numeracy has been referred to elsewhere as “critical numeracy” or “quantitative literacy” (Tate, 1996).

From this perspective, it can be seen that there is indeed some overlap with literacy, but there are some important differences. Where there is overlap, it makes sense to draw on the relevant literacy literature. For example, Pimm (1987) makes the case for using the metaphor ‘mathematics as a language’ where “being fluent in a language involves being able to tap into the resources implicit within it and use these potentialities for one’s own ends” (1987). This acknowledges the importance of knowing how and when to communicate in mathematics.

It is widely recognised that to be numerate in the society we live in and that future generations will help to create, students need to have access to some core competencies as well as some habits of mind or dispositions that enable them to adapt to new demands. In curriculum terms, these are commonly described in terms of a sense of number, a sense of measurement and data, and a sense of space (National Numeracy Benchmarks, 1997)

For the purposes of the Middle Years Numeracy Research Project (Siemon, Virgona & Corneille, 2001), the view of numeracy adopted by the National Benchmarks Taskforce (1997) together with view espoused by AAMT above were used to inform the design and implementation of the project.

This meant that numeracy in the middle years was seen to involve

• core mathematical knowledge, in this case, number sense, measurement and data sense and spatial sense as elaborated in the National Numeracy Benchmarks for Years 5 and 7;
• the capacity to critically apply what is known in a particular context to achieve a desired purpose; and the
• actual processes and strategies needed to communicate what was done and why.
This view of numeracy embodies the three aspects of numeracy identified by Willis (1998), that is, mathematical knowledge, contextual knowledge, and strategic knowledge. It suggests that the development of numeracy is likely to involve a consideration of each of these aspects in different ways and proportions at different ages and stages of schooling. While this is relatively straightforward in the early years where the focus is primarily on the development of the key mathematical ideas, skills and strategies that underpin numeracy, it is arguably more problematic in the middle and upper years of schooling where prior knowledge and experience, issues of identity, and a range of complex social, emotional and physical factors impact student’s capacity to learn.

To ensure students acquire these dispositions and competencies, we need to understand what it is that students do know and are able to demonstrate in order to provide age-appropriate, targeted learning experiences that build on what is known irrespective of where the student ‘is at’ in curriculum terms. This is consistent with the policy that upon entry to Worawa College students undertake diagnostic assessment in numeracy which identifies student’s strengths and informs the development of personalised learning strategies/trajectories.

Students also need to be exposed to many different numeracy contexts and situations, particularly those that value Indigenous knowledge systems. In recognition of the fact that Western mathematics curricula assumes a particular world view that is not necessarily shared by Indigenous peoples, the relatively new field of ethnomathematics has emerged to document and celebrate the fundamental mathematical activity of human societies irrespective of their cultural and historical circumstances (e.g., D’Ambrosio, 2001).

In a review of studies that examined the mathematics used by different cultural groups around the world, Bishop (1988) identified six universally recognised mathematical activities: counting, locating, measuring, designing, playing, and explaining which he describes as follows.

*Counting* [is the] use of a systematic way to compare and order discrete phenomena … *Locating* [involves] exploring one’s spatial environment and conceptualising and symbolising that

Dianne Siemon, June 2009
environment with models, diagrams, drawings, words or other means … Measuring 
[involves] quantifying qualities for the purposes of comparison and ordering, using 
objects or tokens as measuring devices with associated units or ‘measure words’ …. 
Designing [involves] creating a shape or design for an object or for any part of one’s 
spatial environment … Playing [involves] devising, and engaging in games and 
pastimes, with more or less formalised rules that all players must abide by …Explaining 
[involves] finding ways to account for the existence of phenomena, be they religious, 
animistic or scientific. (pp. 182-183)

The Worawa Numeracy Program is implemented daily in block-scheduled/block-timetabled 
sessions. Numeracy blocks will variously involve a combination of collaborative group 
activity and individual research that is focussed on the practical knowledge and skills 
associated with each of these six universal mathematical activities as they relate to 
mainstream curricula and Indigenous knowledge systems. These are social practices rather 
than isolated topics to be studied without reference to the use, beauty and cultural heritage of 
mathematics.

**Counting:**
Based on the school Term Theme, students supported by the teacher select 
counting/calculating related tasks appropriate to their level of understanding and interest. This 
might involve working with numbers, number patterns, number relationships, number 
systems, algebraic representations, probability, event spaces, or limits.

**Locating:**
Based on the school Term Theme, students supported by the teacher select locating related 
tasks appropriate to their level of understanding and interest. This might involve working with 
position, orientation, coordinates, bearings, angles, lines, networks, change of position, loci, 
change of orientation, rotation, reflection and frame of reference

**Measuring:**
Based on the school Term Theme, students supported by the teacher select measuring related 
tasks appropriate to their level of understanding and interest. This might involve comparing, 
ordering, length, area, volume, time, temperature, mass, conventional units of measure, 
measuring tools, estimation, and approximation

**Designing:**
Based on the school Term Theme, students supported by the teacher select designing related 
tasks appropriate to their level of understanding and interest. This might involve working with 
properties of objects, shape, pattern, design, geometric shapes, properties of shapes, 
similarity, congruence, and ratios (scale)

**Playing:**
Based on the school Term Theme, students supported by the teacher select playing related 
tasks appropriate to their level of understanding and interest. This might involve working with 
puzzles, paradoxes, models, games, rules, procedures, strategies, prediction, guessing, chance, 
hypothetical reasoning, games analysis

**Explaining:**
Based on the school Term Theme, students supported by the teacher select explaining related 
tasks appropriate to their level of understanding and interest. This might involve working with 
classifications, conventions, generalisations, logic, arguments, proof, symbolic explanations
(equations, formulae, algorithms, functions), figural explanations (diagrams, graphs, charts, matrices) …

**Worawa Assessment Guided Process**
Identify, Articulate, Connect and Progress …

- Identify using research-based diagnostic instruments that locate where students are at and provide clear advice on what is needed to progress learning
- Articulate what is known through constructive feedback and negotiate clear goals
- Connect to culture, language, contexts, and interests to build and sustain engagement
- Progress understanding through carefully selected tasks that provide success and invite challenge

**Teaching mathematics for understanding – some guiding principles:**

- Recognise prior knowledge and experience, help learners build bridges to new learning.
- Use materials to generate meaning (not to get answers), for example, use MAB and number expanders for developing an understanding of numeration and written computation, fraction kits to demonstrate fraction renaming.
- Use well-structured sequences that focus on material to be learned, for example, revisit pre-requisite knowledge and skills before proceeding to the development/introduction of new knowledge and skills, proceed in an overt, explicit and systematic manner - avoid ‘butterfly’ approaches.
- Emphasise discussion and the negotiation of meaning, for example, peer-peer discussion, co-operative group work, cross-age tutoring, teacher-peer (large group/small group) discussion, individual reflection/cognitive monitoring.
- Use consistent language and recording, avoid unnecessary abstractions and symbolism, for example, encourage written and oral elaborations of what was done and why, use ‘thinking strings’ to record mental computation (e.g., for 82 take 57, Think: 82, 32, 30, 25 or 82, 22, 25 - invite students to say what was done using language to support place-value ideas such as “take away 5 tens then 7 ones by making down to nearest ten ..)
- Carefully link experiences, materials and models to language, then link language to symbols.
- Embed mathematics in meaningful contexts, use inclusive activities, for example, use real-world problems and contexts, situations with non-traditional male/female role models.
- Encourage the use of more efficient knowledge structures to solve problems, for example, place-value, number facts, mental computation strategies.
- Use meaningful mental strategies for developing the number facts to 99 as opposed to “tables” (equations), for example, use mental strategies such as count-on-from-larger, doubles-and-near-doubles, and make-to-ten for addition; build on these strategies to develop meaningful strategies for the multiplication facts such as double and 1 more group for the threes facts.
- Use a variety of teaching and learning strategies, for example, group work, individual work, meaningful practice, project work, investigations, technology, problem solving (problem posing), physical involvement, outdoor locations
- Provide opportunities to apply what is known which stretch current understandings and motivate further learning.
References:


