"Talking is not enough"

A review of the education of traditionally oriented Aboriginal people in the Northern Territory

by

Hon. Tom Harris MLA
Minister for Education, the Arts and Cultural Affairs
October 1990
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Office of the Minister for Education, the Arts and Cultural Affairs
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"Do-it-yourself" playground equipment at Nyirrpi
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The process leading to the development of this report began more than eighteen months ago with a concern that despite our best intentions, student progress in Aboriginal education was bogged down.

The Department of Education’s primary assessment program showed that after substantial achievements from a very low base at the time of self-Government, the results of Aboriginal youngsters in bush communities has halted at levels well below their urban counterparts.

This has happened despite rapidly increasing levels of educational support provided by both the Commonwealth and Territory Governments through improved methods such as bilingual education programs, Community Education Centres and post primary facilities.

This is not a Northern Territory Department of Education report nor is it a statement of the policies of the NT Government. It is the result of a two year process of consultation undertaken by me as the Northern Territory Minister for Education.

One of my strongest recollections of the many visits I made during the Review was an incident at Beswick where I spoke to an old Aboriginal man. He sat under a Stringy Bark tree reminiscing. He noted, with sadness, his son’s lack of respect for the “old people”. His feelings are reflected in the views expressed by many traditional Aboriginal people during the course of this review.

Aborigines are aware of similar changes which have occurred in our society - changes which have the potential to impact on the Government’s ability to provide access to appropriate education for their children. This basic requirement is one of the greatest challenges confronting Governments today.

The recommendations in this report, if implemented, will go some way towards improving the delivery of quality educational services to traditional Aboriginal people in the Northern Territory. However I must emphasise that, until the complicated cultural, social, health and attitudinal problems being experienced in many Aboriginal communities today are resolved, success will be limited.

Some time ago an Aborigine commented to me that his culture was a “culture in distress”. It is! The process of addressing that situation must start with the communities themselves.

Government can provide the resources and expertise to assist with the necessary change but, without a real commitment on the part of Aboriginal people, their children will continue to be disadvantaged in comparison to other Australian children.

Tom Harris
Darwin
October 1990.
ACKNOWLEDGEMENTS

I have received a great deal of assistance from many people during the course of this review and I am extremely grateful to all of those who have assisted with, and contributed to it.

I wish to express my thanks firstly to those Aboriginal people in remote communities who took the time to discuss their views on the educational needs of their communities. These people provided me with some appreciation of their visions for the future of their children and the role that education has to play in realising their ambitions. I would particularly like to thank those community leaders and Presidents of Community and School Councils who met with me during the review process.

Bill Baird, Chairman of Feppi, and Richard Downs, Deputy Chairman, accompanied me on many of my visits to communities and I benefited from their knowledge and experience in the field.

I was often accompanied by Regional Superintendents and other officers from the Department of Education. Teachers and Assistant Teachers went to great lengths to notify Aboriginal people of impending visits and on many occasions helped out with transportation. I thank them all for their assistance.

I also wish to thank the church organisations and individual property owners who provided access to schools and communities. I am particularly grateful to my personal staff for the difficult task of arranging the complex itineraries and travel details necessary to cover the large number of communities that we visited during the review.

I must also thank Geoff Spring, Cameron Thompson and Chris Makepeace for their assistance in the development of the documentation of the review.

Notwithstanding my gratitude to all these people I must indicate that the views expressed in this document are my own, derived from my discussions with many people, particularly Aborigines in remote communities, during the course of this review and my term as Minister for Education.

"Talking is not enough"
INTRODUCTION

"The time has come when research, particularly field research, if it is to have any relevance to the future of Aboriginal people, needs more input from Aboriginal people themselves than merely granting permission for the research to be undertaken..."  
(Harris - 1979)

Dozens of reports and surveys by professionals - anthropologists, linguists, educators and others - have proposed ways of making our education system more effective for Aboriginal people. Many of these proposals have been adopted, but disquiet about the numbers of students failing to progress beyond the most elementary levels continues to grow, especially in Aboriginal communities.

This review was designed to make contact with members of the Aboriginal client group themselves - not expert Aborigines, lobbyists or others with a special or vested interest, but those who make up the vast majority in remote areas of the Territory.

In the process, meetings were held at Aboriginal communities in all parts of the Territory. (Refer background information provided.) In some communities, large numbers of local Aboriginal people - old men and women, parents, community leaders, young adults and children - attended. In others, there were as few as two or three. The Minister was accompanied by members of his personal staff and often by a regional representative of the Department of Education and/or FEPP.

This report is designed to reflect information passed on in those discussions. A careful effort has been made to relate the educational concerns and aspirations of traditional Aborigines to the ways in which their education system is designed to operate. Finally, recommendations have been made to translate talk into action. Often the Government and the Education Department hear an articulated view of Aboriginal concerns. Administrators, faced by difficult problems, are tempted to look for broad-brush solutions that can be implemented on safe ground according to an accepted formula. As a result many programs have been implemented at significant expense but of these, few address the fundamental problems.

This review has identified problems with a system that seeks to establish a uniform approach to Aboriginal education, overlooking the need of Aboriginal people to reinforce their identity and traditions at the community level. From the beginning, many people have expressed concern about the problems faced by Aborigines in urban areas. They are serious problems, but with their own complexities independent of issues in remote communities. Already, the problems of urban Aborigines are the subject of a House of Representatives Standing Committee on Aboriginal Affairs Inquiry - "Aboriginal and Torres Strait Islanders - Needs of Urban Dwellers." A separate investigation of these issues as they apply in the Territory is recommended.

SEE RECOMMENDATION 6.

Fundamentally, this report finds that for Northern Territory Aborigines in remote areas, traditional lifestyles, communities and cultures are of great importance. All that is written here, concerning problems and methods of addressing them, reflects the views and concerns of Aboriginal people at meetings conducted at remote centres throughout the Territory. As a whole, these Territory Aborigines want to stabilise their community groups, strengthen the traditional foundation of their lifestyle and leadership and increase respect for traditional law.

Reflected in this report, we see their concern that success for the individual must come through Education which is strengthened in content and application, but which responds positively to Aboriginal communities and their traditions.

In the process, it will be important for the Government to continue to establish mechanisms, such as improved training, incentives, support and promotional opportunities, for teaching staff serving remote Aboriginal communities.

The conditions experienced by teachers at these centres are improving, but they remain the biggest disincentive in attracting the skilled staff we need to attack the difficult problems involved.


The Government has acknowledged the concern caused by issues such as violence, vandalism and theft which impact heavily on efforts to recruit and retain teachers in many communities. To make real progress in overcoming these problems, acknowledgement must be reinforced and maintained at the community level.

The final published form of this review contains new information and statistics on Aboriginal education and schools which has not been brought together in one document before. I hope that this information is of value to people working in Aboriginal education and Government as well as to individual Aboriginal communities.

Although a great deal of work has gone into ensuring this report contains the most detailed and comprehensive presentation of the major problems that effect the delivery of education in remote Aboriginal communities, the review process is not yet complete.

Decisions on whether Governments, private education providers, communities and individuals will adopt and implement the findings of this report are still to be made.
This report will also be published and circulated to other Governments, (State, Territory, Local and Federal), and to political, educational and Aboriginal groups. The report will be made available to the public and all recipients will be encouraged to provide feedback on the information and recommendations it contains.

### CONSULTATION OBJECTIVES OF THE REVIEW

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The objective of this review was to obtain the maximum possible input from traditional Aboriginal people living in remote communities in the Northern Territory.
ACCOUNT OF THE REVIEW

OVERVIEW

In the bush, Aboriginal people relate directly to their individual community. They are proud of their history and their links to that community - that place. They do not react well to a system that attempts to put a label on their problems and prescribe a solution.

As many cases have shown, Aboriginal people are capable of great leaps forward, but in general their advances and often sudden retreats occur at the community level - rapid, widespread changes are comparatively rare. The solutions that work in one place cannot necessarily be applied in another, yet that is the way in which we have endeavoured to address Aboriginal problems in the past.

The principal outcome of this review is a recognition of the fierce independence of these communities and the need for a flexible system that can adapt directly to their needs, priorities and problems.

SEE RECOMMENDATION 1.1

If there is a common view among Aborigines, it is that they need to feel 'ownership' of the education system serving their individual communities.

'Ownership' in this sense does not mean Aborigines want full control of the system, although that is on the political agenda of some looking to extend the impact of that community feeling.

Rather, an education system with Aboriginal ownership is one in which Aboriginal communities and individuals have respect and faith and in which they wish to participate.

The ongoing quest for Aboriginal self determination must not flow over into the creation of a separate Aboriginal education system, even one run by Aborigines for Aborigines. Such a scheme would be akin to introducing apartheid.

Many of the most vocal advocates of Aboriginalisation in schools do not appear to realise that it is possible to go too far in this direction. (See section on secondary schooling). Regardless of how resources or services would be allocated, unfavourable and dangerously divisive comparisons between the two systems would be inevitable.

A process needs to be set in place which ensures Aborigines in any community are able to establish this feeling of ownership.

Such a feeling may come from the establishment, at the community's instigation and with its full co-operation and participation in the planning process, of a bilingual education program in that community. It may come, at the instigation and planning of the community, from a strict application of the three R's. It may come through their negotiated development of a community education plan, which establishes these and other goals of the community and how its school will achieve those goals. It could also come from the introduction of a process of contract learning or a changed school structure which might, for example, start children at a younger age. Such change might allow students a greater period of time to reach upper primary level.

A fundamental recommendation is that a suitable framework for education be developed and negotiated within each community by the Department of Education as an agreed Community Education Plan.

SEE RECOMMENDATIONS 1.3. AND 1.4.

ABORIGINAL CULTURE AND LANGUAGE

Even in communities strong in their traditional ways and determined to re-build elements of their culture that have lapsed, the feeling among Aborigines is that in general, Aboriginal culture is waning.

Indeed, the erosion of traditional Aboriginal culture is inevitable, but there is real concern in Aboriginal communities that Education must serve to help limit cultural breakdown and protect important areas to preserve Aboriginal identity. At present many Aborigines perceive Education having the opposite effect.

The fundamental questions are being asked at the community level and that is where the answers must be found. What is our culture today? How do we want it to change? Is education (the gathering of knowledge other than traditional skills) taking our culture in the direction we want to go? Should traditional skills be taught in a classroom, or divorced from it?

Many want to maintain certain ceremonial aspects of Aboriginal culture while adopting conveniences from the wider society.

Others insist that a much wider range of traditions must be maintained. An example is the tradition of some communities in which men and women do not sit together in general community business. In Willowra, for example, the Government has gone so far as to provide separate buildings within the post primary facility for men and women. During visits to Willowra (and Urapuntja as a further example), separate meetings with men and with women were requested.

At Lajamanu, the strong view expressed by all was that such matters used to be very important but did not now apply. There was some sorrow at the passing of that tradition, but the general feeling now was that it was not important to attempt to have it reintroduced.

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In fact a community leader spoke emotionally on the issue. He expressed a sadness and some blame on wider society for the problem: "It used to be important. Men and women did not sit together. They did not sit in the same shade. They did not drink from the same cup. But that is all gone now. You couldn’t bring it back. They don’t want it anyway. They sit together. They drink from the same cup because it has grog in it."

The same community leader spoke against bilingual education in his community and in the course of the discussion, it was plain that community feelings on the matter were divided. The leader was angry that the children’s English skills were poor and he blamed the lack of thoroughness in the current learning process.

In the teaching of the community’s Aboriginal culture and traditions, the role of the school (if any) must be clearly established by the community and respected in the school.

**SEE RECOMMENDATION 1.2.**

In discussions on Aboriginal education, many of the participants have referred to the capacity of the school system to help maintain Aboriginal languages and ensure they continue. The protection of Aboriginal heritage is not seen as a fundamental role for educators in Aboriginal communities (see section on curriculum) but the issue requires close consideration.

There are more living Aboriginal languages taught in NT institutions than in the rest of Australia. A number of institutions and groups are working in these areas in the NT, but not in a co-ordinated way. It is important that the Northern Territory University (NTU), Batchelor College and other institutions such as Nungalinya College and the Institute for Aboriginal Development in Alice Springs complement rather than compete with each other. It is considered that in relation to languages, Batchelor's role should be consistent with its specialised task in teacher education.

Batchelor College should work to develop a centre devoted to improving the teaching and learning of the Aboriginal languages used in Bilingual Education Programs.

**SEE RECOMMENDATION 5.1.2.**

At the NTU, a Centre for Aboriginal Language Research should be established to be an NT and national focus for the conduct of research into Aboriginal languages, their documentation and preservation.

**SEE RECOMMENDATION 5.2.2.**

The Centre would be expected to work with other groups to establish a comprehensive local, national, and international network of institutions with interest and expertise in Aboriginal languages.

Meanwhile, at meetings with FEPPi and the Institute for Aboriginal Development, concern has been expressed that in some communities, schools have worked unwittingly to the detriment of the maintenance of local languages.

These concerns focus on the adulteration of languages in schools where non-Aboriginal teachers sometimes mix English and local words in the classroom, not through bilingual approaches, but as if they were part of one language.

This is a practical problem, not confined to schoolrooms, which the Department of Education, Batchelor College and the NTU should endeavour to address as part of the process of induction for new remote area staff - not just teaching staff, but all Government employees working in Aboriginal communities.

Although the Department of Education does operate an extremely effective induction program for teachers, a more comprehensive and detailed program, suitable for wider application, would be of greater benefit.

Batchelor College should play a key role in the induction of all new staff (not just Department of Education) bound for Aboriginal communities.

The induction process should be specific in addressing issues, problems and sensitivities, community by community. Batchelor College students from those communities would help and benefit by assisting with the induction process.

**SEE RECOMMENDATION 1.13.**

Teachers need firm and authoritative guidelines about ways in which they can help serve the best interests of the community concerned. These guidelines should be developed as part of the Community Education Plan.

**COMMUNITY ATTITUDES**

Much in the potential for success of education in an Aboriginal community depends on the community’s outlook and how it is reflected in the attitudes of individuals.

It is easy for communities to ‘want’ an object, a service, a facility, but many do not acknowledge that they have roles and responsibilities in ensuring that the ‘want’ becomes a reality. Similarly, having achieved their aim, many appear ambivalent to its fate, or whether it succeeds or fails.

Some communities have maintained a strong, vibrant feeling but the mood in many others is despondent. In many there are significant and rapid changes of mood. For example, in one Central Australian community the school was vandalised and closed through lack of interest last year. Earlier, community and student support for the same school was such that it won group awards for music at the North Australian eisteddfod.

In general, the Department of Education, teachers and often those within the community who support the school are powerless to influence changes in the community’s outlook and its impact on progress in education. (SEE FOOTNOTE PAGE 12)

It is practically impossible to overcome a problem of community depression by pouring in money or new buildings or facilities for example. There is the danger that if the community lacks the motivation, interest or knowledge to properly utilise new resources, those resources are more likely to be wasted or vandalised at even greater cost to the community’s self image.

Even in cases where a faction of the community is dedicated, interested and enthusiastic, success is often not forthcoming because the faction conflicts with others, to whom other priorities are more important. The situation at Lajamanu, in which the community is divided over its attitude to bilingual education, is an
example. At Milingimbi, community members active in the
school complained that the effectiveness of education was being
undermined by substance abuse, particularly kava, and conflict
over what to do about it. This matter has since been addressed by
the community.

On the other hand, a community united and confident in its
outlook is likely to seize the initiative and respond positively to
new opportunities and resources. There are many encouraging
and positive examples of this. Hart’s Range, Mt Allen, Gapuwiyak
are a few.

The solution to this problem is to endeavour to respond to
the community mood wherever possible. A conscious effort
must be made to identify and respond positively to communi-
ties united and committed to supporting education.

THE COMMUNITY EDUCATION PLAN FRAMEWORK

In his statement announcing the release of the House of Represen-
tatives Standing Committee on Aboriginal Affairs report “Our
Future, Our Selves”, (18.9.90), the Committee Chairman, Duncan
Kerr, commented:

“There needs to be a fundamental change in the relationship
between Government agencies and Aboriginal people. Policy
formulation should be a bottom-up process rather than the
present top-down one. The committee strongly supports the
development of community plans as a means of co-ordinating
action.”

What follows is a proposed method of addressing the impor-
tant issue of community ownership.

The Territory Department of Education should establish re-
gional taskforces to operate a process sufficient to completely re-
design local primary schooling within firm guidelines under the
direction of each individual Aboriginal community. (SEE
FOOTNOTE 1 PAGE 13)

The base for the new framework which will emerge, will be the
development, implementation, and regular renewal of a
Community Education Plan covering all aspects of the delivery of
educational services in the community.

Building on the NT’s previous initiatives to involve local people in the development of education in their communities (e.g:
the establishment of School Councils), steps to further encourage
local participation in Education were introduced by the Common-
wealth in its Aboriginal Education Policy (AEP). These steps
were supported by the Northern Territory Government in its
Aboriginal Education Strategic Plan formulated this year.

Currently almost all communities are required under the
funding guidelines of the Commonwealth’s Aboriginal Student
Support and Parent Awareness Program to develop a school-
based decision-making process involving a school council. By
the end of 1990, the Commonwealth expects that all communities
will have a structure in place. (SEE FOOTNOTE 2 PAGE 13)

In addition, by the end of 1990, there will be approximately 30
Community Liaison Officers (CLOs) in place in most of the larger
remote centres. It is expected most of these will be drawn from the
region in which they are based.

FOOTNOTE: Unfortunately there is a very small and destructive
number of outsiders who do endeavour to manipulate community
views to their own ends, either consciously or unconsciously.
Matters of this sort were taken up in the 1978 report of MitsuRu
Shimpo “The Social Process of Aboriginal Education in the Nor-
thern Territory”. His Recommendation 11 addresses matters such
as these and should continue to be followed.

“Certain teachers are problematical in terms of their behaviour
in Aboriginal communities. Thus I recommend that in an
orientation course for newly recruited teachers, instructors
should emphasise the need for sensible behaviour in Aborigi-
nal communities, and especially the need to understand cul-
tural differences in behaviour between the sexes. When a
community requests the removal of a teacher or officer for
these or other reasons of offence, the Branch should have
the machinery to allow speedy removal of the person. The teacher
may suffer, even if the actions and intentions on his part were
blameless, he may still be forced out. At the very least,
relationships can be damaged. But the branch should err on
the side of the community to remove the community’s sense of
helplessness in controlling such situations, their sense of
dependence upon non-Aboriginal people in such matters and
the complete lack of autonomy which it implies”.

“Although in theory Aboriginal councils already have the power
to ask whites of whom they disapprove to leave, in practice
many of them are too timid to exercise these rights. The
Department, in order to maintain respect in the community for
teachers, should express to communities the Department’s
support for their wishes in such cases. I recommend that
because of the nature of teaching of Aboriginal children that
newly recruited teachers have a one-year probationary period.
During this period, if a teacher violates any of the requirements
for Aboriginal education, he/she should be removed from the
school.” (Shimpo, 1978)
With these initiatives in place all NT Aboriginal Communities will have access to the materials, advice and support they need to take a greater part in the design of local Education. It will be up to them to decide whether they will make use of this improved support to establish a Community Education Plan.

It is proposed that to establish a local yet effective framework for education community by community, individual school councils, as they are formed, will be asked to prepare a Community Education Plan. They will be assisted by Community Liaison Officers and the Department of Education taskforce. Each plan must be formalised as a signed agreement.

The Council, Community Liaison Officers and the taskforce will not operate to an agenda of change. Together, their charter will be to act creatively and constructively to tailor systems, curriculum, timetables and programs to suit those communities.

It would be necessary for the School Council to meet regularly with the Community Council and/or community leaders to ensure consistency in the agreed list of goals, priorities, preferred methods of delivery and other issues of importance.

Essential guidelines for the Community Education Plans would be:

1. The current rules governing practically any item in the process of schooling could be changed under the guidance of the school and community councils, provided the necessary curriculum endpoints are reached and existing processes of assessment are retained

2. In establishing a Community Education Plan, agreed strategies must take into account the current level of learning mastered by students at that particular community school

3. The strategies employed must reflect problems and the rate of progress in education on the local scene. They must not be based on trends, expectations and/or issues elsewhere.

In the detailed Community Education Plan which would result, communities might go so far as to choose to start the children of parents prepared to participate in the education process at school at a younger age. Programs might be bilingual or in English. Classes might be held at night. Primary teaching might be extended beyond seven years. Years five and seven assessment might occur at other year levels. To help fight truancy or avoidance problems, students might attend school for only half a day over a longer school year, but with a choice between morning and afternoon classes. Community imposed penalties for truancy, according to community criteria could be listed. Recognition or responsibility could be given to individuals within the community to act as truancy officers or as a contact point for school staff on matters of concern. School holidays might be altered according to dates of importance in the community calendar. Policies, directions, general information and hints to help new teachers fit in to the community could be drawn up and regularly updated.

The plan could also contain information on ways in which links between the school and traditional skills, customs and language are to be established and/or respected. Community based procedures for assisting children suffering directly or indirectly from substance abuse, such as breakfast programs or other forms of support could be considered. Procedures for ensuring community participation in future school maintenance, improvement, design and construction could be established and perhaps expanded to include other work, where relevant authorities are prepared to participate.

**SEE RECOMMENDATIONS 2.4., 2.5., 2.7., 2.8., 2.9., AND 1.2.**

This is by no means the complete list and in the process it will be necessary for the Department of Education taskforce to rely on the willingness of individual communities to participate (see section on community attitudes).

The Government would ensure that, where Community and School council input is forthcoming as part of a Community Education Planning process, community ideas, goals and priorities are taken up within the guidelines listed above.

After acceptance by both the Community and Department, these plans will be available for new teachers considering an offer of employment in a particular community to assess local conditions and strategies before saying yes to the appointment. The plans could also be evaluated and questioned in greater detail by teachers new to remote education as part of the induction process.

