

Indigenous Languages and Culture in Northern Territory Schools Report 2004 - 2005



DEPARTMENT OF EMPLOYMENT, EDUCATION AND TRAINING
NORTHERN TERRITORY

Foreword

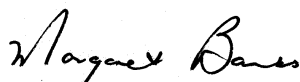
The *Indigenous Languages and Culture in Northern Territory Schools* report highlights that there are many examples of excellent Indigenous languages and culture programs being delivered in schools throughout the Northern Territory in urban, rural and remote settings.

The teaching of Indigenous languages and culture in our schools is important for two reasons:

Firstly, there is irresistible evidence to show that when the home languages and cultures of students are reflected in their learning experiences and learning environments, students achieve better levels of learning. We owe it to our Indigenous students, who constitute forty percent of our student population, to provide the best possible standard of education we can, to ensure participation and achievement outcomes for Indigenous students continue to improve.

Secondly, the Indigenous and non-Indigenous young people of today are fundamental to the Northern Territory's future social and economic vitality and wellbeing. Schools are rightfully a place to assist all young people to gain intercultural understandings that will provide the foundations of mutual respect among our diverse communities.

The implementation of the recommendations of this report will ensure that all students in Northern Territory schools have access to relevant and high quality Indigenous languages and culture programs. I look forward to working with educators and school communities to progress the recommendations of the report and to promote and celebrate the Northern Territory's distinctive and rich cultural heritage.



Margaret Banks

Chief Executive, Department of Employment, Education and Training

COVER: HUNTING FOR TURTLE, CULTURE STUDIES, MANINGRIDA CEC, NORTHERN TERRITORY 2004.

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John Glasby
Indigenous Languages and Culture in NT Schools Steering Committee Chair

Indigenous Languages and Culture in Northern Territory Schools Report 2004 – 2005

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Acronyms and Abbreviations

AEP	Aboriginal and Islander Education Policy
AIEW	Aboriginal and Islander Education Worker
ASGSE	Alice Springs Group Schools East
ASSPA	Aboriginal Student Support and Parental Awareness
ATAS	Aboriginal Tutorial Assistance Scheme
ATSIC	Aboriginal and Torres Strait Islander Commission
BEP	Bilingual Education Program
BIITE	Batchelor Institute of Indigenous Tertiary Education
BPID	Business, Planning and Information Division
CAP	Country Areas Program
CDU	Charles Darwin University
CEC	Community Education Centre
COGSO	Council of Government School Organisation NT
CSB	Curriculum Services Branch
DEET	Department of Employment, Education and Training
DEST	Department of Education, Science and Training
EDWA	Education Department of Western Australia
ESL	English as a Second Language
FATSIL	Federation of Aboriginal and Torres Strait Islander Languages
FTE	Full Time Equivalent
IESIP	Indigenous Education Strategic Initiative Program
IL&C	Indigenous Languages and Culture
KRALC	Katherine Regional Aboriginal Language Centre
LOTE	Languages Other Than English
LRO	Language Resource Officer
MAP	Multi-level Assessment Program
NTCF	Northern Territory Curriculum Framework
MCEETYA	Ministerial Council for Education, Employment, Training and Youth Affairs
NAIDOC	National Aboriginal and Islander Day of Celebration
NTBOS	Northern Territory Board of Studies
NTCE	Northern Territory Certificate of Education
NTCF	Northern Territory Curriculum Framework
PSPI	Parent School Partnership Initiative
SAISO	Strategic Assistance for Improving Student Outcomes
SOSE	Studies of Society and Environment
SSABSA	Senior Secondary Assessment Board of South Australia
TWL	Two Way Learning
TWLP	Two Way Learning Program

Executive Summary

BACKGROUND

The Indigenous Languages and Culture in NT Schools Review commenced in September 2003 in response to recommendations from the *Learning Lessons* report (Collins, 1999)¹. In particular the review responded to the recommendations that Indigenous perspectives should be strengthened in all Northern Territory (NT) schools and high-quality curriculum material, providing an understanding of Australian Indigenous languages and culture, should be made available to schools. The *Learning Lessons* report noted that while system policies that support Indigenous languages and culture programs exist; they are not actively or consistently applied at a system or school level. The *Learning Lessons* report also made recommendations about the Two Way Learning Program including the establishment of system policy to support it.

Since the commencement of this review there has been an imperative set by the NT Government to have an increased focus on Indigenous languages and culture programs in Department of Employment, Education and Training (DEET) schools and 'put bilingual education back on the agenda' (Ministerial Statement, 24 August 2005).

REVIEW TERMS OF REFERENCE

The Indigenous Languages and Culture in NT Schools Review was tasked to deliver a document to Executive Group that:

- describes the continuum of Indigenous languages and culture activity in NT schools including a resource and funding index,
- summarises the views of DEET personnel and school staff regarding access to, and appropriateness of languages and culture resources,
- provides findings and recommendations regarding future directions for the range of Indigenous languages and culture programs in NT schools,
- provides findings and recommendations regarding future directions for the Two Way Learning program, and
- develops a draft NT government policy to guide the development and delivery of Indigenous languages and culture initiatives and programs in all NT schools.

¹ In particular the review addressed the following recommendations: 106, 107 and 108, and in relation to Two Way Learning, 100 and 102. The full recommendations are at Appendix A.

DATA GATHERING, METHODS AND OUTCOMES

The Indigenous Languages and Culture in NT Schools Review collected evidence using the following methodologies.

1. Twenty-eight NT schools and educational institutions were consulted. Seventy-one percent of school consultations were with remote schools. General Managers Schools and Indigenous Education Portfolio Principals made school selections. Of the twenty-eight schools chosen for consultations, all fourteen government and non-government Two Way Learning / Bilingual Education schools were included. A further eighteen schools were selected based on a range of criteria that included:
 - cross representation including urban, regional and remote, and primary and secondary schools that were likely to demonstrate good practice in the development of Indigenous languages and culture programs and initiatives, and
 - schools that received Indigenous Education Strategic Initiatives Program (IESIP) Indigenous language and culture funds.
2. Telephone surveys were conducted with all NT Government and non-government schools to gather information on the type of programs operating in the schools.
3. The following eight key stakeholders were interviewed:
 - Federation of Aboriginal and Torres Strait Islander Languages,
 - NT Education Advisory Council,
 - Department of Education, Science and Training,
 - Council of Government School Organisations,
 - Learning Lessons Implementation Steering Committee,
 - Australian Education Union,
 - DEET Two Way Learning staff, and
 - School parents, guardians and community members, with a particular focus on Indigenous communities at the Two Way Learning schools.
4. Two external consultants were employed to provide evidence based reports on:
 - A survey of Two Way Learning in the NT with evidence based examples of best local and international practice, and
 - An analysis of Indigenous languages and culture programs and initiatives in NT schools.

The information provided in the two consultant reports has been embedded in this review².

² A comprehensive description of the review methodology, including the schools that participated in the consultations, can be found in Appendix B: Background to the Review.

DEFINITIONS OF INDIGENOUS LANGUAGE AND CULTURE

The review took a broad view of the implementation of Indigenous languages and culture programs and initiatives in schools. The review explored Indigenous languages and culture as a program area, a teaching context, a methodology, and as an integrated perspective in relation to the key curriculum areas. It also considered the importance of incorporating Indigenous cultural symbols in the physical environment of schools to raise the awareness and status of Indigenous languages and cultures relevant to the local school community.

For the purpose of the review, *Indigenous* refers to Australian Indigenous populations, and particularly the Indigenous peoples of the NT. This contrasts with the use of *Indigenous* in the curriculum context; 'Indigenous Studies' is a core element of compulsory curriculum in the NT. Indigenous in this curriculum context refers non-specifically to Indigenous peoples globally. The report recognises and refers to the diversity of the languages and cultures of the Indigenous peoples of the NT.

TWO WAY LEARNING

The review was tasked to investigate the Two Way Learning Program in NT schools and make recommendations for the future of the program. The Two Way Learning Program is the current manifestation of the original Bilingual Program that was introduced into the NT in 1973.

At the broadest level, bilingual education can be described as a method of teaching that uses two languages as the medium of instruction. Two way learning has been used synonymously in the NT to describe a variety of bilingual education programs, giving rise to some confusion. Two way learning is not synonymous with bilingual education but one of many possible bilingual approaches.

While there are four bilingual models that have been implemented in the NT, including two way learning, the bilingual approach most commonly implemented is the step model, where students are taught in their local vernacular and are introduced to English oracy and literacy over the first years of schooling (Devlin, 2004).

Bilingual education is informed by the view that the initial attainment of literacy skills in a student's first language will lead to greater success in the acquisition of second language proficiency (Devlin, 2004). Bilingual education is also an important means of maintaining and revitalising non-mainstream languages and cultures.

In 2004 the Two Way Learning Program in the NT provided eleven bilingual programs in ten DEET schools. There are additionally three remote Catholic schools and one Independent school in the NT that provided bilingual programs.

While the review conducted a preliminary examination of the data in regard to the efficacy of the bilingual approach in NT schools, particularly in relation to the education gains in English literacy, a full evaluation of the approach was not within the scope of this review.

The review explored the need to develop specific policies, practices, guidelines and methodologies for bilingual education, to support the program and strengthen its sustainability into the future.

FINDINGS

1. *Indigenous languages and culture in the NT education context*

- 1.1 Education research suggests that students demonstrate improved learning outcomes when there is connection between the home and school cultures.
- 1.2 In 2004 ninety-seven percent of all schools in the NT provide some form of Indigenous language and culture programming, and forty-seven percent of schools provide regular, weekly curriculum programs.
- 1.3 One of the barriers to teaching Indigenous languages and culture in schools is the inadequacy of definitions of language and culture, and what constitutes authentic and appropriate curriculum.
- 1.4 NT schools are using the NT Curriculum Framework (NTCF) as a basis for their language and culture programs.

2. *Policy, guidelines and reporting*

- 2.1 The NT Board Of Studies (NTBOS) policy statements – *1998 Australian Indigenous Languages Policy and Guidelines, Transition – Year 12*, and the *1997 Australian Indigenous Studies Curriculum Policy and Implementation Guidelines, Transition to Year 12* – describe goals rather than actions and, as a consequence, there is no requirement for schools to adopt the policy.
- 2.2 There are different levels of awareness and understanding in schools about the policies relating to Indigenous languages and culture studies, including the current NTBOS policies. This can be attributed to the fact that these policies are not made widely available to schools and are out of date in relation to current curriculum policy.
- 2.3 The WA Aboriginal Education Strategy provides a relevant reporting model that could inform the development of accountability measures for DEET schools.
- 2.4 Schools want guidelines, including case study examples, for the implementation of Indigenous languages and culture courses. There is a significant body of materials being developed in Curriculum Services Branch that will contribute to the development of guidelines.
- 2.5 There is scope to request a variety of Indigenous languages and culture data information through School Annual Reports.

3. *Resources for Indigenous languages and culture programs*

- 3.1 The four main sources of funding for Indigenous languages and culture programs are derived from Australian Government supplementary funding sources. NT Government funds are provided to support the Two Way Learning Program. (Finding 4.4 refers.)

- 3.2 The only funds available to schools that are identified specifically for Indigenous languages and culture programs are Indigenous Education Strategic Initiatives Program (IESIP) funding. These funds can only be directed to Indigenous students. There are no identified sources of funds for Indigenous languages and culture programs for non-Indigenous students.
- 3.3 Eight NT schools have made local arrangements to get assistance from two community based language centres to provide language programs at a total cost of \$48,000. These community based language centres provide expertise that is otherwise problematic to resource.
- 3.4 There were forty-seven Indigenous languages being taught in NT schools in 2004. Funds available to schools as grants for Indigenous languages and culture programs are limited. The \$300,000 that was available through the Australian Government's IESIP in 2004 represents a twenty-three percent decrease in the amount dedicated to Indigenous languages and culture programs since 2000, at which time the amount was \$385,000. In addition to this, schools can also direct other sources of supplementary funding to the development of languages and culture programs.
- 3.5 Schools would like more transparency in the submission process for Indigenous languages and culture grants. Schools would like more information about available funding sources for Indigenous languages and culture programs.
- 3.6 Although schools are developing some excellent resources, and there are many instances where the focus of the teaching programs is similar, resource sharing between schools is rare. Fifty percent of educators expressed a view that it would be beneficial to have access to information about current languages and culture activity across NT schools.
- 3.7 Fifty-seven percent of stakeholders said the priority need, in terms of resources, was the provision of professional development for Indigenous teaching support staff.
- 3.8 The current submission-based process for accessing the IESIP Indigenous languages and culture grants is not designed to encourage collaboration between schools.
- 3.9 DEET does not have ongoing staff positions to support Indigenous languages and culture programs.

4. *Two Way Learning and Bilingual Education Programs in the NT*

- 4.1 Two Way Learning and Bilingual Education Programs have been operating in the NT since 1973. Since DEET's 1998 review of school education in the NT, and subsequent changes to the then Bilingual Education Program, the number of DEET schools offering the program has declined from sixteen to ten schools with two programs operating concurrently in one of the schools.
- 4.2 The renaming of the 'Bilingual Program' to the 'Two Way Learning Program' in 1998 has created ambiguity, as the approach most schools are taking does not reflect the two way learning theory or methodology. Changes to the program since this time

have also resulted in bilingual education being increasingly marginalised in DEET.

- 4.3 Smaller Two Way Learning schools have struggled to sustain viable bilingual programs despite arrangements to support these schools through resource sharing with larger and better equipped Two Way Learning schools.
- 4.4 The total cost of the Two Way Learning Program in 2004 (not including bilingual programs in non-government schools) was \$3.14M. This amount includes all staffing and operational funds to schools and DEET system support costs. School based literature production centres produce Indigenous language classroom materials that cannot be sourced commercially. Some schools are under-resourced in terms of access to literature production centres. Overall, Two Way Learning schools reported above establishment staff, funding and resources of the program were essential to the functioning of the program.
- 4.5 There have been a number of studies, both in the NT and internationally, that provide evidence for the premise that bilingual education programs achieve higher levels of outcomes, including literacy outcomes in the mainstream language, than non-bilingual programs in similar settings. The review is able to provide preliminary and provisional data to confirm that outcomes for students participating in bilingual education programs in the NT are marginally better than for students in 'like' non-bilingual schools. While the numbers involved do not provide statistical validity, the trends are interesting. It is important to note that like schools were not selected on a resourcing comparison, but on demographic criteria. Overall the Two Way Learning schools' teaching and teaching support staffing levels are twenty percent greater than the like schools.
- 4.6 The Two Way Learning Program and previous Bilingual Education Program have been the catalyst for significant capacity building endeavours with ninety percent of Batchelor Institute of Indigenous Tertiary Education teacher graduates coming from the (then) Bilingual schools. More recently there has been a considerable decline in the numbers of trained Indigenous teachers.
- 4.7 The three Language Resource Officers that support Two Way Learning schools perform different roles depending on their individual skill sets and are not all providing support to schools on a needs basis.
- 4.8 The Two Way Learning Program needs to be improved, especially at the system level. While in principle Two Way Learning schools have to meet the requirements of a review in order to maintain their program status and funding, to date schools have not had their accreditation withdrawn simply because of an inability to meet the Two Way Learning review process. In addition, the support that is being provided to the Two Way Learning schools by the Two Way Learning support team can differ across regions, and is not well aligned to the needs of schools.

RECOMMENDATIONS

1. *Indigenous Languages and Culture in the NT Education Context*

- 1.1 Support a greater focus on Indigenous languages and culture programs in NT schools in order to:
 - (a) improve Indigenous student education outcomes, preserve cultural identities and promote cultural diversity through culturally appropriate and relevant learning, and the maintenance and revitalisation of Indigenous languages and culture,
 - (b) improve awareness and promote understandings between communities by providing Indigenous languages and culture programs for non-Indigenous students, and
 - (c) increase the level of engagement of Indigenous communities with their schools and increase opportunities and pathways for Indigenous employment in education.
- 1.2 Include Indigenous languages and culture in the terms of reference of the forthcoming NTCF review to examine the adequacy of current curriculum offerings to provide the framework for focused and consistent programs relating to NT and Australian Indigenous peoples.