McIntosh, A., Reys, B., Reys, R., Bana, J. & Farrel, B. Number Sense in School Mathematics – Student Performance in Four Countries. Perth, Australia: MASTEC Edith Cowan University


Tate, W. (1996) Thinking systematically about equity in mathematics education. Presentation to the 74th Annual Meeting of the National Council of Teachers of Mathematics, San Diego, April


See also:

Assessment for Common Misunderstandings

SNMY Home Page

The Learning and Assessment Framework for Multiplicative Thinking

SNMY Assessment Materials

Easier Pathway:
www.education.vic.au → Popular Links → Prep- Year 10 Curriculum Resources → Mathematics → Assessment (scroll down to Scaffolding Numeracy in the Middle Years or Assessment for Common Misunderstandings)

DEST Numeracy Projects:
• Researching Numeracy Teaching approaches in Primary Schools 2001-2003
• Supporting Indigenous Student Achievement in Numeracy 2003-2004


Dianne Siemon, June 2009
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<th>Name</th>
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Leadership starts from within

- I articulate my beliefs and values and how they underpin my work.
- I articulate what I want to achieve for students, staff and schools.
- I know, understand and respect the school community.
- I demonstrate courage in taking responsibility for achieving this vision.
- I take time to critically reflect on myself and my work.
- As a result of this reflection, I take action to look after myself.
- I demonstrate optimism and integrity in challenging times.

Leadership is about influencing others

- I have an appreciation of my impact on others.
- I explain things in ways that people can identify with and understand.
- I build trusting and respectful relationships within the school community.
- I expect the best from people and celebrate achievements.
- I know the politics of my school community and work with this knowledge to achieve school goals.

Leadership develops a rich learning environment

- I model a commitment to, and involvement in, ongoing leadership learning.
- I work expertly with others to ensure quality teaching and learning, and support services are provided.
- The learning of all students and staff is the focus of leaders' work.
- Collaborative approaches to teaching and learning are encouraged and resourced.
- What people 'bring with them' is valued as crucial to what and how they learn.

Leadership builds professionalism and management capability

- Well understood structures, systems and processes are in place to manage the development of the organisation.
- The vision and values of the school underpin and inform all management decisions.
- Accountability is an integral part of the operations and functions of the school.
- Advocacy for the profession and engagement with professional networks is occurring regularly.
- Local and global trends and influences inform professional and organisational learning.

Leadership inspires leadership actions and aspirations in others

- All staff are encouraged and supported to take on leadership responsibilities.
- Risk taking is acceptable and 'mistakes' are seen as learning opportunities.
- Real opportunities are provided for people to take on leadership roles.
- Mentoring and coaching are routinely used in the professional development of staff.
- Within the school community, leaders demonstrate the intrinsic rewards they get from their work.
A Submission to the Standing Committee on Aboriginal and Torres Strait Islander Affairs

LANGUAGE LEARNING IN INDIGENOUS COMMUNITIES

This submission has two sections:

Section 1: Submission from Beth Graham M.Ed and Kathryn Gale M.Ed

This submission outlines the need for a bilingual/bicultural model of education for the Indigenous children of Australia who speak a language or dialect other than English, when they begin formal schooling.

To demonstrate their involvement in this area of education over many years, biographical information and a list of publications are attached.

Beth Graham and Kathryn Gale felt that the important contribution of Professor Grimes to this discussion needed to be brought to the attention of the committee. It is therefore attached to this submission.

Section 2: A Contribution by Professor Charles Grimes Ph.D

With the permission of Professor Grimes who was unable to prepare a submission at this time, the text of his booklet ‘Indigenous languages in education: what the research really shows’ has been included.

It should be noted that all those associated with this submission: Beth Graham, Kathryn Gale and Professor Charles Grimes would welcome the opportunity to speak to this submission on ‘Language Learning in Indigenous Communities’ in Canberra.
Section 1:

A Submission to the Standing Committee on Aboriginal and Torres Strait Islander Affairs

LANGUAGE LEARNING IN INDIGENOUS COMMUNITIES

This submission is concerned with the education of Indigenous children who come to school speaking their mother tongue.

A Summary

Indigenous children, like all other children, need effective schools which are staffed by appropriately qualified teachers who take them from where they are to where they need to go. As experienced educators in Indigenous Education [Attachments 1, 2 & 3], we believe that when the mother tongue is valued and recognized, school can become a place where children explore and extend their cultural understandings, while they begin to learn English and the knowledge regarded as important by the Australian society.

The result is a school education for Indigenous children that can be regarded as ‘additive’ as opposed to the many ‘subtractive’ English only models of education. Such English only models of education, which allow for at most, just a token use of the children’s mother tongue, are destined to continue their pattern of failure, for they:

- ignore the language, culture and the knowledge system Indigenous children bring with them to school, and so schools are simply not able to ‘start where the children are’;

- result in Indigenous children being seen as ‘deficit’ and defined in terms of what they don’t know; eg English and such things as an understanding of our number system, rather than in terms of what they do know; eg one and possibly two or more languages and the spatial and other knowledge intrinsic to their culture.

Hence a bilingual/bicultural model of school education needs to be developed and implemented systematically, so these patterns of failure endemic in the current approaches are reversed. Some of the implications, for the development and training of all teachers and the system-wide support for bilingual/bicultural education, are briefly explored in this submission.

While such models of education provide a sounder approach to school learning, our experience is that they also contribute to the maintenance of the local language and so work to reinforce the cultural identity of the children concerned. Loss of these last remaining Indigenous languages is not only a calamity for the speakers of these languages but will diminish all those who consider Australia to be their home.
Discussion

‘Research from Indigenous communities around the world as well as in the Northern Territory [Grimes, Section 2] has continued to demonstrate that the effective use of the child’s mother tongue in school learning enhances their opportunities for success. Cummins [in the above] would argue that a two-language education empowers children and encourages the development of pride in their own language and culture. This in turn results in a strong sense of identity and self worth and leads to success in school.

In contrast, the current English only models of education which allow for only token use of the mother tongue, are destined to fail students who consequently will not achieve the required academic and cognitive gains assumed by the school process. These programs are also seen to contribute to the loss of language, culture and identity which is apparent in many Indigenous communities today.

Wherever possible, all such children would be best served by a model of schooling that:

values and uses their mother tongue and the knowledge encoded in that language as the starting point for their formal schooling;

demonstrates to the community that their way of being and knowing is valued and that the schooling offered will add on to what the children bring with them and not discard it or subtract from it;

develops literacy in the mother tongue before doing so in English;

continues Indigenous language and cultural studies as a highly valued strand of the total education program, leading to the development of translation, interpreting and other highly developed language skills [supporting the objectives of the Remote Service Delivery National Partnership];

develops an appropriate curriculum for the teaching of all aspects of English, Mathematics and other mainstream studies;

attracts and maintains a body of teachers from both cultures who are specialists in teaching Indigenous children in a bilingual/bicultural setting.