**SEE RECOMMENDATION 1.13.**

It is proposed that in return for introducing, funding, supporting and maintaining the school plan, the Department of Education taskforce will have negotiated agreed goals for the community school to achieve.

These goals would be in terms of student attendance and/or parent and community participation and/or improvements in student performance, according to the primary assessment program.

School plans and goals should be re-assessed in discussions between the School Council and the community at regular time intervals by agreement.

**SEE RECOMMENDATION 1.4.**

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FOOTNOTE 1: Taskforces would be made up of Regional Superintendents and senior Education Department officers skilled in curriculum and timetable management.

"Talking is not enough"

FOOTNOTE 2: It is essential that in determining the structure of school councils in individual Aboriginal Communities, due regard be given to the views of community leaders and the local system of community governance. Unfortunately, the formation of a school council can be disruptive if, in its operation, it conflicts with traditional community leadership (see comments concerning Miltingimbi, kava and etc.)
JOBS IN COMMUNITIES

“The former Secretary of the Department of Aboriginal Affairs, Mr Charles Perkins, has called for an end to Aboriginal dependence on welfare.

“At a conference in Sydney, Mr Perkins said Aboriginal people had been encompassed by welfare since white settlement and were now more dependent on it than ever.

“He said Aboriginals must take a more active role in fighting their problems, ensuring they get an education and making their own decisions.” (ABC News Report. 16.7.90 - 6:00 pm.)

A fundamental problem in motivating support for education in Aboriginal communities is related to the welfare cycle acknowledged above by Mr Perkins.

Aboriginal people living in remote communities see few opportunities for paid work unless they travel to a major centre. By and large, these Aboriginals live a lifestyle in which adapted traditional skills and traditional customs play a big part. Varying percentages of their day to day means of living and obtaining income are supplied through these skills. In general, their income is heavily augmented by unemployment benefits.

For a large and growing number, Outstation living is their preferred way of life. There are complaints about housing standards, health and hygiene in Aboriginal communities, but the trend for Aboriginal people in the Territory is the rediscovery and reinvigoration of traditional ways of life - adapted as they might be - opposed to the urban or rural lifestyles familiar to other Australians of all races.

In Aboriginal bush communities, 'sit-down money' has never fulfilled the role intended for it elsewhere in Australia. The irony is that when the Federal Government 'abolished' unemployment payments in general in its last budget, it continued to pay unemployment benefits in these communities.

In remote areas of the Northern Territory there are many Aboriginal people, some with inalienable title to their land, who are encouraged by the dole not to leave the lifestyle they prefer to seek paid work.

In fact, unemployment benefits tend to frustrate efforts to create paid work in these communities. They serve to top up on the shortfalls of an adapted traditional lifestyle, which in itself is belittled as a result. (see FOOTNOTE)

No matter how successful the community became or how hard it worked at supporting itself through traditional skills, adapted to modern technology if not, community members would still be considered unemployed.

Although many traditional Aboriginal skills could be considered the basis of a subsistence lifestyle, many lend themselves to wider applications. The burgeoning success of the Aboriginal Arts industry is a strong example of this.

FOOTNOTE: There was a clear example of this during the meeting with the Aboriginal community at Nudgegubura. The local school had been endeavouring to recruit a part time teachers' aide in the community. Such a job would seem on the face of it to be extremely attractive - especially when it could lead the occupant to the RATE program and a career as a teacher. Yet the school could not find a person within the community willing to take the job on. The problem was that among local people interested and suited to the task, all would have actually lost money to relinquish their current benefits in exchange for part-time paid work. As one person who attended the meeting commented, "Why should I work to receive less."

Indeed, while Aboriginals in the Territory prefer their way of life and while they remain limited through land rights legislation in the ways in which they can make commercial use of their land, traditional skills are likely to remain the most common and effective structure around which these communities can grow.

Aboriginal people who choose to go bush to hunt, fish, dig, or utilise some other skill as a way of life are hardly unemployed. They have other skills, such as painting, carving, dancing and storytelling, which could be considered work, but today they are paid to 'sit down'.

SEE RECOMMENDATION 1.7.

It is true, as has been lamented by Aboriginal women in Alice Springs recently, that a small minority choose to spend all their unemployment benefit on alcohol and naturally, that is of serious concern. (See section on substance abuse and its effect on schooling.) Of course it is also readily acknowledged that we must continue to work toward improving housing, health and hygiene in Territory Aboriginal communities.

However, all this presents a special challenge for education, which has the task of preparing young people for life. People, whose desire it is to live a traditional Aboriginal lifestyle, often find little of relevance to their intended way of life in the current education process.

SEE RECOMMENDATION 4.3.

The big question is how community leaders and educators are to attract, stimulate, educate and invigorate students in communities within which schooling creates practically no perceived financial benefit or usable skill?

The vast bulk of Aboriginals consulted in this review require that the outcomes of education offered in their communities must compare to those provided elsewhere. It is the principle on which the current system of remote area schooling is structured. Although some would advocate a system more closely aligned with life in the community, it would be unacceptable to Aboriginals and to Australians at large for us to adopt a structure which in any way undermines a student's opportunity to master a basic education in the wider sense. (See further education section on Batchelor College.)

The real challenge at present is to demonstrate that even in the smallest, most remote Aboriginal communities, education will produce tangible benefits without accelerating the demise of traditional Aboriginal culture.

To do that, Governments must first be prepared to acknowledge the importance to Aboriginals of traditional ways of life and the legitimacy and worthiness of traditional Aboriginal work as a means of living.

Remote Aboriginal communities move, but they are a fixture on the Australian landscape. In the Northern Territory these communities will continue to exist along traditional lines with a level of support greater than in any other part of the country.

While Aboriginal traditions remain the focus in those communities, it is wrong for their inhabitants to be labelled 'unemployed'. It is also wrong for Governments to assume they are simply waiting in their community for an opportunity for paid work.

"Aboriginal views on participation in wage-earning employment are also important factors. In theory, the decision to be

"Talking is not enough"
part of the wage-force is an individual one, based on how one assesses the advantages offered, compared to those arising from not participating. It seems that aborigines from remote rural communities, where many of the traditional aspects of social life have been strongly maintained, may well have strong reservations about the value of being a wage-earner, particularly when the job is boring and appears to contribute little to the well-being of the community. They do not subscribe wholly to the non-Aboriginal work ethic, and moreover, often take part in other activities which seemly are work, but which would not be judged as such in conventional non-Aboriginal terms. Types of activity which fall into this category include organisation and participation in ceremonies, or playing a coordinating role for an outstation group. These perceptions of the value of work, combined with the limited number of jobs available, affect Aboriginal mobility. Unlike many non-Aborigines, Aborigines in Central Australia do not seem to move around primarily because they want to find a wage job." (Young and Doohan, 1989.)

The Federal Government appears to agree. It has claimed positive outcomes from its Community Development Employment Projects (CDEP) 'work for the dole' program, which it has introduced in many bush communities.

In outlining the objectives of the CDEP strategy in its Aboriginal Employment Development Policy P3 booklet, the Commonwealth Government policy states:

"The purpose of the strategy is to support the aspirations of Aboriginal communities to undertake development, in a way that is controlled and determined by those communities themselves and is consistent with the particular social and cultural circumstances of communities. Without considerable support for development of this kind, the aspirations of Aboriginal people to achieve economic independence from Government will not be met and that the continuing high levels of support for these communities through the welfare system will not be reduced." (Australian Government. 1987.)

Yet despite its value, the CDEP program is flawed. Support for Aboriginal self-determination in bush communities is expressed as part of the CDEP rationale. Yet CDEP payments to these people are generated directly by the number of 'unemployed' in the community concerned.

Communities suffer because in most cases, some inhabitants choose to avoid the CDEP. They leave their community to collect their sit-down money elsewhere.

"Elcho Island Aboriginal leaders have called for the immediate cancellation of unemployment benefits for Aborigines there. The Assistant Town Clerk, Mr Andy Hassan said yesterday that unemployment benefits were helping to create 'a community of bludgers.'"

"Nobody is doing the job. Sometimes they turn up for an hour or two and then they go back to sleep or they get on the grog or petrol sniffing," Mr Hassan said. "The social system is wrong. They can live on unemployment benefits and no-one wants to do any work. Violence is growing and we need police."

"On Christmas Eve and again on New Year's Eve there were spears flying everywhere. Drunkenness, kava drinking, and great violence are increasing all the time."

"All tribal leaders have decided to announce that young people should not be allowed to go back on unemployment benefits."

"Mr Hassan said many young people were 'running away from this community to collect benefits in places like Darwin so they don't have to work.'"

"We have called a mass meeting for this morning to tell the young people what has been decided," he said.

"Mr Hassan said while unemployment benefits should be cancelled, the community development (CDEP) program still should be allowed to continue because it was achieving good results." (NT News. 16.1.90.)

Well-intentioned as current programs are, the nett result encourages a hopeless circle of degradation, which does not recognise the unique circumstances and opportunities that apply to these people.

One way to break this cycle would be to remove unemployment benefits in communities capable of developing their bush way of life and with resources sufficient to do so.

It would also be necessary to establish an Aboriginal Community Development Fund to finance the development of these communities, according to plans drawn up by individual Community Councils. Such a fund could be administered by the Commonwealth, but would be better suited to NT administration since relevant Federal laws (Eg: The Aboriginal Land Rights [Northern Territory] Act) apply only in the Territory.

In this way, communities could fund hunting or fishing operations, dancers, painters, community facilities, business ventures, resource development or any other opportunity, initiative or facet of life which they wish to develop.

Traditional Aboriginal and other ways of life could be blended, developed, adopted or examined according to community priorities. Meaningful roles and goals would be identified by the community and individuals within it for the community and individuals within it.

The value gained by each community from the proposed Community Development Fund would be determined by the nature of the community's plan and its record of success in operating the plan. Unlike the CDEP program, criteria would be flexible, not limited by a tally of numbers of 'unemployed'.

Such a change would have an immense and lasting effect on the ability of local educators to produce positive results and role models.

With community independence and identity reinforced instead of undermined or crippled by Government financial support, young Aboriginal students may begin to perceive a future in their community in which education has a useful role.

In addition to strengthening support for administration at the community level, a priority for the Government would be to develop the resulting opportunities for community groups or individuals to contract for Government projects in their communities.

At the world Conference on Engineering Education for Advancing Technology, the Director of the Centre for Appropriate Technology at Alice Springs, Dr Bruce Walker, delivered a paper "Technology and Development in Remote Aboriginal Communities - Technical Training for the Future" He commented that:

"It can be shown that the direct transfer of technology from urban Australia to remote Aboriginal Communities has, in all but a few instances; 1) reduced Aboriginal participation in technology; 2) locked them out of adapting the technology in an innovative way; and 3) transferred their energy expendi-
ture from a dynamic and active lifestyle to a comparatively static and sedentary lifestyle." (Walker, 1989.)

To fight these trends, the recently established Community Education Centres would have a vital role. (see comments on Community Education Centres)

**SEE RECOMMENDATION 4.1 AND 4.2.**

Dr Walker continued:

"To address the inappropriateness of current technical training programs for remote Aboriginal communities, new programs should be developed around an awareness of the levels of technology employed in the settlement and at a level and type of development in keeping with the lifestyle chosen by the people living in that settlement." (Walker, 1989.)

A further initiative, linked to the Community Education Plan to encourage community development and self-sufficiency, would be the designation of pro-active travelling project coordinators based in NTQ regional centres and the larger CECS. The coordinators would visit communities regularly or at the invitation of the Community Liaison officer (CLO) to discuss opportunities for suitable construction, maintenance and other possible contract projects in line with the intentions of the community.

These “Jacks of all Trades” would command resources that could be applied to any community based project, using and training local labour as an important part of the process. Construction methods suitable for the areas and the workforce involved should be presented and promoted, under guidance from local communities. It appears likely that the Centre for Appropriate Technology in Alice Springs and the Institute of Technical and Further Education in the Top End as well as the NT Open College would be prime providers of human resources in developing such ventures.

**CURRICULUM**

There has been much conjecture during the process of review about what direction in the presentation of Aboriginal education is correct.

The articulated view - the view advocated by those claiming special authority to know what is right for Aborigines - is that bilingual education is the answer.

Bilingual education is the answer in some communities. In these it has strong community support and so deserves support from Governments too.

As the House of Representatives Select Committee on Aboriginal Education noted in its report:

“Given the evident success of Bilingual programs in improving the educational outcomes of Aboriginal students involved in the programs, there would be value in extending Bilingual Education to those communities which request it.” (House of Reps. Standing Committee on Aboriginal Education, 1985)

However, it is plain from the concerns of the many communities who voiced their opinion in this review that the message they are receiving about bilingual education is not as subtle as it should be.

The Select Committee continued:

“Before bilingual education is extended to other communities, the achievements, objectives and teaching methods of bilingual education should be explained and a clear indication given by the communities that they want a bilingual education program introduced.” (House of Reps. Standing Committee on Aboriginal Education, 1985)

The dogmatic view that Bilingual Education is good for all is naive, paternalistic and likely to get a good idea a very bad name. Yet it seems this approach has alarming currency among some inside and outside the education system.

It is the classic case of some taking an idea that works well in one situation and assuming that it can automatically succeed everywhere.

It seems no-one enamoured of the attractions of bilingual education wants to hear the strongly held view of a significant number of Aboriginal community leaders who do not support bilingual education.

There are two reasons for opposition to bilingual education, voiced strongly by many in the course of the review of Aboriginal Education. These are the need to feel ownership of the culture and language - “It’s our culture.” - and also the feeling that the control of such matters should rest in Aboriginal hands - “We control it”.

To quote the Report of the Select Committee:

“There is an inadequate understanding in some of the communities with bilingual programs of the aims of these programs.

"Talking is not enough"
This indicates that the communication between the school and the community has not always been sufficient. The support of the community is critical to the success of any educational program and it is particularly so in the case of bilingual education. Aboriginal communities in whose schools bilingual programs operate should be involved in decision-making about the aims of the programs and how the programs are implemented.” (House of Reps. Standing Committee on Aboriginal Education, 1985)

Territory MLAs, the media and the wider community saw direct evidence of the problem in the recent dispute in the Lajamanu community.

At Lajamanu, the community is involved in an internal dispute in which the school’s bilingual education program became a focus. It is a matter of politics at the community level and personalities are divided on the issue. There are ardent supporters of bilingual education at Lajamanu but there is also great dissatisfaction among some members of the Community Council.

In coming to grips with the problem, the Government endeavoured to provide support for the teachers concerned, who had given good service over many years, but it seems likely the dispute would not have occurred if community views had been adequately considered prior to the implementation of the program.

Bilingual education is designed to overcome the added difficulty experienced by youngsters, who in order to progress in a standard year one class, would have to learn English at the same time.

The aims of bilingual education make it very clear that literacy in English and numeracy are paramount objectives. The idea is to allow youngsters to learn first in their own language. Slowly, English is introduced until, by year seven, all teaching is in English.

The problem, perceived by many Aboriginal communities, is that for bilingual education to succeed, students must master English. Many believe students aren’t achieving this goal. They believe the program is impacting on the ability of students to speak English and want it scrapped.

Studies show that young Aborigines involved in successful bilingual education programs make improved progress by the end of year seven. However, students who do not master English as part of the process are deprived of the ability to apply their learning in further education, or in the wider community and such a penalty is unacceptable.

SEE RECOMMENDATION 2.7.

Strategies to guard against fundamental breakdowns of this sort would be an essential part of any community school plan developed under the proposed system of educational policy making.

SEE RECOMMENDATION 2.6.

A strategy which the Department of Education should apply to ensure that the status and content of bilingual programs conducted within communities are properly applied and retained as agreed within the community plan is careful monitoring and external accreditation of program outcomes.

A related issue was raised in other places, (Wallace’s Rock Hole for example) where community leaders are concerned about ways in which Aboriginal culture is presented in the classroom.

Their concern is that school teachers are not equipped to deal with Aboriginal culture. They say elders from their community should be teaching Aborigines about their culture outside the school. It should not be a matter involving people from outside.

Consider this exchange from the minutes of the first Tiwi Consultative Conference, held at Nguiu, Bathurst Island, on May 23, 1989, which was held three weeks before a public meeting (June 9) at which this review was discussed, which was attended by more than 100 Tiwi people.

"Walter Kerinaiau (of the Nguiu Council and Tiwi Land Council) said that the Tiwi children are not getting the same education as the children outside of the islands and that their education may be inferior to the white education."

"Steve Anderson (of Tiwi Designs) asked what sort of education was needed in the islands?"

"Walter said that the kids have got to get a better education if they are to progress. He stressed the importance of learning the ways of the western society and that they can learn their own Tiwi culture any time and that that was the responsibility of the Tiwi people, and the teacher's job was to educate the children so that they can survive in a western society."

"Anne Marchment (Milikapiti School-Adult Education) asked if they would prefer the schools to teach English reading and writing rather than bi-lingual. She said that the emphasis should be on written and communication skills in English and that the schools should concentrate on getting the children to be more literate."

"Jacob Lansen - Ngukurr said that the people from the Ngukurr community were interested in what was going on for the Tiwis. He said they were modelling their own situation around the Tiwi and that the Tiwi islands had everything but would fail if they didn’t have confidence. He said that if the kids could be encouraged to get out of the Aboriginal system and into the European system, they have got to have a European education without forgetting their culture."

(After a comment on Community Government from Kevin Anderson (NT Community Government Assoc), “There was then discussion from various people expressing their views on which way the education system would best operate for the Tiwi. It was suggested that the communities should know what they want their education to be. It was also suggested that the education system be tailored to suit the Tiwi lifestyle and that the theole money could be too high as it is no motivation for the people to work. The home environment was seen to be the major factor of being the prime example from parents to children as to what the children expect life to be like. If the parents are not committed then the children wouldn’t be either.”

"Sister Theresa (Saint Theresa’s school) expressed concern about what the Tiwi were being offered in the way of having two different lifestyles - the way of the Tiwi and the way of the European and what could the schools accomplish in what they teach. She asked why the Tiwi children shouldn’t have the right to learn in their own language."

"Jimmy Tipungwuti (Chairman, Tiwi Land Council) explained that it was his wish for the Tiwi people to begin to integrate with the modern world now. He explained that they had come a long way and that whether they liked it or not, they had to learn how to survive now for the future.” (Minutes of Tiwi Consultative Conference, 1989.)

In other communities, a different approach is favoured by the community. For example, at Ramingining, Aboriginal people
who are not school staff members attend school and deal with issues concerning Aboriginal culture. At Ramingining, arrangements had been made allowing women from the community to go about their business, weaving etc., on the school verandah thus bringing their culture to school.

Once again, the ways in which community traditions are taught need to be settled by the community as part of a community school plan which can direct and co-ordinate the activities of both the teachers and community members.

Another example of processes which may help foster community ownership in education is contract learning (as used at the Centre for Aboriginal and Islander and community schooling by the proposed system of Centre for Aboriginal and Islander education system is intended, in part, to promote Aboriginal and Islander students negotiate with their teachers about what they will learn in the allocated time.

It is a process which would appear best suited to older students and adults although many of its positive attributes would be carried into community schooling by the proposed system of negotiation and goal-setting involving the community and the Department of Education.

In contract learning, or in any system that emerges, the fundamental requirements must be that participants progress in their study through an appropriately designed curriculum which reflects local considerations but which also is structured around the yearly endpoints of common and agreed curriculum and processes of assessment in use throughout the Territory. (SEE FOOTNOTE)

### SCHOOL STAFFING

Interest must be generated to attract children and parents to become part of the school. Part of this is the educational structure, but another important factor is school staffing.

Much depends on the attitude of the teacher. Natural interest in students' work does not impact only on the attitude of the children. It has a much wider impact on the entire community. This also applies to other key positions in the community, held by outsiders.

In many communities, good teachers are working like entrepreneurs, selling the idea that their community can succeed and its members can benefit through education.

Unfortunately, even good, enthusiastic teachers cannot always overcome a depressed mood shared by an entire community and the result is often disillusionment and bitter disappointment for the teachers concerned. An obvious example is that of the married teaching couple, both very upset at the time that they sought transfer from Imanpa, who succeeded in providing a real boost to the Harts Range school community after being transferred there.

The proposal to give power to communities to design their education system is intended, in part, to help guide teachers and to strengthen their links with the communities. However, there is another goal - impossible as it may seem in some cases today - to establish, within communities, an attitude of support for teachers, whether or not they are locally recruited, Aboriginal or non-Aboriginal.

To work to their best potential, teachers need to feel at home and not unsupported. Improved community cooperation and understanding will help overcome many of the current hurdles.

### SEE RECOMMENDATION 1.12.

It is important that teachers who are successful in remote area communities be encouraged to receive special recognition under the Master Teacher scheme. All opportunities should be sought and exploited to expand the range of special incentives (particularly cash incentives) offered to teachers in remote areas.

### SEE RECOMMENDATION 2.5 AND 2.2.

Although a significant number of Aboriginal people agree with the view that schools are for learning new skills (eg: English and Mathematics), this report does not argue for a broad brush change to another fixed policy, but the adoption of the flexible system outlined earlier.

What is not acceptable to any Aboriginal community is the creation of special lower educational standards, applying to Aborigines only. By all means, culturally appropriate programs, where they are the community's choice, should be encouraged - but the idea of "Culturally Appropriate Standards" is a dangerous fallacy.

### SEE RECOMMENDATION 1.14.

In addition, structured training opportunities should be developed to provide higher levels of professional development for remote area teachers through the Northern Territory University Faculty of Education.

It is recommended that the University work to develop, within the Faculty of Education, a specialised post-graduate course in remote Aboriginal education.

### SEE RECOMMENDATION 5.2.4.

By using the proposed system to establish a school framework through Community Education Planning, the selection of teachers for these communities, their program and facilities can be developed carefully within existing resources. Progress will be monitored closely, to ensure suitable support and resources are provided.