2. *Policy, Guidelines, Monitoring and Reporting*

- 2.1 Develop a revised *NT Indigenous Languages and Culture Policy* in consultation with education providers and key stakeholders. The revised policy should provide a clear definition of Indigenous languages and culture in relation to programs appropriate for schools and relevance to the Indigenous peoples of the NT, ensure the provision of Indigenous languages and/or culture programs in all NT schools and build on current NTCF policy. On completion, the draft policy is to be presented for endorsement to the NTBOS.
- 2.2 Introduce a new *NT Indigenous Languages and Culture Policy* to be rolled out in 2007, with full implementation for all DEET schools in 2008.
- 2.3 Develop guidelines for schools that assist them to implement Indigenous languages and culture programs. Guidelines should contain examples of contemporary, local, best practice programs for a range of contexts and include resources to help schools develop effective team teaching practices and develop quality programs.
- 2.4 Update DEET schools' reporting requirements to ensure they are compliant with policy. Schools to report implementation actions of the *NT Indigenous Languages and Culture Policy* in their School Annual Reports, as of 2008, including: information about Indigenous languages and culture programs, teaching methodologies, community involvement and control, assessment strategies, and parent, student and teacher perception information.
- 2.5 Indigenous languages programs are to be designed and implemented in consultation

with the local Indigenous community.

- 2.6 Develop and implement a strategy for communicating and promoting the revised policy, guidelines and reporting requirements to schools.

3. *Resourcing Indigenous Languages and Culture in the NT*

- 3.1 Increase the funds directed to DEET school-based Indigenous languages and culture programs and initiatives with a significant funding pool from core funds – to supplement IESIP funds that are tagged for this purpose – in order to increase funds available for Indigenous languages and culture programs and to make funds available for non-Indigenous students.
- 3.2 Develop guidelines for eligibility and targeting of funds that are available for Indigenous languages and culture programs.
- 3.3 Develop a funding distribution model that allows for the:
 - (a) greatest amount of collaboration possible between schools,
 - (b) transparency of funds distribution and provides information about programs that are funded, and
 - (c) targeting of resources to areas of greatest need in consideration of the range of resources that are available.
- 3.4 Conduct a range of activities to foster the sharing of great ideas and encourage excellence by:
 - (a) sharing presentations from principals and teaching staff of Indigenous languages and culture programs and initiatives being implemented in schools, along with evidence of outcomes, by each of the clusters at Indigenous Education Portfolio Principals meetings, and ensure that this information is available for educators and school communities throughout the NT,
 - (b) publishing a list and description of Indigenous languages and culture projects that are being developed in DEET schools on the DEET schools' intranet, and
 - (c) celebrating schools' achievements to foster best practice delivery models.
- 3.5 Investigate appropriate courses, career pathways and funding options for non-Indigenous and Indigenous teachers, and teacher support officers, to up-skill in the delivery of Indigenous languages and culture programs. Include relevant courses on the priority list for approved student status.
- 3.6 At the end of the current IESIP funding period in 2008, provide NT Government funds to ensure that the three positions in Curriculum Services will be ongoing in order to support schools to implement the *NT Indigenous Languages and Culture Policy and Guidelines* through the following activities:
 - (a) curriculum support for schools in the implementation of the Indigenous Languages and Culture component of the NTCF,
 - (b) strategic coordination of all Indigenous language and culture projects,

- (c) annual publication of Indigenous language and culture projects and contact information for schools,
- (d) facilitation and delivery of professional learning in curriculum planning, design, development, delivery and assessment, and
- (e) management of Indigenous languages and culture materials on *Explore NT*.

4. *Two Way Learning and Bilingual Education Programs in the NT*

- 4.1 The Ministerial Statement, 24 August 2005, made clear the intention of the government to put 'bilingual education back on the agenda'. In line with government policy it is recommended to rename the Two Way Learning Program the Bilingual Education Program and require that the Bilingual Education Program models adopted by schools be either the step bilingual model, or the 50/50 bilingual model – with schools and communities to have the discretion to adopt their preferred model.
- 4.2 Mainstream the program into Curriculum Services Branch and give it the status of other major literacy initiatives undertaken by DEET.
- 4.3 In order to maintain the current number of Two Way Learning schools as a minimum, commit ongoing funds for the Two Way Learning Program to current levels, in real terms, to:
 - (a) maintain provision for eleven DEET funded Two Way Learning programs (there are an existing eleven programs currently operating at ten schools),
 - (b) develop a criteria that can be used as part of a process for the selection of new schools into the program, subject to the availability of funds, based on evidence of:
 - availability of local resources required to implement a bilingual approach,
 - community support for the program, and
 - (c) redistribute funds to new schools in the event that an existing Two Way Learning school has accreditation withdrawn, or voluntarily withdraws, from the program.
- 4.4 Investigate a range of models to provide teaching and learning resources and professional learning support to Two Way Learning schools including alternative ways to meet the functions and outputs of the literature production centres.
- 4.5 Prioritise bilingual education to be the focus of a rigorous research program to investigate variable factors that impact on bilingual program success including: pedagogy, resource levels, and whole-of-school, system-supported approach. Use evidence from the research to make investment decisions for the future of bilingual education in the NT. Research should aim to create a greater level of understanding, across the system, of effective bilingual methodologies and the process of implementing the bilingual program successfully.
- 4.6 Define pathways and target incentive programs for the training of Indigenous vernacular speakers to increase the numbers of teachers – particularly in communities with Two Way Learning schools.

- 4.7 Collect data on the professional support needs of the teaching staff in Two Way Learning schools and address these needs through the activities of the Two Way Learning support team. Include consideration to provide a comprehensive induction program for principals, teachers and assistant teachers.
- 4.8 Develop an online program handbook that includes the following: definitions, rationale, policy and guidelines of endorsed bilingual models; rationale for the implementation of the bilingual approach (to improve students' English literacy outcomes), definitions of principals' and teachers' roles specific to the requirements of the bilingual program, and, requirements for schools to report to parents.
- 4.9 Redesign the accreditation process so processes are streamlined to have maximum impact for school improvement, but where possible, minimum administrative requirements for schools.
- 4.10 Analysed achievement data for students in Two Way Learning schools to be reported to DEET Executive on an annual basis.

Part 1. Indigenous Languages and Culture in the NT Education Context

THE NT CONTEXT

A fundamental question for the review is to define culture, particularly in relation to its place in schooling. *The Case for Change: A review of contemporary research on Indigenous education outcomes* explores this question in some depth:

Culture is a shared system of meanings that influences believing, perceiving, evaluating and acting. It is learnt. ... A range of researchers have highlighted over the last decade that, while Indigenous students come to school with a body of knowledge that is extensive and varied, this knowledge has little currency at school because the knowledge that is valued in school is derived principally from western society. ...those students whose skills are not recognised and legitimised begin school marginalised (Mellor, 2004).

Education in the NT is based on western cultural systems including language base, values, knowledge systems and conceptual frameworks. The institution of schooling, including the curriculum, has been ethnocentrically fashioned from Australia's colonial history. The symbols and values of western culture are explicitly and implicitly represented in all Australian schools. You can see western symbols and values in the design of the school, in the language spoken by teachers, in the school calendar year and in all of the subjects on offer to students. These western cultural signs have both a subtle and profound impact on students. They help to shape each student's view of the world, and his or her place in it.

While there is no question Indigenous people overwhelmingly want the same standards of education for their children that are enjoyed by others – the same access to curriculum and facility in Standard Australian English – there is evidence to suggest students greatly benefit from exposure to mainstream curriculum through the cultural perspectives they bring to school from their homes.

The cultural world-view and knowledge systems of the Indigenous peoples of the NT are not embedded in our education institutions or teaching and learning offerings. While policy gestures are made to the importance of Indigenous languages and culture for all students, and the desirability of inclusive curriculum, there is no requirement that schools should provide understandings about the local Indigenous perspectives that are pervasive features of the NT historical, social, cultural and linguistic landscape.

...language is one of the most significant aspects of the cultural heritage of any group. It is both part of culture and the most important means of expressing culture and communicating culture to others and transmitting it to the next generation. Indigenous languages are also the key to each Indigenous culture, including for example ritual and kinship (McConvell, 2001).

There is a powerful case in the NT for schools to represent and value Indigenous culture and Indigenous languages. In 2004, in government schools alone, there were over 13,000 enrolled

Indigenous students, – comprising over forty percent of the total NT Government school population. This is the largest ratio of Indigenous students in any Australian jurisdiction, and Australian Bureau of Statistics data indicates this ratio is increasing (ABS, 2001). The majority of NT schools have Indigenous enrolments greater than fifty percent. Forty percent, or eighty-seven of the one hundred and eight-six NT schools, have an Indigenous enrolment of above eighty percent. There are just twenty schools in the NT where Indigenous student enrolments are less than ten percent.

Education that reinforces the known culture from the home environment plays an important role in supporting student self-identity, personal development, leadership capacity and learning processes. Australian educational research indicates when Indigenous students operate in an environment that reinforces the home culture, they are more likely to demonstrate improved learning outcomes.³

Indigenous languages and culture programs in NT schools have an important role to play for service delivery to both Indigenous and non-Indigenous students. As both Indigenous and non-Indigenous students of the NT are future contributors to the social, cultural and economic development of this region; schools have an important role to enhance and encourage mutual cultural understanding and maximise education outcomes for all students.

Despite the importance of the role of Indigenous languages and culture programs, there is no systemic directive for all schools to provide Indigenous languages and culture content in the school curriculum.

Recommendation 1.1

Support a greater focus on Indigenous languages and culture programs in NT schools in order to:

- improve Indigenous student education outcomes, preserve cultural identities and promote cultural diversity through culturally appropriate and relevant learning, and the maintenance and revitalisation of Indigenous languages and culture,
- improve awareness and promote understandings between communities by providing Indigenous languages and culture programs for non-Indigenous students, and
- increase the level of engagement of Indigenous communities with their schools and increase opportunities and pathways for Indigenous employment in education.

3 The educational benefits of ensuring cultural links between home and school were demonstrated in research coordinated in 2000 by the (then) Commonwealth Department of Education, Training and Youth Affairs (DETYA). DETYA established a large project involving over 80 sites/schools entitled: *What Works? Explorations in Improving Outcomes for Indigenous Students*. Analysis of performance data from 60 sites highlighted key indicators that improve Indigenous educational outcomes. In the final breakdown of the data, three indicators were identified as contributors to improved learning outcomes, the first of these was "...the recognition, acknowledgement and support of culture".

INDIGENOUS LANGUAGE AND CULTURE APPROACHES

In some NT schools, Indigenous languages and culture are a defining feature of all school activity, and in others, it comprises a one-off event for a day or a week each year. There are as many configurations of programs as there are schools.

While there is a wide range of Indigenous languages and culture activity in NT schools, there are many common features between urban and remote schools. For example, the employment of local Indigenous community members is common in both contexts. The NTCF is also an important link between schools, and themes such as the water cycle are being taught in schools in contexts as diverse as Ramingining CEC, Parap PS, Papunya CEC and Essington School.

CHART 1: STRUCTURED, WEEKLY INDIGENOUS LANGUAGE AND CULTURE PROGRAMS IN NT SCHOOL 2004

PROGRAM TYPE	PRIMARY	SECONDARY	PRIMARY & SECONDARY	TOTAL	REMOTE	URBAN
Structured Indigenous culture-only courses	17	3	4	24	14	10
Structured Indigenous language maintenance / revitalisation / awareness courses	16	6	17	39	37	2
SSABSA Stage 1 and 2 Australian Languages, and Aboriginal Studies Courses	0	5	3	8	3	5
Indigenous Languages	4	5	0	9	1	8
TOTALS	37	19	24	80	55	25

In 2004, there were eighty structured, weekly Indigenous languages and culture programs being provided in seventy-three NT schools, or thirty-nine percent of NT schools. There were fifty-four Indigenous language programs covering a total of forty-seven different languages including Kriol. Over fifty-eight percent of NT schools provide event-based activity, such as National Aboriginal and Islander Day Of Celebration (NAIDOC) week and Sorry Day events, or reported they integrate Indigenous perspectives into other curriculum offerings.

Schools that do not provide any Indigenous culture in their programming are the exception rather than the rule in the NT. Approximately three percent of NT schools reported that they don't have any Indigenous content in their curriculum. Chart 1 lists the broad categories of structured, weekly Indigenous languages and culture programming in NT schools. Note that the numbers in Chart 1 represent programs not schools.

Thirty-nine NT schools identified that they deliver language maintenance, revitalisation or awareness programs. While these programs may have common names, the delivery of the language program can vary from school to school. For example, Gapuwiyak CEC has a language maintenance course with a focus on speaking and listening literacies, while Yirrkala CEC provides language maintenance with reading and writing literacies as well as speaking and listening.

Nine NT schools teach Indigenous languages as part of the Language Learning Area program (refer below Curriculum Options Years T-10). For example, Alice Springs HS and ANZAC Hill HS teach Arrernte and Sanderson High teaches Yolngu Matha. Eight NT schools deliver Senior Secondary Assessment Board of South Australia (SSABSA) Stage 1 and/or 2 courses that are either Aboriginal Studies or Australian Languages.

In 2004, 58 percent of all NT schools delivered some form of Indigenous languages and culture programming on a one-off basis. The type and extent of this programming varied from school to school. Consultations found some NT schools coordinate extensive event-based activity. For example, a number of urban primary schools coordinate large projects over several weeks, which culminate during NAIDOC week. In some instances these projects incorporate the entire school. These projects often conclude with a performance for family and community, or the production of a product such as a film.

While there is a lot of activity, the quality was harder to gauge as there is no systemic reporting requirements to provide evidence of learning in this curriculum area. Undoubtedly, one of the barriers to teaching Indigenous languages and culture in schools is the inadequacy of definitions of languages and culture, and what constitutes authentic and appropriate curriculum.

Any assumptions that teachers can convey an understanding of cultural constructs such as hierarchy of values and attitudes and how they are formed, generational transfer, the role of ceremony and icons, child rearing practices and so on, is most likely to be flawed. Evidence from school reports suggests that sometimes superficial activity in the form of bush excursions often constitutes the attention paid to cultural development (Iverson, 2004).

CURRICULUM OPTIONS: YEARS TRANSITION TO 10

Consultations from this review found that all schools delivering a language and culture curriculum, and/or Indigenous perspectives across the curriculum from Transition to Year 10 are using the NT Curriculum Framework (NTCF)⁴. The NTCF offers the following four broad approaches for the study of Australian Indigenous languages and culture.

1. *Indigenous Languages and Culture Component*

Many remote schools are implementing one or more of the three sub-sections of the Indigenous Languages and Culture component of the NTCF. These sub-sections are Culture, Language Maintenance and Language Revitalisation.

The Indigenous Languages and Culture component is relevant to students who speak an Indigenous first language, including Kriol, or heritage language speaking students.

2. *Indigenous Studies Element of the Study of Society and the Environment (SOSE) Learning Area*

NT schools in remote and urban locations are implementing the Indigenous Studies Element of the SOSE Learning Area of the NTCF. This program has outcomes ranging from Transition through to Year 10. The SOSE element of the curriculum can be implemented to

⁴ A glossary of approaches that schools use to teach Indigenous languages and culture can be found at Appendix C (i). A description of curriculum pathways can be found at Appendix C (ii)

focus predominantly on Australian and local Indigenous cultures although, it has broader reference to Indigenous peoples globally.

The Indigenous Studies Element of the SOSE Learning Area is a compulsory element of the curriculum for all students from Transition to Year 10.