It is realistic to expect that not all this will be possible in every community. However, the research evidence supporting the use of the mother tongue in the education of Indigenous children is quite clear and therefore every effort should be made to do as much as possible in all situations [Gale & Graham, 1992]. For those who fear diminished English outcomes if a two language approach in schooling is adopted, should note that research also demonstrates that strength in the second language is directly related to strength in the child’s first language [Cummins, in above].

Unless early education begins with the language the children speak, while also teaching English as a second [or third] language, success in the school environment will continue to elude Indigenous children throughout Australia.
Some Implications for Learning and Teaching:

The need for qualified Indigenous teachers must be treated as a matter of urgency. Such teachers will not only teach children in their mother tongue, but will also need to develop curriculum for the variety of programs that emerge in their community and be aware when/if that knowledge differs from English. In the current context, children are left to work out these differences for themselves and frequently fail to do so [Graham, 1988].

In communities where initial literacy is developed in the mother tongue, Curriculum Centres staffed by local writers and artists are needed to produce necessary materials for school programs. With modern technology, such materials can be as attractive and accessible, as those in English. Facilities in major language communities could also provide Indigenous education resources to the smaller communities around them.

In this way, the bilingual/bicultural model of school learning ensures employment for; teachers, writers, artists, illustrators, linguists, story-tellers and other language and culture specialists. The outcome is a highly skilled workforce in well paid positions in these remote communities. An added benefit is the retention of language and strengthening of cultural identity.

Other teachers in these schools should be specialists in the teaching of English as a Second Language and have developed understandings of what is required to teach in cross-cultural contexts. Hence they need to be involved in ongoing and appropriate professional learning so they:

- know how to teach English as a second language to Indigenous children, as well as using English as the language of instruction. [This can be compared with the expectations and qualifications of teachers in the Migrant education context];

- are aware that at times, Indigenous languages have a different way of looking at the world. Teachers need to be aware of these differences and rather than ignore them, work with Indigenous teachers to deal with them;

- appreciate that much of the learning and preparation for learning in mainstream education, occurs in life lived outside the school, and so starting points into western learning for children in Indigenous communities need to be adapted;

- need to understand that the children not only need to learn English, but need to become proficient in the type of language interactions used in school [Graham, 1986];

- need to have adequate pre-service and on-going professional learning to participate collaboratively in these cross-cultural contexts. They also need to demonstrate a willingness to learn the local language, so that they can be part of the community as well as a part of the teaching teams operating within the school [Graham, 1986 & 1999].
Some Implications for Schools and Education Systems

*Excellence* needs to be the defining word for bilingual/bicultural schools in remote communities. These schools should be recognized as essential to the on-going life of each community and respect and retain their own cultural knowledge base and the how and why of their own program. This requires strong school and community leadership as well as system-wide support. Principals and advisors need to be experienced, respected and highly qualified in Indigenous Education.

It would seem that there would be a role for the Australian Government in working with State and Territory Governments and appropriate Tertiary Institutions, to develop a large bank of teachers from both cultures who are qualified to work in Indigenous schools. Incentives then need to be provided to keep effective and committed teachers in place for longer and longer periods.

National Assessments undertaken at Year 3 through NAPLAN, are not applicable to Indigenous children who have their early education in their mother tongue. These children will not have advanced sufficiently in English to be able to participate at that level and will only measure what they can’t do, not what they can. [Experience in the N.T. before the disbanding of the Bilingual program, indicated that by Year 5, participation in National Assessments (prior to NAPLAN) was more appropriate].

Finally, where communities, parents, teachers and students are involved in such a model of education, they need to be able to depend upon Commonwealth and State Government systems to structure administrative support ensuring the optimum conditions for the success of these programs.

**Conclusion**

When mother tongue education becomes a reality in the Indigenous schools of Australia, it will result in what Indigenous people are coming to refer to as ‘two-way’ schools. These schools will be repositories of a language and open knowledge that are integral to that community and will ensure that their students have access to English and the knowledge and ways of learning inherent in the wider community.

Such two-way school programs lead to confident, cross-culturally secure students who have real opportunities to make choices about where and how they live.

Beth Graham M.Ed., F.A.C.E

Kathryn Gale M. Ed.
Section 2:

‘Indigenous languages in education: what the research really shows’

by Charles E. Grimes Ph.D

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Professor Grimes’s experience and contribution to this area is as follows:

Professor Grimes is a member of an indigenous minority group. He is also an Adjunct Professor of Linguistics, Research School of Pacific and Asian Studies, Australian National University; a Linguistics Consultant with the Australian Society for Indigenous Languages (AuSIL), which is affiliated with SIL International, a partner organisation with UNESCO in language development and multilingual education (MLE); and Translation Coordinator at the Language & Culture Unit, GMIT, Kupang, Indonesia.

In the following pages Professor Grimes discusses the importance of beginning the schooling of Indigenous children in their mother tongue. He also comments on the current education policies of the Northern Territory Government.
Indigenous languages in education: what the research actually shows

Charles E. Grimes, Ph.D.

“Children learn better if they understand the language spoken in school. This is a straightforward observation borne out by study after study (Thomas and Collier, 1997; Dutcher, 1995; Patrinos and Vélez, 1996; Walter, 2003). Even the important goal of learning a second language is facilitated by starting with a language the children already know. Cummins (2000) and others provide convincing evidence of the principle of interdependence—that second language learning is helped, not hindered by first language study. This leads to a simple axiom: the first language is the language of learning. It is by far the easiest way for children to interact with the world. And when the language of learning and the language of instruction do not match, learning difficulties are bound to follow.” (World Bank 2006:3)

“The level of development of children's mother tongue is a strong predictor of their second language development.” (Cummins. 2000)

“The most powerful factor in predicting educational success for minority learners was the amount of formal schooling they received in their L1.” (Thomas and Collier, 1997, reporting on an 11-year study of 42,000 minority language speakers in the USA.

www.ncela.gwu.edu/ncbepubs/resource/effectiveness/)

The gap in the Northern Territory

With something like 30% of the population of around 200,000 of the Northern Territory being indigenous, and those indigenous citizens speaking several dozen heritage languages, it is clear that the Northern Territory is multilingual, perhaps to a greater degree than any other state or territory in Australia. (See www.ethnologue.com for a listing of languages in Australia.) This presents special challenges for education, health, the job market and the criminal justice system, just to name a few key sectors.

But with something like 80% of the prison population being disproportionately indigenous, and the disproportionate lack of indigenous people employed in the mainstream community (also as a result of being educationally disadvantaged), it is clear that past and current policies and practices of the Northern Territory government (both current and past) in relation to the role of language in education, and cross-cultural communication in other sectors such as health and the criminal justice system, are for the most part ineffective. And as the addage says, “If you keep doing what you've always done, you will keep getting the results you've always gotten.” So it is time for the NT government to show the courage of taking a fresh look and a more informed approach to education in indigenous communities, and pursue a better understanding of the role of language in undergirding current problems in education, health, the job market, and the criminal justice system.

Around the world (including Australia), the fields of linguistics, sociolinguistics, and English as a Second Language (ESL) have made huge advances in the past several decades, as have studies of issues facing speakers of minority languages in mainstream education (see attached bibliography). But there is a big gap between these fields, and the attitudes and practices of
general educators, policy-makers, and the national curriculum in education for the subject of English as it is taught in schools, which has for the most part been fairly static for decades and assumes that students are native speakers of Standard English. The latter field is either ignorant of, or chooses to ignore the developments in the former fields, even though the demographic of English-speaking countries such as Australia is increasingly multilingual, and the proportion is increasing of children in schools who do not come from homes where Standard English is the primary language. There is a move in some countries to force the educators through legislation to become aware of and accommodate many of these advances in related fields which are directly relevant to the language-related challenges faced in education and society.