Current efforts to recruit more Aboriginal staff to schools in remote area Aboriginal communities must continue, but again, there is a growing need to take into account the disparate views, associations and relationships maintained by the various communities.

In this process, there should be a place for Aboriginal people with knowledge of the education system, but who have not completed or are currently undertaking teacher training. Many of these would be people who embarked on such training at one time, but have since withdrawn or undertaken other work.

**FOOTNOTE:** Although "yearly endpoints" are referred to, they do not require Aboriginal students to comply with a lock-step rise through the current seven year primary schooling schedule. As pointed out earlier, it is acceptable for communities to choose other paths, provided successive endpoints are reached.

"Talking is not enough"
At present locally recruited teachers' aides are not employed at schools in Aboriginal communities. All Assistant teachers working in remote area schools are teachers in training.

At present teacher trainees who drop out of training or leave to try another career are left without status in the education system although in many cases they have an interest in education and have gained some relevant training.

To capitalise fully on the interest and skills of these people, positions for Teachers Aides in Aboriginal communities should be introduced.

SEE RECOMMENDATION 5.1.5.

Unfortunately there is an incorrect expectation in many communities that Aboriginal teachers are available now to teach in their schools. The reality is that not all communities have people who are suitable, available and willing to be trained as a teacher in the immediate future.

There was strong community support for the employment of qualified local Aboriginal staff in jobs at all levels in their own communities. The Mentor program established to provide accelerated development for personnel in key positions and to provide role models for others was appreciated. Some communities expressed concern that the process of Aboriginalisation should not preclude community access to specialist skills or to the input from non-Aboriginal educators who bring to bear the perspectives of the wide community which leaders have acknowledged they need if they are "to walk both ways".

SEE RECOMMENDATION 1.6.

In communities fostering traditional customs, it is both insensitive and ineffective to make appointments likely to result in problems through avoidance, skin groupings or other issues relating to Aboriginal law.

The impact of Aboriginal traditions on the relationship between a teacher and his or her class is a serious complicating factor to which we have not responded well in the past, but must in the future, if we are to show support for community sensibilities.

During the review, cases were related in which boys refused to be taught by a particular female Aboriginal teacher. There were others in which parents and community leaders were upset by having to close their eyes to the demands of traditional protocol in order to leave their children in the class of another particular teacher.

We should do all in our power to overcome the lack of communication between authorities and communities which has existed on such issues as skin groupings, traditional law and avoidance.

SEE RECOMMENDATION 1.1.

These matters will increase in importance as more Aboriginal people take roles as teachers in traditional communities and traditional communities become more assertive about what is acceptable and what is not.

Education administrators need to be aware of sensitivities between various skin and language groups and communities. These sensitivities should be reflected in the Community Education Plans, which should also consider issues such as Aboriginalisation and efforts to identify local teachers for training and in the regional structure of FEPPPI.

"Talking is not enough"

A related trend at present is for Aboriginal people to regard teaching and education in general as "women's work". It will become increasingly important to attract Aboriginal men to teaching, particularly as the number of Community Education Centres in remote communities increases.

Efforts to balance gender in the recruitment of Aboriginal teachers need to be redoubled, but at all times the Department of Education must act with respect for community wishes.

SEE RECOMMENDATION 1.17.

Other issues, which need to be taken into account in the process of induction for teachers, include the concern of some communities (relayed by FEPPPI) about the dress standards and conduct of some of the teachers working in Aboriginal communities.

They believe a barefoot teacher, unwashed, with crumpled clothing, is a poor role model for young students.

In fact some of the few teachers concerned were said to be taking this approach in the mistaken belief that by addressing their students in this way, they were communicating with Aborigines on a more relevant level.

Such an approach is obviously illfounded. Worse, it would indicate to students and their community that the service they receive from their teacher is reflected in his or her demeanour and behaviour and is therefore of a lower standard.

SEE RECOMMENDATION 1.13.

A big problem, in the eyes of the growing number of Aboriginal teachers recruited from communities and trained under the RATE program, is the issue of housing. At present, it is hard for these teachers, who often live in overcrowded conditions, without so much as a makeshift desk or work area, to prepare properly for their work. Although work space is readily available at school, this problem should be considered by the community itself if it is to give priority to support for education.

Although outsiders coming to any Territory centre are provided with accommodation, a policy offering housing to staff in their home town would of necessity apply whether a teacher lived in Ngukurr or Nakara (Darwin). Obviously, it would pose an impossible financial burden especially as it would be likely to flow on into other areas of the public service.

Currently, houses excess to requirements are handed over to Aboriginal communities by Education and other Government Departments.

In future, efforts should be made when transferring ownership of excess houses to the community to negotiate an agreement under which those houses will be earmarked for use by community members who are teachers.

In addition, a joint NT/Commonwealth accommodation scheme, linked to the Community Education Plan, should be trialled.

Additional accommodation, in the form of single, demountable units (or duplex demountables in relevant cases) could be made available and placed under community control provided a firm agreement is reached ensuring that the accommodation concerned would remain for the use of teachers only.

SEE RECOMMENDATION 1.12.
FEPP1 AND ITS FUTURE

FEPP1 - the Territory's Aboriginal education consultative group has had tremendous success in highlighting issues within Northern Territory Aboriginal Education. Its twelve point plan has directed our efforts over the past five years.

It was the first such group in Australia to gain direct input to Government policy at the Ministerial level and, in the past, this has been a key to its success. FEPP1 has helped the Territory Government bring home to the Commonwealth the need for cooperation to maximise progress, a strategy recognised through the introduction of the National Aboriginal and Torres Strait Islanders' Education Policy (AEP) this year.

Although it has helped both the Commonwealth and Territory Governments recognise common ground on which to move forward together, FEPP1 itself has been slowly consumed by internal politics and its effectiveness has suffered.

There are problems with the existing structure and all agree changes are necessary if FEPP1 is to continue to be of direct, meaningful assistance.

The major hurdles are in its constitution and membership. FEPP1's major strength is its potential to represent community views to the Minister, but feedback from communities throughout the Territory indicates its membership must broaden considerably if it is to more adequately address the many disparate issues in individual communities.

In short, despite its good work, the perception is that FEPP1's representative reputation is not deserved and without a major overhaul it will not be able to contribute effectively to a new approach designed to meet priorities established at a community level.

The current membership structure of Fepp1 lacks depth at the community level. In the current structure there are 17 members, 8 of whom are from Darwin, 2 from Alice Springs, with only 7 representing remote communities.

Under current arrangements, consultation with individual communities on behalf of FEPP1 often has been carried out by Departmental staff on secondment.

While the outstanding professionalism of these officers is endorsed, it is clear from the views put by Aborigines during this review, that a better system giving communities a structured opportunity to provide their own input on matters regarding their education is necessary.

Already, a structure which would provide that depth of input (see diagram) has been canvassed by FEPP1 members. It is a three tier system providing for input from school groups to regional councils and then to the central FEPP1 and the Minister.

The willingness of many Aboriginal people to set aside time to discuss educational issues has been demonstrated clearly, by their ready participation in this review of Aboriginal Education.

In this report it is proposed that Feppl be re-structured as shown, to offer communities and language groups direct personal input to the processes of decision-making and policy formulation in Aboriginal Education.

SEE RECOMMENDATION 1.9.

Coupled with power sufficient to direct a re-shaping of education in their community, this recommendation will encourage individual Aboriginals to address issues on a local level.

Recently, a great deal of confusion and delay arose as FEPP1 established a 'negotiating team' to assist with talks on the Northern Territory's Aboriginal Education Strategic Plan - part of the Federal Government's Aboriginal Education Policy (AEP).

However, the outcome of those talks and the significant funds injected by the Commonwealth for the AEP have helped to clarify the requirement to separate FEPP1's policy/advisory/monitoring roles from the operational and management functions of the Department of Education.

It is proposed that under FEPP1's new structure, its base will be School Councils and the associated processes used to develop Community Education Plans.

Regional FEPP1 groups would be established, taking into account traditional groupings and administrative planning regions. Nominees for regional councils would be drawn from the community-based school councils.

In communities where school councils are not in place, temporary alternative arrangements should be made to ensure these communities receive representation.

The Central FEPP1 would be drawn from nominees of regional councils. Because the input of advice from school councils and regional councils, will be given effect to locally and regionally, the role of the central FEPP1 would be concentrated on consultation on broad NT wide goals and providing and monitoring the achievement of agreed goals based on liaison with regional groups. The accompanying diagram shows the proposed representative structure.

In its new form, FEPP1 would continue as the body, independent of the Department of Education, responsible for advising the Territory Minister for Education on issues concerning Aboriginal education.

LEARNING PROCESS

Primary Education

The only impediment to success in Aboriginal education is time.

To succeed with their education, children must participate in regular sequential learning. School must be interesting and challenging, but every effort must be made to ensure improvement is sustained and children are not left high and dry by a system that proceeds either too quickly, or too slowly.

SEE RECOMMENDATIONS 2.5. AND 2.2.

Our most vital goal should be to ensure that all Aboriginal students achieve competence in a basic level of education by the end of primary school. At present, the overwhelming majority do not and without mastery of primary subjects and principles, these students are doomed to fail in secondary education.

Too many Aboriginal students have not mastered primary levels and are merely 'doing time' at secondary school.

To lift the esteem of students, it is vital we cease our tendency to set students on a path to failure. That does not mean lowering standards.

"Talking is not enough"
Schools establish School Councils with funding from DEET.

School Councils select local representative(s) to sit on Regional Councils.

The number of schools in each region may vary.

Regional Council No 1

Regional Council No 2

Regional Council No 3

Regional Council No 4

Regional Council No 5

Chairman Feppi to be appointed by Minister as full-time position. Deputy-Chairman to be elected from among members of Central Feppi Council.

Chairman Feppi

Central Feppi Council

Number of members determined by number of Regional Councils

Each Regional Feppi Council to select 3 nominees. Minister will select Central Feppi Council from these nominees.

The number of Regional Councils is yet to be determined
A prime factor hampering progress by Aboriginal students is their unease with the school environment. This lack of familiarity is exacerbated by several factors. For a start, we should strive to be more flexible about what is acceptable as a place where schooling can occur. The education of children can occur under a tree and be more effective if those involved feel more at home with it.

This ties in with the earlier comments in this report about how we should be prepared to accommodate changes in building specifications if it means greater community involvement in construction and familiarity with the finished product.

For example: At Yarralin, the community meeting concerning this review was conducted in a large meeting house. It appeared to be hexagonal in shape, with an iron roof, one wall and a rough cement floor. The visitors were told it was built with community labour, ingenuity and engineering. A large number of local people turned up and were keen to participate in the discussion.

This was in contrast to the scene a short time later when the local teacher took the visitors to inspect the unused post-primary facility nearby. The building, a large metal clad, fully enclosed shed, which cost the Commonwealth several hundred thousand dollars, did not have the same level of local involvement in its construction and there was little community interest in its use.

Although the problems which have caused the Yarralin facility to lie idle are not in themselves a fault of its design, more effective ways of spending the money involved could be found in future.

The poor communication between the Commonwealth and NT Governments, which resulted in the construction of the Yarralin facility, should cease after having been acknowledged in the Federal Government's recent National Aboriginal Education Policy.

SEE RECOMMENDATION 7.2.

However, proposals in this report should encourage a far more flexible and community based rationale to the development of educational services and facilities. It would not be unreasonable for us to expect a significant change in the appearance of some schools and the variety of ways in which education is presented in the many different communities.

SEE RECOMMENDATION 2.9.

As an illustration of the practical difficulties which can be created by a lack of familiarity with new housing and accommodation, refer to the Tangentyere Council Housing Comic No 1, "Shelter Me", published by the Tangentyere Council from illustrated stories produced at a workshop at Alice Springs College of TAFE in July, 1989 (particularly "Chilpy and the House" and "Easy Living").

Another example which may help clarify the point is the crocodile-shaped hotel at Jabiru, which was so designed because of the significance of the shape to the Gagadju people. There is no reason why Gagadju people, if they wished, should not in future have crocodile-shaped schools, if the process of design and construction was theirs. The result would be certain to be beneficial to education in terms of creating school 'ownership'.

Putting hardware aside, the shyness of students is compounded by the fact that their unease about education in general is shared by their parents and often senior members of the community.

For this reason, the concept of Aboriginal "ownership" is even more desirable. Effective mechanisms to complement the proposals already mentioned would be those in which Aboriginal parents and community leaders participate in the schooling process.

At present, many Aboriginal children in remote areas are making their transition to schooling without a firm parental assurance that education is "good".

Aboriginal parents need reassurance that with support, their children can achieve much more through success in schoolwork.

SEE RECOMMENDATION 2.6.

Parents need confidence in dealing with the school environment, in advocating education for their children, and in seeking advice and feedback on their child's progress.

Some Pre-schools offer the opportunity for students to attend school before age four - especially in outstation communities. Because most mothers (or other care-givers) and the children do not speak English as a first language, the syndrome of gradually falling behind the curriculum endpoints expected of all children at each year level actually begins at age four.

An earlier start combined with the involvement of mothers and locally recruited and trained teachers and teaching assistants able to speak both the mother-tongue and English, has been suggested as a way to reduce or correct the current disadvantage.

The concept of early childhood education in Aboriginal communities should differ from the accepted norm in that it would have a dual purpose - educating the child and assisting mothers to help their children in schoolwork.

SEE RECOMMENDATIONS 2.2 AND 2.3.

Although accepted functions of early childhood education would be part of the process, the important goal would be to build bridges between the school and individual parents. It would be to create a contact point which will remain open to parents throughout their child's education. The intention would be to reinforce, for parents, the value of learning and to offer assistance for them in helping their children to progress, whether they are in year two or year ten.

The introduction of such a program would have, as a prerequisite, the requirement that the new younger children be accompanied, either by mothers or by other care-givers in an arrangement endorsed by community leaders.

Therefore this additional year would not merely serve to introduce children to school in a supportive way. It would offer parents advice on the material being learnt, on education and career opportunities and on ways in which they can help their children.

Secondary Education

At present Secondary Education is seen by many communities not as a level of knowledge which has to be achieved but as a commodity which can be simply handed over to students.

What has emerged is another 'want' for Aboriginal communities - secondary schools in the bush.

"Talking is not enough"
Already, we have seen that it can be OK for a student to take more than seven years to reach a stage of learning appropriate to enter high school, but so far comparatively few, in any remote Aboriginal communities, progress this far.

Instead, there are students in remote areas working a meaningless treadmill in which, having failed to reach upper primary level in school studies, they attack the same post-primary curriculum year after year without success.

Hundreds of other students are going to secondary schools interstate and in the Territory, with failure the result for the majority because of deficiencies in the outcomes they have achieved in primary education.

To turn the corner, we must abolish these negative role-models.

Students who fail to grasp a year eight or post primary concept in one year will not automatically succeed because we allow them more time or change the location of the school.

Students will succeed beyond their primary years only if they have mastered their primary studies and are adequately confident of the knowledge they have gained.

**SEE RECOMMENDATION 3.1.**

For example, a high school student, attempting to come to grips with the notion of compound interest as part of an elementary business course, has no chance of success if he or she has not mastered elementary addition, subtraction, multiplication or division.

We must not pull wool over the eyes of our students. We cannot bend to the convenient notion that if we kid them along - if we pretend they have achieved a level which they have not - they will somehow improve enough to succeed.

**On the other hand, Aboriginal students who have reached the upper primary level and are ready to progress deserve our strongest support.**

Millions of Commonwealth dollars are being poured into Abstudy (including the previous 'Absec') programs. These schemes offer Aboriginal students virtually unlimited opportunities to choose schools and education programs without adequate consideration being given to whether those schools and programs are best suited to the students concerned.

Recently, events concerning the Tennant Creek High School and Aboriginal students from MacLaren Creek highlighted how expensive subsidies of this sort can be better spent through sensible consideration of the practical issues.

As a small high school, Tennant Creek has trouble maintaining staff sufficient to offer a full secondary curriculum, yet reluctant MacLaren Creek students from the Tennant Creek hinterland were being flown to schools interstate at Commonwealth expense.

A recent decision was that the MacLaren Creek students be offered hostel accommodation to attend Tennant Creek High and return home at weekends. This was a solution preferred by all concerned.

**SEE RECOMMENDATION 3.3.**

Nevertheless, students hailing from MacLaren Creek, Utopia, Darwin, or anywhere, be they Aboriginal or non-Aboriginal, need primary skills to succeed in the secondary arena.

An urgent, essential change must be made if we are to alter the currently gloomy expectations of young Aborigines when they leave for high school, pre-conditioned by the experiences of older students to the notion of impending failure.

**We must bolster effective support for students who will succeed. We must ensure Aboriginal students reach the threshold for effective secondary entry and we must build positive role models to replace the negatives.**

An effective step would be to establish entry benchmarks for Abstudy. The Territory’s existing year 7 assessment program could provide an important mechanism in establishing these benchmarks. In this way we would ensure that Aboriginal students do not embark from their communities for secondary school without a solid grounding and a far better chance of success.

**SEE RECOMMENDATION 3.4.**

The benefit will be in the self esteem of students who find on arriving at secondary school that in academic terms they are equal to or better than their classmates.

A further problem is that the number of Territory Aborigines (about 300) being sent to interstate schools under these programs is disproportionately large. Guidelines should be amended to phase out and finally remove assistance to enrol in interstate schools in line with the continuing development of excellent secondary facilities (government and non-government) which are now available in the Territory.

Relieved of much of the currently heavy transport and other incidental costs, the level of real support to students studying within the Territory could then be strengthened.

Increased student numbers within the Territory will also help speed the development of new secondary schools to serve both Aboriginal and non-Aboriginal Territorians.

Finally, the current Absec/Abstudy guidelines, awarding Aboriginal students above the age of 18 a much higher level of support to attend secondary schools ($5483 pa) than that received by those under 16 years ($3003 pa), should be reversed.

Kormilda College is typical of many schools attended by remote area Aborigines. It reports that the structure of Federal support encourages schools to seek out older students, when evidence shows that younger students face the same costs but are more likely to succeed. (SEE FOOTNOTE)

Under these proposals, financial support would apply far more effectively and equitably. The positive impact on Aboriginal communities and individuals would be maximised and the incentive for students increased.

Meanwhile, serious concerns must be raised by any proposal to offer Aboriginal students an education which does not allow them to complete an accepted primary and secondary curriculum. (eg: see comments later in relation to developments at Batchelor College.)

**FOOTNOTE:** Kormilda is not the only non-government secondary school in the NT offering specialised support for Aborigines. Other institutions are growing to offer suitable courses in Darwin and Alice Springs. In particular, St John's College in Darwin has produced a strategic plan for Aboriginal students, within which it has proposed co-operation with Kormilda. Such co-operation, encouraged and expanded, could provide both schools with resources sufficient to provide additional Aboriginal house parents (a common thread among concerns expressed by communities) and other forms of support.

"Talking is not enough"
Indeed, by agreed international convention we must insist all students retain access to conventional year ten studies, whether or not traditional cultural material is incorporated in their classwork.

These are not strategies for ‘mainstreaming’ or in some other way subjugating Aboriginal culture. They are essential to fulfill the right of any individual human being of access to a basic education as a first step toward realizing his or her personal potential.

Under the proposals put forward in this report, the guidelines allowing communities to take a lead in redesigning the shape of their local education, will ensure such access.

Of necessity, our prime objective must be to carry the Aboriginal year seven success rate in remote areas to the Australian norm even as we strive for other higher goals such as parity for Territory Aborigines in their performance at years 10 and 12.

"Because in many cases, it is impossible to provide higher education services to the communities, Aboriginal students must leave home to further their education. Many Aboriginal people do not wish to leave home and thus they have no access to further education. For those Aborigines who do leave home, the experience can be disturbing and culturally destructive. There must be more attention paid to how educational programs can be undertaken within communities so that Aboriginals can have access to further education without suffering the often destructive effects of leaving their communities.” (House of Representatives Standing Committee on Aboriginal Education, 1985.)

For Aborigines who for some reason do not achieve upper primary level in their study, a second chance now exists within a growing number of communities in the form of Community Education Centres. Their potential lies not in the type of building in which they are housed or the type of equipment they contain, but their flexibility to offer students of post-primary age courses of relevance at which they will succeed irrespective of their current level of education.

**SEE RECOMMENDATIONS 3.1 AND 3.2.**

The difference between post-primary courses, which deal with students beyond primary age, and secondary courses, which cater for those with beyond primary skill levels, must be clearly drawn and understood.

Without such an understanding, secondary schooling becomes a cargo cult concept, in which the establishment of a building is considered more important than the lessons that are taught there.

Other forces also come into play at the secondary level. The transition from primary to secondary education occurs at a time when, for the individual, cultural influences are often high on the agenda. Some young male Aborigines, for example, are preparing for initiation. It is an age of immense importance to many Aborigines and traditional values may take precedence over their studies. This is another example of a factor, not considered at present, which should be canvassed as part of proposed consultation with communities over the future shape of local education.

There is another growing concern about the tendency in some larger urban centres for students to divide according to their race among schools.

The issue remains of serious concern. It must be monitored and we must strive to maintain a careful balance.

To expand on this point, let us consider the present position at Yirara College, which some wish to establish as a high school for Aborigines only.

In recent times, there have been moves by lobby groups to have Junior Secondary Studies Certificates awarded to Yirara students, although so far, the students concerned have yet to master all but the most elementary secondary level skills.

These groups were invited to contribute to this review. So far they have declined to take part, but a further opportunity will arise following the release of this report.

Yirara operates as a base for remote area Aborigines undertaking education in Alice Springs. It serves as a supportive home for students aiming at secondary courses at Alice Springs high schools and it offers them bridging programs to ensure they are able to handle the work put before them.

In addition, it offers Community Education Centre style TAFE courses for Aboriginal students of all ages who are not yet academically equipped for courses bridging to secondary study or advanced study of a more practical nature.