3. Languages Learning Area

The Languages Learning Area of the NTCF is designed to introduce students to learning a language other than English. Second language learning approaches include developing literacies in listening and speaking, reading, viewing and writing. A range of languages are taught in NT schools including Indigenous languages.

The Languages Learning Area of the NTCF is relevant to all students and can be adjusted for secondary students who are learning another language for the first time, or for students who are background speakers of the language.

4. Cross-Curricula Perspectives and Learnings: Indigenous

The NTCF recommends that, where appropriate, Indigenous cross-curricula perspectives and learnings are embedded throughout the school curriculum. NT schools can choose to set NTCF learning and assessment tasks in any of the Learning Areas, based on Indigenous perspectives. NTCF indicators provide suggestions for learning and assessment tasks, which can provide evidence of learning at band levels.

The level of Indigenous language and culture content and perspectives that are incorporated in the school program is widely discretionary. While the NTCF provides the framework, schools decide the hours of delivery, the delivery methodology, and the nature of the way in which the programs sit in relation to other curricula. There is potential for the forthcoming NTCF review, to be commenced in 2006, to critique the NTCF's adequacy to provide the basis for focused and consistent Indigenous language and culture programs for all students, particularly curriculum relating to NT and Australian Indigenous peoples.

Recommendation 1.2

Include Indigenous languages and culture in the terms of reference of the forthcoming NTCF review to examine the adequacy of current curriculum offerings to provide the framework for focused and consistent programs relating to NT and Australian Indigenous peoples.

CURRICULUM OPTIONS: STAGE 1 AND 2

The SSABSA Australian Languages and Aboriginal Studies Course can be offered for senior high school students at both Stage 1 and 2 and are suitable for all students. In 2004 there were a total of 205 NT students studying either Australian Languages or Aboriginal Studies courses at the Stage 1 and 2 levels.⁵

⁵ This includes DEET, Catholic and Independent schools.

1. Australian Languages

In 2004, the SSABSA Australian Languages course was being delivered in six NT schools. There are no prerequisites for entry to Australian Languages. The course provides a tertiary entrance pathway for students who have completed Language Maintenance, Language Revitalisation, Culture Studies or SOSE Indigenous Studies up until Year 10. The Australian Languages courses provide flexibility in content and structure. For example, schools decide how much language they include in the course, with ten percent as the minimum requirement. The remainder of the course is a study of the features of language and the ways in which language conveys culture.

2. Aboriginal Studies

The SSABSA Aboriginal Studies course was delivered in two NT schools in 2004. Aboriginal Studies enables students to gain an appreciation of the critical importance of Aboriginal historical and contemporary cultures to the heritage of every Australian. Through Aboriginal Studies Stage 1 and 2, students will develop an understanding of Aboriginal people, places, history, languages and culture.

Part 2. Policy, Guidelines and Reporting

INTRODUCTION

It was the task of this review to assess the level to which NTBOS policies, in relation to Indigenous languages and culture program offerings, are being implemented in schools and the effectiveness of these implementation actions.

It was also a deliverable of the review to provide an update to current policy in line with the introduction of the NTCF. New policy is to provide for clearer commitment and greater consistency in the teaching of Indigenous languages and cultures in schools in the NT.

This section of the report contains a *Draft Indigenous Languages and Culture Policy Direction* for the consideration of DEET Executive Group. The draft policy will need to be further developed in consultation with other stakeholders, including the non-government education sector, before being presented to the Board of Studies for endorsement.

This section of the report also discusses guidelines to facilitate the implementation and monitoring of policy.

NORTHERN TERRITORY POLICY

There are two NT Board of Studies (NTBOS) policies – one focusing on Indigenous languages and the other on Indigenous studies. The *1998 Australian Indigenous Languages Policy and Guidelines, Transition – Year 12* provides one overarching policy statement for Indigenous languages:

All students in Northern Territory schools should have the opportunity where possible to study Australian Indigenous language/s.

The second NTBOS policy, the *1997 Australian Indigenous Studies Curriculum Policy and Implementation Guidelines, Transition to Year 12*, also provides one overarching policy statement

All students enrolled in Northern Territory Schools should have the opportunity to undertake Australian Indigenous Studies.

What the statement ‘should have the opportunity’ requires of schools and the system is not absolutely clear. Both policy statements describe goals rather than actions for schools. While anecdotal information indicates the NTBOS policies had encouraged immediate action, competing priorities have since diminished their effectiveness. Given that there are no mandated actions, and no mechanisms to record implementation, it is not surprising that these policies have not had a long-term, clearly identified impact on service delivery level.

As the *Learning Lessons* report notes:

The NTDE has a policy of support for Indigenous languages that suffers from vague ambition. All students are meant to have the opportunity to study Australian Indigenous languages ‘where possible.’ How is this to be done, with what resources, time allocation and curriculum materials, is left unspecified. Clarity is required into how the program is to work

in schools, alongside clear indications that the program is understood and supported at higher levels. (Collins, 1999)

As the *Learning Lessons* report notes, there has also been limited system level action that could be considered compliant with either NTBOS policy, with the exception of DEET support for the Two Way Learning program, and DEET management of IESIP Indigenous languages and culture funding. Six years after the initial release of the *Learning Lessons* report, the findings of this review are that the issue of operationalising policy is still a major concern.

SCHOOL VIEWS ON POLICY

As part of the consultation process, schools were asked about the efficacy of the NTBOS Indigenous languages and culture policies. Many respondents were unable to articulate the impact of NTBOS policies at the school level. Without a firm statement from the NTBOS, it appears the introduction of an Indigenous language or culture program is left to the initiative of individuals. Indicative of this is a comment from a teacher in an urban primary school:

A teacher who has had experience at a bush school is more likely to introduce culture in his/her program. The system should assist to imbed this curricula in NT program options.

Schools consider there would be a benefit in a policy that provided clear direction, and was supported by adequate resourcing. As one respondent said:

There hasn't been a strategic approach to Indigenous language and culture – there is a need for schools to develop sustainable programs. The system should provide advice and resources.

The strong message from the consultations is the need for a statement that is both an imperative for action and transparent at all levels. The challenge for DEET is to ensure that future Indigenous languages and culture policy leads to positive action in schools, and schools are supported to implement policy.

Recommendation 2.1

Develop a revised *NT Indigenous Languages and Culture Policy* in consultation with education providers and key stakeholders. The revised policy should provide a clear definition of Indigenous languages and culture in relation to programs appropriate for schools and relevance to the Indigenous peoples of the NT, ensure the provision of Indigenous languages and/or culture programs in all NT schools and build on current NTCF policy. On completion, the draft policy is to be presented for endorsement to the NTBOS.

NATIONAL POLICY AND POLICY IN OTHER AUSTRALIAN JURISDICTIONS

The two national policies that have significance for this review are the *National Plan for Languages Education in Australian Schools 2005 – 2008* and the *National Aboriginal and Torres Strait Islander Education Policy (AEP)*.

While the *National Plan for Languages Education in Australian Schools* covers all languages, it places some emphasis on Indigenous languages. The plan will be evaluated through an assessment of a) student participation data and b) quality of student learning outcomes.

The AEP establishes the priority for providing Indigenous languages and culture programs in schools. Each jurisdiction reports its commitment to the policy by providing qualitative information on a) provision of Indigenous perspectives across the curriculum and b) the involvement of Indigenous people in the development and delivery of Indigenous studies.

Australian states and territories have diverse Indigenous language and culture policies. Some jurisdictions have dedicated significant resources to this area. New South Wales (NSW) for example, has developed a policy specifically directed to Indigenous languages and set up initiatives to support language revitalisation.

Despite the work in NSW, the trend for policy in other jurisdictions is to embed language and culture into broader Indigenous education policy. For example, Western Australia (WA) has an all-encompassing Indigenous education policy entitled *Creating the Vision*, with nine key policy areas. The relevant areas are: culturally inclusive curricula, Aboriginal employment and professional development, and involvement of Aboriginal parents in educational decision-making.

All WA schools are required to report the ways they provide culturally inclusive curricula through an annual Action Plan. The Education Department of Western Australia (EDWA) analyses and collates this data and provides it to the Ministerial Advisory Body on Aboriginal Education and Training and the Department of Indigenous Affairs. The comprehensiveness and effectiveness of the WA model make it an example worth noting for the NT.

The South Australian (SA) policy is also a broad document encompassing a range of areas. The SA policy describes goals for Indigenous education including: the roles of parents and communities, the requirements for a safe learning environment, the right for Aboriginal children and students to participate in a rigorous, relevant and challenging curriculum, and the requisite management of facilities to support successful and improved outcomes for Aboriginal students. Unlike the WA policy, this policy does not include detail about the ways in which this activity can be implemented or monitored⁶.

POLICY DEVELOPMENT ACTIONS

The current NTBOS policies were developed prior to the implementation of the NTCF and therefore do not reflect the curriculum that schools now use. Chart 2 that follows is a draft policy direction put forward by the review as the basis of a consultation exercise to frame a new policy for Indigenous languages and culture programs in the NT. The draft policy direction is consistent with the findings that policy needs to provide clear direction, and ensure consistent commitment from all NT schools for the provision of Indigenous languages and culture programs.

⁶ For a concise description of the Indigenous languages and culture policies of other jurisdictions, including national policy, refer to Appendix D.

A consultation was conducted in June 2005 to gather feedback from a wide range of Indigenous communities including: Maningrida, Milingimbi, Galiwin'ku, Yirrkala, Wugular, Jilkminggan; Alyawarra, Waramunga, Wanmbary. Feedback was also gathered from Walpiri language representatives from the Barkly region and representatives from Ti Tree, Napperby and Mt Allan. Generally, the consultations found widespread support for the policy.

Further consultations will need to occur to develop a full policy. The final draft stage of the policy will require endorsement from NTBOS.

CHART 2. DRAFT INDIGENOUS LANGUAGES AND CULTURE POLICY DIRECTION FOR NORTHERN TERRITORY SCHOOLS

The following is designed to set a policy direction for further elaboration with education service providers and key stakeholders.

1. Ensure all students in NT schools, from Transition to Year 10, participate in quality programs based on the Northern Territory Curriculum Framework, that provide perspectives and understanding of NT and Australian Indigenous peoples, their languages, cultures and histories.
2. Where appropriate, integrate Indigenous perspectives and learnings across all of the NTCF learning areas.
3. Establish and implement effective arrangements Indigenous language custodians to participate in decision-making in schools where Indigenous language programs are proposed and delivered.
4. Provide school-based induction processes for all new Indigenous and non-Indigenous teaching staff to assist with a practical understanding of the culture and language contexts of Indigenous students.
5. Report implementation actions against the Indigenous Languages and Culture Policy for NT Schools in the school annual reports.

Recommendation 2.2

Introduce a new *NT Indigenous Languages and Culture Policy* to be rolled out in 2007, with full implementation for all DEET schools in 2008.

GUIDELINES FOR POLICY IMPLEMENTATION AT THE SCHOOL AND SYSTEM LEVEL

During the consultations for this review school staff spoke of the need for guidelines and ideas to assist them with the delivery of Indigenous languages and culture programs. School staff were keen to know what other NT schools were doing to support languages and culture and how they approached particular challenges. They spoke of wanting the opportunity to share ideas and to explore new practices. School staff were also interested to know what forms of practices were endorsed by DEET corporate.

When complete, it is envisaged the guidelines will contain information and examples of how schools can implement a range of actions and strategies to support Indigenous languages and culture. Where possible, the guidelines will contain case studies and examples of good practice as determined by state, national and international research – exemplified by what is being done well in NT schools. The guidelines should be electronically available and regularly updated to reflect the most recent examples.

DEVELOPING SCHOOL GUIDELINES

Schools identified that they would benefit from guidelines and examples about the following topics:

1. Working in teams of Indigenous and non-Indigenous teachers.
2. Culturally appropriate and relevant teaching and learning.
3. Steps to consult with and engage community members on the nature and delivery of the Indigenous languages and culture courses.
4. Processes for reporting to parents.
5. Processes for increasing Indigenous languages and culture activity at schools.
6. Developing school signs, symbols and artifacts to support Indigenous languages and culture.
7. Protocols for seeking intellectual property permissions.
8. Processes for developing class materials based on the NTCF.
9. Outcomes-based assessment of Indigenous languages and culture courses.
10. Processes for negotiating the distribution of languages and culture resources within language regions.
11. Effective professional learning.
12. Sourcing and adapting curriculum resource materials.
13. Developing capacity to deliver the SSABSA Australian languages/studies.

According to school staff, guidelines will be most useful if they are detailed case studies about how a particular school has addressed an aspect of an Indigenous language and/or culture. School staff requested a full contextual story about how schools had approached a particular challenge and what was achieved as a result of certain actions.

There is already a great deal of material that could contribute to the construction of guidelines for schools. Three IESIP funded positions have been established in Curriculum Services to develop a range of curriculum support materials relevant to the Indigenous Studies strand of the Studies of Society and Environment and the Indigenous Language and Culture component of the NTCF. These materials will be available to teachers through *Explore NT*. The Curriculum Services team, in collaboration with Legal Services, is also ensuring *Explore NT* will be a repository for advice, protocols and guidelines to assist with the requirements of intellectual property and copyright

ownership of the materials that schools develop and want to share. In addition, case studies of current best practice in NT schools can be made available from the consultation reports gathered by this review.

Recommendation 2.3

Develop guidelines for schools that assist them to implement Indigenous languages and culture programs. Guidelines should contain examples of contemporary local best practice programs for a range of contexts and include resources to help schools develop effective team teaching practices, and quality programs.

REPORTING ON INDIGENOUS LANGUAGES AND CULTURE PROGRAMS

Good policy contains clear, unequivocal direction for its intended audience, as well as mechanisms to ensure implementation and compliance. The WA Aboriginal Education Strategy provides a good model in this respect, as it embeds comprehensive accountability measures into the policy framework. For example, under the Strategy Key Focus Area 6: Expand Culturally Inclusive Curricula, EDWA has committed to provide the following information:

1. Percentage of schools that offer an ongoing, structured Aboriginal studies and language program.
2. Description of activities to address Aboriginal perspectives across the curriculum, Aboriginal Studies Program and promotion and preservation of Aboriginal languages.

There is scope for DEET to request that schools document policy implementation action in their School Annual Reports. A proforma for inclusion in the DEET School Annual Report Guidelines would make this reporting efficient for both schools and DEET. This will also assist DEET with its responsibilities to report on IESIP funding to the Department of Education Science and Training.

Schools are currently asked to provide Indigenous-specific information in School Annual Reports as follows:

In preparing the report, schools should consider projects and initiatives that indicate progress towards meeting the objective of the Indigenous Education Strategic Plan, that is - to ensure that all Indigenous students achieve the level of skill, knowledge and understanding necessary for participating in society and undertaking tertiary and vocational education; and that parents, students and the entire community places a high value on education.

There is potential for schools to provide additional information about Indigenous languages and culture through the annual reporting process. In future, in the place of reporting against the *Indigenous Education Strategic Plan*, schools could report implementation against the Indigenous languages and culture policy. The current DEET annual report headings would have to be amended.

Recommendation 2.4

Update DEET schools' reporting requirements to ensure they are compliant with policy. Schools to report implementation actions of the *NT Indigenous Languages and Culture Policy* in their School Annual Reports, as of 2008, including: information about Indigenous languages and culture programs, teaching methodologies, community involvement and control, assessment strategies, and parent, student and teacher perception information.

COMMUNITY INVOLVEMENT AND REPORTING TO COMMUNITY

Representatives from Indigenous Education Division conducted consultations in June 2005 with community members and groups from across the NT on the draft policy direction. The consultations heard that engaging Indigenous communities in the planning, development and implementation of Indigenous languages and culture courses is important to ensure that programs are authentic and appropriate.