This gap between what the research actually shows and the policies and practices in Northern Territory schools relating to language issues is quite glaring. The specifics of this are well documented in Simpson, Caffery and McConvell (2009), and in Devlin (2009). It does not speak well of the NT government, nor of its commitment to making a real difference in indigenous communities. It is time for a significant change in direction—but one that is better informed on the issues.

The World Bank (2005:1) observes:

“Fifty percent of the world’s out-of-school children live in communities where the language of schooling is rarely, if ever, used at home. This underscores the biggest challenge to achieving Education for All (EFA): a legacy of non-productive practices that lead to low levels of learning and high levels of dropout and repetition.”

The Northern Territory government ultimately wants their indigenous citizens to be part of:

- stable communities, who are
- both literate and competent in the national language—English;
- have a strong sense of identity and pride in their unique ethnic heritage (there can be no community stability without this);
- stay in school at least through most of secondary school, and preferably beyond;
- are productive and contributing members of society in whatever rural or urban community in which they live.

Worldwide experience and decades of research (including in Australia and the Northern Territory—see attached bibliography) show an overwhelmingly unified picture that:

- People who speak more than one language competently are not only enriched by it, but true bilinguals can also see the legitimacy of and appreciate multiple perspectives in ways that monolinguals can't. They have greater opportunities of participation and advancement in multiple communities.
- People who can function competently in both the national (majority) language and the local (minority) language tend to ‘succeed’ in both worlds (bilingual). They are the ones who become respected community leaders within the community, can represent the interests of the community to outsiders, and can also participate fully in mainstream society.
- In contrast, members of indigenous communities who are not fully competent in either the national language nor in the local language (semi-lingual), tend to be frustrated. They do not have a complete or mature cultural or linguistic framework for problem-solving, and they also aren't accepted by their own societies as having a legitimate voice in community affairs. Semi-linguals are often involved in anti-social behaviour.
Where the government and educational system promotes only the national language and does not make space for or actively discourages the legitimate roles and use of local languages, this has been shown to contribute significantly to lack of self worth, marginalisation, and for some, active resentment. These also contribute to anti-social behaviour.

Literacy is far more effective when the basic skills are done in the ‘mother tongue’—the language most actively used in the home. The research supporting this is overwhelming.

Education that bridges from the local languages, eventually transitioning fully into the national language is far more effective and far less destructive than education that only functions in the national language from the start. This is especially true for communities in which a local language continues to have important roles for communication and identity, and the national language (i.e. English) is not the main language used in the homes. Again, the research supporting this is overwhelming.

A graphic illustration

The following cartoons are commonly used to graphically illustrate the experience and frustration of children speaking minority languages around the world without and with a good bilingual education program. The cartoonist of this particular version, June Jacob, is a native speaker of a stigmatized minority language and has experienced these struggles for herself. She is now an educator who advocates for good multilingual education programs. (Cartoons ©2003 June Jacob, used with permission.)
**Perceptions contributing to the problem**

Bilingual education (or multilingual education), like other programs, can be done well or be done poorly. Policy-makers often dismiss the whole idea of bilingual education where it has been poorly thought through or poorly implemented, even though the poor practice may be in only a small number of communities. This seems to be true in the Northern Territory as well.

There is a misconception among some policy-makers that ‘bilingual education’ means the local language is taught, and the national language isn't. However, the ‘bi’- in bilingual means ‘two’. The goals of well implemented bilingual education programs are to help the students achieve full competence in both languages—not just one or the other. And this is healthy for the whole of society. Poorly implemented bilingual education programs may get this wrong.

**Summary of research findings**

The World Bank (2005) summarizes the findings of extensive and recent research relating to educating children initially in their own language and transitioning them to the national language. These are all outcomes that we assume would be valued in the Northern Territory.

- **Children LEARN BETTER.** This is supported by study after study.
- **Children in rural and/or marginalised populations STAY IN SCHOOL LONGER.**
- **Children in rural and/or marginalised populations REACH HIGHER LEVELS OF EDUCATION overall.**
- **Children in rural and/or marginalised populations INCREASE SOCIAL MOBILITY.**
- **End-of-primary PASS RATES ARE HIGHER** in statistically significant ways where effective MLE programs have been implemented.
- **Use of a language that children understand allows teachers to use more active and MORE EFFECTIVE TEACHING METHODS.**
- **First language teaching has been linked to BETTER ACQUISITION OF LITERACY SKILLS** that also bridge over to the second or national language.
- **First language teaching has also been linked to RAISING ACHIEVEMENT LEVELS** in a variety of academic subjects, including mathematics.
- **Children in good bilingual education programs have been shown to be up to 5 times LESS LIKELY TO REPEAT** a year.
- **Children in good bilingual education programs have been shown to be up to 3 times LESS LIKELY TO DROP OUT** of school.
- **The two points above are all the more significant because children receiving instruction in first languages are OFTEN FROM MORE AT-RISK POPULATIONS.**
- **The use of local languages for instruction often leads to inclusion of MORE LOCAL CONTENT in the curriculum and GREATER PARTICIPATION of parents and community members as classroom resources.** The whole community benefits by this sense of inclusion.
- **As parents see their children successfully learn to read and write in their own language, the parents are often motivated to attend literacy classes as well. ADULT LITERACY improves.**
- **COST ANALYSIS shows that after only a very few years, good bilingual education programs that are well implemented are actually cheaper for the budget, and also**
- tend to produce more productive members of society and fewer dysfunctional members of society than traditional “national language only” approaches to education.
Implications for the Northern Territory

It is not true that an ‘English-only’ policy (even if just for the first 4 hours of school) will necessarily help indigenous children learn English better. The research shows it is very likely to further marginalise them and contribute even further to low self-esteem and low achievement in learning outcomes.

The research also shows that indigenous students are **more likely to learn English better** if they have a well-designed and well-implemented bilingual education program in their indigenous language.

Furthermore, to try to claim that indigenous communities in the Northern Territory are the exception to the patterns found in similar communities throughout the world, elsewhere in Australia, and even in the Northern Territory itself, is not only ill-informed, but it is irresponsible.

Informal polling of teachers over a period of ten years around the NT shows that many can teach for years in communities like Tennant Creek and Katherine without ever realising that their indigenous students are not native speakers of Standard English. So the teachers never dream of approaching their students as second-language speakers of English, or benefiting from the many language-in-education studies that would help them be more effective teachers. The same informal polling also shows that many school teachers in the NT are unaware of the existence of Kriol and Aboriginal English, both of which are well recognised by sociolinguists—**these varieties based on English are not Standard English, but have their own grammar and vocabulary**. And therefore, these teachers also do not benefit from lessons learned about creoles in education that even have professional journals dedicated to the topic.

Many school teachers also do not recall having been given even basic orientation to the multilingual and multicultural nature of the Northern Territory. Surely there is room for improvement here.

Without the political will to implement good MLE programs, the best policies (which we don't yet have in the Northern Territory), the best curriculum, the best materials, and the best teachers, with full community support cannot pull off what is known to be the ‘best practice’ for education in indigenous communities. The research is unified and overwhelming. So it is puzzling why it continues to be ignored by government policy-makers and general educators in the Northern Territory.