At present, there are three certificates offered, the Foundation Studies Certificate, General Studies Certificate and Initial Secondary Studies Certificate (which provides elementary secondary support to students having difficulty with years 7, 8 and 9 at Alice Springs High School).

About 118 or 70% of Yirara students are enrolled in the Foundation Studies Certificate or the Access program designed to lift students to enter Foundation Studies.

The entry level for Foundation Studies is year 2 and the exit point is year 4.

The General Studies certificate (entry: year 5 exit: year 7) is designed to prepare students for High School and the proposed Vocational Studies program is to provide students with a more practical TAFE program.

So far there have been insufficient numbers of students at levels which would allow them to commence and succeed at the Vocational Studies Course, which may begin in 1991.

Along with the TAFE accreditation of Yirara Courses, staff at the college have this year produced a tremendous improvement in progress among students by being careful to position students in classes serving their needs.

Yirara must continue in its role as a bridging point for Aborigines who need support as they seek to lift their level of education. The support comes from its flexible structure in which Aboriginal people are grouped together to overcome mutual problems together. Such a segregated structure is completely unsuitable for a secondary school.

**SEE RECOMMENDATION 3.3.**

At the same time, Yiperinya School (a non-government institution) in Alice Springs continues to offer access to Aboriginal people only.

Even ardent advocates of the school’s exclusivity have admitted that support for Yiperinya among Aborigines is not “across the board”.

It may be that Yiperinya courses are not attractive to the wider community, but nevertheless the school should offer access to all.

At a meeting, conducted as part of this review at the Institute for Aboriginal Development in Alice Springs, a representative of Yiperinya indicated an open policy of this sort might be possible.

"Talking is not enough"
As an independent body, Yipirinya will make its own decisions, but if it is to win back support from many Aborigines and give the lie to suspicions in the wider community concerning its educational standards, the school will have to demonstrate its educational worth to all with vigour. This will not be the case if Yipirinya is perceived to be operating "behind closed doors".

The best way for it to do that will be to produce results - in the form of students moving on to higher study or in solid performance in uniform assessment, such as in the primary assessment program.

SEE RECOMMENDATION 1.5.

Further Education

Batchelor College

Documents referred to in this section were made available for inclusion in the review by staff at Batchelor College. These documents reveal conflicting theories and philosophies which require resolution if Batchelor is to achieve its objectives.

In the following section, a great deal of comment and criticism is made concerning the current internal debate about the future of Batchelor College.

Debate about the future direction of the college has been going on for some time and already, firm guidelines for the college have been introduced. (see Guidelines in Executive Summary)

SEE RECOMMENDATION 5.1.1.

Batchelor staff are working at the leading edge in a very difficult field. Batchelor students are tackling courses through new modes of delivery and success for individual students and the college as a whole has not been easy to establish or maintain.

Nevertheless, the success of Aboriginal teachers is a key to help remote Aboriginal communities turn the corner in education and the role Batchelor College plays in this process is vital.

This review supports Batchelor College as the most important front line force addressing the difficult problem of creating teaching role models among traditional Aboriginal people themselves.

The difficult issues addressed here are at the forefront of debate within the college. Staff and students are endeavouring to come to grips with the issues and it is important that as hurdles are successfully overcome, NT and Commonwealth support for Batchelor should be reinforced.

"There is a problem with (the) recommendation that students should have a command of mathematics at the primary level before entry to the (Batchelor College Teacher Education) program. The reality is that this is not the case for the majority of students and it is unlikely that the situation will change in the near future, for the same reasons advanced in relation to the achievement of basic skill levels in oral and written English. Despite plans to develop an adequate access course using Northern Territory Open College Resources and Field Staff, the realisation and outcomes of such a development are a long way from having any real impact on the Teacher Education Program." (Stewart, 1989)


"Talking is not enough"

Today, some of the most talented young Northern Territory Aborigines are progressing to higher education to teach future generations without so much as primary level maths, or oral or written English.

Arguing for the Batchelor teacher training program to be moved off-campus and into Aboriginal communities and for the college curriculum to be reconstituted, Stewart states:

"A risk in this situation are the rights of Aboriginal people to determine their own 'standards' ... Pressure to produce equivalent outcomes to other courses is a destructively narrow interpretation of achievement." (Stewart, 1989)

In "An Investigation of the Mathematics Component of the Mathematics/Science Strand", another Batchelor College paper endorsed by Stewart, Davies argues:

"While it is desirable that students at Batchelor College recognise the importance of their own mathematical knowledge, they must also consider the question of whether it is possible to develop bicultural mathematics curriculum which link Aboriginal and Indo-European mathematical concepts." (Davies, 1989)

Davies criticised the existing Batchelor College curriculum, endorsing yet another study by Clements:

"Instead of a primary mathematics curriculum designed for western society, tribal Aboriginal children require a curriculum which reflects the demands on them for mathematical fluency in everyday living, especially where they live, in employment and in school." (Davies, 1989)

In a draft proposal for a replacement Batchelor maths curriculum, Ron Stanton argues for Batchelor College to adopt a curriculum based on the concept:

"Mathematics encodes the western system of logic and is a cultural product of meaning-making in the Indo-European family of languages, of which English is one. Aboriginal Languages are very different." (Stanton, 1990)

Yet the views on priorities expressed by Davies, Stewart, Clements and Stanton conflict with the strong consensus of communities, Aboriginal students and Aboriginal teachers who demand that, above all, the standards which are applied in learning by Aboriginal students must equate to educational standards in the wider community.

SEE RECOMMENDATION 5.1.4.

This conflict was reported by the Chancellor of Flinders University, Dierdre Jordan in her report on the re-accreditation of Batchelor's Associate Diploma of Teaching (Aboriginal Schools).

"The question of standards for teacher trainees is inextricably entwined with the question of standards for students in schools. And there is no question that Aboriginal people do not want to see their children disadvantaged in comparison with non-Aboriginal students. ... There is a general consensus by Aboriginal people that there should be an adherence to objective standards of achievement in English and Mathematics." (Jordan, ?)

Jordan quoted Batchelor College students thus:

"The lecturers of Remote Area Teacher Education students at Milimimbi and Ramingining are drawing most of their subjects into a traditional (Aboriginal) way of learning, which some of the students don't want. What they want is what you people (Europeans) are learning, what you people learnt a
long time ago. They want solid English language, maths, and you can name all the other subjects.” (Jordan, ?)

It is a view echoed in public most recently by Mr Charles Perkins in an interview published in The Bulletin on March 6, 1990.

"In many parts of the Northern Territory," he said, "they're wasting their time teaching the kids in their own language at school. That is the responsibility of the tribe or family. ... Don't teach Aborigines how to suck eggs, teach them what they don't know. Teach them reading, writing, English.

It is a major concern to discover that the proposal that English and Maths are each alien to Aboriginal communities, and therefore should be played down in Aboriginal learning, has considerable currency among many at the forefront of current thinking in our system of teacher training.

Stewart’s comments about current standards among Batchelor College students are an illustration of the result. The Mathematical concepts which must be mastered by an individual in school. That is the responsibility of its self-determination, but a outstanding ability to serve Aboriginal communities striving for "mainstream" students. The content and sequencing of programs reflects the varying educational and cultural backgrounds of students from remote, traditionally orientated communities.

However, the endpoints must be the same and the arrangements made to assist the college’s clientele must be seen not as leading to less acceptable standards, rather the reverse.

SEE RECOMMENDATION 5.1.7.

Clearly, success in an access course is not sufficient as an entry qualification for teaching at any level. Batchelor therefore must be able to demonstrate exit standards and accordingly, student assessment criteria need to be open to external scrutiny and student examinations, assignments and grades should be subject to external verification.

The autonomy of Batchelor College has been strengthened dramatically under the recent Northern Territory Colleges Legislation. The council has the opportunity now to establish the

"Talking is not enough"
credibility of its awards through the adoption of stringent external scrutiny at each stage of its processes during the formative years of its operation. Similar approaches have been used to advantage by new institutions in Australia and are extensively used by both new and established universities overseas.

SEE RECOMMENDATION 5.1.6.

Another practical concern about Batchelor’s RATE program is its impact on communities supplying students. There is concern that RATE should not require large numbers of students to be involved in on-site programs at one time. The practical concern is that for schools with RATE students, the tide is either in or out. To ease the impact of these fluctuations and steady the resulting impact on the community school, the RATE intake should be staggered and the burden on schools taken into account in assigning students to each intake.

SEE RECOMMENDATION 5.1.3.

Another problem is that after graduation at Associate Diploma or Diploma level there has been no system for follow-up to ensure that teething problems are faced and overcome and to ensure that their freshly gained qualifications and skills improve rather than deteriorate. While there are probation requirements there is no formal follow-up process beyond the first year apart from access to inservice education.

In future, recent graduates during their beginning years should be given regular visiting support within their communities. They should have access to recall/refresher/problem-solving seminars on-campus at either Batchelor or the Alice Springs Annexe to augment on-site supervision and on-site inservice training.

SEE RECOMMENDATIONS 5.1.8. AND 5.1.9.

The Northern Territory University (NTU)

The potential range of educational opportunities for NT Aborigines (like those of all Territorians) expanded dramatically through the establishment of the Northern Territory University at the beginning of 1989.

A key role of the University’s Centre for Aboriginal and Islander Studies (CAIS) should be to contribute to course development for Aboriginal and Islander students.

It is essential that courses for Aboriginal and Islander students also undergo the normal academic processes of course evaluation, accreditation and national registration so that students can be assured that courses are at the required standard and quality and that they are not disadvantaged in the market place.

Courses developed through or by the CAIS should follow the normal process of development, external evaluation, accreditation and registration established by both TAFE and higher education accrediting authorities in the NT and by the Register of Australian Tertiary Education.

"Talking is not enough"

SEE RECOMMENDATION 5.2.1.

With such a large percentage of Northern Territory schools positioned in Aboriginal communities it is important that teachers be given the opportunity to specialise in teaching in remote Aboriginal communities.

Structured training opportunities should be developed to provide higher levels of professional development for remote area teachers through the Northern Territory University Faculty of Education.

The Northern Territory University should work to develop, within the Faculty of Education, a specialised course allowing graduate teachers to study in the specific field of teaching in remote Aboriginal communities.

SEE RECOMMENDATION 5.2.4.

The proposed establishment of a Centre for Aboriginal Language Research is another vital step, to complement the University’s existing Centre for Aboriginal and Islander Studies.

SEE RECOMMENDATION 5.2.2

However, there is a further important initiative which, if supported by the Commonwealth, would help create a base from which opportunities of National significance, unique to the NTU could be properly pursued.

The opportunity comes through the location of the NTU, and its intention to direct significant study and research resources toward problems affecting remote areas of Australia, including many of the serious problems affecting Aboriginal communities.

To properly service this intention, and to open the way for the resulting opportunities to be felt by people in Australia’s remote areas, existing constraints on the Northern Territory University which do not allow it to develop its own courses for distance education delivery should be removed.

Remote area graduates, (for example those teaching in remote area schools) need access to an acceptable range of professional development alternatives, including further study at University level.

Although of all Australian Universities, the Northern Territory University is best placed to create and deliver distance education tailor-made to remote area students, it is not authorised to do so at present.

The opportunities which would be created for the growing number of Aboriginal and non-Aboriginal graduates living and working in remote area communities should not be overlooked.

In the interests of improving services to remote communities, it is inadequate for remote area students to be served from southeast Queensland or metropolitan Victoria.

The Northern Territory University should be established by the Commonwealth as one of Australia’s recognised distance education centres i.e: providers of locally developed higher education courses through distance education modes of delivery.

SEE RECOMMENDATION 5.2.3.
ALCOHOL/SUBSTANCE ABUSE, HEALTH AND DISABILITIES

Many Aboriginal communities throughout the Territory suffer terribly from the effects of alcohol, kava, petrol sniffing and other substance abuse. The health and social problems to which this abuse contributes such as poor nutrition, vandalism and etc create heavy burdens which these communities are forced to bear.

"There's nothing better to do on some of those reserves, settlements and fringe camps. The Government shouldn't waste time and money repairing homes smashed by drunken Aboriginals. If the poor bastards haven't got jobs or money and they've lost their self-respect and confidence, they'll get pissed and smash it down again. That violence, it's an expression of their complete and utter frustration. Give that fellow a job and you restore his self-confidence, his self-respect. He'll treat his home better, he will treat his family better..." (Charles Perkins - "The Bulletin", 6-3-90.)

It's this impact on the family - the children - that is of prime concern when substance abuse by adults is considered.

Aboriginal children, in a significant number of communities where alcohol or kava abuse is affecting the adults, are suffering because in many cases they are not receiving sufficient parental support.

Poor nutrition and lack of sleep have a serious effect on the ability of young children to participate in schooling. Although breakfast and hygiene programs have worked in the past, these programs (when operated by outside bodies such as the Department of Education or FEPPU under its existing structure) can be seen to be taking control of the problem out of the hands of the community.

It is essential that for these problems to be solved, decisions on strategies and the implementation of strategies are jobs which must be undertaken by local communities.

It is important, if an agreed position is to be adopted to apply to all in a community, that these matters are taken up at the community level not just by a school council.

A factor which must be borne in mind was covered in the report by Mitsuru Shimpo where he referred to the Aboriginal male/female split over attitudes to alcohol and this conflict remains.

"At Yuendumu and Warrabri, there has been a strong move to make the settlement 'wet', but the organised votes of women have successfully halted the move. Excessive consumption of alcohol precipitates inter-tribal, inter-clan and inter-family rivalry in the settlement. It even develops disharmony in the family, which is so important to Aboriginal people. Drunken people provide negative images of Aboriginal adults and sometimes leaders, who are supposed to be the ones respected by the juniors. All these affect schooling negatively." (Shimpo, 1978.)

Earlier in this report, the problem with kava at Milingimbi was discussed. At the community meeting held in Milingimbi to discuss this review, women in the community spoke out strongly, saying they believed kava abuse was disrupting community life and schooling and they wanted it out. At that time, they said the anti-kava feeling was strong in women and the school council, but strongly opposed by men and the community council. They expressed grave concern that the debate would degenerate into violence.

The fact that kava was eventually removed from that community, through a community decision with Government support, shows that Aboriginal people are capable of dealing with difficult matters such as these. We must continue to encourage communities as a whole to confront these problems and to provide support for the decisions taken.

Similar community moves have occurred at Maningrida, where a decision was taken by the Community Council to ban kava as the photograph below demonstrates.

There is a nagging concern which remains. In Aboriginal communities, male and female roles are strongly defined and linked to controversial matters such as alcohol. The worry is the growing tendency in Aboriginal communities to identify attitudes to education in this mix.

SEE RECOMMENDATION 1.17.
Among matters more firmly established within the health sphere, practical progress appears to have been made in relation to the problem of Aboriginal ear health.

Throughout this review, the awareness among Aboriginal people of the problems caused for children by hearing loss was extremely high.

Efforts to combat the problem remain a matter primarily for health authorities, although the Territory and Commonwealth Governments must continue to support research into new ways of addressing the problem through the Menzies School of Health Research.

It is plain that the improved awareness referred to above flows from the combined effects of this continued research and publicity and health awareness advice on the matter maintained by Health authorities, teachers and community members.

While discussion within schools of problems caused by sensitive matters such as grog, other substance abuse and violence may be difficult to address (and such sensitivities should be addressed carefully within the Community Education Plan) hearing loss is a different matter.

Work to combat hearing loss has been pursued by Aboriginal community groups and teachers working together and combined strategies of this sort should be promoted actively.

In other more isolated cases, students with special needs such as behavioural problems or other disabilities require additional appropriate support.

When recruiting teachers for Aboriginal community schools which have specific health problems, the Department of Education should give preference to applicants with relevant training or experience. The ability of the NT to attract these teachers will be driven by the extent to which the Commonwealth supports intended increases in incentives for such staff.

SEE RECOMMENDATION 1.11.

TRUANCY

Who is responsible for children not at school at any given time? Parents? Relations? The community as a whole?

In Aboriginal communities, these are not questions that will result in the same answers. They can not be handled effectively by a blanket decision applying to all.

Included in this report are enrolment and attendance figures for most communities visited during this review. In many cases low attendance is cause for serious concern.

It is plain from the feedback given by communities during the review, that for remote area Aborigines, existing laws imposing a fine on parents who do not send their children to school are meaningless.

"While these regulations have never been imposed on parents in an Aboriginal community, there is anecdotal evidence to suggest that some system of fines is being imposed in some locations, and that it is up to the school council or the community council to decide whether or not to introduce such a system."

"At W....., when kids miss out a day, the parents pay $20... That's why at W..... the kids, they all up there at school in the morning." (Parish, 1990.)

Although locally-recruited truancy officers have succeeded in boosting student numbers in particular communities in the past, the efforts of these officers can quickly collapse unless they are strongly endorsed by community leaders.

The emphasis of the overall strategy suggested in this document is on the formulation of a comprehensive school strategy community by community, incorporating the negotiation and settlement of goals in terms of student performance and attendance.

Already, some communities impose their own fines on community members who do not pull their weight in ensuring good attendance at school.

In the process of developing each community school plan, strategies such as locally imposed fines or community service must be considered alongside others such as the appointment by the community of truancy or community liaison officers.

The Northern Territory Education Act should be examined in consultation with Aboriginal communities to ascertain if a change in the legislative framework will assist communities in dealing with the problem of truancy through locally imposed fines or other penalties according to their Community Education Plan.

SEE RECOMMENDATION 2.8.

INNOVATIONS IN COMMUNICATIONS TECHNOLOGY AND EDUCATION

During the review, an investigation was made into the possibilities of utilising advanced technology to supply a distance education service which would be effective in Aboriginal communities.

Existing schools of the air serve as an effective alternative source of education for many in remote areas. However, the resources and on-ground support needed for remote students to make use of schools of the air are such that they are not effective in small Aboriginal outstations.

The possibility of substituting "narrow-casted" one-way satellite television programs through AUSSAT and Imparja was canvassed, but at the time the costs involved were prohibitive.

The idea was to allow community, school or even the smallest family group to tune in to classes broadcast from a central point through a satellite dish and television. It was thought a televised program which worked as a logical extension of the very successful Bushfire Radio program would be extremely effective in areas where other forms of educational delivery are impossible.

The issue was raised with the Federal Minister for Employment, Education and Training, John Dawkins, when he visited the Territory to participate in this review.

"Talking is not enough"
At present, two way teaching via satellite would be impossible, not merely because of the extreme cost, but because the difficulties associated with operating the remote technology would be almost as prohibitive as for school of the air.

However, recent changes in ground rules for the operation of the Australian domestic satellite may mean that in future, the economics of a one-way satellite teaching service are dramatically improved.

It is a possibility which the Commonwealth, the Territory and all States with remote Aboriginal communities should continue to monitor.

SEE RECOMMENDATION 8.2.

Another possibility, which offers a more immediate chance of improving Aboriginal education through improved communications technology is one based on the project undertaken under the banner of the Warlpiri Media Group in 1989.

In the “Manyu Wana” project, which was conducted as a one-off venture financed in part from overseas, elementary educational concepts were packaged on video, starring young community members from the western desert regions.

THE OUTSTATION MOVEMENT

In closing, a note of caution should be sounded.

The number of outstations (called homeland centres by some) in the Northern Territory has exploded in recent years.

Shimpo reported in 1978 that there were 95 outstations in the Territory - today there are about 600.

There are a number of reasons why Aboriginal people are moving to outstations - the land they relate to. In many cases the move is because they genuinely feel attached to that area. There are other situations, however, where Aboriginals have ‘gone bush’ because of social problems being experienced in the larger communities. In other words, they are moving in order to escape the problems (of substance abuse, violence etc) that occur in the bigger centres.

The resources of the Territory and Federal Governments are finite and even combined, they will not be able to answer forever the growing chorus of demands for resources if the Aboriginal population continues to fragment into smaller groups.

It is hoped Traditional Owners and Community Councils are given the opportunity to develop their land and culture in the ways outlined in this report. Processes such as those which have been outlined will help to introduce a far greater degree of planning into the system.

In form, the presentation was not unlike the American “Sesame Street”, but the result, with its Aboriginal participation and presentation, unique.

These videos have been circulated widely in the region concerned, but as they are narrated in an Aboriginal language, their wider application in other remote communities is not possible.

Efforts should be made to identify funding sufficient to allow more programs of this sort to be made. Although ongoing funding might not be possible, sufficient resources should be found to allow the creation in time of a video library, providing a comprehensive elementary curriculum for Aboriginal communities.

To be effective and to provide maximum flexibility, these programs should be narrated in English, although a bilingual narration would not be ineffective.

SEE RECOMMENDATION 8.1.

If the quality and educational value of the initial programs can be matched in the long term, it seems quite likely that the resulting video library would find an attentive audience outside Aboriginal communities.

SEE RECOMMENDATION 1.18.
EXECUTIVE SUMMARY

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1. KEY CONSIDERATIONS

1.1 Recognition of Cultural Differences

There are well understood cultural differences between Aboriginal communities and non-Aboriginal communities. The review revealed that there are also substantial differences between each community and, in some cases, between different tribal groups who are living in the same area or community. Communities are of different sizes, different stages of development, have different priorities and have differing needs at any point in time for educational services.

IT IS RECOMMENDED THAT

planning for Aboriginal education be done at community level, taking into account both the cultural environment and other significant factors in each individual community.

IT IS FURTHER RECOMMENDED THAT

where initiatives or plans are proposed on a regional basis, cultural factors such as language and skin groupings be taken into account when considering groupings of students, co-operation between communities, regional consultation processes and joint decision-making structures.