There are ways in which schools can engage parents and community members in meaningful activity to support Indigenous languages and culture. For example, schools and communities can collaborate to develop a school agreement that expresses the values and philosophy of the school. A school agreement should clearly identify the place of Indigenous languages and culture in the school. Some NT schools have already developed school agreements. Many remote schools also ensure the signs and artifacts of the school building and artwork demonstrates the cultural diversity of the school. Both parents and community have a role in this process. The school council is an important forum for community input into education. Indigenous representation on the school council is one way to ensure Indigenous input into decision-making, though some NT schools have set up separate committees of Indigenous community members and education staff in order to ensure appropriate Indigenous input into decision-making.

Schools report a range of data to parents. If schools are delivering the Indigenous Languages and Culture sections of the NTCF, they assess individual students – sometimes using the band levels and record this information in student reports to parents. In some cases reports include student attendance information. All schools that we visited could demonstrate samples of reports with NTCF band level information, although not all schools recorded band levels for Indigenous languages and culture.

Some NT schools videotape and audiotape student activity in order to report to parents. This is one way of gaining community input into school activity. In 2004, there was evidence that at least two schools were taking laptops into the homes of parents and describing the classroom activities and individual student progress through audiovisual means. This kind of reporting gives parents the opportunity to provide instant feedback. In addition, almost all schools that were consulted for this project reported that they had school concerts where parents and other community members could see evidence of learning at the school.

While parent, student and teacher perception surveys are not yet implemented in the NT, they are an effective way to obtain feedback from important stakeholders. Parent and student perception surveys will be developed over the next six months. They provide potential for an invaluable source of information about the effectiveness of the school's Indigenous languages and culture programs and there should be a priority for this information to be included in the survey design.

Recommendation 2.5

Any agreement or contract between the school community and DEET clearly identifies the place of Indigenous languages and culture in the school.

IMPLEMENTATION OF POLICY, GUIDELINES AND REPORTING

One of the shortfalls of the current NTBOS policies is that they are not widely available. They are not electronically available and no longer in wide circulation in hard copy. The success of a new policy will be partially determined by how well it is disseminated, championed and received. A testing period for the new policy will validate the policy, create awareness, and allow for the assessment its acceptance. In addition, a communication plan to raise awareness of the new policy, supporting guidelines and reporting requirements will need to be developed to ensure compliance.

Recommendation 2.6

Develop and implement a strategy for communicating and promoting the revised policy, guidelines and reporting requirements to schools.

Part 3. DEET Indigenous Language and Culture Resources

DEFINING RESOURCES

There are a range of resources that support Indigenous languages and culture programs; some are drawn from formula-based school budgets, while others are specifically targeted to languages and culture.

Funding sources that support Indigenous languages and culture include the following:

1. NT Government funds allocated to schools as operational grants that are generated from formula based on student per capita, for primary and secondary school years.
2. NT Government funds allocated to staffing in schools.
3. Australian Government Indigenous Education Strategic Initiatives Program (IESIP), Country Area Program (CAP) and Literacy and Numeracy and Special Needs (LNSLN)⁷ funds.
4. Other sources of funding, such as money raised by the school, and land council funds.

These funding sources contribute to a variety of resources including:

- staffing formula teacher allocation and Indigenous teachers, assistant teachers, Aboriginal and Islander Education Workers and community members,
- material teaching resources such as classroom texts, worksheets, workbooks, pictures and posters, and
- DEET administrative support, resource development and professional learning.

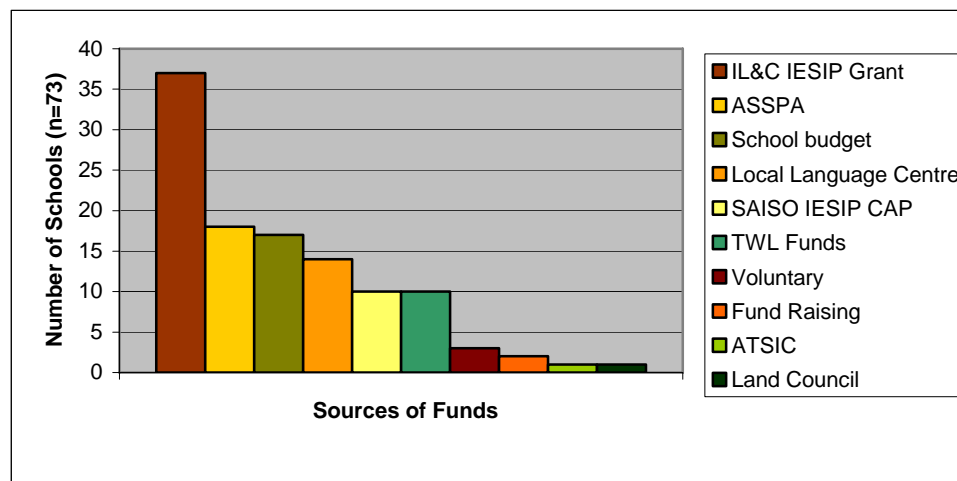
INDIGENOUS LANGUAGES AND CULTURE FUNDING

As Indigenous languages and culture programs are core business for many NT schools, staffing establishments and school operational budgets support a large proportion of program activity. Schools also use supplementary funding sources, such as IESIP, CAP and LNSLN, to support their programs.

Aside from the staffing establishments and DEET operational budgets, schools have access to other funding sources. These funding sources are described in Chart 3. They are funding sources that are additional to school budgets, which have been identified by the 73 government and non-government schools that have structured, weekly language and culture programs. This Chart demonstrates the range of funds that are used to support Indigenous languages and culture programs in schools.

⁷ CAP – Country Area Program is distributed to isolated and remote schools; LNSLN – Literacy and Numeracy and Special Learning Needs has replaced Strategic Assistance for Improving Student Outcomes (SAISO) funds.

CHART 3: AUSTRALIAN GOVERNMENT AND OTHER FUNDING SOURCES FOR STRUCTURED INDIGENOUS LANGUAGE AND CULTURE PROGRAMS 2004



Indigenous languages and culture programs have been heavily dependent on Australian Government supplementary funding sources. Four of the five main sources of funds come from this avenue – IESIP, Aboriginal Student Support and Parent Awareness (ASSPA) (no longer available), LNSLN and CAP funding. Many of the schools represented in Chart 3 used more than one funding source to support their programs⁸. Schools are most likely to use combinations of LNSLN, CAP and IESIP funds for the employment of Indigenous part-time instructors and for the purchase of resources. The same schools may also use IESIP Indigenous Languages and Culture grant funds. Eighteen schools reported that they used ASSPA funds for culture activity. It should be noted that in 2005 the Australian Government withdrew ASSPA funds – the second most common source of funding to schools for Indigenous language and culture programs. Eight schools reported that local language centres supported their programs. Three programs are sustained by the volunteer labour of local community based Indigenous people. Overall, the picture that is presented by Chart 3 is one of many and varied funding sources. If schools make maximum use of all funding they face considerable administration in acquittals.

While non-Indigenous students benefit from language and culture programs in NT schools, there are few sources of supplementary funds for this cohort. For example, only CAP and LNSLN funds can be directed to non-Indigenous students however it is a local decision that schools make as to whether they will be used for Indigenous languages and culture programs. All other sources of funding are allocated on Indigenous student criteria. This can mean that schools with fewer Indigenous students have less access to funds.

NT Government funds that are available for the promulgation of Indigenous languages and culture are the Two Way Learning Program funds that are restricted to designated Two Way Learning schools. A full analysis of Two Way Learning funding is contained in Part 4 of this report.

⁸ A school-by-school list of language and culture funding information is provided at Appendix E.

If DEET implements a more consistent Indigenous languages and culture policy, then all NT schools should have access to program funding support.

Recommendation 3.1

Increase the funds directed to DEET school-based Indigenous languages and culture programs and initiatives with a significant funding pool from core funds – to supplement IESIP funds that are tagged for this purpose – in order to increase funds available for Indigenous languages and culture programs and to make funds available for non-Indigenous students.

LANGUAGE CENTRE FUNDING

One of the challenges in providing quality Indigenous language programs is the lack of language specific expertise available in, and to, schools. Language Centres can provide expertise not widely available at the school and system level.

Linguists constitute an essential component of the teaching team, provided their expertise is easily accessible. This accessibility is essential because grammars of languages and most historical linguistic works are often too difficult for teachers and Indigenous language and culture specialists to work without explanation and assistance. The *Learning Lessons* review noted the value of collaboration with Language Centres. (Collins, 1999)

This is particularly pertinent to the sustainability of programs which research shows is hampered by:

...the lack of high quality vernacular literacy materials. This sustainability applies particularly to the difficulty in undertaking language activities in a balanced way because of the chronic underresourcing of a range of written literacy materials for a variety of contexts and purposes. (Iverson, 2004)

With at least forty-seven Indigenous languages currently being taught throughout the NT, and a range of grades and teaching contexts, offering language courses is as much about maximising economies of scale through collaboration. Language Centres have demonstrated that they have the resources and the expertise to support Indigenous languages programs in schools.

In 2004 two language centres provided language services to NT schools, paid for through IESIP grant funding. They were Katherine Regional Aboriginal Language Centre (KRALC), and Alice Springs Language Centre. KRALC is a community based language centre that provides a range of services in addition to schools' programs that include interpreter services and community facilitation. The Alice Springs Language Centre is a DEET based work unit that provides languages support to schools in Alice Springs. The Alice Springs Language Centre was provided with \$8,000 to provide this program.

Language centres provide access to specialist language resources including linguists and language program development and teaching materials to schools. For example, linguists from KRALC traveled to six remote primary schools across the Rivers Cluster to deliver fortnightly one-hour

classes across the primary levels. Lesson plans and classroom materials were left for the classroom teacher to deliver in the alternate week when the linguist was not at the school. KRALC identified that it provided language revitalisation programs and without its support the schools would not be able to run these programs. The cost of this provision was \$40,000.

Regional language centres provide for the centralisation of resource development, local expertise and program development with, and between, schools. Centralisation ensures there is minimal duplication and contributes to creating economies of scales. The regional location of language centres provides a relevant local language focus and local program development. In particular group schools are in a position to attract funds that can be used to buy in services from community-based centres. Encouraging and assisting schools to collaborate on language and culture submissions for funding would make it possible for more schools to access these services.

There are community based language centres in Tennant Creek, Katherine Borrooloola and Alice Springs, as well as DEET language centres, the NT School of Languages in Darwin, and the Alice Springs School of Languages, that could support schools' Indigenous languages.

TARGETED IESIP SCHOOL GRANTS

Since 1993⁹ DEET has allocated specific funds from the IESIP quantum to support Indigenous languages and culture activity in government and non-government schools. This is the only targeted source of funding specifically for this purpose. In 2000 there was a dedicated pool of \$385,000 in funds available for Indigenous languages and culture programs. These funds have since been reduced to \$300,000 in 2004 which, without taking rising costs into consideration, represents a decrease of twenty-three percent in specified funds available to schools. Schools have also accessed other sources of funding for Indigenous languages and culture programs, including, in 2004, almost \$400,000 in IESIP funding in addition to the targeted funding.

The IESIP Indigenous Languages and Culture funds are provided to schools on a grant basis and schools make annual submissions for the funding. The \$300,000 ceiling was decided by DEET. Since 2002, the Indigenous Education Division has set funding guidelines based on the eight Ministerial Council for Education, Employment, Training and Youth Affairs (MCEETYA) priority areas for Indigenous education and training. In 2004 the guidelines were specifically focused on the following: a) increasing professional development for staff involved in Indigenous education, and b) expanding culturally inclusive curricula.

In order to receive funding, schools have to demonstrate they will increase Indigenous language and culture activity under the following headings:

- 1 Outcomes against the NTCF.
- 2 Hours of tuition.
- 3 New programs in schools.
- 4 Curriculum development.
- 5 Employment of Indigenous teaching staff.
- 6 Professional development.

⁹ In 2002 and 2003 a change to the DEET guidelines focussed these funds on English literacy, not Indigenous language literacy.

The manager of the Two Way Learning Program, in consultation with an Indigenous advisory group, assessed submissions and recommended the allocation of funds to schools on the basis of compliance with funding guidelines. Individual schools receive amounts that vary from \$1,000 to approximately \$20,000. In 2004 twenty-three grants were distributed from twenty-four submissions. A full table of the IESIP languages and culture funding for 2004 is at Appendix E.

Recommendation 3.2

Develop guidelines for eligibility and targeting of funds that are available for Indigenous languages and culture programs.

SCHOOL FEEDBACK ON CURRENT ALLOCATION OF FUNDING

NT schools made a range of comments about the need for more transparency in the Indigenous language and culture funding:

Remote schools get more system support for Indigenous related activity than urban schools. [We] would benefit from a list of resource options [identifying] support people and funding.¹⁰

We applied for funding ...to make a Tiwi language book and got knocked back with no explanation.¹¹

Bidding for funding [is] luck.¹²

We put in for \$3,000 and got \$1,000 to pay elders for [participation in an] animation, traditional stories project. This was a big achievement.¹³

More transparency of funding options would be good.¹⁴

During the consultations for this review schools reported that they are the focal administrative points for Indigenous language and culture and that there is inadequate coordination by DEET. Schools spoke of the need to establish positions in DEET which have responsibility for supporting and coordinating languages and culture programs across schools.

There hasn't been a strategic approach to Indigenous language and culture...the system should provide advice and resources.¹⁵

The Department could assist to set up a network with other schools.¹⁶

Clearly there is a need for more transparent and coordinated processes in the application of resources to school based Indigenous language and culture programs. DEET has recently addressed this issue by setting up a management group for the administration of Australian Government funds to create a more transparent and streamlined process.

¹⁰ Primary school in the Darwin region

¹¹ Primary school in the Palmerston/Litchfield region

¹² Primary school in the Alice Springs region

¹³ East Arnhem CEC

¹⁴ Primary school in the Darwin region

¹⁵ Primary school in the Darwin region

¹⁶ Secondary school in the Darwin region

FUNDING FOR PROGRAM DEVELOPMENT AND IMPLEMENTATION IN SCHOOLS

One of the features of Indigenous languages and culture programs is that they require resources relevant to the local context that are not commercially available. Language centres provide expertise at the local level. Schools are dependent on employing Indigenous expertise for the design and delivery of programs. The capacity of schools to garner resources depends on the size of the school, the number of Indigenous students enrolled, and the level of involvement from the local Indigenous community. Maximising opportunities for neighbouring or networked schools to collaborate on Indigenous languages and culture programs would help increase the economies of scale to make programs affordable, viable and sustainable. Three case studies undertaken by the review compared the levels and use of funds between different types of schools. These case studies demonstrate the group schools are privileged by their ability to organise large projects across schools and ensure collaboration¹⁷. Conversely, urban schools are disadvantaged by their need to ‘buy in’ Indigenous expertise to help design and deliver authentic programs, as under the staffing formula they do not have an allocation of assistant (Indigenous) teachers, and also by their smaller enrolments of Indigenous students who can attract Indigenous specific funding.

Schools wishing to implement Indigenous languages and culture programs reported that they face a unique challenge to develop Indigenous languages and culture curriculum materials because they cannot be sourced from anywhere else.

There’s hardly any material for Indigenous languages programs. Yet for other... languages like Japanese for example, there’s so much translated material.¹⁸

In most cases schools design and develop materials without guidelines or literature production resources. According to our observations during school visits, the quality of language and culture resources varies considerably from school to school. Many schools develop materials on a week-by-week basis, just trying to keep ahead of the program. In some instances schools sell materials to others, and every now and again there is a *quid pro quo* arrangement for sharing, but in the main, resource sharing is rare and there is no system to encourage collaboration.