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**The Bibliography of research relating to language, social identity, social stability and education in multi-lingual societies**

The bibliography contains a total 691 entries. 273 of these are either about Australia, involve Australian scholars, or are affiliated with an Australian institution.

The bibliography, 54 pages in all, has not been included in this submission here, but is available in the booklet: ‘Indigenous languages in education: what the research really shows’ which has been enclosed with the hard copy of this submission.
Attachment 1: Introducing the Authors

Beth Graham M.Ed., F.A.C.E.

Beth Graham was involved in ‘English only’ education of Aboriginal children in the early 60s. She returned to Yirrkala in 1973 and with a team of Indigenous and other teachers established the bilingual program in that school. She then went on to become an adviser and later the senior adviser in the Bilingual Section of the NT Department of Education. During this time she published extensively in matters relating to a two-language education for Indigenous children and on the way teachers from two cultures can work together to produce such outcomes [Attachment 2].

For her Master’s studies she looked at the mathematical world of Indigenous children and in addition, explored the need for these children to learn not only English but the way English is used to explore knowledge and to make and share meanings in the context of formal schooling.

Kathryn Gale  M.Ed

Kathryn Gale’s 37-year career in Education began in the Northern Territory and South Australia in Indigenous Education. She was involved in the early implementation and development of the bilingual program at Milingimbi in the N.T. from 1975 to 1980.

She has worked as a senior teacher, teacher-linguist and curriculum co-ordinator in bilingual/bicultural programs with 3 Indigenous language groups (in the N.T. and S.A), as an Aboriginal Education Worker (AEW) trainer (across a remote region in South Australia), and in an Aboriginal languages revival project for 3 language groups (in urban and rural South Australia). During this time she published articles and curriculum documents with as focus on the teaching of literacy in Bilingual schools. [Attachment 3].

Kathryn is currently working with Independent Schools Victoria as a Principal Advisor on the COAG Smarter Schools National Partnerships Program with Low SES and Literacy & Numeracy Partnership schools.
CURRICULUM DOCUMENTS.


* Mathematics in Aboriginal Schools, [Videos], for the Remote Area Teacher Education Program, 1983.

* Concentrated Language Encounters in Aboriginal Schools in the NT: Helping Children Grow in their First Language and English, NT Department of Education, 1985, [with others].

* Team Teaching in Aboriginal Schools in the Northern Territory, NT Department of Education, 1986.


'Group Interaction for Team Teaching', in Developing Education, April, 1979.

'Towards a New Approach to the Early Childhood Education of Aboriginal Children', Graduate Diploma Project, Mt Lawley CAE, 1980.


'Starting Where They Are: Rethinking approaches to Aboriginal Early Childhood Education', in The Aboriginal Child at School, Vol. 9, No. 1, 1981.

'Building a Bridge to English Literacy' in The Aboriginal Child at School, Vol. 9, No. 3, 1981.

'Distance or Difference in Aboriginal Education', in Education of the Isolated, Australian College of Education, Melbourne, 1981.

'From the Known to the Unknown When the Known Is Unknown', National Reading Conference, Darwin 1981.


'What to teach in what language in Aboriginal bilingual schools: Matching language to context and purpose', NT Bilingual Education Newsletter, No. 3/83, 26-32 1983.

'Aacademically cohesive groups in Aboriginal schools', NT Bilingual Education Newsletter, No. 3/84, 30-34 1984.


'Language and Mathematics in some Aboriginal Classrooms', [Version 2] in Cross Cultural Issues in Educational Linguistics., NT University, [in press].

Attachment 3: Publications by Kathryn Gale

- *From code-mixing to code-switching – it’s a matter of control: lessons Learned from Aboriginal education* In *Idiom* Volume 41, Number 3, VATE Journal. 2005


- *Traditional Aboriginal Children in Mainstream Classroom: Some Helpful Hints* (with A. Bagshaw) S.A. Education Department. 1990.


- *If You're Moving to Adelaide, Read this Book.* S.A. Education Department. 1989.
  *Children's English Writing Samples: Anangu Aboriginal Schools* (with B. Parkin) S.A. Education Department. 1987.


• Bamyili Literacy Worker Training Course in N.T. Bilingual Newsletter. No 3, 1982.

• Teaching in the Aboriginal Classroom in N.T. Bilingual Newsletter. No 3, 1982.

• Vernacular Reading Programmes in Aboriginal Bilingual Schools in the N.T. (with D Meehan, M. Gale) in Aboriginal Literacy: Bridging the Gap. Australian Reading Association. 1982.

• Achievement in the Milingimbi Education Program (with D McClay, M Christie, S Harris) in TESOL Quarterly Vol 15, No 3 1981.

• English Reading in the Bilingual School in Developing Education. Vol 18, No 4 1981.
Questions: Elders

Nurturing and Celebrating Culture at Worawa Aboriginal College

1. How important is culture in a child’s education?

2. What challenges students in learning about or celebrating their culture at Worawa College?

3. How do you think Worawa College is continuing the dream of Hyllis Maris?

4. What helps Worawa to do this this?

5. What challenges Worawa in doing this?

Board Members

Nurturing and Celebrating Culture at Worawa Aboriginal College

1. How important is culture in a child’s education?

2. What challenges students in learning about or celebrating their culture at Worawa College?

3. How do you think Worawa College is continuing the dream of Hyllis Maris?

4. What helps Worawa to do this this?

5. What challenges Worawa in doing this?

Relationship, Respect & Rigour at Worawa Aboriginal College (Connectedness and Learning)

6. What do you believe is foundational to the social, emotional, physical, spiritual and intellectual (academic) domains of a students development at Worawa?

7. How important is the integration of wellbeing and the academic programs at Worawa?

8. What strategies does the College utilise to recognise a students “first nation” learning to develop approaches for learning in the western scientific culture?

9. How does the College monitor a student’s growth as a learner?

10. How does the College monitor a student’s development of respectful relationships??

11. What policies/programs does the College implement to ensure smooth transitions and pathways for both entering and exiting students?

Responsibility at Worawa Aboriginal College (Empowerment)

What do you contribute Worawa College as a board member?
Principal

Leadership Theory

Leadership is about:
Providing Inspiration; Giving Service; Providing Learning Opportunities/Experiences;

Pedagogical Leadership (Leadership for Learning): (create “an agreed sense of direction through a vision”)

Servant Leadership: (commitment to the growth of people and building community) and

Authentic Leadership: (focuses on the development of personal meaning, appreciates the implications for the trajectory of a learner’s life) leading to

Transformed Learners: (the transformation of the learner into a more fully human individual)

Lois: Position of Leadership: Principal

What?: Continuation of Hyllis Maris’ dream.

Why?: To develop proud Aboriginal women who can contribute successfully in two worlds.

How?: Create “an agreed sense of direction through a vision”?

How do you?:
1. Create “an agreed sense of direction through a vision”?
2. Get to know the girls, their families and their communities?
3. Disseminate information to Aboriginal communities and the wider community?
4. Build community at Worawa?
5. Support the wellbeing of the staff.
6. Promote holistic approach to education: Wellbeing, Social and Academic Learning?
7. Work with individual students to build their self-esteem?