1.2 Community Control Over Cultural Matters

All communities consulted in the review stressed the importance of their community controlling their own language and cultural heritage, some communities indicated that they wished to maintain their own language and culture without assistance from the education system. Others, while absolutely reserving the right to make all decisions concerning their own cultural affairs, recognised the role of the school in developing bilingual education. Other communities believed that they were in danger of losing valued aspects of their language and culture and recognised the need for external assistance, e.g., in recording their own language before it is lost. Even while seeking assistance, communities invariably stressed their right to control these matters. (Refer to Recommendations 5.1.2. and 5.2.2.)

IT IS RECOMMENDED THAT

plans for the provision of educational services in schools in Aboriginal communities acknowledge the fundamental right of each community to be in control of all matters which relate to their own culture.

1.3 Community Based Planning and Decision-Making

No two communities visited were alike. Each community varied in relation to: population size, facilities, community priorities, development, employment availability, potential for local enterprise; and their decision-making structures, the degree to which social and health problems impinged on community life.

This diversity is a most important argument for planning and decision-making to be firmly rooted in the characteristics and needs of the local community rather than imposed externally.

IT IS RECOMMENDED THAT

each community develop individual community education plans based on the following guidelines:

- The current rules governing practically any item in the process of schooling could be changed under the guidance of the school and community councils, provided the necessary curriculum endpoints are reached and existing processes of assessment are retained.
- In establishing a Community Education Plan, agreed strategies must take into account the current level of learning mastered by students at that particular community school, and
- The strategies employed must reflect problems and the rate of progress in education on the local scene. They must not be based on trends, expectations and/or issues elsewhere.

1.4 Community Education Plans and Resource Agreements

Progress will depend on the development of realistic community education plans developed with broad goals for Aboriginal Education in which there has been full local involvement and commitment by the local community. Because each plan is likely to be different, resource requirements will vary.

IT IS RECOMMENDED THAT

- Community Education Plans be negotiated with each individual community and be the subject of resource agreements with that community. These should also involve agreement with the Commonwealth Government so that neither the NT Government, the Commonwealth Government nor the community act independently in providing educational facilities.
- Regional Task Forces made up of Regional Superintendents and senior Education Department officers skilled in curriculum and time-table management be established to assist with the development of Community Education Plans.
- in return for introducing, funding, supporting and maintaining the school plan, the Department of Education taskforce will have negotiated agreed goals for the community school to achieve.
- these goals would be in terms of student attendance and/or parent and community participation and/or improvements in student performance, according to the primary assessment program.

"Talking is not enough"
school plans and goals should be re-assessed in discussions between the School Council and the community at regular time intervals by agreement.

1.5 Transitional Arrangements and the Principle of Non-Segregation

The review indicated that Aboriginal people wanted their students to have education which would "enable them to walk both ways", "to manage their own affairs" and to "play a part on equal terms with other Australian people".

Australia and the great majority of nations in the world abhor arrangements which lead to segregation on racial grounds. The provision of equal opportunity and the denial of racism are fundamental values in Australian society. Pluralism is preferred over provisions made on the basis of race or colour. These values, for some people appear to conflict with the requirement to make special developmental provisions for Aboriginal people. Because of varying levels of educational entry into secondary, TAFE and higher education programs, language differences and other social and cultural factors, transitional arrangements of various kinds have been made to provide assistance to Aboriginal people. These include residential, boarding institutions such as Yirara College, Batchelor College and the Centre for Aboriginal and Islander Studies (CAIS). So as not to conflict with the fundamental values described above it is essential that these arrangements be understood to be transitional arrangements.

IT IS THEREFORE RECOMMENDED THAT

apart from specific transitional arrangements outlined above, all educational program be provided on the basis of non-segregation of races i.e. open access.

IT IS FURTHER RECOMMENDED THAT

the Yipirinya School Council be approached to allow enrolment of any students on an open basis without consideration of race.

1.6 Aboriginalisation of School Staffing in Communities

There was strong community support for the employment of qualified local Aboriginal staff in jobs at all levels in their own communities. The Mentor program established to provide accelerated development for personnel in key positions and to provide role models for others was appreciated. Some communities expressed concern that the process of Aboriginalisation should not preclude community access to specialist skills or to the input from non-Aboriginal educators who bring to bear the perspectives of the wide community which leaders have acknowledged they need if they are "to walk both ways".

IT IS RECOMMENDED THAT

the "Aboriginalisation program" take account of the wishes of communities for on-going access to specialist support, back-up systems, and the opportunity to obtain higher qualifications and skills.

"Talking is not enough"

1.7 Dependency and Aboriginal Employment Dilemmas

Everywhere individual communities spoke of the difficulties created by dependency on Social Security payments. People with the necessary skills and educational background to undertake paid work were unwilling to do so because they received higher remuneration overall from Social Security payments than that available to them from part time and, in some cases, full time work. This has resulted in a loss of dignity and respect and was partly responsible for the feeling that Aboriginal people have that they are diminished in the eyes of others when they receive "sit down" money. Communities who have the Community Development Employment Program (CDEP), felt that this program provided a much more viable way of integrating their culture, traditional lifestyle and the requirement for financial assistance to undertake a range of tasks in the community.

IT IS RECOMMENDED THAT

there be an urgent joint NT/Commonwealth review of the structure of social security, employment and training provision in traditional Aboriginal communities with a view to eliminating dependency on unemployment benefits.

1.8 Resource Allocation and Performance Against Community Goals

Communities complained about the lack of opportunities for paid employment which could have occurred if there had been time for communities to be involved in planning, design and construction and maintenance of facilities. The process of community education planning and resource agreements should be revised annually so that adjustments could be made for progress in meeting community targets.

IT IS RECOMMENDED THAT

resource allocation to traditional Aboriginal communities by the Department of Education be determined to give effect to the community education plan. Allocations will be made in line with progress on the plans toward the mutually agreed goals.

1.9 Feppi's Role

It is essential that Feppi's policy advice be established as a "ground-up" rather than a "top-down" process. The review has indicated that it is possible to link traditional groupings with administrative planning regions. The composition of regional groups should be derived from community based decision-making groups e.g. School Councils (Refer to Diagram - Feppi Proposed Structure, Page 21)

IT IS RECOMMENDED THAT

• Feppi be restructured so that it has its foundations in individual communities through School Councils
• regional Feppi groups should be established with membership drawn from nominees of individual School Councils

• where School Councils have not yet been formed, temporary alternative arrangements should be made

• the central Feppi would draw membership from the regional groups and should concentrate its efforts on providing advice to the Minister on broad NT-wide goals and objectives and on monitoring progress on achieving these goals through its regional and communities.

1.10 Common and Agreed Goals for Schooling in Australia

In 1989 the Australian Education Ministers adopted national goals for schooling in Australia and a common and agreed curriculum policy. In keeping with Australian commitment to the "Education for All".

IT IS RECOMMENDED THAT

schooling in traditional communities must be designed to take account of these goals so that Aboriginal students are not disadvantaged in the future. (Refer to Goals for Schooling in Australia)

1.11 Social and Health Issues and Education

The indirect effects of substance abuse on children combined with health problems and other environmental factors severely limit the ability of children to attend school and study at the level required for success. It is virtually impossible for children who do not attend school regularly and who have nutritional deficiencies, and health problems to avoid the syndrome of falling behind other students. Loss of confidence and continued failure makes school an alienating experience for them and deprives their communities of their potential future contribution.

This often provokes a sense of powerlessness among community members. Everyone knows the problem and the difficulty of finding and implementing solutions. The need is to develop practical strategies which can be adopted by communities using the human and other resources available to them within their own communities.

IT IS RECOMMENDED THAT

the Legislative Assembly Standing Committee on Substance Abuse give urgent consideration to the development of strategies which will allow communities to reduce the effect of substance abuse on the education of their children and that information on those strategies be circulated among communities for consideration in the process of establishing and updating Community Education Plans.

IT IS FURTHER RECOMMENDED THAT

existing research and health awareness campaigns be maintained with regular reports concerning progress on research made available to the NT community.

IT IS ALSO RECOMMENDED THAT

• when recruiting teachers for Aboriginal community schools which have specific health problems, the Department of Education give preference to applicants with training and or experience in teaching children with special needs (hearing/sight problems, behavioural problems or other specific difficulties relevant to the circumstances concerned)

• induction programs for new teachers and on-going professional development programs place emphasis on successful teaching practices for children with reduced sight and hearing ability

• communities prepared to participate in strategies encouraging teachers and parents jointly to address health problems such as hearing loss should describe such programs in their Community Education Plan.

1.12 Housing for External and Local Teaching Staff

A big problem, in the eyes of the growing number of Aboriginal teachers recruited from communities and trained under the RATE program, is the issue of housing. At present, it is hard for these teachers, who often live in overcrowded conditions, without so much as a makeshift desk or work area, to prepare properly for their work. Although work space is readily available at school, this problem should be considered by the community itself if it gives priority to support for education.

Although outsiders coming to any Territory centre are assisted with accommodation, a policy offering housing to staff in their home town would of necessity apply whether a teacher lived in Ngukurr or Nakara (Darwin). Obviously, it would pose an impossible financial burden especially as it would be likely to flow into other areas of the public service.

IT IS RECOMMENDED THAT

subject to consultation with the community and development of Community Education Plans and Resource Agreements:

• housing for externally recruited teachers be upgraded to accepted standards by 1995

• excess Department of Education housing be transferred to community housing associations on the condition that it be allocated to local education staff

• a joint NT/Commonwealth accommodation scheme, linked to the Community Education Plan, should be trialled. (Refer to proposed structure in the Account of the Review - Page 19)
### PREAMBLE

The following ten national goals for schooling form the basis for cooperation and collaboration between schools, states and territories, and the Commonwealth.

They are intended as a set of general objectives which will assist each school and each system in the development of specific objectives and strategies, including objectives and strategies in the areas of curriculum and assessment.

The goals have been agreed to by Education Ministers to guide their cooperative effort in enhancing schooling in Australia.

Ministers look forward to future development and refinement of these goals in response to the changing needs of the community. The goals will be reviewed from time to time by the Australian Education Council, using consultative processes involving both government and non-government schools, parents, teachers and the community.

The complementary roles of the three major partners in schooling are as follows.

### SCHOOLS

The schools are responsible for the provision of excellent schooling, by means of a curriculum which reflects local needs and aspirations within the framework of common and agreed national goals. This is achieved through the development of effective partnerships between parents, students and teachers.

### STATES AND TERRITORIES

The states and territories have the constitutional and major financial responsibility for schooling.

### COMMONWEALTH

The Commonwealth, along with states and territories, has a significant role in identifying national priorities for schooling. The Commonwealth contributes to the funding of schooling, has financial responsibility in the area of higher education and contributes to industry training.

### GOALS FOR SCHOOLING IN AUSTRALIA

<table>
<thead>
<tr>
<th>Goal</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>To provide an excellent education for all young people, being one which develops their talents and capacities to full potential, and is relevant to the social, cultural and economic needs of the nation.</td>
</tr>
<tr>
<td>2</td>
<td>To enable all students to achieve high standards of learning and to develop self-confidence, optimism, high self-esteem, respect for others, and achievement of personal excellence.</td>
</tr>
<tr>
<td>3</td>
<td>To promote equality of educational opportunities, and to provide for groups with special learning requirements.</td>
</tr>
<tr>
<td>4</td>
<td>To respond to the current and emerging economic and social needs of the nation, and to provide those skills which will allow students maximum flexibility and adaptability in their future employment and other aspects of life.</td>
</tr>
<tr>
<td>5</td>
<td>To provide a foundation for further education and training in terms of knowledge and skills, respect for learning and positive attitudes for life-long education.</td>
</tr>
</tbody>
</table>
| 6    | To develop in students:  
  - the skills of English literacy, including skills in listening, speaking, reading and writing  
  - skills of numeracy, and other mathematical skills  
  - skills of analysis and problem solving  
  - skills of information processing and computing  
  - an understanding of the role of science and technology in society, together with scientific and technological skills  
  - a knowledge and appreciation of Australia’s historical and geographic context  
  - a knowledge of languages other than English  
  - an appreciation and understanding of, and confidence to participate in, the creative arts  
  - an understanding of, and concern for, balanced development and the global environment  
  - a capacity to exercise judgement in matters of morality, ethics and social justice. |
| 7    | To develop knowledge, skills, attitudes and values which will enable students to participate as active and informed citizens in our democratic Australian society within an international context. |
| 8    | To provide students with an understanding and respect for our cultural heritage, including the particular cultural background of Aboriginal and ethnic groups. |
| 9    | To provide for the physical development and personal health and fitness of students, and for the creative use of leisure time. |
| 10   | To provide appropriate career education and knowledge of the world of work, including an understanding of the nature and place of work in our society. |
1.13 Teacher Induction

Although the Department of Education does operate an extremely effective induction program for teachers, a more comprehensive and detailed program, suitable for wider application, would be of greater benefit.

Batchelor College should play a key role in the induction of all new staff (not just Department of Education) bound for Aboriginal communities.

The induction process should be specific in addressing issues, problems and sensitivities, community by community. Batchelor College students from those communities would help and benefit by assisting with the induction process.

IT IS RECOMMENDED THAT

induction for teachers for Aboriginal communities have three segments:

- general professional and administrative matters - to be conducted by regional staff in Darwin and Alice Springs
- Aboriginal culture and Aboriginal education - to be conducted on campus in Batchelor and Alice Springs by regional staff with participation by Batchelor College students from the regions concerned
- community induction - to be conducted by community leaders, the Regional Superintendent, the Principal, the Aboriginal staff of the school and community liaison officers.

IT IS FURTHER RECOMMENDED THAT

similar arrangements be considered for employees of all Government Departments working in Aboriginal communities in remote areas.

1.14 Incentives for Externally Recruited Staff

In 1990 incentives for staff in remote communities have been revised and upgraded. The process which is part of the award restructuring is ongoing.

Further incentives are essential to ensure a significant impact is made on the serious problems caused by difficulties in recruitment and discontinuity of service.

It is essential that the Commonwealth Government acknowledges that it has a part in overcoming the difficulties in attracting experienced staff necessary to address the special problems of remote Aboriginal communities in the Northern Territory and in isolated areas of some other States.

IT IS RECOMMENDED THAT

the Department of Education and the Commonwealth Department of Employment, Education and Training meet, as a matter of priority, to consider incentives necessary for non-local staff in remote communities and methods of jointly funding such incentives.

1.15 Transportation Issues

The availability of transport for daily transportation of visiting teachers and adult educators to outstations, transport of children from outstations to central schools, student excursions, professional development and urgent personal business is a continuing concern in those communities in extremely remote locations with difficult road access or water or air access only.

IT IS RECOMMENDED THAT

the Department of Education, with the Department of Transport and Works, review the transport policy to cover these issues for progressive implementation by 1992.

1.16 Comparative Systems

Attempts to develop education which supports the aspirations of traditionally oriented people living on their own land within countries enjoying an economically and technologically advanced environment, are not unique to the NT or Australia. There have been significant parallel developments in countries with similar political and legislative systems, Eg: in Maori education in New Zealand and Inuit education in Canada.

IT IS RECOMMENDED THAT

a comparative study of these systems be undertaken and arrangements made to:

- establish long-term contracts and exchanges of information between education systems
- share experiences between educators.

1.17 Gender Balance Among Aboriginal Teaching Staff

A trend at present is for Aboriginal people to regard teaching and education in general as “women’s work”. It will become increasingly important to attract Aboriginal men to teaching, particularly as the number of Community Education Centres in remote communities increases.

IT IS RECOMMENDED THAT

efforts to balance gender in the recruitment of Aboriginal teachers need to be redoubled, but at all times the Department of Education must act with respect for community wishes.

"Talking is not enough"
1.18 Inquiry Into Outstation Services

The number of outstations (called Homeland Centres by some) in the Northern Territory has exploded in recent years. Shimpo reported in 1978 that there were 95 outstations in the Territory today, there are approximately 600.

Unless a more sustainable rate of growth in the number of outstations is established, support available to individual outstations will be fragmented and, in time, its value to the Aboriginal people involved will be completely eroded.

IT IS RECOMMENDED THAT

the Northern Territory and Commonwealth Governments conduct a joint investigation into the future allocation of resources to outstations to assess minimum acceptable levels of service and the capacity of both Governments to provide services to them as their number increases.

2. PRE-SCHOOLING AND PRIMARY EDUCATION

2.1 Parents and the Schooling Process

The review revealed that some students and their parents felt that the school environment was threatening. A number of recommendations above address aspects of this problem through the participation of parents and the planning and documentary process. The recommendations below address the involvement of parents and the schooling process and ways in which parents can be reassured that with their support children can achieve success.

2.2 Providing Headstart Opportunities in Pre-Schools

Some Pre-schools offer the opportunity for students to attend school before age four - especially in outstation communities. Because most mothers (or other care-givers) and the children do not speak English as a first language, the syndrome of gradually falling behind the curriculum endpoints expected of all children at each year level actually begins at age four.

An earlier start combined with the involvement of mothers and locally recruited and trained teachers and teaching assistants able to speak both the mother-tongue and English, has been suggested as a way to reduce or correct the current disadvantage.

IT IS RECOMMENDED THAT

pre-school education be available for traditional Aboriginal children at age (3+) if parents attend with their children.

IT IS ALSO RECOMMENDED THAT

Aboriginal staff working in pre-schools be encouraged to use both the mother tongue and English naturally in the classroom to ensure that children and their mothers can comprehend what is going on from the first day. It is essential that the use of English commence from day one.

"Talking is not enough"

2.3 Involvement of Parents during the Early Childhood Years

It is important to encourage parents into the school to participate in their children’s education. Early childhood education can also be restructured to include adult education in which parents can participate in programs which will enhance their ability to support their own children’s learning, their general parenting role and provide access to education about child-care practices, health and basic education skills.

IT IS RECOMMENDED THAT

communities developing a Community Education Plan be enabled to consider the restructuring of early childhood education in their community so that it includes the functions of:

- early childhood schooling for children and;
- involving parents in their childrens’ educational and child care processes through:
  - using the early childhood section of the school as a place where parents/care givers can get access to basic education if they require it
  - offering adult education in aspects of child care, child rearing and health education.

2.4 Flexibility in the School Day and the School Year

This is consistent with the theme of tailoring schooling to the situation in each community, the requirement for community control of cultural matters and the need to maximise attendance.
IT IS RECOMMENDED THAT

Community Education Plans consider the structure of school timetables and calendars and structure both the school day and school terms to suit local cultural, climatic and other relevant factors.

IT IS ALSO RECOMMENDED THAT

negotiated flexible arrangements be part of the agreed Community Education Plan.

2.5 Extended Time for Primary Schooling

There is substantial community concern that very few Aboriginal students sufficiently master upper primary level curriculum to enable them to undertake secondary education through distance education modes on-site, or at secondary institutions in main centres. Concern was also expressed that the normal age of transition from primary to secondary schools occurs earlier than the time some young Aborigines complete ceremonial requirement. Because English is a second language for most students, mastering the primary curriculum while learning in a second language is enormously difficult in the normal 7 years of primary education.

In 1983 the Aboriginal Policy statement provided schools with the opportunity to vary the length of primary schooling to ensure that students did not move from transition to lower primary and/or to upper primary without achieving the required levels of basic competence.

However, it appears that the opportunities provided have not been used to full advantage - perhaps because the notion of "age" has prevailed over "readiness".

The net effect is that while there has been some improvement since 1983, it is still true that most remote Aboriginal children reach secondary age, i.e. year 8 (12+) at least two years behind their urban counterparts.

IT IS RECOMMENDED THAT

in the process of developing its Community Education Plan, communities have the option of offering a full eight years of primary schooling to their students.

2.6 Curriculum Assessment and Feedback

During the next three years major curriculum development projects are in process to adapt the common curriculum to enable it to be more relevant and interesting to students. There is now a comprehensive assessment program in place at years 3, 5, 7 and 10 levels.

IT IS RECOMMENDED THAT

in the formulation of a Community Education Plan, provision be made for regular parent or care giver/teacher consultation on student progress.

2.7 Bilingual Education

There is continuing concern in some communities about Bilingual Education.

IT IS RECOMMENDED THAT

- decisions on the establishment and maintenance of Bilingual Education programs be made by communities as part of the Community Education Plan planning process and that such programs be developed in accordance with the Bilingual Education Handbook

- both the outcomes of the external accreditation process and the achievements of the students in the primary assessment process be explained to the School Council

- teacher induction and professional development continue to stress the aims of bilingual education and in particular the first aim i.e. "to develop competency in English and in Mathematics to the level required on leaving school to function without disadvantage in the wider Australian community".

2.8 Attendance and Community Responsibility

With poor attendance, Aboriginal children lose their opportunity to enter into education on the same level as other Australian children.

IT IS RECOMMENDED THAT

- Community Education Plans should include careful consideration of student non-attendance at school and community initiatives for overcoming the problem

- the Education Act be examined in consultation with Aboriginal communities to ascertain if a change in the legislative framework will assist communities in dealing with the problem of truancy through locally imposed fines or other penalties according to their Community Education Plan

- the duties of staff in Aboriginal schools be examined to ascertain if some redesign will assist as part of a Community Education Plan in achieving regular student attendance

- per-capita funding support provided to School Councils be indexed not on the basis of school enrolment but on actual student attendance

- School Councils and community members receive regular advice on school attendance issues.

2.9 Design of School Facilities

A prime factor hampering progress by Aboriginal students is their unease with the school environment. This lack of familiarity is spurred on by several factors.

"Talking is not enough"
We should strive to be more flexible about what is acceptable as a place where schooling can occur. The education of children can occur under a tree and be more effective if those involved feel more at home with it.

We should be prepared to accommodate changes in building specifications if it means greater community involvement in construction and familiarity with the finished product.

We should encourage a far more flexible and community based rationale to the development of educational services and facilities. It would not be unreasonable for us to expect a significant change in the appearance of some schools and the variety of ways in which education is presented in the many different communities.

IT IS RECOMMENDED THAT

- a more flexible approach to the design of education facilities should be taken to allow:
  - greater community involvement in design and construction
  - a feeling of "ownership" on the part of the community
  - a feeling of familiarity by Aboriginal students with the school environment.