Schools within any region are often developing similar curriculum resources. A number of schools received grants for similar projects. For example, two Darwin schools received funding to establish SSABSA Australian Languages courses based on Djambarrpuyngu¹⁹. The duplication of effort was common in both urban and remote contexts. The following quote demonstrates that schools believe they would benefit from contact with other schools. The view expressed in this quote was reiterated at a range of consultation sites.

The Department could assist us to set up a network with other schools, like St John’s, where a teacher is setting up a Tiwi language course. We didn’t know about it. Larrakeyah has a Yolngu [Matha] course. These opportunities are lost because schools don’t know what other schools are doing. The Department can set up a database for us to tap into...²⁰

¹⁷ For details of these case studies refer to Appendix G.

¹⁸ Indigenous teacher – East Arnhem region

¹⁹ Appendix F gives a full breakdown of Indigenous languages and culture grants to schools and shows the duplication that is occurring in program development across the NT.

²⁰ High school ‘A’ in the Darwin region

Given there is some duplication of activity, there is scope for schools to collaborate on projects, such as curriculum resource development. The SSABSA example is a good one. There may be some cost savings in combining projects, and sharing ideas and resources across schools, as has already been noted in this section in relation to the use of community based and regional language centres.

There are some excellent languages and culture resource materials in NT schools, and there is great opportunity to coordinate and distribute quality curriculum resources to schools.

Recommendation 3.3

Develop a funding distribution model that allows for the:

- (a) greatest amount of collaboration possible between schools,
- (b) transparency of funds distribution and provides information about programs that are funded, and
- (c) targeting of resources to areas of greatest need in consideration of the range of resources that are available.

Recommendation 3.4

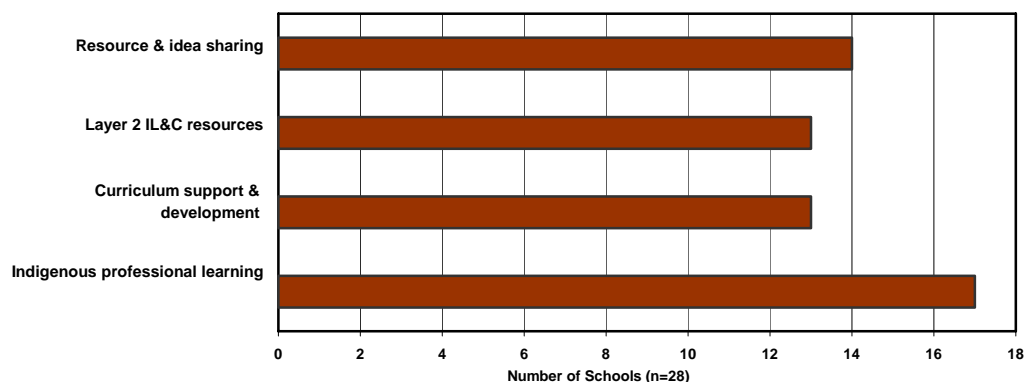
Conduct a range of activities to foster the sharing of great ideas and encourage excellence by:

- (a) share presentations by principals and teaching staff of Indigenous languages and culture programs and initiatives being implemented in schools, along with evidence of outcomes, by each of the clusters at Indigenous Education Portfolio Principals meetings, and ensure that this information is available for educators and school communities throughout the NT,
- (b) publish a list and description of Indigenous languages and culture projects that are being developed in DEET schools on the DEET schools' intranet, and
- (c) celebrate schools' achievements to foster best practice delivery models.

SYSTEM DEVELOPED TEACHING AND LEARNING RESOURCES TO SUPPORT THE CURRICULUM

According to consultation findings there are four significant resource requirements for languages and culture. These are represented in Chart 4. While there are many resource priorities for Indigenous languages and culture, three of the four top priorities are closely related. It would be possible for DEET to address these issues through professional learning, more facilitation of curriculum development and resource sharing.

CHART 4: NT SCHOOL STAKEHOLDER VIEWS - TOP FOUR IMPROVEMENT OPPORTUNITIES FOR INDIGENOUS LANGUAGES AND CULTURE 2004



PROFESSIONAL LEARNING

The number one resource requirement for languages and culture in 2004 was professional learning for Indigenous staff. Sixteen of the twenty-eight schools reported that assistant teachers and other Indigenous teaching staff are predominantly responsible for the delivery of Indigenous programs. There is a need to support the delivery of quality program materials through the provision of professional learning.

Elders and other community members are also extensively involved in curriculum development and delivery, especially in remote schools. In urban schools, non-Indigenous teachers are likely to have a larger role in course delivery. Many urban schools are also employing Indigenous people on a casual basis to develop materials and deliver aspects of their programs.

There is a distinct lack of systemic, professional development suitable for Indigenous staff members.²¹

There is no specific professional development for Indigenous staff.²²

Both Indigenous and non-Indigenous stakeholders listed the following priorities for Indigenous professional learning:

1. Team teaching.
2. Teaching and learning strategies.
3. Information technology.
4. Cross cultural training for Indigenous staff.
5. Literacy.
6. Programming and assessment.

The Bachelor Institute of Indigenous Tertiary Education (BIITE) offers Certificate III and IV in Indigenous Education Work. These courses cover all of the priorities (listed above) for Indigenous professional learning. Indigenous assistant teachers reported difficulty in gaining

²¹ Remote Community Education Centre west of Alice Springs.

²² Remote Community Education Centre in the Tanami desert.

access to these courses. Access to the courses has been problematic since they commenced in 2000 due to over-subscription and a lack of funds to fully run both certificates. Some review respondents expected courses to be delivered on-site and their expectations were based on previous levels of service provision for the Certificate III course. While some Indigenous students were traveling to BIITE for Certificate IV workshops, this option was not available to all Indigenous staff, and it usually depended on the capacity of school staff to cover for students during course contact times.

A number of stakeholders were interested in participating in language teaching courses. Non-Indigenous staff also raised this point.

Indigenous staff need a language teaching program to be developed so they can learn how to teach language.²³

There is scope for BIITE and DEET to collaborate in the delivery of professional learning. For example, DEET could commission BIITE to provide relevant components of the Cert III and IV courses on subjects such as team teaching or programming and assessment.

The highest priority for professional learning for non-Indigenous staff was team teaching. Stakeholders at seven schools referred to the Beth Graham teaching materials and the need for the Department to continue to provide workshops on this subject.²⁴ In 1999 Beth Graham developed a kit called *Working in Teams in Indigenous Schools in the NT*. In the 1990s DEET agreed to provide this resource to all NT schools, however to date, the kit has not been sent out as there has not been sufficient system resources to provide companion in-services.

The DEET office (CSB) had a push for team teaching for non-Indigenous staff but that has gone off the agenda since the 1990's.²⁵

With a growing emphasis on Indigenous languages and culture programs for all students it is likely that professional development will become an increasing issue for non-Indigenous, as well as Indigenous teaching staff.

Charles Darwin University (CDU) offers four units in a Graduate Certificate program that have been developed with DEET staff – first to address the special needs of teachers working in Aboriginal community schools with Two Way Learning programs, and second to provide teachers with the opportunity to develop the skills, knowledge and understandings needed to work effectively with Indigenous students who have English as a second language. The availability of courses provided by BIITE and CDU is critical to ensure the widespread and effective implementation of quality Indigenous languages and culture programs in all schools.

23 Remote primary school north of Alice Springs

24 Note also that Walking Talking Texts has a three-hour session on working collaboratively, and this may be a potential team teaching resource.

25 Curriculum Services Branch staff member 2004

Recommendation 3.5

Investigate appropriate courses, career pathways and funding options for non-Indigenous and Indigenous teachers and teacher support officers, to up-skill in the delivery of Indigenous languages and culture programs. Include relevant courses on the priority list for approved student status.

CURRICULUM RESOURCES

Two projects have been established to develop teaching and learning materials for Indigenous languages and culture programs. These projects are resourced with three IESIP funded positions based in Curriculum Services. The objective of the first project is to scan Indigenous Studies courses across Australia and assess, purchase and adapt relevant course materials for the NT. The project officer has selected a curriculum from Queensland and is currently customising the course materials. These materials will be available to schools in 2006. They will provide schools with Indigenous Studies teaching and learning materials for use from Transition to Year 10.

All course materials will be available in digital format through DEET's digital resource repository – *Explore NT*. *Explore NT* is accessible through the DEET schools' intranet. This site will contain clear policy and directions about copyright and intellectual property rights. Teachers and schools will be able to download all unit materials - materials will not be provided in hard copy. In addition to core materials each unit will also include extensive internet resource links to provide teachers and students with the scope to flexibly implement course units in ways that are relevant to their particular school or community.

The second project – resourcing the Indigenous Languages and Culture component of the NTCF – poses a more complex challenge. There are thirty-six languages²⁶ that form the basis of these courses in the NT. Our research suggests there are approximately fifteen groups of related Indigenous languages. At present, work has been done to produce materials for four language groups. This has taken a DEET-based curriculum development officer fourteen months.²⁷ It is anticipated that the groundwork being undertaken at the moment will provide a framework for the resource development of other languages.

The curriculum development officer works intensively with schools within a language region to collect classroom materials that are linked to the learning outcomes of the Indigenous Languages and Culture component of the NTCF.

There is significant work to be done in order to provide materials for all language groups in the NT. If DEET policy advises all schools to provide structured Indigenous language courses, then it will be important to ensure system support to generate quality curriculum materials for course

²⁶ This number is approximate as there is no fixed number of Indigenous NT languages as opposed to dialects. For instance, in North East Arnhem alone the number of languages can be counted as 6 or 40 odd depending on the definition of dialect that is applied.

²⁷ An additional Indigenous curriculum development officer was employed for 10 weeks to assist with course materials in Luritja.

options. In relation to language maintenance and revitalisation courses, under the current arrangements, it will take the curriculum officer until the end of 2005 to provide a minimal framework of resources.

As curriculum materials require extensive field-testing it will be necessary to set aside funds for these processes in 2006 and 2007. At this stage the proposed curriculum trial process involves at least five trial sites. Trials will consist of 3-day workshops for approximately thirty people from a language region (including BIITE and CDU staff). They will be conducted at remote school sites in 2005. The first is to be held in Semester 1, 2005, at Ngukurr.

There is a need to secure ongoing positions for further resource development and funds for testing and disseminating resources.

Recommendation 3.6

At the end of the current IESIP funding period in 2008, provide NT Government funds to ensure that the three positions in Curriculum Services will be ongoing in order to support schools to implement the *NT Indigenous Languages and Culture Policy and Guidelines* through the following activities:

- (a) curriculum support for schools in the implementation of the Indigenous Languages and Culture component of the NTCF,
- (b) strategic coordination of all Indigenous language and culture projects,
- (c) annual publication of Indigenous language and culture projects and contact information for schools, and
- (d) facilitation and delivery of professional learning in curriculum planning, design, development, delivery and assessment.
- (e) management of Indigenous languages and culture materials on *Explore NT*.

Part 4. Two Way Learning and Bilingual Education Programs in the NT

INTRODUCTIONS

The Indigenous Languages and Culture in NT Schools Review originally began as a review of the Two Way Learning Program in the NT. The original brief was to assess the efficiency and effectiveness of the Two Way Learning program. While the assessment of this program is now part of this larger review, it warrants its own section because it attracts recurrent above-establishment staff and other resources.

DEFINITIONS: TWO WAY LEARNING AND BILINGUAL EDUCATION

Two Way Learning was the name given to bilingual education programs in DEET schools in 2000. The three Catholic remote schools continued to refer to their programs as bilingual. At the broadest level, bilingual education can be described as a method of program organisation that regularly uses two languages as the medium of instruction (Devlin, 2004). Although two way learning and bilingual education are used, at times, almost synonymously in the NT, they do not share the same meaning. In its broad historical context (McConvell, 1981) the term two way learning (or two way schooling) has been used and discussed by Indigenous people in the NT over many decades and preceded the implementation of the first formal bilingual programs in 1973. Two way learning is based on a sociolinguistic perspective with an emphasis on culture and power dynamics within the social context. The key concept which underpins the two way learning philosophy is described by Devlin as:

...an underlying model of bilingual/bicultural education in which power is shared, the curriculum is balanced, the existence of competing knowledge systems is acknowledged and the program is related to language use and cultural observances in the community. (Devlin, 2004)

As a primary focus:

The main imperative driving [the two way learning] approach is the concept of *equality and mutual respect*. (Devlin, 2004)

The eleven Two-Way Learning Program in ten DEET schools generally operate on two formal models of bilingual programs. The two bilingual education models that are most commonly applied in the NT are the step or staircase model and the 50/50 model. Both models are based on a psycholinguistic theory of cognitive development and language acquisition.

The most common approach used in the NT is the step model, which aims to teach the child basic literacy and educational concepts in his or her own first language. The step or staircase bilingual model aims to bridge students from literacy in their first language to literacy in English usually by Year 4. In the NT cross curricula instruction is maintained throughout primary school to reinforce the home language. In some cases English oracy may be introduced and English

literacy withheld until Year 4, when it is assessed that students will have reached literacy competency in the vernacular. However, the introduction of English literacy, and the ratio of instruction in first language and English, can vary according to local decision-making as well as the resources available at the local level to conduct the extended teaching program in the vernacular. This approach is founded on evidence that for students whose home language is not English, this is an effective teaching strategy, with the potential to yield improved academic performance than would otherwise be the case if the student were instructed in English only.

The House of Representatives Select Committee on Aboriginal Education describes bilingual pedagogy in the following terms – alluding to the step or staircase model:

There are sound educational reasons for establishing literacy in the child's first language before developing literacy in English. It breaks the pupil's initial learning tasks into two: first they learn to read and write [in their first language], then they begin to cope with English. The child only has to tackle one major task at a time, that of learning to read without the added burden of learning a new language at the same time. The child understands his mother tongue and therefore what he reads makes sense. Once the child knows how to read he can apply basic reading skills to learn to read in English. The child will also gain a sense of satisfaction, rather than frustration, at being able to read and express himself orally and in writing initially in his first language and later in English. (1985)

The 50/50 model has also been implemented in the NT. During the late 1980s to late 1990s a number of bilingual schools operated variations of the 50/50 model focussing on the broad aim of giving equal space to English and vernacular literacies and cultural content.

Both the step and 50/50 model in the NT context seek to maintain and strengthen the status of learning oracy and literacy in the local vernacular while introducing students to biliterate learning environments.

The extent to which a bilingual program can be implemented is partially dependent on the availability of skilled Indigenous language teachers and speakers to deliver the program. There is evidence of a wide variation of hours of instruction in the vernacular across the Two Way Learning schools. This is due largely to the factors of capacity to teach the curriculum in the vernacular and local decision-making about program design.²⁸

There is another important component to bilingual programs – a focus on establishing student learning through known cultural concepts before introducing and making comparisons with western concepts. Bi-cultural education aims to provide students with an opportunity to assimilate new knowledge by understanding their relationship to familiar concepts and knowledge from the home.

In curriculum terms, the Two Way Learning program is supported by the NTCF. Our consultations found that all Two Way Learning and Bilingual Education²⁹ schools in the NT use the Indigenous Languages and Culture component of the NTCF to give direction and structure to their programs. All teaching and learning programs are designed against NTCF outcomes, and indicators and students are assessed using the NTCF band levels.

²⁸ Information about school programs is provided at Appendix H.

²⁹ The Catholic and non-government schools have Bilingual programs

Recommendation 4.1

The Ministerial Statement, 24 August 2005, made clear the intention of the government to put 'bilingual education back on the agenda'. In line with government policy it is recommended to rename the Two Way Learning Program the Bilingual Education Program and require that the Bilingual Education Program models adopted by schools are to be either the step bilingual model, or the 50/50 bilingual model – with schools and communities to have the discretion to adopt their preferred model.

Recommendation 4.2

Mainstream the program into Curriculum Services Branch and give it the status of other major literacy initiatives undertaken by DEET.