What now?
Reflect on how you lead/led the:
1. Appointment of a Residential Leader for program;
2. Appointment of an Academic Leader for program;
3. Development of Partnerships with Local Schools; International Schools; Training Organisations
4. Development of the Art Gallery; Art to fabric; Art to Rotterdam;
5. Pathways to Womanhood Program: Dinners; Debutante Ball; Stylin’ Up; The Sapphires
6. Development of links with relevant Organisations
7. Succession Planning for the College

Please add other appropriate thoughts about any of the above.
Deputy Principal
Leadership is about:
Providing Inspiration; Giving Service; Providing Learning Opportunities/Experiences;

Pedagogical Leadership (Leadership for Learning: create “an agreed sense of direction through a vision”)

Servant Leadership (commitment to the growth of people and building community) and

Authentic Leadership (focuses on the development of personal meaning, appreciates the implications for the trajectory of a learner’s life) leading to

Transformed Learners (the transformation of the learner into a more fully human individual)

Kathryn: Position of Leadership: Deputy Principal: Head of Teaching and Learning

What?: Supporting the principal in the continuation of Hyllis Maris’ dream.

Why?: To develop proud Aboriginal women who can contribute successfully in two worlds.

How?: Implementing “an agreed sense of direction through a vision”

How do you:
  1. Support the principal in implementing “an agreed sense of direction through a vision”?
  2. Get to know the girls, their families and their communities?
  3. Build community amongst your staff?
  4. Support the wellbeing of your staff?
  5. Work with individual students to build their self-esteem?

What now?

Reflect on how you:
  1. Lead your staff in the implementation of a program of holistic education: Wellbeing, Social, Academic?

Please add other appropriate thoughts about any of the above.
Head of Boarding

Leadership Theory

Leadership is about:
Providing Inspiration; Giving Service; Providing Learning Opportunities/Experiences;

**Pedagogical Leadership (Leadership for Learning):** create “an agreed sense of direction through a vision”)

**Servant Leadership** (commitment to the growth of people and building community) and

**Authentic Leadership** (focuses on the development of personal meaning, appreciates the implications for the trajectory of a learner’s life) **leading to**

**Transformed Learners** (the transformation of the learner into a more fully human individual)

**Kim:** Position of Leadership: Head of Residential Program

**What?**: Supporting the principal in the continuation of Hyllis Maris’ dream.

**Why?**: To develop proud Aboriginal women who can contribute successfully in two worlds.

**How?**: Implementing “an agreed sense of direction through a vision”?

**How do you:**

6. Support the principal in implementing “an agreed sense of direction through a vision”?

7. Get to know the girls, their families and their communities?

8. Build community amongst your staff?

9. Support the wellbeing of your staff

10. Work with individual students to build their self-esteem?

**What now?**

Reflect on how you:

2. Lead your staff in the implementation of a program that enables the students to develop a healthy lifestyle at school and prepares them to live in and contribute to their communities?

Please add other appropriate thoughts about any of the above.
Questions: Residential Staff

Nurturing and Celebrating Culture at Worawa Aboriginal College

1. What significant factors assist students to learn about their culture at Worawa Aboriginal College?

2. What significant factors challenge students in learning about their culture?

3. What could be done to improve your ability to assist students to learn about their culture?

Relationship at Worawa Aboriginal College (Connectedness)

4. What do you do to foster a sense of belonging for your students?

5. What assists you to do this well?
6. What challenges you in fostering this sense of belonging?

Responsibility at Worawa Aboriginal College (Empowerment)

7. How do you contribute to the sense of belonging among the staff?

8. What challenges are there to staff members developing a sense of belonging at school?

Respect at Worawa Aboriginal College (Connectedness)

9. How do students show respect in the Boarding House?

10. How do you assist them to show respect?

11. What challenges you in doing this?
Rigour at Worawa Aboriginal College (Learning)

12. What do students learn well as members of a boarding house?

13. How do you know?

14. What significant factors assist students to learn these things?

15. What is it hard for them to learn in the boarding house?

16. Why is this so?

17. What significant factors challenge students in learning these things?

18. What could be done to improve your ability to assist them to learn well in the boarding house?
Questions: Residential Staff

Nurturing and Celebrating Culture

1. What significant factors assist students to learn about their culture at Worawa College?
2. What significant factors challenge students in learning about their culture at Worawa College?
3. What could be done to improve your ability to assist students to learn about their culture?

Relationship at Worawa Aboriginal College (Connectedness)

4. How important to you is it that students feel a sense of belonging at Worawa College?
5. What do you do specifically, to foster a sense of belonging for your students and yourselves?
6. What hinders you in fostering this sense of belonging?
7. What assists you to do this well?
8. What strategies do you have to assist those that have been identified………..?
9. What could be done to improve your ability to assist these students?

Responsibility at Worawa Aboriginal College (Connectedness)

1. What could be done to improve your ability to assist them to learn well in the boarding house?
2. How do you contribute to the sense of belonging among the staff?
3. What challenges are there to staff members developing a sense of belonging at school?

Respect at Worawa Aboriginal College (Empowerment)

4. How do you encourage your students to show respect for their culture?
5. How do you encourage your students to show respect for each other?
6. How do you encourage your students to show respect for you?

Rigour at Worawa Aboriginal College (Learning)

1. What do students learn well as members of a boarding house?
2. How do you know?
3. What significant factors assist students to learn these things?
4. What is it hard for them to learn in the boarding house?

5. Why is this so?

6. What significant factors challenge students in learning these things?
Teacher Reflection

Nurturing and Celebrating Culture at Worawa Aboriginal College

1. What significant factors assist students to nurture and celebrate their culture?

2. What challenges students in learning about their culture?

3. How do you assist students to celebrate their culture?

Relationship at Worawa Aboriginal College (Connectedness)

4. What do you do specifically, to foster a sense of belonging to a learning community, for your students and yourselves?

5. What assists you to do this well?

6. What challenges you in fostering this sense of belonging?

7. What assists you to feel part of a learning community of teachers?
Responsibility at Worawa Aboriginal College (Empowerment)

8. What strategies do you have to assist your students to develop responsible approaches to each other?

9. What strategies do you use to assist your students to take responsibility for their own learning?

10. What strategies do you use to assist your students to develop responsible approaches to you?

Respect at Worawa Aboriginal College (Connectedness)

11. How do you encourage your students to show respect for their culture?

12. How do you encourage your students to show respect for each other?

13. How do you encourage your students to show respect for you?
14. What is your definition of learning?

15. What are the indicators of student learning?

16. How do you give feedback on student learning?

17. What significant strategies have you to assist students learn?

18. How/why are they useful?

19. How do you know?

20. What significant factors assist student learning at Worawa College?

21. What significant factors challenge student learning at Worawa College?
Questions Teachers

Nurturing and Celebrating Culture at Worawa Aboriginal College

1. What significant factors assist students to nurture and celebrate their culture?
2. What challenges students in learning about their culture?
3. How do you assist students to celebrate their culture

Relationship at Worawa Aboriginal College (Connectedness)

4. What do you do specifically, to foster a sense of belonging to a learning community, for your students and yourselves?
5. What assists you to do this well?
6. What challenges you in fostering this sense of belonging?
7. What assists you to feel part of a learning community of teachers?

Responsibility at Worawa Aboriginal College (Empowerment)

8. What strategies do you have to assist your students to develop responsible approaches to each other?
9. What strategies do you use to assist your students to take responsibility for their own learning?
10. What strategies do you use to assist your students to develop responsible approaches to you?

Respect at Worawa Aboriginal College (Connectedness)

11. How do you encourage your students to show respect for their culture?
12. How do you encourage your students to show respect for each other?
13. How do you encourage your students to show respect for you?