IT IS FURTHER RECOMMENDED THAT

Northern Territory and Commonwealth Government specifications for the construction of buildings in remote Aboriginal communities should be re-evaluated to maximise the opportunities for involvement in the design and construction process.

3. SECONDARY EDUCATION

3.1 Access to Secondary Education

Access to secondary education is a major priority yet there is confusion about what access means. Physical access relates to provision of secondary schools through secondary boarding schools, transitional arrangements and through distance education modes e.g. via Community Education Centres (CECs). The other major dimension is access through readiness. It is futile to place a secondary aged student in a Year 8 class if their functional literacy and numeracy level is Year 1.

IT IS RECOMMENDED THAT

access to secondary schooling for traditional Aboriginal students be improved through measures directed at assisting students to achieve competence in year 7 primary schooling, without which it is impossible for them to succeed in secondary subjects.

IT IS ALSO RECOMMENDED THAT

access modes to secondary education for remote Aboriginal students be flexible and include:

- the provision of a mix of on-site distance education and direct teaching
- alternative routes to enter secondary education such as those provided by the TAFE Certificate courses offered in Community Education Centres
- the provision of residential institutions in major centres offering transitional courses and providing supported access to "mainstream" high schools; and secondary boarding schools.

3.2 Flexible Offerings Via Community Education Centres

The development of Community Education Centres and the adaptation of secondary correspondence material, into modular units specially designed for remote Aboriginal students, provide a number of models for access in communities. The precise model will be determined by the number of students capable of undertaking secondary courses at each level in each community.

IT IS RECOMMENDED THAT

secondary education options on-site be developed according to the numbers of students able to successfully undertake secondary courses. The options be developed along the following stages in the Community Education Plan.

1. Secondary Correspondence with tutorial assistance
2. Secondary Correspondence with supervision by trained teaching staff augmented by tutorial assistance
3. (2) above plus some direct teaching in English and Mathematics
4. (2) above plus some direct teaching in English, Mathematics Health and Physical Education, Science and Life and Work Skills subjects taught via Vocational Education Centres
5. Area School Curriculum to Year 10 augmented by Secondary Correspondence.
movement to each of these stages be determined by successful achievement of the objectives of the Community Education Plan for each stage as determined by the Taskforce and the community.

3.3 Transitional/Residential Colleges/ Facilities

There is at present a need for facilities allowing Aboriginal students to be placed in a supportive residential environment which enables them to participate in Secondary Education.

IT IS FURTHER RECOMMENDED THAT

the program to establish residential facilities in major centres for remote Aboriginal secondary students (such as the hostel facilities in Tennant Creek), where family style support and tutorial assistance are provided, be continued and expanded where possible.

IT IS FURTHER RECOMMENDED THAT

transitional colleges eg: Yirara continue to offer:

- transitional courses designed to assist students to achieve the level of primary education required to attempt secondary education
- a supportive environment and tutorial assistance for those attending a secondary school
- for those students above the age of compulsory education who do not have access to Community Education Centres in their own communities - the opportunity to study for TAFE certificates (with the option to transfer to either secondary courses or higher TAFE certificates).

3.4 Secondary Boarding Schools

If efforts to improve students' readiness to undertake secondary education are successful, there will be a need to increase secondary boarding places.

There will also be a need to ensure that secondary boarding schools provide both an internal supportive environment for students and also establish relationships with communities which enhance parent and community confidence. The establishment of boarding schools requires a substantial capital outlay and incur heavy running costs.

The ability of NT institutions to expand will in part depend on a known "market" and reasonable forward projections about the likely growth in demand for student places. Currently this is very difficult because of past tendencies for students to use ABSTUDY provisions to study interstate.

Unless a direct community of interest exists (for example, Nudjaburra people rely on services provided in Mt Isa) or there are exceptional circumstances, Abstudy payments for Territory remote Aboriginal students should be limited to attendance at schools within the NT. Commonwealth support for this initiative should be sought. A phasing-in period will be required. This will allow time for the expansion of facilities to accommodate higher enrolments in NT institutions.

IT IS RECOMMENDED THAT

the Commonwealth be approached to limit Abstudy payments to Aboriginals living in the NT to those who attend schools only within the NT.

IT IS FURTHER RECOMMENDED THAT

Abstudy guidelines be restructured so that support for students under the age of eighteen is equal to that received by older students.

4. TAFE

4.1 Vocational Education and Training in Communities

The development of Community Education Centres which include a vocational education centre component, provide an opportunity for on-site training to support and complement the Community's plans for the development of their own community.

This may involve training related to community business enterprises or the provision of specialised facilities and training to enhance traditional arts and crafts industries or to the major activities related to tourism and agricultural activities now being undertaken by many communities.

IT IS RECOMMENDED THAT

the design of facilities and staffing of Community Education Centres be part of the Community Education Plan if desired and must take into account the community's strategies for employment and enterprise development.

4.2 Multi-Skilling and Modular Training for Community Employment

The pattern of mobility of and between communities, ceremonial requirements and other cultural obligations, has been a barrier to achieving the skills, and formal qualifications required for employment.

Full time employment can seldom be offered in individual specific fields. The skills and training of several fields or trades are required of someone employed in general community refurbishment or maintenance.

"Talking is not enough"
4.3 The Supportive Role of the Northern Territory Rural College, Centre for Appropriate Technology, the Territory Training Centre and the NT Open College

The review revealed that many students leaving secondary education are not immediately employable in the few jobs that are available when they return to their communities. These students need to be able to learn specific employment related skills in short course modes either on campus or on-site in communities.

4.4 Training and the Design and Construction of Education Facilities and the Maintenance of Community Facilities

The design and construction of educational facilities in many communities has provided the opportunity for the process to have a second purpose above the provision of the facility itself. Many communities have been involved not just in design but in management and construction. Similarly the existence of substantial equipment, facilities and skilled staff in the Vocational Education Centre wings of CEC’s provide an ongoing base for training in the construction, refurbishment and maintenance of all community facilities.

5. HIGHER EDUCATION

5.1 Batchelor College

5.1.1 Guidelines for Future Development

The NT Government has determined guidelines for the future development of Batchelor College. These guidelines were tabled in the Legislative Assembly in November 1988. These are still current and are listed below.

- The prime function of Batchelor College must be to serve traditional Aborigines and their communities in the Northern Territory.
- Aborigines from traditional communities interstate will have access to Batchelor College.
- The unique sensitivities of traditional Aboriginal communities must be respected by Batchelor College in its course structure, curriculum, general activities and modes of operation.
- Batchelor College is a vital pillar of support for the future of the outstation movement among traditional Aborigines. The government endorses the crucial role of Batchelor College in helping to foster personal and community development in outstations.

"Talking is not enough"
• Urban Aborigines from interstate will not normally have access to Batchelor College. However, they will have access to other tertiary institutions in the Northern Territory, particularly the Aboriginal Task Force within the Northern Territory University and other programs of the Northern Territory University.

• Batchelor College should work constantly towards strengthening its standing in traditional Aboriginal communities by developing a much wider range of suitable courses and providing access to traditional Aborigines wanting to use their education for the betterment of their community.

• It is essential the Aboriginal people study for awards which have credibility in the wider community. Batchelor College should develop, teach and offer nationally registered awards in its own name to associate diploma level except in teacher education where a diploma will be offered. Higher level awards offered by Batchelor College should be awards of the Northern Territory University, taught at Batchelor College by agreement.

• Batchelor College students will be encouraged to move on to higher education courses at the NTU. To encourage this, so far as is possible, there will be articulation of Batchelor courses with those offered at the NTU and support provided to students through Batchelor’s Territory wide network.

• The development of a range of courses offered by Batchelor College, and at the Katherine Rural College, the Alice Springs College of TAFE and the NT Open College including the Territory Training Centre, should reflect the need to attract Aborigines into courses at which they will succeed and from which their community will benefit.

• The development of higher level certificates and diplomas should generally evolve in parallel with the increase in participation of traditional Aborigines in tertiary education.

• As the record of success and benefit develops, Batchelor College courses will progress to higher levels of education. The important factor is not to outstrip the preparedness of traditional Aborigines to participate and to emphasise the positive value of education for the individual and the community in general.

• It is important that broad access to Batchelor College for traditional Aborigines be provided. For this reason, a demonstration school planned for Batchelor College will help ease access for supporting parents and others.

• The School of Australian Linguistics is to be incorporated into Batchelor College.

• Batchelor College must not be used by other institutions or individuals as an object of study. It is not a place where traditional Aborigines are to be watched or studied by anthropologists, sociologists or others. Batchelor College is not a fish bowl.

• In the past, traditional Aborigines have shown they will leave en masse from higher education institutions where they are not made welcome or where they feel their culture does not fit in. That is why Batchelor College must remain completely responsive to the needs of traditional communities. However, efforts to help all Aborigines feel at home in the broad sphere of higher education must go on.

• The Aboriginal Task Force has achieved some success in the process of easing access for Aborigines at the Darwin Institute of Technology and it will continue in its role as the Northern Territory University develops.

• The arrangement with Deakin University for the BA(Ed) award was phased out at the end of 1988 and has been replaced with the college’s own Diploma of Teaching. Arrangements will be made for close liaison with the NTU’s Faculty of Education for assistance in monitoring standards and in facilitating students moving into higher awards at the University.

• Co-operation with the Commonwealth Department of Employment, Education and Training and other Northern Territory Departments, including the Departments of Labour, Administrative Services and Local Government and Health and Community Services, should be further fostered and encouraged.

• Batchelor College will be given appropriate autonomy under the colleges legislation. This legislation is designed to allow for the flexibility required in colleges catering for various mixes of technical and further education and higher education.

5.1.2 Teaching and Learning of Aboriginal Languages in Schools

Recommendation 5.2.2 recommends the establishment of a centre for research into Aboriginal languages. Batchelor College also has a centre for Australian languages. It is important that the NTU, Batchelor and other institutions such as Nungalinya and Institute of Aboriginal Development (IAD) complement rather than compete with each other. It is considered that Batchelor’s future role be consistent with its specialist role in teacher education.

IT IS RECOMMENDED THAT

a centre devoted to enhancing the teaching of and in Aboriginal languages - used in NT bilingual education programs - be established at Batchelor College as a matter of priority.

5.1.3 Balancing School Program Requirements and Training Requirements

Many communities expressed serious concern that when too many community members are training for teaching and other professions or para-professions at the same time delivery of programs during the training period is prejudiced. For example, in one community, six assistant teachers were all involved with the RATE program which in turn reduced their ability to contribute to childrens’ learning.

IT IS RECOMMENDED THAT

Batchelor College training programs be integrated with both the community and the employing authority’s staffing needs to ensure there is an appropriate balance between training and program delivery. Community based planning for such training should be triennial i.e. the focus should be on forward planning.

"Talking is not enough"
5.1.4 Remote Area Teacher Education Approaches and Mainstream Qualifications

Batchelor College has pioneered effective new techniques in delivering TAFE and higher education courses on-site in communities. This program has the strong support of communities. The review also revealed a concern that qualifications should be unrestricted and of the same "currency" as all qualifications at the level of the award to maintain such currency.

**IT IS RECOMMENDED THAT**

the Remote Area Teacher Education Program must maintain substantial components of training based on-site at Batchelor College or an equivalent institution.

5.1.5 Recognition of Achievements at Each Level of Training

In this process, there should be a place for Aboriginal people with knowledge of the education system, but who have not completed teacher training. Many of these would be people who embarked on such training at one time, but have since withdrawn or undertaken other work.

At present locally recruited teachers' aides are not employed at schools in Aboriginal communities. All Assistant teachers working in remote area schools are teachers in training.

At present teacher trainees who drop out of training or leave to try another career are left without status in the education system although in many cases they have an interest in education and have gained some relevant training.

**IT IS RECOMMENDED THAT**

to capitalise fully on the interest and skills of these people, positions for 'Teachers' Aides in Aboriginal communities should be introduced.

5.1.6 Guaranteeing the Quality of Courses and Graduates

Batchelor College has developed an impressive record in taking aspiring teachers from "where they are" through access courses and a lengthened Associated Diploma program to two year trained equivalent status for teaching in Aboriginal community schools. The Diploma of Teaching is unrestricted and allows Aboriginal students the option of applying to teach in any school in Australia. It is necessary that qualifications be not open to question.

**IT IS RECOMMENDED THAT**

Batchelor College courses be accredited by an external panel drawn from leading Australian tertiary institutions and the NTU.

**IT IS FURTHER RECOMMENDED THAT**

the assessment of Batchelor College students in their graduating year be the subject of external verification by the NTU and one other tertiary institution of established reputation.

5.1.7 Ensuring the Competence of Graduates in Basic Educational Requirements

Today many of the most talented young NT Aboriginal students are progressing to undertake tertiary education and often graduating without functional competence and confidence in primary level mathematics and written and oral expression.

**IT IS RECOMMENDED THAT**

Batchelor College must ensure that all students who commence the Associate Diploma and higher levels from 1991 on are able to demonstrate year 10 level attainment in English and Mathematics at the time of graduation.

5.1.8 Batchelor College - Alice Springs Annex

During the course of the review it was confirmed that there was a need for Batchelor courses to continue to be offered at the Alice Springs Annex.

**IT IS RECOMMENDED THAT**

with NT and Commonwealth Government co-operation and support, the Alice Springs Annex of Batchelor College be expanded to eventually offer the full range of teacher education courses in Central Australia if there is sufficient demand from students with suitable entry qualifications.

5.1.9 Continuing Education of Graduates

After graduation at Associate Diploma or Diploma level there has been no system to date for follow-up to ensure that teaching problems are faced and overcome and to ensure that their freshly gained qualifications and skills improve rather than deteriorate. While there are probation requirements there is no formal follow-up process beyond the first year apart from access to inservice education.

**IT IS RECOMMENDED THAT**

recent graduates during their beginning years be given regular visiting support within their communities and access to recall/refresher/problem-solving seminars on-campus at either Batchelor or the Alice Springs Annex to augment on-site supervision and on-site inservice training.

5.2 Northern Territory University

5.2.1 Role of the Centre for Aboriginal and Islander Studies In Course Development, Evaluation, Accreditation and Registration

A key role of the Centre for Aboriginal and Islander Studies should be to contribute to course development for Aboriginal and Islander students.
It is essential that courses for Aboriginal and Islander students also undergo the normal academic processes of course evaluation, accreditation and national registration so that students can be assured that courses are at the required standard and quality and that they are not disadvantaged in the market place.

**IT IS RECOMMENDED THAT**

courses developed through or by the CAIS follow the normal process of development, external evaluation, accreditation and registration established by both TAFE and higher education accrediting authorities in the NT and by the Register of Australian Tertiary Education.

5.2.2 Research and the Preservation of Aboriginal Language

There are more Aboriginal languages used in the NT than the rest of Australia combined. A number of institutions and groups (both publicly and privately funded) are studying Aboriginal languages but not in a co-ordinated way. During the course of the review the need to preserve living languages and to record those that are dying was clearly identified by Aboriginal people.

**IT IS RECOMMENDED THAT**

a Centre for Aboriginal Language Research be established at the Northern Territory University. The functions of the Centre should be to conduct research into Aboriginal languages, their development, documentation and preservation. This centre is expected to work with other groups with legitimate interests in Aboriginal languages to establish a comprehensive network within the NT and forge links with other national and international bodies.

5.2.3 Providing Distance Education Services in Tertiary Education to Remote Aboriginal Communities

There is an increasing demand for tertiary education from both Aboriginal and non-Aboriginal people in Aboriginal communities. Satellite technology and enhancements through terrestrial communications (fax, computer back-ups, teleconference) now provide an opportunity for courses to be delivered to remote communities more effectively than ever before. The NTU is strategically located and has a unique role to play (in conjunction with Batchelor College and NTOC) in the further development of remote area teaching systems and their delivery. Because of the specialised nature of the task, the NTU will need special recognition and funding from the Commonwealth Government if it is to fulfil this important role.

**IT IS RECOMMENDED THAT**

the Commonwealth Government establish the NT as a national Distance Education Centre (DEC) with the specialist role of developing courses and delivery systems for both Aborigines and non-Aboriginal people living and working with remote, predominantly Aboriginal people in Northern and Central Australia. One of the prime features of this program would be the delivery of teacher training.

5.2.4 Providing Specialised Training to Graduate Teachers

With such a large percentage of Northern Territory schools positioned in Aboriginal communities it is important that teachers be given the opportunity to specialise in teaching in remote Aboriginal communities.

Structured training opportunities should be developed to provide higher levels of professional development for remote area teachers through the Northern Territory University Faculty of Education.

**IT IS RECOMMENDED THAT**

the Northern Territory University work to develop, within the Faculty of Education, a specialised course allowing graduate teachers to study for higher degrees in the specific field of teaching in remote Aboriginal communities.

6 URBAN ABORIGINAL PEOPLE

It is acknowledged that Aboriginal children represent some 10% of enrolments in urban schools in the NT. These students face significant but quite different educational problems to their remote community counterparts.

**IT IS RECOMMENDED THAT**

a review of the educational needs and difficulties of Aboriginal students attending schools in urban areas be undertaken in 1991 with its recommendations to be implemented in 1992.

"Talking is not enough"
7 COMMONWEALTH/NT RELATIONSHIPS

7.1 Relationship of this Review to the NT Aboriginal Education Strategic Plan

As indicated in the NT Aboriginal Education Strategic Plan, the outcomes of this review, once feedback is taken into account, will impact on the strategic and operational plans for 1991 and 1992.

IT IS RECOMMENDED THAT

the recommendations of this review be integrated with the NT Strategic and Operational Plans and consequent revisions be submitted to the NT and Commonwealth Governments for endorsement.

IT IS FURTHER RECOMMENDED THAT

as part of the process consultations occur with DEET with a view to eliminating duplication in service provision.

7.2 Duplication of Service Provisions and Facilities

There is a duplication of some service provisions to Aboriginal communities by the NT and Commonwealth Governments. There are also cases in the past where, because of a lack of communication, the Commonwealth funded facilities which did not fit and were not catered for within NT Government planning. Such duplication and lack of consultation is costly and often damaging within individual communities.

IT IS RECOMMENDED THAT

neither the NT Government, the Commonwealth Government or individual communities act independently in the provision of educational services and facilities.

IT IS FURTHER RECOMMENDED THAT

the Commonwealth Government recognise the significance of Community Education Plans in the process of allocating resources to communities.

8 UTILISING ADVANCED COMMUNICATION AND EDUCATIONAL TECHNOLOGY

8.1 Television and Radio Programs to Enhance Education for Remote Aboriginal Students

Two very successful pilot projects have taken place in the NT in recent years in this area. They were the "Bushfire Radio" project and the "Manyu Wana" video project. These projects were both produced by Aboriginal media organisations ("Bushfire Radio" by the Central Australian Aboriginal Media Association, CAAMA and "Manyu Wana" by the Walpiri Media Association and Yuendumu) and were extremely well received by Aboriginal students.

IT IS RECOMMENDED THAT

efforts should be made to identify funding sufficient to allow more programs of this sort to be made. Although ongoing funding might not be possible, sufficient resources should be found to allow the creation in time of an audio and video library, providing a comprehensive elementary curriculum for Aboriginal communities. To be effective and to provide maximum flexibility, these programs should be narrated in an Aboriginal language as well as English, although a narration in English only would not be ineffective.

8.2 Communications Technology and Education

Existing schools of the air serve as an effective alternative source of education for many in remote areas. However, the resources and on-ground support needed for remote students to make use of schools of the air are such that they are not effective in small Aboriginal Outstations.

IT IS RECOMMENDED THAT

further investigations be made into the possibilities of training local tutors and utilising advanced technology with the School of the Air network as a base to supply a distance education service which would be effective in very small Aboriginal communities.
Mobile "Silver Bullet" schools such as this at Hodgson Downs (photographed in 1978) have provided education facilities for many remote Territory communities.

"Talking is not enough"
HISTORICAL SETTING OF ABORIGINAL EDUCATION IN THE NORTHERN TERRITORY

TRADITIONAL ABORIGINAL EDUCATION

Traditional "teaching" and learning styles in Aboriginal communities vary greatly from those employed in the European influenced Australian school system. In many respects the two approaches to education are directly contradictory and this has a significant effect on the progress of traditionally oriented Aboriginal students in our school system.

Some significant features of traditional Aboriginal learning styles have been described by Stephen Harris following research conducted at Milingimbi in North-East Arnhem Land. These are:

Most yolngu (Aboriginal) learning is through observation and imitation rather than through verbal instruction...

... learning through personal trial-and-error as opposed to verbal instruction accompanied by demonstration.

Most learning is achieved through real-life performance rather than through practice in contrived settings...

Focus in yolngu learning is on mastering context-specific skills... in contrast to a school education system which seeks to teach abstract, context-free principles...

... yolngu learners are more person-oriented than information oriented, and there is no institutionalised office of "teacher" in yolngu society. (Harris, 1984.)

Another significant difference which creates difficulties in the context of our schools is discipline. Traditionally, Aboriginal parents are much more indulgent with the behaviour of their children and unruliness and disobedience are often major barriers to learning. This apparent freedom of action among aboriginal children was noted by Norwegian ethnographer, Carl Lumholtz, during field research in Australia in 1880.

In this strange tribe there were two little boys who pleased me particularly... I was astonished to find them so obliging and kind... The black children are not, upon the whole, as bad as one might suppose, considering their education, in which their wills are never resisted... The children are never chastised either by the father or the mother. (Lumholtz, 1889.)

These contrasts in learning and discipline styles provide a challenge for our school system and teachers in Aboriginal schools which we have not yet been able to adequately meet. Ours is a system which is oriented to student achievement in specified areas of learning over defined periods of time. The cultural heritage of our Aboriginal students is at odds with this approach. Many techniques and programs have been developed to attempt some reconciliation of the two styles but they remain a constant source of difficulty for students, teachers and the system as a whole.