BACKGROUND AND HISTORY

Bilingual education and Two Way Learning programs have been operating in the NT since 1973. During this twenty-two year period the number of schools offering this program has fluctuated and over all reduced. Bilingual education was originally introduced as being based on the theoretical belief that the attainment of literacy skills in the student's first language would lead to greater success in the acquisition of literacy proficiency in a second language (Devlin, 2004).

In 1998 there was a decision by the NT government to phase out bilingual education. The *Schools our Focus* policy outlined the intention of the [then] Department of Education to:

...progressively withdraw the Bilingual Education program, allowing schools to share in the savings and better resource the English language programs.

In 2000 the decision to phase out bilingual education was reversed after considerable protest from Indigenous communities and human rights organisations – locally, nationally and internationally. The net result was that the Bilingual Education Program was renamed Two Way Learning Program in NT government schools.³⁰ The policy decision reached at the time was that:

With two-way learning, local languages are used primarily as a means of teaching English literacy. A key difference is we will be tracking student attendance and their progress much more rigorously. (Lugg, 2004)

The fact that the two way learning approach denotes a practice that is different from what is occurring in most Two Way Learning Schools has resulted in the program being conducted with some level of ambiguity. The report *State of Indigenous Languages in Australia – 2001* expresses the view that:

The end of bilingual education in the Northern Territory represents a serious setback for Indigenous languages...Not only have some language programs and positions related to

³⁰ Catholic and non-government schools continued to refer to the program as Bilingual Education.

Indigenous language programs been lost but the status of Indigenous languages has been downgraded significantly within the education system, even though the Northern Territory Education Department argues that some programs may proceed at individual schools within a ‘Two Ways’ framework. (McConvell, 2001)

The report refers to the NT’s Two Way Learning Program as having ‘marginal’ status. While the practice of schools did not change with the program name change, it is interesting to note that from 1998 to 2000 the number of government schools offering a bilingual education program reduced from sixteen to twelve schools.

In 2004 two NT Government schools lost accreditation to provide the program. They were Nyirripi School and Watiyawanu school; two small schools that were serviced by teacher linguists from Yuendumu CEC and Papunya School, respectively. Nyirripi and Watiyawanu were unable to complete the requirements of the Two Way Learning review processes, and lacked the staff and resources to continue. According to the program manager, these schools lost their program because they were never properly resourced in the first place. Being very small schools they were unable to sustain a program that requires intensive resources to produce curricula in two languages. Yuendumu and Papunya schools were not able to provide consistent support and resources to these small schools.

This would suggest that a collaborative model where hub schools provide resources to satellite schools is difficult to manage and sustain. Also, that the success of bilingual programs in small isolated schools is hampered by the limit to the resources that these schools can garner. This should be a consideration in the development of criteria for the recruitment of new schools to the program.

In 2004 there were ten government schools and one independent school offering Two Way Learning programs in addition to the three Catholic schools who offered Bilingual Education programs. Consultations in 2004 found that the majority of Two Way Learning schools attempted to use the step approach. Some schools report that they have a 50/50 model with equal hours of instruction and literacy in both languages from the beginning years of schooling. One school – with fewer trained Indigenous teachers and/or assistant teachers who are not able to deliver the program independently – employ what is known as the ‘power team’ model where teachers provide intensive instruction and literacy in the vernacular for a one or two-hour period each day at all primary class levels. These 14 schools form the basis of the discussion in this part of the report.

The NT schools with Two Way Learning/Bilingual programs in 2004 were:

Government Schools

Areyonga School	Numbulwar CEC	Willowra CEC
Lajamanu CEC	Papunya School	Yirrkala CEC
Maningrida CEC	Shepherdson College,	Yuendumu CEC
Milingimbi CEC	Galiwin’ku	

Catholic Schools

Murrupurtiyaunwu, Nguiu
 Our lady of the Sacred Heart, Wadeye
 Ltyentye Apurte CEC, Santa Theresa

Independent School

Yipirinya School, Alice Springs

Two schools offer more than one vernacular language as the basis for their program. Maningrida CEC offers two language programs – Burarra and Ndjebbana, and Yipirinya School offers four language programs – Warlpiri, Luritja, and Eastern and Western Arrernte.

The grouping of the Two Way Learning schools owes much to history. There are other NT schools with very similar programs that are not identified as Two Way Learning schools. For example, the Anmatyerr schools – Ti Tree, Laramba and Mt Allan – are schools with bilingual approaches and pedagogies, which include developing Indigenous reading and writing literacies. These schools are not identified, nor officially resourced, as bilingual schools. Currently there is no way for schools to join the Two Way Learning Program, even if they are delivering programs that are similar to those at the Two Way Learning schools. The recent Ministerial Statement (August 2004) puts bilingual back on the agenda. It may require consideration of an approach to increase the number of schools above current levels. This approach will need to be considered in the context of ongoing consultations with schools. In the meantime it is important to forestall any further attrition of the numbers of schools in the program.

Recommendation 4.3

In order to maintain the current number of Two Way Learning schools as a minimum in DEET schools, commit ongoing funds for the Two Way Learning Program to current levels, in real terms, to:

- (a) maintain provision for eleven DEET funded Two Way Learning programs (there are an existing eleven programs currently operating at ten schools),
- (b) develop a criteria that can be used as part of a process for the selection of new schools into the program, subject to the availability of funds, based on evidence of:
 - availability of local resources required to implement a bilingual approach, and
 - community support for the program. and
- (c) redistribute funds to new schools in the event that an existing Two Way Learning school has accreditation withdrawn, or voluntarily withdraws, from the program.

RESOURCES OF THE TWO WAY LEARNING PROGRAM

The Two Way Learning Program has four DEET office-based staff and operational funds of \$137,000 for the travel and other expenses of these staff. The four staff that make up the Two Way Learning support team include one program manager and three language resource officers. The program manager provides support to schools and conducts the biennial review process. The manager has a role to administer all program functions at the system level. Three language resource officers provide an outreach support function to the eleven Two Way Learning Programs and, in some instances, to other Indigenous languages and culture programs in non-Two Way Learning schools.

At the school level the Two Way Learning Program attracts additional staff and some operational funds. Each language program has one Two Way Learning coordinator (ET2), one literacy worker (AO1) and the four schools with literature production centres are additionally entitled to one literacy supervisor (AO5) and an additional literacy worker position.

The total number of above establishment staff in NT Two Way Learning schools, in 2004, included eleven executive teachers (ET2),³¹ 15 literacy workers (AO1) and four literature production supervisors (AO5). Maningrida received two ET2 positions because it has two language programs. School-by-school funding information is available at Appendix I.

Two Way Learning schools also receive an allocation of assistant teachers in excess of the base formula. Two Way Learning schools receive one assistant teacher for every full-time teacher up until, and including, the Year 5 teachers, and 0.5 full-time equivalent (FTE) assistant teacher time for Years 6 and 7. Non-Two Way Learning schools are entitled to three assistant teachers for the first seven full-time teachers at the school, and one additional assistant teacher for every seven full-time staff thereafter.

The rationale for providing additional Indigenous assistant teachers to Two Way Learning schools is that they are required to provide instruction in the vernacular.

Schools also receive a small amount of operational funding to assist with the development and publication of literacy materials. On average, schools with literature production centres (LPC) receive between \$6,000 and \$7,000 and schools with literacy centres receive between \$1,000 and \$2,000. This is not enough to fund literature production so schools contribute other funds.

Currently, four government schools³² have LPCs and the remaining six schools have literacy centres, that is, centres that are not staffed by a literacy supervisor. In order to make this arrangement more equitable, the literacy supervisors are required to travel to other Two Way Learning schools in their region.

According to school staff, the literature production function is essential because Indigenous language materials cannot be sourced externally, and therefore the onus is on the school to produce texts, classroom materials, games, pictures and exercises; in fact all of the materials that create the learning environment. School and community members reported they wanted their

³¹ Two ET2 positions at Maningrida for the two language programs

³² In 2004 the four functioning LPCs were at Yuendumu CEC, Yirrkala CEC, Shepherdson CEC and Maningrida CEC. These centres do not receive operating funds from DEET.

local language materials to look as good as the English texts so they send the message that the local language is just as important as English.

Pitjantjatjara resources currently used at Areyonga were developed in the seventies and eighties. They do not have the appeal of the new ‘flash’ English readers. The students had read and re-read most of the books, or used the resources so it is hard to keep up the level of interest. Oral vernacular has changed over the years. Teachers told us that even students well advanced in their Pitjantjatjara reading often find words or whole sentences that they had never heard spoken. For these reasons there is a desperate need to resource the re-development of many of these essential curriculum items.³³

The following comparison of 1980 and 2004 texts from Numbulwar CEC shows the ways in which old texts can be modernised.



BALBALMA 2004



BALBALMA 1980

Currently three of the LPCs are in the Arnhem region and one is in the Central region. There are five Two Way Learning schools in the Central and Rivers regions and five schools in the north. While there are greater student numbers in the north, there is still significant work to produce class materials in the central region. Schools in the central region reported that they are under-resourced in literature production.

Overall, Two Way Learning schools reported the above establishment staff, funding and resources of the program were essential to the functioning of the program and its continuing success.

The total cost of the Two Way Learning Program in 2004 was \$3.14M – wholly made up of NT Government funds.

Recommendation: 4.4

Investigate a range of models to provide teaching and learning resources and professional learning support, to Two Way Learning schools including alternative ways to meet the functions and outputs of the literature production centres.

³³ Submission the *Review*, 2004

PROGRAM ACHIEVEMENTS

The benefits of the Two Way Learning Program can be measured in terms of student learning outcomes as well as the contributions the program makes to social cohesiveness and the employment and capacity building of Indigenous vernacular speakers.

Student Achievement and Enrolment Data

The review worked with data available through system wide Multi-level Assessment Program (MAP) testing in order to gain some understanding of the Two Way Learning Program student learning outcomes. MAP assesses student outcomes in English literacy as well as numeracy. Reading scores of students were analysed because reading outcomes generated the greatest quantum of data, and therefore in statistical terms, the greatest data reliability. Data for the years 2001 to 2004, inclusive, have been combined to provide a sufficient quantum of data for analysis³⁴.

MAP results of the ten Two Way Learning schools were compared with ten 'like' schools that had comparable geography, demography, language groups and contact histories with non-Indigenous people³⁵. The schools that represent the 'like' school group were not chosen on the basis of similar levels of resourcing. Two Way Learning schools are staffed at levels that are, overall, twenty percent greater than the like schools in the sample – based on each group's agreed figure for staffing according to the staffing formula³⁶. Based on data from the staff census 2004, actual levels of staffing for the Two Way Learning schools were thirty percent greater than for the like schools in the sample – relative to student enrolments.

The analysis of MAP data looked at the logit³⁷ scores of students to give an indication of a student's level of learning relative to the benchmark. Logit scores included those scores at, or greater than, benchmark as well as those scores below benchmark. Chart 5 shows how many scores could be used in this analysis.

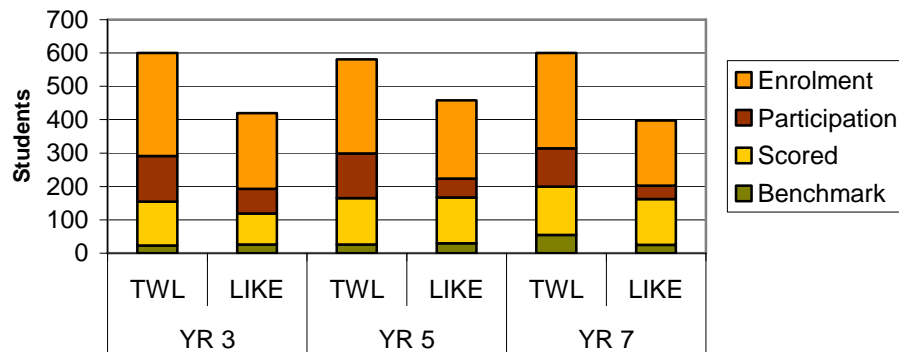
³⁴ A detailed analysis of the Two Way Learning Program effectiveness was out of the scope of this review and would constitute a significant body of research work.

³⁵ Additional information about the 'like' schools that were chosen to compare to the Two Way schools is at Appendix B.

³⁶ This includes all teaching and teaching support staff, but does not include administration or ancillary staff.

³⁷ A logit is a student's ability estimate. It is calculated using the Rasch Model of Item Response Theory. The model involves comparing a student's responses with the difficulty of the questions to estimate the ability of the student.

CHART 5. ENROLMENT, PARTICIPATION, 'USABLE SCORES' AND BENCHMARK SCORES OF TWO WAY LEARNING AND LIKE SCHOOLS FOR THE COMBINED YEARS 2001, 2002, 2003 AND 2004

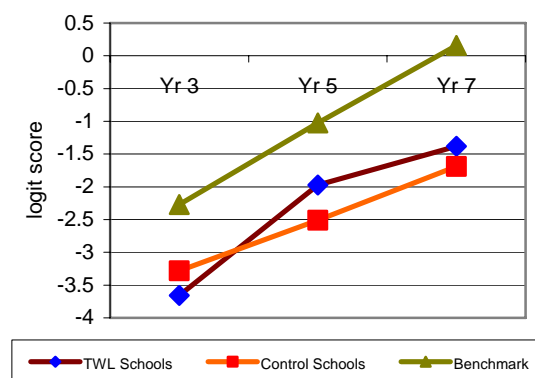


Overall the bottom two levels in Chart 5 – ‘scored’ and ‘benchmark’ – represent the number of usable scores that were analysed to compare the relative achievements of the Two Way Learning and ‘like’ school groups. Clearly the relatively small number of scores available for analysis, compared with the overall enrolments in both school groupings, means the data is representative of only a minority of students. Because of the limited quantum of available data there is no statistical difference in the trends reported in Chart 6. However, the data does point to a trend that could potentially be substantiated with more data.

Two Way Learning claims to achieve improved outcomes in English literacy. In most Two Way Learning schools English is introduced incrementally until Year 4, when students have more instruction and development in English than in the vernacular. Therefore it is reasonable to anticipate that students should be demonstrating the benefits of the program in English literacy by Year 5.

The trajectory of student results for Two Way Learning schools at Chart 6 demonstrates the intended outcomes of the bilingual step model. At Year 3 the students in Two Way Learning schools are behind their counterparts, although by Year 5 they have built the ‘bridge’ to English and their MAP results surpass those students in the ‘like’ schools. Each point on Chart 6 combines data from 2001, 2002, 2003 and 2004. Each data point demonstrates the mean MAP scores of students at Year 3, Year 5 and Year 7.

CHART 6. MEAN MAP READING SCORES OF TWO WAY LEARNING AND ‘LIKE’ SCHOOL STUDENTS COMBINED 2001, 2002, 2003 AND 2004³⁸



The marginally better performance of Two Way Learning schools compared with ‘like’ schools replicates studies done internationally and in Australia. In particular Greene’s study stated:

... reviewed seventy-five studies of bilingual education, discarding all but eleven studies that included standardised test score results. His finding was that: “... children with limited English proficiency who are taught using at least some of their native language perform significantly better on standardised tests than similar children who are taught only in English. In other words... research suggests that bilingual education helps children who are learning English.” (Devlin, 2004)

However, while the combined comparison of Two Way Learning and like school MAP reading scores supports the theory that students’ English literacy acquisition is accelerated through bilingual instruction, due to the smallness of the numbers of students with scores that are analysed relative to the whole school cohort, this data can only be taken as indicative rather than conclusive.