Rigour at Worawa Aboriginal College (Learning)

14. What is your definition of learning?
15. What are the indicators of student learning?
16. How do you give feedback on student learning?
17. What significant strategies have you to assist students learn?
18. How/why are they useful?
19. How do you know?
20. What significant factors assist student learning at Worawa College?
21. What significant factors challenge student learning at Worawa College?
Questions: Wellbeing Professionals

1. **Joylene Woodward**: School Nurse Registered RN

2. **Christine**: Wellbeing Coordinator

   1. What significant factors assist your work at Worawa College?
   2. What significant factors challenge your work at Worawa College?

Nurturing and Celebrating Culture at Worawa Aboriginal College

1. What significant factors assist students to nurture and celebrate their culture?
2. What challenges students in learning about their culture?
3. How do you assist students to celebrate their culture?

Relationship, Respect and Responsibility at Worawa Aboriginal College
(Connectedness and Empowerment)

1. How do you build respectful relationships with the students? What challenges you in this?
2. How do you build respectful relationships with other staff members? What challenges you in this?
3. How do the girls demonstrate responsibility for their own health and wellbeing? What challenges them in this?

Rigour at Worawa Aboriginal College

1. What do students find easy to learn about health and wellbeing?
2. How do you know?
3. What significant factors assist students to learn these things?
4. What is it hard for them to learn about health and wellbeing?
5. Why is this so?
6. What significant factors challenge students in learning these things?
7. What could be done to improve your ability to assist them to learn about health and wellbeing?
Questions: External Professionals

1. Bronwyn: Junior Ranger Program

Nurturing and Celebrating Culture

1. What significant factors assist the girls to nurture and celebrate their culture?
2. What challenges the girls in learning about their culture?
3. How do you assist the girls to celebrate their culture

Relationship observation/development during the program

1. How do you build relationship with the girls?
2. How do the girls relate to each other?

Responsibility observation/development during the program

1. What strategies do you use to assist the girls to take responsibility for their own learning?
2. What strategies do you use to assist the girls to develop responsible approaches to you?

Respect observation/development during the program

1. How do you see the girls showing respect for their culture?
2. How do you see the girls showing respect for each other?
3. How do you see the girls showing respect for you?

Rigour at Worawa Aboriginal College

1. What do students learn well in your area?
2. How do you know?
3. What significant factors assist students to learn these things?
4. What is it hard for them to learn?
5. Why is this so?
6. What significant factors challenge students in learning these things?
7. What could be done to improve your ability to assist them to learn?
8. What significant factors assist your work with the girls from Worawa?
9. What significant factors challenge your work with the girls from Worawa?
2. Catherine Gurney: Wirrpanda Foundation

**Nurturing and Celebrating Culture within the program**

1. How does the program assist the girls to nurture and celebrate their culture?

**Relationship observation/ development during the program**

1. How does the program build relationship with the girls and the teachers?

**Responsibility observation/ development during the program**

1. What strategies do you use in the program to assist the girls to take responsibility for their own learning?

**Respect observation/ development during the program**

1. How do you see the girls showing respect for each other?
2. How do you see the girls showing respect for you?

**Rigour within the program**

1. What significant strategies does the program have to assist girls to learn?
2. How/why are they useful?
3. How do you know?
4. What is your definition of learning?
5. What significant factors assist the girls to learn?
6. What significant factors challenge the girls in their learning?
3. Deborah Cheetham: Wilin Centre

**Nurturing and Celebrating Culture at Worawa Aboriginal College**

1. How do you assist the girls to nurture and celebrate their culture?

**Relationship at Worawa Aboriginal College**

How do you build relationship with the girls?

**Responsibility at Worawa Aboriginal College**

1. What strategies do you use to assist the girls to take responsibility for their own learning?

**Respect at Worawa Aboriginal College**

1. How do you see the girls showing respect for each other?

2. How do you see the girls showing respect for you?

**Rigour at Worawa Aboriginal College**

1. What do students learn well in your area?

2. How do you know?

3. What significant factors assist students to learn these things?

4. What is it hard for them to learn?

5. Why is this so?

6. What significant factors challenge students in learning these things?

7. What could be done to improve your ability to assist them to learn?

8. What significant factors assist your work at Worawa College

9. What significant factors challenge your work at Worawa College
4. Laura Kelly: Scotch College

What does the partnership with Worawa bring to the school community of Scotch College?

**Culture**

How do the staff members learn about and celebrate Aboriginal culture?
How do the boys learn about and celebrate Aboriginal culture?
How do they help the girls to nurture and celebrate their culture?

**Relationship**

What have the staff members learned from their relationship with Worawa?
What have the boys learned from their relationship with Worawa?

**Responsibility**

What responsibilities come with this relationship?
What challenges come in fulfilling these responsibilities?

**Respect**

In what ways do the boys demonstrate respect in their communication with people from Worawa?
What challenges them in demonstrating respect?

**Rigour**

What assists the boys to persevere in projects conducted in the partnership?
What are their challenges in persevering?

Overall:

What have the staff members learned from the partnership with Worawa?
What have the boys learned from the partnership with Worawa?
Questions: Students

Nurturing and Celebrating Culture at Worawa Aboriginal College

1. How do you learn about Aboriginal Culture at Worawa?
2. How do you celebrate Aboriginal Culture at Worawa?

Relationship at Worawa Aboriginal College (Connectedness)

3. How is Worawa better than your old school?
4. What do you like best about being at Worawa?
5. Are there times when you don’t like being at Worawa? How do you feel at these times? What could be done to help this?
6. If you are worried about a personal problem what adult would you talk to about this problem?

Responsibility at Worawa Aboriginal College (Empowerment)

7. What responsibilities do you have here at school?
7a. What responsibilities do you have in the boarding house?

Respect at Worawa Aboriginal College (Connectedness)

8. How do you show respect for your culture? Who/what helps you do this?
9. How do you build respectful relationships? Who/what helps you do this?

Rigour at Worawa Aboriginal College (Learning)

10. What do you like learning at school?

Specific Learning Areas:

11. What helps you to learn in .................?
12. How do you know if you are learning well?
13. What happens that stops you learning as well as you could?
14. What do you find hard to learn?
15. Describe a time in ....................... , when learning has been fun.
16. Describe what you have learned in ................. program (choose any program)
17. What sorts of things do you learn to do in the Boarding House?
18. Is it helpful to learn these things? Why or Why not?
Questions: Parents

1. Why is your child at Worawa?
2. Why did she want to come here
3. What does she like best about Worawa?
4. How is it different from her old school?
5. How is she different after being at Worawa?
6. What does she tell you about Worawa?
7. How important is culture in a child’s education?
WORAWA ABORIGINAL COLLEGE
RESEARCH AGREEMENT

1. Compliance with Ethical Principals

The Researcher or Organisation undertaking the Research Project agrees to comply fully with Worowa’s Principles of Ethical Research when undertaking any research or any activity related to the research at Worawa Aboriginal College.

Name of Research Project

__________________________________________________________
Signature of Researcher or Authorised Representative

Signature of Chair of Board
Worawa Aboriginal College

__________________________________________________________
Name of Researcher or Authorised Representative
(BLOCK LETTERS)

Name of Chair of Board
Worawa Aboriginal College
(BLOCK LETTERS)

PRINCIPLES OF ETHICAL RESEARCH

1. Consultation, negotiation and mutual understanding

(a) Research must only be undertaken through appropriate consultation and negotiation with those who may be directly affected by the research or the research outcomes.