THE EARLY YEARS

The history of the provision of educational services to traditionally oriented Aboriginal people in the Northern Territory stretches back to the late 1800's when mission settlements were established at a number of locations such as Finke River (now Hermannsburg) in 1877 and Daley river in 1886. The various churches pursued their own welfare objectives on these settlements and they did not necessarily subscribe to the emerging Government assimilationist policy. In 1953, at a Missions/Administration Conference, the missions agreed to work with the Government,

...the missions fully accepted responsibilities as agents of the Government in regard to education, health and economic programmes, while maintaining the spiritual development of the people as their primary aim. (Watts & Gallacher, 1964)

Following the decision taken at this conference, the missions did work towards the goal of full assimilation and education became a significant element in their activities. Ann Wells, wife of the mission Superintendent at Milingimbi (then under the control of the Methodist Overseas Missions) when writing about the period during the late 1950's, observed:

"Talking is not enough"

Until the 1960's the church or "mission" school system had a significant influence on Aboriginal education in the NT. In 1963 there were some 1500 Aboriginal students enrolled in these schools compared to about 1000 in Government schools. Since 1963 the impact of these schools has decreased. Today, only the Catholic Church still operates schools outside urban areas and caters for about 1100 students out of a total Aboriginal student enrolment of some 7750.

The first Government schools serving Aboriginal students were opened only in 1950 and were under the control of the Commonwealth Office of Education.
In 1955 operational control of Aboriginal Education passed to the Welfare Branch of the Northern Territory Administration - part of the Commonwealth Department of the Interior. It had its base in Darwin and was perceived as a “local” organisation by Territorians.

Although heavily influenced by national and international educational theory and policies and by a range of Commonwealth funding policies, responsibility for Aboriginal education has remained in the hands of successive Northern Territory administrations since 1955.

A significant feature of the 1955 Administration was that it had responsibility for providing the full range of services to Aboriginal communities - education, health, housing, welfare, etc. Thus, education was not treated as a service in isolation but as part of an integrated welfare approach.

Growth in the early period of Government administered Aboriginal education was rapid. In 1950, four schools were established with some 153 Aboriginal children enrolled. By 1963 there were 12 schools with a total enrolment of 1065 children. By 1973 there were 36 Government schools with an enrolment of some 4500 students and by 1983 there were 74 schools catering for approximately 6000 students.

The early years of Aboriginal Education were influenced most strongly by the Government’s policy of assimilation of Aboriginal people. At the Native Welfare Conference in July 1961 the Hon. Paul Hasluck, Minister for Territories stated that:

"...the Government ...would] shape its work in nutrition, health, hygiene, schooling, housing, vocational training, employment and the removal of legal restrictions so as to promote the advancement of the people towards life in and with the rest of the Australian community and on exactly the same conditions as those enjoyed by other Australians..." (Watts & Gallacher, 1964.)

At a conference of State and Commonwealth Ministers in 1963 it was further noted that:

"...the policy of assimilation aims at ensuring that all Aborigines or part Aborigines will attain the same manner of living as other Australians and live as members of a single Australian community enjoying the same rights and privileges, accepting the same responsibilities, observing the same customs and influenced by the same beliefs, hopes and loyalties as other Australians. (Watts & Gallacher, 1964.)"

For education in the Northern Territory, the demands of this assimilation policy were that:

"...there would be schools [serving Aboriginal people], that these schools would provide programs appropriate to the stated policies, and, further, that students would attend these schools, and learn. (Parish, 1990.)"

[Aboriginal] Children were expected to be able to understand language (English), to speak it, to read it and write it, to understand number concepts and to use them, and to reason and to solve problems. (Parish, 1990.)

THE WATTS & GALLACHER REPORT

A milestone in the development of Aboriginal education in the NT occurred in 1964 with the publication of the Watts & Gallacher Report on an Investigation into the Curriculum and Teaching Methods Used in Aboriginal Schools in the Northern Territory. Betty Watts, a Lecturer in Education at the University of Queensland, and Jim Gallacher, Inspector of Schools in the NT Administration, were appointed by the Minister of State for Territories, Hon. C.E. Barnes to carry out the investigation.

The form and content of Aboriginal education in the Territory for the next ten years was shaped by the recommendations of this Report. Many of its recommendations still underpin the practice of Aboriginal education while others were abandoned with the shift away from assimilationist policies in the mid to late 1970’s. Indeed, a number of the Report’s specific recommendations on curriculum are still part of the foundation of the current “core” curriculum used in all Territory schools.

The Report considered all areas of Aboriginal education from pre-school to adult education and made recommendations on school structures, facilities, staffing, teacher and assistant teacher training and school and curriculum support services as well as curriculum design and content. Among its most significant recommendations were:

- that pre-schools be established in all communities
- that primary schools be restructured into an ungraded infants section, a graded Upper Stream for more able students and a parallel General Stream for other students
- that residential schools be established to provide “transitional” programs for Upper Stream students to move into mainstream secondary education
- that Post-primary schools (and, where appropriate, District Post-primary schools) be established on larger communities to offer a three year program providing for continued general education and pre-vocational and vocational education
- that the language of instruction be English throughout the entire school program
- that the special characteristics of Aboriginal schools be taken into account when training and selecting teachers for such schools and that graduating teachers be given a further six months specialist training in Darwin before placement in Aboriginal schools
- that greater value be placed on the use of Aboriginal Teaching Assistants and that training courses for these Assistants be further developed
- that Parent Teacher Committees be established in all Aboriginal schools.

The Report concentrated heavily on curriculum for Aboriginal schools. It recommended that a curriculum be produced which gave explicit statements of objectives, directed teaching methods for each subject and suggested school organisation and the time allocation for each subject. It then went on to specific recommen-
In 1972, the Whitlam Labor Government took office and, honouring a campaign promise, introduced bilingual education programs into a number of Aboriginal schools. By the time of NT Self Government in 1978 there were some 16 schools operating bilingual education programs. Today, the number has risen to 21.

The introduction of these bilingual programs in 1973, very soon after the election, was clear evidence of the newly elected Government's commitment to changing the previous policy of assimilation, and of permitting Aboriginal people to enjoy opportunities to be members of the Australian population on their own terms and in the way they wanted. (Parish, 1990.)

The introduction of these bilingual education programs was only one small feature of a broadly based move towards greater self-determination among the Territory's Aboriginal people. By 1978 extensive programs had been developed with the objectives of protecting Aboriginal cultural heritage and equipping Aboriginal communities to manage and make decisions about their own future. For education, these developments had significant ramifications for staffing, school organisation and curriculum. Centrally dictated syllabi were no longer acceptable - educational programs had to be developed at a local level with significant input from members of each community.

The concept of "Aboriginalisation" of schools emerged bringing with it an urgent demand for fully trained local Aboriginal teachers and school administrators. In response to this demand a number of programs were developed including the Remote Area Teacher Education program, full-time training for Aboriginal trainee teachers at Batchelor College and the Principal/Head Teacher Mentor Scheme. By 1981 these programs had resulted in the fact that the Northern Territory Department of Education...already has more Aboriginal teachers and Assistant Teachers than any other Australian education system, and is Australia's largest employer of Aboriginal people... (NT Dept. of Ed. Annual Report, 1981.)

In 1973, the Aboriginal school service and that serving non-Aboriginals was combined into a single NT education system and, late in that year, the Commonwealth Teaching Service was created and assumed responsibility for the provision of teachers for all Territory schools. A major campaign to recruit teachers for the NT was mounted in 1973 and teachers were employed from all Australian States and overseas. Many of the teachers placed in Aboriginal schools were inexperienced and lacked qualifications in Aboriginal education. A number saw service in Aboriginal schools as a "fast-track" to promotion in more desirable urban schools. There were also significant problems with the standard and availability of staff accommodation. As a result, staff turnover in Aboriginal schools was:

...very high and affected the stability of those programs that were provided in many schools. A primary reason for many resignations was the 'culture shock' suffered by new recruits who had expected life in an Aboriginal community to be similar to life in a small western N.S.W. township. (Parish, 1990.)

By 1976, a major staff accommodation upgrading program was well underway and this lessened, but by no means overcame, some of the difficulties associated with recruiting staff for, and retaining them in, remote Aboriginal communities.

ABORIGINAL SCHOOL FACILITIES

Parallel with other developments during the 1970's was a massive program of school facilities upgrading and expansion. In 1973 the Commonwealth Minister for Education commissioned a survey of school facilities in Aboriginal communities in the NT. The purpose of the survey was to:

...establish priorities whereby students in Aboriginal communities could be provided with educational facilities comparable to those provided for students in other Northern Territory communities. (Dept. of Ed. NT Division, 1973.)

At the time of the survey there were 53 Government operated Aboriginal schools and 8 operated by church missions. The survey identified a further 9 communities where new schools were required. The survey found that:

The schools generally have extremely poor facilities, and a massive redevelopment program will be required to bring them to an acceptable standard.

Provision of educational facilities for Aborigines in the N.T. has always lagged behind the need and efforts to overcome the backlog have of necessity been aimed at overcoming the worse deficiencies. This approach has largely been responsible for the present situation and has prevented the careful planning and forward provision generally found in community (urban)
schools. Similarly, the resources made available have simply not been sufficient to maintain and upgrade the buildings which were provided. (Dept. of Ed. NT Division, 1973.)

The survey recommended a massive building, redevelopment and maintenance program for school facilities as well as a major development program for staff accommodation. A five-year funding program recommended by the survey called for some $85 million to be spent on school facilities and a further $13.6 million on staff accommodation. Although the proposed program was not fully funded there was a staged provision of the facilities identified in the survey. Some $6 million was allocated for this program in 1973/74 and in 1976/77 the Capital Works Program for Aboriginal schools exceeded $9 million.

In 1978, at the time of self Government, approximately $3.8 million was expended on capital works in Aboriginal schools.

NORTHERN TERRITORY SELF GOVERNMENT

Although certain Self Government powers were devolved to the Northern Territory Government in 1978, it was not until July 1979 that the Territory assumed control of education and established the Northern Territory Department of Education.

The Department assumed control of some 75 Aboriginal schools with a total enrolment of approximately 5900 students and 350 teaching staff. In addition there were 6 mission schools with some 1180 students. Pre-schools were serving more than 1000 Aboriginal students and there were more than 1100 Aboriginal students enrolled at the post-primary level.

The Northern Territory Education Act came into force in July 1989. It provided for:

...the rights of all children to education appropriate to their individual needs and capabilities, and recognises the desirability of access to education for all people beyond the compulsory school age.

To encourage more direct involvement by parents in the education of their children, the Act also provides for the creation of local councils for government schools. (Dept. of Ed. Annual Report, 1979/80.)

A number of unique educational initiatives have been taken in the Northern Territory in pursuit of these objectives. Some of the more significant are described in the following pages as are some of the more important problems still to be resolved.
Only NT Government schools are included in this set of school profiles.

In addition, there are a number of private and mission schools servicing traditional Aboriginal students. Many of these were visited during the course of the review.

Kormilda College in Darwin is a private school which provides boarding school secondary facilities. Yiparininya is a private school located in Alice Springs which has day-school primary and post-primary programs.

The Catholic church operates mission schools at Santa Teresa (Ltyentye Purte), Xavier Boys School and St Therese's at Nguiru on Bathurst Island, Our Lady of the Sacred Heart at Wadeye (Port Keats) and St Francis Xavier's at Daly River.

In total, these schools serve some 900 pre-school and primary students and more than 400 post-primary. The schools are closely integrated with the Government school system in the NT and receive considerable funding support from the NT Government.

In addition to the communities listed, a large number of outstations were visited as were some communities (such as McLaren Creek and Kybrook Farm) which do not yet have schools.

Some areas were visited on a number of occasions (such as Utopia which was visited three times).

Other schools will be included in this listing as input to this

### Key to Entries

- **Name of school**: (CEC is Community Education Centre which offers TAFE Certificates to post-primary students.)
- **Name of community and other or former names**.
- **School council (if formally established) and year incorporated**.
- **Cultural/Language groups**: Burarra, Ndjebbana.
- **School profile**: Age/Level | Enrolment | Attendance
  | Pre-school | 49 | 24 |
  | Primary | 320 | 235 |
  | Post-primary | 63 | 36 |
- **Teaching staff**: 20 Teachers
  11.5 Assistant Teachers
  5 Literacy Centre Staff
- **Special Programs**: Bilingual education program (Burarra and Ndjebbana).
- **Outstations**: 10
  - Borkdjam, Buluhkaduru, Ji-marda, Korobirrahdha, Marrkolidban, Mumeka, Ngankalord, Wurdeja, Y-lan, Yikarrakkal (Kumbumi).
- **NTOC**: 1 Adult Educator, 1 Assistant Adult Educator.

Entries were correct from information in hand at time of printing. Any omissions or errors should be advised to the NT Dept. of Education for correction in future printings.

Approximate location of community.

* Symbol indicates that community was visited for formal consultation as part of the review. Month and year of visit also shown.

** Community visited during term as Minister for Education.

Enrolment and attendance profile as at June 1990. Attendance figures are averaged over four week period.

Teaching staff as at June 1990. In many cases Assistant Teachers work part-time. Figures here are expressed as full-time equivalents.

Northern Territory Open College (TAFE and Adult Education) staff in community as at June 1990.

"Talking is not enough"
ALEKARENGE SCHOOL  
(Ali-Curung, Warrabri)  
School Council incorporated 1986.  
Cultural/Language groups:  
Walpuri, Warrumungu, Ayllawarr, Katetye  
School profile:  
<table>
<thead>
<tr>
<th>Age/Level</th>
<th>Enrolment</th>
<th>Attendance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pre-school</td>
<td>15</td>
<td>8</td>
</tr>
<tr>
<td>Primary</td>
<td>110</td>
<td>82</td>
</tr>
<tr>
<td>Post-primary</td>
<td>19</td>
<td>13</td>
</tr>
</tbody>
</table>

Teaching staff: 8 Teachers  
5 Assistant Teachers  

Special Programs:  
Weekly cultural program incorporating local languages and traditional culture.  

NTOC:  
1 Adult Educator, 1 Assistant Adult Educator.

ALPURRURULAM SCHOOL  
(Lake Nash Station)  
School Council incorporated 1986.  
Cultural/Language groups:  
Alyawarra  
School profile:  
<table>
<thead>
<tr>
<th>Age/Level</th>
<th>Enrolment</th>
<th>Attendance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pre-school</td>
<td>5</td>
<td>5</td>
</tr>
<tr>
<td>Primary</td>
<td>47</td>
<td>30</td>
</tr>
<tr>
<td>Post-primary</td>
<td>9</td>
<td>6</td>
</tr>
</tbody>
</table>

Teaching staff: 4 Teachers  
1.5 Assistant Teacher  

NTOC:  
1 Adult Educator.

ALEXANDRIA SCHOOL  
(Alexandria Station, Wakaya)  
School profile:  
<table>
<thead>
<tr>
<th>Age/Level</th>
<th>Enrolment</th>
<th>Attendance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Primary</td>
<td>11</td>
<td>11</td>
</tr>
</tbody>
</table>

Teaching staff: 1 Teacher  
1 Assistant teacher  

Note:  
Only 4 Aboriginal students attend.

AMOONGUNA SCHOOL  
(Amoonguna)  
Cultural/Language groups:  
Eastern Aranda, Western Aranda  
School profile:  
<table>
<thead>
<tr>
<th>Age/Level</th>
<th>Enrolment</th>
<th>Attendance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pre-school</td>
<td>6</td>
<td>3</td>
</tr>
<tr>
<td>Primary</td>
<td>22</td>
<td>11</td>
</tr>
</tbody>
</table>

Teaching staff: 2 Teachers  
1.5 Assistant Teachers

Consultation with senior men at Alpurrulum in March 1990

"Talking is not enough"
**AMPILATWAJA SCHOOL**  
(Ammaroo Station)  
School Council incorporated 1989

Cultural/Language groups:  
Elyawarre

<table>
<thead>
<tr>
<th>School Profile:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age/Level</td>
</tr>
<tr>
<td>Primary</td>
</tr>
</tbody>
</table>

Teaching staff:  
4 Teachers  
5.5 Assistant Teachers

Outstations: 3  
Irrurtja, Ngwarlalanima, Antarringinya.

**AREYONGA**  
(Areyonga)

Cultural/Language groups:  
Pitantajara

<table>
<thead>
<tr>
<th>School profile:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age/Level</td>
</tr>
<tr>
<td>Primary</td>
</tr>
</tbody>
</table>

Teaching staff:  
3 Teachers  
2 Assistant Teachers  
1 Literacy Worker

Special Programs:  
Bilingual program (Pitantajara), Literacy Centre.

**ANGURUGU CEC**  
(Angurugu, Groote Eylandt)

Cultural/Language groups:  
Anindilyakwa

<table>
<thead>
<tr>
<th>School profile:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age/Level</td>
</tr>
<tr>
<td>Pre-school</td>
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<tr>
<td>Primary</td>
</tr>
<tr>
<td>Post-primary</td>
</tr>
<tr>
<td>Ungraded</td>
</tr>
</tbody>
</table>

Teaching staff:  
11 Teachers  
6.5 Assistant Teachers

Outstations: 1  
Milyakburra (Bickerton Island)

NTOC:  
1 Adult Educator, 1 Assistant Adult Educator.

"Talking is not enough"

**BARUNGA CEC**  
(Bamyili)

School Council incorporated 1983

Cultural/Language groups:  
Kriol, Jwoyan.

<table>
<thead>
<tr>
<th>School profile:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age/Level</td>
</tr>
<tr>
<td>Pre-school</td>
</tr>
<tr>
<td>Primary</td>
</tr>
<tr>
<td>Post-primary</td>
</tr>
</tbody>
</table>

Teaching staff:  
11 Teachers  
2 Assistant Teachers  
3 Literacy Workers

Special Programs:  
Bilingual education program (Kriol). Secondary/Post-Primary program.

NTOC:  
1 Adult Educator, 1 Assistant Adult Educator.
**BESWICK SCHOOL**
(Beswick)

Cultural/Language groups:
Kriol, Jwoyon, Rembarrnga.

School profile:

<table>
<thead>
<tr>
<th>Age/Level</th>
<th>Enrolment</th>
<th>Attendance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Primary</td>
<td>62</td>
<td>45</td>
</tr>
</tbody>
</table>

**Teaching staff:**
3 Teachers
1 Assistant Teacher

**Special Programs:**
Secondary program from NT Secondary Correspondence School (15 students) supported by tutors funded by DEET.

---

**BRUNETTE DOWNS SCHOOL**
(Brunette Downs Station)

Cultural/Language groups:
Wambaya.

School profile:

<table>
<thead>
<tr>
<th>Age/Level</th>
<th>Enrolment</th>
<th>Attendance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Primary</td>
<td>19</td>
<td>19</td>
</tr>
</tbody>
</table>

**Teaching staff:**
1 Teacher
.5 Assistant Teacher

---

**BORROLOOLA CEC**
(Borroloola)

School Council incorporated 1987

Cultural/Language groups:
Mara, Garawa, Yanguwa.

School profile:

<table>
<thead>
<tr>
<th>Age/Level</th>
<th>Enrolment</th>
<th>Attendance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pre-school</td>
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<tr>
<td>Primary</td>
<td>118</td>
<td>84</td>
</tr>
<tr>
<td>Post-primary</td>
<td>15</td>
<td>7</td>
</tr>
</tbody>
</table>

**Teaching staff:**
10 Teachers
6 Assistant Teachers

**NTOC:**
1 Adult Educator, 1 Assistant Adult Educator.

**Outstations:** 2
Ryan's Bend, Wandangula (Police Lagoon).
Disused Outstation school at Barapunta - Outstation of Bulman.

**BULLA CAMP SCHOOL**
(Gudabijin)

Cultural/Language groups:
Ngaringman.

School profile:
<table>
<thead>
<tr>
<th>Age/Level</th>
<th>Enrolment</th>
<th>Attendance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Primary</td>
<td>19</td>
<td>19</td>
</tr>
</tbody>
</table>

Teaching staff: 1 Teacher
.5 Assistant Teacher

Vandalism can be a problem in some schools

"Talking is not enough"

**DOCKER RIVER SCHOOL**
(Kaltukatjarai)

Cultural/Language groups:
Pitantatjara

School profile:
<table>
<thead>
<tr>
<th>Age/Level</th>
<th>Enrolment</th>
<th>Attendance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Primary</td>
<td>45</td>
<td>24</td>
</tr>
</tbody>
</table>

Teaching staff: 4 Teachers
2 Assistant Teachers
2 Literacy Workers

Special Programs:
Bilingual program (Pitantatjara), Literacy Centre.

Brunette Downs School, 1977
ELLIOTT SCHOOL
(Elliott)

Cultural/Language groups:
Wumbai, Mudpu rra, Jingili.

School profile:
Age/Level  Enrolment  Attendance
Pre-school  19         11
Primary     66         52
Post-primary 6         5

Teaching staff: 6 Teachers
3.5 Assistant Teachers

Special Programs:
Approximately one third of school program dedicated to Aboriginal culture and the three local languages.

NTOC:
2 Adult Educators, 1 Assistant Adult Educator.

EPENARRA SCHOOL
(Epenarra)

Cultural/Language groups:
Alyawarre.

School profile:
Age/Level  Enrolment  Attendance
Pre-school  1         1
Primary     68        59

Teaching staff: 3 Teachers
3.5 Assistant Teachers

Outstations: 1
Canteen Creek.

FINKE SCHOOL
(Aputula)

Cultural/Language groups:
Pitantarjara

School profile:
Age/Level  Enrolment  Attendance
Primary     37        27
Post-primary 8         8

Teaching staff: 2 Teachers
1 Assistant Teacher

Special Programs:
Support project for students of NT Secondary Correspondence School.