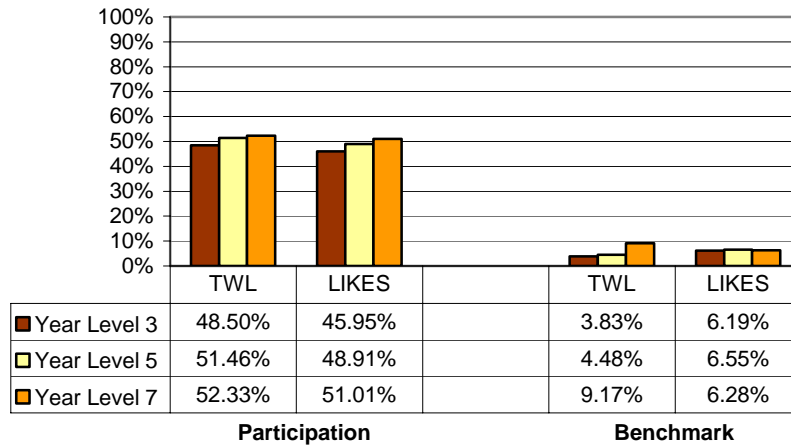
A serious question for the review is in relation to the large numbers of students from both groups of schools that did not record any achievement in testing, and what educational benefit these students are gaining from school.

Chart 7 below shows the percentage of students participating in MAP testing and the percentage of students achieving MAP benchmark for both groups of schools as a percentage of enrolment for the sample years 2001, 2002, 2003 and 2004 combined. The participation rates and achievement rates of the Two Way Learning schools and the ‘like’ schools are similar.

³⁸ Each plotted point on this Chart contains data from 2001, 2002, 2003 and 2004. There was insufficient data to establish trends per year, and therefore the data has been compounded.

CHART 7 BENCHMARK ACHIEVEMENTS FOR STUDENTS IN TWO WAY LEARNING SCHOOLS AND LIKE SCHOOLS AT YEARS 3, 5 AND 7 FOR THE YEARS 2001, 2002, 2003, 2004.

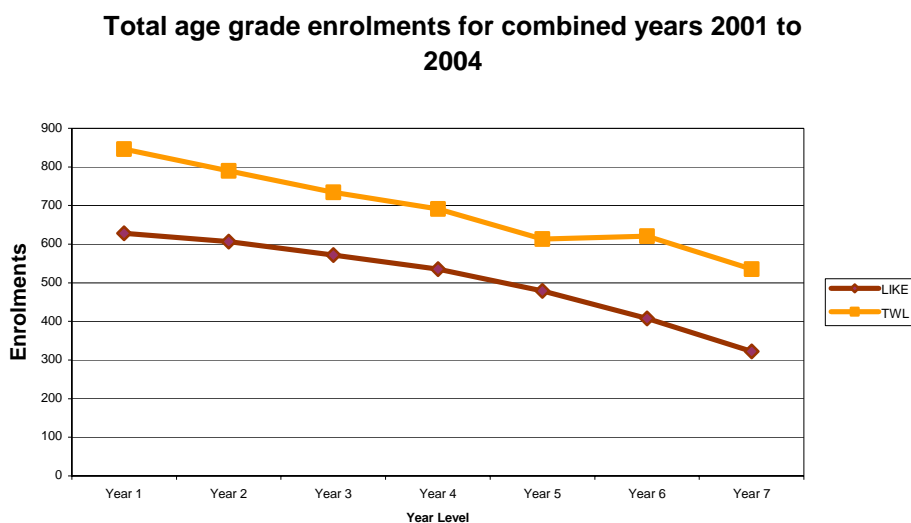
MAP reading participation and benchmark achievement as a percentage of enrolment



Both groups of schools achieve a MAP benchmark average relative to their enrolments of approximately six percent for all MAP years combined. For MAP Years 3 and 5 ‘like’ schools have more students achieving benchmark in the sample years, while for Year 7, the numbers are greater in the Two Way Learning schools. Again, while we can compare the relative achievements of these two groups, a notable feature of the data is the low rate of achievement of students in both groupings of schools.

A further issue to note is the enrolment rates for both the Two Way Learning and the ‘like’ schools. Chart 8 presents data combined for the sample years 2001, 2002, 2003 and 2004, and demonstrates that the enrolments in both school groupings fall markedly from the first year of schooling to the seventh.

CHART 8. ENROLMENT TRENDS FOR STUDENT IN TWO WAY SCHOOLS AND LIKE SCHOOLS FOR YEARS 1 – TO 7 FOR THE YEARS 2001, 2002, 2003, 2004.



There is a similar decrease in enrolments in the Two Way Learning and like schools over the seven-year period.

In conclusion, while it is possible to say there are a minority of students in the Two Way Learning schools out-performing a minority of students in the 'like' school group at Year 5, overall, the data potentially suggests a picture of disengagement for a large number of students in both groups of schools that is of concern.

If the policy of DEET is to continue with, and reinvigorate, the Two Way Learning Program, there is a definite need to understand the significance of these data and what benefits the program provides to *all* students in the schools. Furthermore, questions of whether one bilingual model is more effective than another are not understood in this analysis, nor whether additional resources allocated to Two Way Learning schools are contributing to the increased student outcomes – albeit marginal. These are further questions for high-level research.

Establishing programs where the bilingual approach is implemented with fidelity to the theory would enable the relative benefits of the step model and the 50/50 model to be compared, as well as providing an understanding of the potential value of the program in an optimum setting.

Recommendation 4.5

Priorities bilingual education to be the focus of a rigorous research program to investigate variable factors that impact on bilingual program success including: pedagogy, resource levels and whole-of-school, system-supported approach. Use evidence from the research to make investment decisions for the future of bilingual education in the NT. Research should aim to create a greater level of understanding, across the system, of effective bilingual methodologies and the process of implementing the bilingual program successfully.

Social Capital and Capacity Building

There are other qualitative measures of the program's performance and status. For example, Indigenous community members expressed consistent views on the importance of Two Way Learning.

Two way education helps students to be *ralpa* – strong, motivated, energetic, reliable and responsible. Two way education gives students balance between these cultures. They learn to be *ganbumal* – able to identify and strive for a goal, standing steadfast, and 'not having slippery hands and feet'.³⁹

Strength in the school comes from the continuing involvement of strong elders through *galtha* workshops, mediation and involvement in other cultural activities.⁴⁰

There have been other benefits of the Two Way Learning Program. During the 1970s and 1980s when the program was widespread and well resourced, ninety percent of teacher graduates from Batchelor Institute of Indigenous Tertiary Education (BIITE) were from the (then) Bilingual schools. As is noted in the report *State of Indigenous Languages in Australia 2001*:

The impact of the Bilingual Education program [in the NT] should be assessed not just in terms of academic performance of the children involved in the program, but measured also by the 'social capital' engendered by the program. The Bilingual Education program in schools, the commitment of the Northern Territory Government to Aboriginalisation of school staffing, and the training offered to Indigenous education students by Bachelor College and the School of Australian Linguistics, which recognized the value of Indigenous language knowledge and the curriculum skills alongside those based on English, grew up alongside each other. This combination produced a cadre of Indigenous bilingual graduates in the 1970s – 90s who took on leadership roles in education and community representation. These people for the first time could embody professional status and salary, together with confidence and pride in being bilingual and bicultural, and provided a role-model for the children. (McConvell, 2004)

The teacher education courses during these years were designed for the needs of students in the then Bilingual schools. BIITE teacher Education courses have significantly changed since to meet the requirements of the NT Teacher Registration Board for a four-year degree qualification to teach in all schools. Anecdotally, these changes have resulted in a decline in the number of Indigenous vernacular speaker graduates. The impact of these changes to teacher education training has been recognised and addressed by recent government initiatives to make teacher education courses more widely available at the community level.

If the program is to be continued it is necessary to address the issue of the declining numbers of trained Indigenous teachers who can teach in, through, and about, the vernacular, as it is these teachers who determine the sustainability of programs in schools.

³⁹ Indigenous staff and community members of an East Arnhem Two Way school.

⁴⁰ Indigenous staff and community members of an East Arnhem Two Way school.

Recommendation 4.6

Define pathways and target incentive programs for the training of Indigenous vernacular speakers to increase the numbers of teachers – particularly in communities with Two Way Learning schools.

IMPROVEMENTS TO THE TWO WAY LEARNING PROGRAM

While early data suggests the program is achieving some good results, there are some areas where the program could be improved – especially at the system level.

LANGUAGE RESOURCE OFFICERS

In the Two Way Learning support team there are three Language Resource Officers who provide an outreach support function to the ten Two Way Learning programs and, less regularly, though in some instances, to other Indigenous language and culture programs in non-Two Way Learning schools.

The current Language Resource Officers provide a service to schools based on their individual skill sets, interests and expertise. For example, in the Top End, there are two Language Resource Officers – both fluent in Indigenous languages, and both working closely with Indigenous staff on developing language and literacy materials in the vernacular. In the centre there is one Language Resource Officers with an interest in documenting the language materials of the regions. Rather than providing direct service support in the centre the Language Resource Officer has a community development focus.

This approach to providing support does not necessarily reflect the support most required by schools, which the review found to be professional development for teachers and improvements to the induction process. It would be useful to provide support on a needs basis. This is an obvious task for the Language Resource Officers and induction could be provided for both Indigenous and non-Indigenous staff. One potential action may include surveying Two Way Learning schools to determine the most appropriate ways in which the Language Resource Officers can support their practice.

Recommendation 4.7

Collect data on the professional support needs of the teaching staff in Two Way Learning schools and address these needs through the activities of the Two Way Learning support team. Include consideration to provide a comprehensive induction program for principals, teachers and assistant teachers.

GUIDELINES FOR TWO WAY LEARNING SCHOOLS

Consultations found that there is a need for the program to provide up-to-date guidelines for Two Way Learning schools, and that there should be improvements in the accreditation review process.

According to consultation findings the program lacks an up-to-date handbook that explains the philosophy of the program or contains information on topics such as recruitment, induction, professional learning, team-teaching, reporting to parents and resourcing the learning program.

Another finding was that the quality of advice provided to recruits prior to arriving at a Two Way Learning school varies considerably. Staff at five schools indicated the need for better information about the philosophy and model of the programs prior to starting. The views of the school personnel are summarised here:

I didn't know it was Two Way until I arrived.⁴¹

And another:

When people are recruited they do not necessarily understand the bilingual program or even support it. There seems to be nothing in the recruitment process that ensures we have people who have understanding.⁴²

A handbook for Two Way Learning could provide specific job descriptions for this program and information about how to involve necessary people in the recruitment process. While there are specific job descriptions for the school's Two Way Learning coordinators and the literacy worker positions, job descriptions need to be drafted for principals and teaching staff.

Don't use generic position descriptions for Two Way Learning schools. These schools need people who explicitly know and support Two Way Learning. Systematically, these sorts of things should occur.⁴³

Indigenous staff are involved in the selection of new staff including the employment of the principal.⁴⁴

There needs to be more community input into choice of principals and teachers.⁴⁵

A common theme of the consultations was the need for improved induction practices. Current practices range from little or no induction for transferees and assistant teachers to processes that involve orientation, skin group or kinship group assignment and Indigenous and non-Indigenous mentor assistance. Staff emphasised the importance of cultural induction into the community.

...during Week 1, one or two sessions are run by Indigenous staff, covering expectations for teaching and planning, dos and don'ts for teaching and living in the community. The council also talks with all staff about what is going on the community – development, leadership and education issues.⁴⁶

⁴¹ Submission to the review, 2004

⁴² Submission to the review, 2004

⁴³ Submission to the review, 2004

⁴⁴ Submission to the review, 2004

⁴⁵ Submission to the review, 2004

⁴⁶ Submission to the review, 2004

There was specific reference to the lack of induction for Indigenous staff.

New Indigenous teachers need instruction in reading and writing in their own language and in teaching strategies. We used to have a mentor, which was very successful in supporting *Yappa* teachers.⁴⁷

We have no orientation program for assistant teachers – they are just employed, then expected to know what to do – this could be why there is a high turnover.⁴⁸

If you have a change of principal at a remote school and perhaps a new teacher linguist at the same time, this can be disastrous. The important thing is that you don't have to start from scratch when you have some systems in place – you can build on the positive elements of the school.⁴⁹

A handbook gets sent out to the new teachers before they come so they know about the school.⁵⁰

A Two Way Learning handbook can include orientation information and prevent the loss of important program information.

Recommendation 4.8

Develop an online program handbook that includes the following: definitions, rationale, policy and guidelines of endorsed bilingual models, rationale for the implementation of the bilingual approach (to improve students' English literacy outcomes) definitions of principals' and teachers' roles specific to the requirements of the bilingual program, and requirements for schools to report to parents.

IMPROVEMENTS TO THE TWO WAY LEARNING ACCREDITATION AND REVIEW PROCESS

The Two Way Learning Program accreditation review process is designed to determine whether schools should maintain their accreditation status to keep program funding and support, or whether accreditation should be withdrawn from schools that do not perform. Under this process Two Way Learning status is contingent on the performance of school staff and their ability to meet the requirements of the review.

The Two Way Learning review and accreditation process normally occurs on a biennial basis. Schools that achieve a satisfactory result receive two-year accreditation. Those that are unsatisfactory receive one-year provisional accreditation. Schools with provisional status are reviewed in the following year with a view to suspending the program if they are unable to meet a certain standard. To date, no schools have been re-accredited since losing their Two Way Learning status.

⁴⁷ Submission to the review, 2004

⁴⁸ Submission to the review, 2004

⁴⁹ Submission to Review, 2004

⁵⁰ Submission to Review, 2004

The review requires an extensive report from schools that includes the following categories of information:

1. History of the program at the school.
2. Model of language learning at the school - that is the relationship between learning through the vernacular and the integration of English.
3. Inventories of:
 - major materials developed by the school that are focused on maintaining local culture,
 - materials that are developed to support oracy and literacy in English, and
 - materials that are developed to support mathematics.
4. School developed procedures for recording and reporting student progress.
5. Annual MAP results for each student at Years 3, 5 and 7 on English as a Second Language (ESL) listening and speaking, reading and writing.
6. First language oracy and literacy outcome statements.
7. Data on secondary-aged students' participation and progress through all accredited courses.
8. Targets for the next two years (after each review) for MAP results on ESL listening and speaking, reading and writing and first language oracy and literacy outcomes.
9. Staff management records that document staff development processes.
10. Community involvement records that document community attendance at meetings, and statements of intent about the ways in which the school is moving towards local decision-making control.
11. School recommendations and action statements for the future.

The inventory of review requirements is significant. The question is whether all of these tasks add to an understanding of the performance of the program at the school. For example, while there has been some work to track individual students there is no analysis of student learning outcomes in the vernacular, or in English, and no learning growth data, so it is not possible to determine through the Two Way Learning Program review process whether the program is achieving learning objectives.

According to the program manager, schools lose program status if they are not meeting the progressive targets that are set for students, and if there is limited implementation of the biennial review action plans. The program manager attributes poor performance largely to limitations in capacity. Specifically, according to the program manager the following are the areas that impact on a school's ability to implement a Two Way Learning Program:

1. Limitations of school leadership capacity.
2. Occasional appointment of principals who are not supportive of Two Way Learning principles and pedagogy.
3. Widely variable capacity of individual teachers and/or teaching teams requiring at times extensive general and specific mentoring and professional development support.
4. External community issues affecting student and Indigenous staff attendance.

5. Limitations of DEET resources to build the capacity of schools⁵¹

Interestingly, according to the program manager, some of the causes of poor performance can be attributed to DEET system failure. For example, the recruitment of appropriate staff is largely a DEET responsibility.