(b) Research must only be undertaken with the free and fully informed consent of those who may be directly affected by the research or the research outcomes.
(c) Consultation and negotiation is a continuous two-way process and must be ongoing to ensure that free and informed consent for the proposed research is maintained.

(d) Where appropriate, research projects should be staged to allow continuing opportunities for consideration of the research by those who may be directly affected by the research or the research outcomes.

(e) Consultation and negotiation should achieve a mutual understanding about the proposed research.

(f) Consultation should involve an honest exchange of information about aims, methods, and potential outcomes (for all parties) and is not merely an opportunity for researchers to tell the community what they, the researchers, may want.

2. **Negotiation should result in a formal agreement**

   (a) The negotiation process must be undertaken in good faith and with full and frank disclosure of information (including risks) by all relevant parties.

   (b) The negotiation process must result in a clear understanding about research intentions, methods and potential results.

   (c) The research proposal should be formally agreed upon by all relevant parties.

3. **Respect, recognition and involvement**

   (a) Researchers must respect the cultural property rights of Indigenous peoples in relation to knowledge, ideas, cultural expressions and cultural materials prior, during, and after completion of the research project.

4. **Recognition of the diversity and uniqueness of peoples as well as of individuals**

   (a) Researchers must demonstrate an appreciation of the diversity of Indigenous peoples, who have different languages, cultures, histories and perspectives.

5. **Preservation of intellectual and cultural property rights**

   (a) Researchers must preserve the intellectual and cultural property rights of Indigenous peoples and must acknowledge the sources of information and those who have contributed to the research project.
6. **Indigenous individuals and communities should be involved in research as collaborators**

(a) Indigenous communities and individuals have a right to be involved in any research project focused upon them and their culture. Participants have the right to withdraw from the project at any time.

7. **Benefits, outcomes and agreement**

(a) The use of, and access to, research results should be agreed. Indigenous peoples make a significant contribution to research by providing knowledge, resources or access to data. That contribution should be acknowledged by providing access to research results and negotiating rights in the research at an early stage. The community’s expectations, the planned outcomes, and access to research results should be in agreement.

8. **Researched community should benefit from, and not be disadvantaged by, the research project.**

(a) Research in Indigenous studies should benefit Indigenous peoples at a local level, and more generally. A reciprocal benefit should accrue for allowing researchers often intimate access to their personal and community knowledge.

9. **The negotiation of outcomes should include results specific to the needs of the researched community.**

(a) Among the tangible benefits that a community should be able to expect from a research project is the provision of research results in a form that is useful and accessible.

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This document was prepared with the assistance of the Australian Institute of Aboriginal and Torres Strait Islander Studies
Ethics: Participation for Staff

Dear Participant

Worawa College invites your participation in a Research Project: Walking Together To Make A Difference: A Case Study of Worawa Aboriginal College.

The project will identify how adults and students learn about and nurture a strong sense of cultural identity. It will also identify ways in which the values Relationship, Responsibility, Respect and Rigour relate to the concepts of Connectedness, Empowerment and Learning as described in the celebration of Worawa Aboriginal College’s thirtieth anniversary presentation, Building On A Dream. The project will demonstrate how respectful relationships are built at the College and how these relationships enable learning through participation, contribution and the setting of high and achievable expectations so as students are sustained and advanced in both ancient and contemporary cultures as articulated by Pastor Sir Douglas Nicholls when he said, "Aboriginal children must be educated in the way of our people. They must learn their history, about their great ancestors, the language and the law. It's time for them to know and understand themselves. They must also be educated in the ways of the society in which they live, in the very best of what it has to offer, so they can truly be part, not only of Australia's past, but also its present and future". These aspirations were subsequently translated into reality in 1983 by Hyllus Maris, Aboriginal visionary and the founder of Worawa Aboriginal College, when she said the Worawa curriculum "should be based on the best elements of both traditional Aboriginal and current Australian education, aiming to produce an Aboriginal person versed in his/her traditions and proud of his/her identity, who has the tools and necessary qualifications to contribute effectively to the Australian community".

The major focus therefore, is the nurturing of a strong sense of cultural identity in the context of the respectful relationships formed at Worawa Aboriginal College and the reflection of these relationships in rigorous learning experiences, as the students develop skills and take increasing responsibility for their intellectual and social development. Relationships between adults are also relevant.

Specific Purpose

To focus on the key people at Worawa and identify:

Factors that enable or challenge:

• the nurturing of a strong sense of cultural identity
• the building of a sense of connectedness through the development of respectful relationships within the learning community of Worawa
• the empowerment of students and adults in taking responsibility for their own actions
• rigorous student learning

As a member of Worawa Aboriginal College staff you have embraced the College ethos of ‘Walking together’. We would therefore value your participation in a structured conversation in the data collection process.

In the final report you will be given a code name if you wish and you will be able to view the material gathered from your conversation prior to its inclusion, to ascertain the veracity of the material and the desirability of inclusion in the final report.

If you agree to be part of the research project please sign the attached form.

Lois Peeler
Executive Director, Worawa Aboriginal College
Wording for attached form

I agree to take part in a structured conversation to contribute to the Research Project: *Walking together to make a difference: A case study of Worawa Aboriginal College*

Name

Signature

Date
Ethics: Participation for External Providers

Dear Participant

Worawa College invites your participation in a Research Project: Walking Together To Make A Difference: A Case Study of Worawa Aboriginal College.

The project will identify how adults and students learn about and nurture a strong sense of cultural identity. It will also identify ways in which the values Relationship, Responsibility, Respect and Rigour relate to the concepts of Connectedness, Empowerment and Learning as described in the celebration of Worawa Aboriginal College’s thirtieth anniversary presentation, Building On A Dream. The project will demonstrate how respectful relationships are built at the College and how these relationships enable learning through participation, contribution and the setting of high and achievable expectations so as students are sustained and advanced in both ancient and contemporary cultures as articulated by Pastor Sir Douglas Nicholls when he said, "Aboriginal children must be educated in the way of our people. They must learn their history, about their great ancestors, the language and the law. It’s time for them to know and understand themselves. They must also be educated in the ways of the society in which they live, in the very best of what it has to offer, so they can truly be part, not only of Australia’s past, but also its present and future". These aspirations were subsequently translated into reality in 1983 by Hyllus Maris, Aboriginal visionary and the founder of Worawa Aboriginal College, when she said the Worawa curriculum “should be based on the best elements of both traditional Aboriginal and current Australian education, aiming to produce an Aboriginal person versed in his/her traditions and proud of his/her identity, who has the tools and necessary qualifications to contribute effectively to the Australian community”.

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Specific Purpose

To focus on the key people at Worawa and identify:

- Factors that enable or challenge:
  - the nurturing of a strong sense of cultural identity
  - the building of a sense of connectedness through the development of respectful relationships within the learning community of Worawa
  - the empowerment of students and adults in taking responsibility for their own actions
  - rigorous student learning

As you are a professional working with students at Worawa Aboriginal College you are invited to participate by taking part in an interview. Your interview will be recorded to be included in a digital presentation as part of the final report. You will be able to view the material from your interview prior to inclusion, to ascertain the suitability of the material and the desirability of inclusion in the final report.

If you agree to be part of the research project please sign the attached form.

Lois Peeler
Executive Director, Worawa Aboriginal College
Wording for attached form

I agree to take part in an interview to contribute to the Research Project:
*Walking together to make a difference: A case study of Worawa Aboriginal College*

Name

Signature

Date