GAPUWIYAK SCHOOL
(Lake Evella)

Cultural/Language groups:
Gapapuynu, Dhalwanu, Djambarrpuynu,
Marranu, Ritharrmu

School profile:
Age/Level  Enrolment  Attendance
Pre-school 43        18
Primary    101       52
Post-primary 19       14

Teaching staff: 6 Teachers
4 Assistant Teachers

NTOC:
1 Adult Educator.

Federal Education Minister John Dawkins visiting Finke School, August 1989 at the invitation of the NT Minister as part of the Review.

"Talking is not enough"
GOCHAN JINY-JIRRA SCHOOL
(Cadell, Gunardpa)

Cultural/Language groups:
Gunardpa.

School profile:
Age/Level | Enrolment | Attendance
---|---|---
Primary | 20 | 16

Teaching staff: 1 Teacher
.8 Assistant Teacher

GUNBALANYA SCHOOL (CEC)
(Oenpelli)

School Council incorporated 1990.

Cultural/Language groups:
Kunwinjku.

School profile:
Age/Level | Enrolment | Attendance
---|---|---
Pre-school | 29 | 18
Primary | 170 | 116
Post-primary | 29 | 18

Teaching staff: 14 Teachers
5.5 Assistant Teachers

Special Programs:
Outstations: 4
Gumarrirnbang, Mamardawerre, Manmoyi, Namugardabu.

NTOC:
1 Adult Educator, 1 Assistant Adult Educator.

HAASTS BLUFF SCHOOL
(Haasts Bluff)

Cultural/Language groups:
Papunya Luritja.

School profile:
Age/Level | Enrolment | Attendance
---|---|---
Primary | 25 | 16

Teaching staff: 1 Teacher
1 Assistant Teacher

Special Programs:
Bilingual program (Papunya Luritja) supported from Papunya.

"Talking is not enough"
HARTS RANGE SCHOOL
(Atitjere)
Cultural/Language groups:
Elyawarre, Eastern Aranda
School profile:
Age/Level | Enrolment | Attendance
---|---|---
Pre-school | 10 | 7
Primary | 74 | 62
Teaching staff: 4 Teachers
3.5 Assistant Teachers
Outstations: 3
Alcoota, Yerrarlwe (Mt Swan), Bonya.

IWUPATAKA SCHOOL
(Jay Creek)
Cultural/Language groups:
Pitantatjara
School profile:
Age/Level | Enrolment | Attendance
---|---|---
Primary | 10 | 5
Teaching staff: 1 Teacher
.5 Assistant Teacher

HODGSON RIVER SCHOOL
(Hodgson River)
Cultural/Language groups:
Alawa.
School profile:
Level | Enrolment | Attendance
---|---|---
Primary | 13 | 13
Teaching staff: 1 Teacher
.5 Assistant Teacher

IMANPA SCHOOL
(Mt Ebenezer)
Cultural/Language groups:
Pitantatjara
School profile:
Age/Level | Enrolment | Attendance
---|---|---
Primary | 38 | 28
Teaching staff: 1 Teacher

IPOLERA SCHOOL
(Ipolera)
Cultural/Language groups:
Western Aranda
School profile:
Age/Level | Enrolment | Attendance
---|---|---
Primary | 32 | 20
Teaching staff: 2 Teachers
1 Assistant Teacher

JILKMINGGAN SCHOOL
(Djembere, Djimbra, Duck Creek)
Cultural/Language groups:
Manganayi, Alawa, Kriol (Plus Others)
School profile:
Age/Level | Enrolment | Attendance
---|---|---
Pre-school | 5 | 2
Primary | 16 | 12
Teaching staff: 1 Teacher
1.5 Assistant Teachers
Special Programs:
Secondary program from NT Secondary Correspondence School supported by tutors funded by DEET.

KALKARINGI SCHOOL
(Wave Hill)
Cultural/Language groups:
Gurinji, Kriol.
School profile:
Age/Level | Enrolment | Attendance
---|---|---
Pre-school | 14 | 8
Primary | 112 | 67
Post-primary | 11 | 6
Teaching staff: 7 Teachers
3 Assistant Teachers
NTOC:
1 Adult Educator.

KIANA SCHOOL
(Kiana)
Cultural/Language groups:
Karrwa.
School profile:
Age/Level | Enrolment | Attendance
---|---|---
Primary | 11 | 10
Teaching staff: 1 Teacher
.5 Assistant teacher

"Talking is not enough"
"Sliver Bullet" transported from Utopia to Harts Range in 1990.

Consultation at Imanpa, March 1990.

Students and staff at Ipolera, March 1990.

"Talking is not enough"
LAJAMANU SCHOOL
(Hooker Creek)

Cultural/Language groups:
Walpiri, Kriol.

School profile:
Age/Level Enrolment Attendance
Pre-school 31 16
Primary 135 110
Post-primary 50 25

Teaching staff: 9 Teachers
8 Assistant Teachers
1 Literacy worker

Special Programs:
Bilingual education program (Walpiri).

NTOC:
1 Adult Educator

MAMARUNI SCHOOL
(Croker Island)

Cultural/Language groups:
Maung, Iwaidja

School profile:
Age/Level Enrolment Attendance
Pre-school 6 4
Primary 22 22

Teaching staff: 1 Teacher
1 Assistant Teacher

LILLA SCHOOL
(Reedy Rockhole)

Cultural/Language groups:
Aranda, Luritja.

School profile:
Age/Level Enrolment Attendance
Primary 21 19
Post-primary 8 5

Teaching staff: 1 Teacher

Special Programs:
Draws students from King's Canyon Park area.

MANINGRIDA CEC
(Maningrida)

School Council incorporated 1990.

Cultural/Language groups:
Burarra, Ndjebbana.

School profile:
Age/Level Enrolment Attendance
Pre-school 49 24
Primary 320 235
Post-primary 63 36

Teaching staff: 20 Teachers
11.5 Assistant Teachers
5 Staff Literacy Centre

Special Programs:
Bilingual education program (Burarra and Ndjebbana).

Outstations: 10
Borikdjam, Buluhkaduru, Ji-marda, Korlobirrahda,
Marrkolidban, Mumeka, Ngankalord, Wurdeja, Y-lan,
Yikarrakkal (Kumbumi).

NTOC:
1 Adult Educator, 1 Assistant Adult Educator.

Consultation at Lajamanu, December 1989.

"Talking is not enough"
MILIKAPITI SCHOOL
(Snake Bay, Melville Island)

Cultural/Language groups:
Tiwi.

School profile:
Age/Level     Enrollment   Attendance
Pre-school    14           11
Primary       92           81

Teaching staff: 5 Teachers
3.5 Assistant Teachers

Special Programs:
Traditional hunting.

NTOC:
1 Adult Educator.

MILINGIMBI CEC
(Milingimbi Island)

Cultural/Language groups:
Gupapuyngu.

School profile:
Age/Level     Enrollment   Attendance
Pre-school    22           9
Primary       220          166
Post-primary  48           37

Teaching staff: 18 Teachers
9 Assistant Teachers
2 Literacy workers

Special Programs:
Bilingual education program (Gupapuyngu).

Outstations: 5
Gamarra, Bodiya, Langarra, Murrungga, Rapuma.

NTOC:
1 Adult Educator, 1 Assistant Adult Educator.

MINYERRI SCHOOL
(Hodgson Downs)

Cultural/Language groups:
Alawa, Kriol.

School profile:
Age/Level     Enrollment   Attendance
Primary       45           39

Teaching staff: 2 Teachers
1 Assistant Teacher

"Talking is not enough"
MOUNT ALLEN SCHOOL
(Mount Allen Station)
Cultural/Language groups:
Anmatjirri, Walpiri
School profile:
Age/Level  Enrolment  Attendance
Primary    43          23
Teaching staff: 3 Teachers 1 Assistant Teacher
Outstations: 1 Pulaardi

MURRAY DOWNS SCHOOL
(Murray downs Station)
Cultural/Language groups:
Alyawarr.
School profile:
Age/Level  Enrolment  Attendance
Primary    15          15
Teaching staff: 1 Teacher 1.5 Assistant Teacher
Special Programs:
Bilingual education - Alyawarr.

NAPPERBY SCHOOL
(Laramba)
Cultural/Language groups:
Anmatjirri
School profile:
Age/Level  Enrolment  Attendance
Primary    49          29
Teaching staff: 2 Teachers 2 Assistant Teachers
Consultation at Napperby, October 1989.
Mobile ablution facilities at Neutral Junction
Transportable three bedroom staff accommodation at Neutral Junction
NEWCASTLE WATERS SCHOOL
(Marlinja)

Cultural/Language groups:
Djingila, Mudburra.

School profile:
Age/Level  Enrolment  Attendance
Primary    19         19

Teaching staff:  1 Teacher  1 Assistant Teacher

Note:
Only 6 Aboriginal students attend.

NGUKURR SCHOOL
(Roper River)

Cultural/Language groups:
Kriol, Mana.

School profile:
Age/Level  Enrolment  Attendance
Pre-school  16         9
Primary    150        94
Post-primary  27        9

Teaching staff:  7 Teachers  6 Assistant Teachers

Outstations: 2
Costello, Namlwarri.

NTOC:
1 Adult Educator.

The new school at Ngukurr contrasted with the pre-school section of the old school photographed in 1979.

"Talking is not enough"
NTARIA SCHOOL
(Hermannsburg)

Cultural/Language groups:
Aranda

School profile:
<table>
<thead>
<tr>
<th>Age/Level</th>
<th>Enrolment</th>
<th>Attendance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pre-school</td>
<td>19</td>
<td>9</td>
</tr>
<tr>
<td>Primary</td>
<td>177</td>
<td>143</td>
</tr>
</tbody>
</table>

Teaching staff: 8 Teachers
5 Assistant Teachers

Outstations: 3
Red Sandhills, Kulpitara, Wallace's Rockhole.

NTOC:
1 Adult Educator.

NUMBULWAR SCHOOL
(Rose River)

Cultural/Language groups:
Nunggabuyu, Kriol.

School profile:
<table>
<thead>
<tr>
<th>Age/Level</th>
<th>Enrolment</th>
<th>Attendance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pre-school</td>
<td>29</td>
<td>15</td>
</tr>
<tr>
<td>Primary</td>
<td>111</td>
<td>80</td>
</tr>
</tbody>
</table>

Teaching staff: 6 Teachers
4 Assistant Teachers

NTOC:
1 Itinerant Instructor.

Ntaria school (Hermannsburg).

Red Sandhills Outstation school.

Wallace's Rockhole Outstation school.

Modern school facilities at Numbulwar.

"Talking is not enough"
Consultation at Nyirripi, May 1990.

NYIRRIPI SCHOOL
(Waite Creek)
Cultural/Language groups:
Walpiri

School profile:
Age/Level  Enrolment  Attendance
Primary    43          32

Teaching staff: 2 Teachers
2 Assistant Teachers

Special Programs:
Bilingual education program (Walpiri) supported from Yuendumu.

PALUMPYA SCHOOL
(Palumpa)
Cultural/Language groups:
Murrinh-patha.

School profile:
Age/Level  Enrolment  Attendance
Pre-school  1          1
Primary     42         34
Post-primary 11        8

Teaching staff: 3 Teachers
2 Assistant Teachers

"Talking is not enough"

PAPUNYA SCHOOL
(Papunya)
Cultural/Language groups:
Papunya Luritja

School profile:
Age/Level  Enrolment  Attendance
Pre-school  17         13
Primary     85         59

Teaching staff: 6 Teachers
2.5 Assistant Teachers
2.5 Literacy Centre Staff

Special Programs:
Bilingual education program (Papunya /Luritja).

PEPPIMENARTI SCHOOL
(Peppimenarti)
Cultural/Language groups:
Ngangikurunggurr, Ngangiwummi.

School profile:
Age/Level  Enrolment  Attendance
Pre-school  21         17
Primary     51         44
Post-primary 10         6

Teaching staff: 4 Teachers
2.5 Assistant Teachers

NTOC:
1 Adult Educator.
PIGEON HOLE SCHOOL
(Pigeon Hole)

Cultural/Language groups:
Ngaringman.

School profile:
Age/Level  Enrolment  Attendance
Primary    9          6

Teaching staff: 1 Teacher .5 Assistant Teacher

PULARUMPI SCHOOL
(Garden Point, Melville Island)

Cultural/Language groups:
Tiwi

School profile:
Age/Level  Enrolment  Attendance
Pre-school  8          6
Primary     63         52

Teaching staff: 4 Teachers 2 Assistant Teachers

NTOC:
1 Adult Educator.

RAMINGINING SCHOOL
(Nangalala)

Cultural/Language groups:
Liyaqawunirr, Gapapuyngu, Ganalbingu,
Djambarrpuynungu, Djinang,Dabi,
Liyaqalawumirr.

School profile:
Age/Level  Enrolment  Attendance
Pre-school  21         10
Primary     98         48
Post-primary 66         35

Teaching staff: 7 Teachers 3 Assistant Teachers

Outstations: 2
Gatji/Galawadjapin, Malanyanganak.

ROBINSON RIVER SCHOOL
(Robinson River)

Cultural/Language groups:
Karrwa.

School profile:
Age/Level  Enrolment  Attendance
Pre-school  3          1
Primary     28         13

Teaching staff: 1 Teacher 1 Assistant Teacher

Gadgi/Galawadjapin Outstation school - the old and the new

"Talking is not enough"
ROCKHAMPTON DOWNS SCHOOL
(Three Mile Flat, Wagyela)

Cultural/Language groups:
Warumungu.

School profile:

<table>
<thead>
<tr>
<th>Age/Level</th>
<th>Enrolment</th>
<th>Attendance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Primary</td>
<td>16</td>
<td>9</td>
</tr>
</tbody>
</table>

Teaching staff: 1 Teacher .5 Assistant Teacher

SHEPHERDSO N COLLEGE
(Galiwin'ku, Elcho Island)

Cultural/Language groups:
Djambarrpuynugu.

School profile:

<table>
<thead>
<tr>
<th>Age/Level</th>
<th>Enrolment</th>
<th>Attendance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pre-school</td>
<td>35</td>
<td>11</td>
</tr>
<tr>
<td>Primary</td>
<td>331</td>
<td>168</td>
</tr>
<tr>
<td>Post-primary</td>
<td>44</td>
<td>31</td>
</tr>
</tbody>
</table>

Teaching staff: 22 Teachers 12 Assistant Teachers 3 Literacy Centre Staff

Special programs:
Bilingual education program (Djambarrpuynugu).

Outstations: 5
Ban'tala, Djirranalpi, Rorru, Matamata, Mapuru.

NTOC:
1 Adult Educator, 1 Assistant Adult Educator.

STIRLING SCHOOL
(Stirling Station)

Cultural/Language groups:
Kidlitj.

School profile:

<table>
<thead>
<tr>
<th>Age/Level</th>
<th>Enrolment</th>
<th>Attendance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Primary</td>
<td>28</td>
<td>20</td>
</tr>
</tbody>
</table>

Teaching staff: 2 Teachers 1 Assistant Teacher

Often it is necessary to consult separately with men's and women's groups for cultural reasons. This was the case at Stirling.

THUNDER ROCK SCHOOL
(Jamarlingki, Gurig National Park)

Cultural/Language groups:

School profile:

<table>
<thead>
<tr>
<th>Age/Level</th>
<th>Enrolment</th>
<th>Attendance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Primary</td>
<td>11</td>
<td>7</td>
</tr>
<tr>
<td>Post-primary</td>
<td>4</td>
<td>1</td>
</tr>
</tbody>
</table>

Teaching staff: 1 Teacher 1 Assistant Teacher

Matamata Outstation school - an Outstation of Galiwin'ku. "Talking is not enough"
TIMBER CREEK SCHOOL  
(Timber Creek)

Cultural/Language groups:  
Angaringman, Kriol.

School profile:  
Age/Level  Enrolment  Attendance  
Primary  27  23

Teaching staff:  
1 Teacher  
.5 Assistant Teacher

Umbakumba School  
(Umbakumba, Groote Eylandt)

Cultural/Language groups:  
Anindilyakwa.

School profile:  
Age/Level  Enrolment  Attendance  
Pre-school  23  10  
Primary  68  49  
Post-primary  28  18

Teaching staff:  
6 Teachers  
3 Assistant Teachers

TITJIKALA SCHOOL  
(Maryvale)

Cultural/Language groups:  
Pitantatjara, Luritja

School profile:  
Age/Level  Enrolment  Attendance  
Primary  26  22

Teaching staff:  
2 Teachers  
.5 Assistant Teacher

Ti Tree School  
(Ti Tree)

Cultural/Language groups:  
Walpiri, Anmatjirri.

School profile:  
Age/Level  Enrolment  Attendance  
Pre-school  3  3  
Primary  94  40

Teaching staff:  
5 Teachers  
3 Assistant Teachers

URAPUNGA SCHOOL  
(Urapunga Station)

Cultural/Language groups:  
Kriol, Mana.

School profile:  
Age/Level  Enrolment  Attendance  
Primary  28  28

Teaching staff:  
1 Teacher  
.5 Assistant Teacher

NTOC:  
1 Adult Educator, 1 Assistant Adult Educator.

Timber Creek school.

Titjikala (Maryvale), march 1990.

"Talking is not enough"
UTOPIA SCHOOL
(Ankarripa)
Note: No central school - Outstations only.

Cultural-Language groups:
Elyawarre.

School profile:
Age/Level | Enrolment | Attendance
---|---|---
Primary | 72 | 55

Teaching staff: 3 Teachers
1 Assistant Teacher

Outstations: 3
Annilji, Ankula, Iynglnyala (Soapy Bore).

WARRUWI SCHOOL
(Goulburn Island)

Cultural-Language groups:
Maung

School profile:
Age/Level | Enrolment | Attendance
---|---|---
Pre-school | 18 | 6
Primary | 60 | 41

Teaching staff: 3 Teachers
3 Assistant Teachers
1 Literacy Worker

Special programs:
Bilingual education program (Maung).

WALUNGURRU SCHOOL
(Kintore)

Cultural-Language groups:
Pintib/Iuritja

School profile:
Age/Level | Enrolment | Attendance
---|---|---
Primary | 102 | 58

Teaching staff: 6 Teachers
6 Assistant Teachers
2 Literacy Workers

Special Programs:
Bilingual education program (Pintibi/Luritja) and Literacy Centre.

NTOC:
1 Adult Educator, 1 Assistant Adult Educator.

Consultation with senior men at Utopia, November 1989.

"Talking is not enough"
WILLOWRA CEC  
(Willowra)
School Council incorporated 1987

Cultural/Language groups:  
Walpiri.

School profile:  

<table>
<thead>
<tr>
<th>Age/Level</th>
<th>Enrolment</th>
<th>Attendance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Primary</td>
<td>51</td>
<td>36</td>
</tr>
<tr>
<td>Post-primary</td>
<td>10</td>
<td>5</td>
</tr>
</tbody>
</table>

Teaching staff:  
6 Teachers  
3 Assistant Teachers  
2 Literacy Workers

Special Programs:  
Bilingual education program (Walpiri). Literacy Centre.

NTOC:  
1 Adult Educator.

YARRALIN SCHOOL  
(Yarralin)

Cultural/Language groups:  
Ngaringman, Kriol.

School profile:  

<table>
<thead>
<tr>
<th>Age/Level</th>
<th>Enrolment</th>
<th>Attendance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Primary</td>
<td>29</td>
<td>21</td>
</tr>
</tbody>
</table>

Teaching staff:  
2 Teachers  
1 Assistant Teacher

Outstations: 1  
Lingarra.

YIRRKALA CEC  
(Yirrkala, Gove Peninsula)

Cultural/Language groups:  
Dhuwaya and dialects.

School profile:  

<table>
<thead>
<tr>
<th>Age/Level</th>
<th>Enrolment</th>
<th>Attendance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pre-school</td>
<td>19</td>
<td>9</td>
</tr>
<tr>
<td>Primary</td>
<td>210</td>
<td>152</td>
</tr>
<tr>
<td>Post-primary</td>
<td>43</td>
<td>32</td>
</tr>
</tbody>
</table>

Teaching staff:  
22 Teachers  
12 Assistant Teachers  
3 Literacy Centre Staff

Special programs:  
Bilingual education program (Dhuwaya).

Outstations: 6  
Dhalinbuy, Wandawuy, Gangan, Gurrumuru, Baniyala, Biranybirany.

NTOC:  
1 Adult Educator.

YUENDUMU CEC  
(Yuendumu)

Cultural/Language groups:  
Walpiri.

School profile:  

<table>
<thead>
<tr>
<th>Age/Level</th>
<th>Enrolment</th>
<th>Attendance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pre-school</td>
<td>35</td>
<td>17</td>
</tr>
<tr>
<td>Primary</td>
<td>156</td>
<td>122</td>
</tr>
<tr>
<td>Post-primary</td>
<td>27</td>
<td>26</td>
</tr>
</tbody>
</table>

Teaching staff:  
16 Teachers  
7.5 Assistant Teachers  
4 Literacy Centre Staff

Special Programs:  
Bilingual education program (Walpiri). Literacy Production Centre.

Outstations: 1  
Wayalinyapa.

NTOC:  
1 Adult Educator, 1 Assistant Adult Educator.

YULARA SCHOOL  
(Yulara, Ayers Rock, Uluru)  
Servicing Mutitjulu Outstation

Cultural/Language groups:  
Pitantatjara.

School profile:  

<table>
<thead>
<tr>
<th>Age/Level</th>
<th>Enrolment</th>
<th>Attendance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Primary</td>
<td>20 approx. at Mutitjulu</td>
<td></td>
</tr>
</tbody>
</table>

Teaching staff:  
2 Assistant Teachers

Outstations: 1  
Mutitjulu.

A woman from Walungurru expresses her views on Aboriginal education, November 1989.

"Talking is not enough"
BIBLIOGRAPHY


"Talking is not enough"


"Talking is not enough"