Seven of the ten government schools expressed the view that the program review is valuable because it means that schools can evaluate and improve their performance – although eight of the ten government schools reported it is stressful because of the de-accreditation possibility. The following transcripts from Two Way Learning schools summarise these majority views:

There was a feeling that it was good to have someone come in and look and evaluate the programs and give suggestions on moving forward, but that should not be linked to the continuation of the program.⁵²

The review shouldn't take away Two-Way it should help us to do a good job. We used to work with [school X] when they were bilingual, but not now. The [school X] community didn't know it was being stopped – white fella's made the decision. We are worried for 'that place'.⁵³

It was highly stressful and we didn't pass. It was a lot of work. We need to have more guidelines about the review. The panel seemed to be critical over the format of the report. If there is one preferred model then they need to let people know... It is good to have some sort of accountability, but it was very much hanging over our heads that we might lose the program. The *Yappa* staff were very upset at the thought of this.⁵⁴

Clearly the Two Way Learning school accreditation process could be improved through streamlining and ensuring that all information gathered has the potential to assist schools to improve their programs. Streamlining should not lead to a loss of rigour, or accountability, in the quality of program delivery.

Recommendation 4.9

Redesign the accreditation process so processes are streamlined to have maximum impact for school improvement, but where possible, minimum administrative requirements for schools.

Recommendation 4.10

Analysed achievement data for students in Two Way Learning schools to be reported to DEET Executive on an annual basis.

⁵¹ Paul Bubb 2004, Manager of the Two Way Learning Program, NT DEET Executive Group Item 2004

⁵² Submission to *Review*. 2004

⁵³, Submission to *Review*. 2004

⁵⁴ Submission to *Review*, 2004

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Appendix A

Learning Lessons Recommendations

TWO WAY LEARNING

- 100 NT Department of Education issues a formal policy document which clearly states the NTDE policy of support for ‘two way learning’, affirming the value of Indigenous language and culture and highlighting the importance of learning of Standard Australian English oracy and literacy as a crucial element of the schooling process.
- 102 NTDE urgently commissions high-level research into the use of vernacular in Indigenous schools to develop the most appropriate pedagogy to support effective learning in this environment. A comprehensive analysis as part of this research must establish what is required to ensure effective exposure to Standard Australian English oracy and literacy takes place, while supporting vernacular language development. The research undertaken must be focused on improving outcomes.

SECOND LANGUAGE TEACHING

- 106 Indigenous viewpoints, perceptions and expectations about social, cultural and historical matters are reflected in the curricula, teaching and administration of all NT schools.
- 107 NTDE examines options for producing high-quality curriculum material, which would add to the understanding by students everywhere of the value of our unique Indigenous cultures and languages and their interaction with Western culture.
- 108 Options for extending the Institute for Aboriginal Development (IAD) Languages in Schools Program are explored.

Appendix B

BACKGROUND TO THE REVIEW

The Indigenous Languages and Culture in NT Schools review project was sponsored by the Indigenous Education Division of the Department Employment, Education and Training (DEET). The review commenced in 2003 as the Two Way Learning Review, but was subsequently re-scoped early in 2004 to include a wider perspective of Indigenous languages and culture programs and activities being offered across the NT. The consultation and evidence gathering for the review was largely conducted in the second half of 2004 with the analysis of data and final write up of the report undertaken in the first half of 2005. The project has been conducted as an internal review by a small project team from Consultancy Services, DEET, with oversight by the Indigenous Language and Culture steering committee.

The primary aim of the Indigenous Languages and Culture in NT Schools Review is to assess the efficiency, effectiveness and sustainability of Indigenous Languages and Culture programs and initiatives in NT schools, including the Two Way Learning Program. The review provides findings and recommendations to set the future direction for Indigenous languages and culture programs in NT schools.

PROJECT DELIVERABLES

The *Indigenous Languages and Culture in NT Schools Report 2004 – 2005* has been written in accord with the following seven deliverables that form the basis of the Indigenous Languages and Culture in NT Schools Review project.

1. A document that describes the continuum of Indigenous languages and culture activity in NT schools including a resource and funding index.
2. A document that summarises the views of DEET personnel and school staff regarding access to, and appropriateness of, language and culture resources.
3. Evidence-based, national and international research that identifies key elements that contribute to student learning outcomes in both first languages and in English.
4. Evidence-based research that identifies the key elements to support culture programs that engender respect and understanding of diversity.
5. Findings and recommendations regarding future directions for the range of Indigenous languages and culture programs in NT schools.
6. Findings and recommendations regarding future directions for Two Way Learning.
7. A draft Northern Territory Government policy to guide the development and delivery of Indigenous languages and culture initiatives and programs in all NT schools.

To achieve deliverables 3 and 4, two consultancies were procured to provide the research evidence base backed by field expertise.

REVIEW METHODOLOGY

The Indigenous Languages and Culture in NT Schools Review project collected evidence using the following methods:

1. Consultations with 28 NT schools and educational institutions. Of the 28 schools chosen for consultations, all fourteen government and non-government Two Way Learning and Bilingual schools were included, and a further 18 schools were selected based on a range of criteria that included:
 - cross representation including urban, regional and remote, and primary and secondary,
 - schools that were likely to demonstrate good practice in the development of Indigenous language and culture programs and initiatives,
 - schools that had received Indigenous Education Strategic Initiatives Program (IESIP) Indigenous language and culture funds, and
 - General Managers Schools and Indigenous Education Portfolio Principals were instrumental in the selection of schools.
2. Telephone surveys of all NT Government and non-government schools to gather information about programs operating in the schools.
3. Interviews with 8 key stakeholders:
 - Federation of Aboriginal and Torres Strait Islander Languages
 - The NT Education Advisory Council
 - Department of Employment, Science and Training
 - Council of Government Schools Organisation
 - The Learning Lessons Implementation Steering Committee
 - The Australian Education Union
 - Two Way Learning staff, and Curriculum Services staff, DEET
 - School parents, guardians and community members, with particular focus on Indigenous communities at the Two Way Learning schools
4. Employment of two consultants to provide evidence based reports on: 1) a survey of Two Way Learning in the NT with evidence based examples of best local and international practice, and 2) an analysis of Indigenous languages and culture programs and initiatives in NT schools. The information provided in the two consultant reports has been embedded in this review.

SCHOOL VISITS

The project team visited twenty-eight government, Catholic and non-government NT schools in urban and remote locations. Fourteen of the schools had either Two Way Learning or Bilingual approaches. All of the 28 schools were delivering some form of Indigenous culture program and some had language programs.

NORTHERN TERRITORY SCHOOLS AND EDUCATION INSTITUTIONS**VISITED IN 2004****Schools****Non-Two Way Schools**

Sanderson HS

Gray PS

Howard Springs PS

Gapuwiyak CEC

Ramingining CEC

Jilkminggan School

Anmatyerr Schools: Laramba, Mount
Allan, Ti Tree

Utopia School

Titjikala School

Larrakeyah PS

Darwin HS

Ampilatwatja School

Learning Centres

Irrkerlantye

Two Way Learning/Bilingual

Maningrida CEC

Milingimbi CEC

Shepherdson College

Yirrkala CEC

Papunya School

Yuendumu CEC

Willowra School

Areyonga School

Yipirinya School

Numbulwar CEC

St Francis Xavier (Catholic)

Santa Theresa (Catholic)

Lajamanu CEC

Murrupurtiyanwu (Catholic)

Language CentresKatherine Regional Aboriginal Language
Centre

Alice Springs Language Centre

CONSULTATION QUESTIONS

Schools were asked common, open-ended questions. For example:

1. What has assisted you in the design and delivery of the Indigenous Languages and Culture course at your school?
2. What have been the program successes?
3. What are the greatest challenges in delivering a quality Indigenous Languages and Culture program at your school?
4. What kind of resources would be most useful to support your practice in Indigenous Languages and Culture?

While the project team developed survey instruments for each school meeting, all consultations were conducted in discussion mode. At the Two Way Learning and Bilingual Education schools meetings were separate for Indigenous and non-Indigenous participants. Major themes were collated from each of the 28 consultations and grouped. These were then quantified in order to determine the most important issues across schools.

TELEPHONE SURVEY

Project personnel contacted all NT schools, including government, Catholic and Independent, to identify the extent of Indigenous Language and Culture school programming across the Territory. Schools were surveyed as to:

- the Indigenous language that underpins the program (if any),
- the school program type, for example, whether the program has an Indigenous language literacy focus as well as a culture focus, whether the program focuses on culture with some language integration, whether the program is delivered as a language, and
- the number of hours per week by year level.

ASSESSMENT OF TWO WAY LEARNING REVIEW PROCESS

Project staff interviewed the Two Way Learning Program manager on more than one occasion. All three Language Resource Officers were interviewed for this project. Project staff spent one day observing the Two Way Learning review process at a school. All ten DEET Two Way Learning schools were asked a series of questions about the Two Way Learning Review during the consultation phase. A sample of Two Way Learning Review school reports and DEET data were analysed.

TWO WAY LEARNING SCHOOLS AND LIKE SCHOOL STUDENT OUTCOMES DATA COMPARISON

Ten schools were chosen as a match for the ten DEET Two Way schools to compare MAP data. Gapuwiyak was used twice in comparison as it provided the nearest match to more than one school. These schools were:

TWO WAY SCHOOLS	LIKE SCHOOLS
Areyonga School	Finke School
Lajamanu CEC	Borroloola CEC
Maningrida CEC	Gunbalanya CEC (Oenpelli)
Milingimbi CEC	Ramingining CEC
Numbulwar CEC	Ngukurr CEC
Papunya School	Ntaria School
Shepherdson College	Gapuwiyak CEC
Willowra CEC	Ampilatwatja School
Yirrkala CEC	Gapuwiyak CEC

TWO WAY SCHOOLS

LIKE SCHOOLS

Yuendumu CEC

Walungurru

The MAP data from these schools was aggregated to form the basis of an analysis of the Two Way schools' performance as an aggregate and not for the purpose of examining individual school or student performance.

CONTRACT CONSULTANTS

DEET employed two consultants⁵⁵ to survey current research and to provide findings and recommendations for school based Indigenous Languages and Culture:

- (a) Geoff Iverson of STF Associates was contracted to research Indigenous culture programs that may include aspects of Indigenous language, and
- (b) Dr Brian Devlin of CDU was contracted to research programs with an Indigenous language literacy focus, through which Indigenous culture is also learned.

PROJECT STEERING COMMITTEE

To date, the Indigenous Languages and Culture Steering Committee membership⁵⁶ have had a role to:

- advise on the direction and implementation of the project,
- monitor progress and ensure adherence to the project brief,
- provide specialist advice where appropriate,
- receive regular reports from the project coordinator,
- ensure effective communication with stakeholders,
- review the final report, and
- recommend a way forward and a draft implementation plan.

The committee met regularly during the course of the review.

⁵⁵ Consultant A: Geoff Iversen, Priscilla Thomas; Consultant B: Brian Devlin

⁵⁶ Katherine Henderson: Deputy Chief Executive; Karmi Dunn/Dorothy Morrison: General Manager, Indigenous Education Division; John Glasby: General Manager, Schools Division; Christine Fitzgerald: A/Director, Indigenous Education Division; Paul Bubb: Manager, Two Way Learning Program; Fabienne Balsamo: Assistant Director, Consultancy Services Branch

Appendix C (i)

GLOSSARY OF APPROACHES TO TEACHING INDIGENOUS LANGUAGES AND CULTURE IN SCHOOLS

All approaches described below are based on approved curriculum.

ONE-OFF ACTIVITY

One-off Indigenous-focused activity includes one-off events such as visits by Indigenous elders, Indigenous information sessions, and other celebratory activity such as face painting and dancing. In some schools this activity is linked to NAIDOC week, Sorry Day or the CROC Festival. One-off activities should be based on NTCF outcomes.

CROSS CURRICULA PERSPECTIVES

Urban and remote schools should all be integrating Indigenous perspectives across all curriculum areas. Using this approach Indigenous perspectives are explicit in the teaching and learning of all NTCF Learning Areas. Indigenous Cross Curricula Perspectives are directed by the Learning Outcome Indicators of the NTCF.

ABORIGINAL STUDIES

Aboriginal Studies is a Tertiary Entrance Ranked course of study at the Year 11 and 12 levels. It is the study of Aboriginal perspectives on issues facing the Australian nation. It focuses on Aboriginal people, places, history, languages and culture. Students are required to analyse Aboriginal peoples' experiences of, and resistance to, processes of colonisation from invasion and settlement to the present.

INDIGENOUS STUDIES

Indigenous Studies is delivered in urban and remote schools from Transition through to Year 10. Indigenous Studies examines the diverse cultures of a range of Australian Indigenous and global Indigenous groups, with a focus on social systems, culture and history. Indigenous Studies is an element of Studies of Society and Environment (SOSE) Learning Area of the NTCF.

CULTURE STUDIES

Indigenous Culture Studies is a study of Indigenous culture with a focus on (i) Country and Land, (ii) People and Kinship, and (iii) Natural Environment. The framework for Culture Studies is contained in the Indigenous Language and Culture component of the NTCF.

LANGUAGE AWARENESS

Language Awareness courses are delivered to non-speakers of an Indigenous language that is no longer spoken, for which there are only traces of the spoken language and poor documentation. Language awareness approaches provide some vocabulary, as well as orthographic information.

LANGUAGE LEARNING

Indigenous Language Learning is the delivery of Indigenous language studies to mainly non-speakers. Language acquisition approaches include developing literacies in listening and speaking and reading and writing, with the intention of achieving communicative competence for students.

LANGUAGE RENEWAL

Language Renewal is delivered in locations where there may be an oral tradition but no full speakers of the Indigenous language. Students are likely to have little or no passive knowledge. Language renewal approaches are based on second language acquisition pedagogies.

LANGUAGE RECLAMATION

Language Reclamation is delivered in locations where there are no full or partial speakers. There is a reliance on historical sources to provide knowledge of the language. Language reclamation approaches are based on language acquisition pedagogies. There are no Language Reclamation programs in the NT.

LANGUAGE REVITALISATION

Language Revitalisation is delivered in locations where there is a generation of (older) Indigenous language speakers. Students are likely to have a good passive knowledge of the language. Language Revitalisation approaches focus on language speaking and listening skills, and in some cases, on the development of reading and writing skills or text-based literacies. The framework for Language Revitalisation is contained in the Indigenous Language and Culture section of the NTCF.

LANGUAGE MAINTENANCE

Language Maintenance is delivered in locations where all generations are full speakers of the Indigenous language. Language Maintenance approaches focus on first language speaking and listening skills, and in some cases, on the development of reading and writing skills or text-based literacies. The framework for Language Maintenance is contained in the Indigenous Language and Culture section of the NTCF.

AUSTRALIAN LANGUAGES





Australian Languages is a Tertiary Entrance Ranked course of study at the Year 11 and 12 levels. It is the study of Australia's Indigenous linguistic heritage. Students study the linguistic structure of at least one Indigenous language. The language focus of the course must constitute a minimum of ten percent and can be based upon any of the pedagogical approaches for language teaching described above. The course also includes a culture section that links the language with its socio-cultural features, including its interdependence with identity, land and culture.

Appendix C (ii)

INDIGENOUS LANGUAGES AND CULTURE CURRICULUM PATHWAYS

Studying Indigenous Language and Culture and Indigenous Studies in the NT: T-10

Program Type		Defining Characteristics		NTCF Outcomes	School Location + Population
Language Maintenance		All generations are full speakers of the target language. 🗣️	1. Bilingual (Step or 50/50) program	ILC Language Maintenance (including R & W) and Culture outcomes, and other Learning Areas through L1	Indigenous remote (eg Papunya, Maningrida) or urban (eg Yipirinya). 😊
			2. Language and Culture program	ILC Language Maintenance and Culture outcomes (R & W optional)	Indigenous remote (eg Gapuwiyak, TiTree) or urban (eg Arrernte at Irrkerlantye School, Alice Springs). 😊
Language Revival	Language Revitalisation	Older generations are full speakers. Students hear target language spoken in the community and may have passive knowledge.	Language and Culture program	ILC Language Revitalisation outcomes (R & W optional) and Culture outcomes (through L1, ESL or target language)	Indigenous remote (eg Wubuy at Numbulwar, Kaytetye at Neutral Junction) or urban (eg Warumungu in Tennant Creek). 😊
	Language Renewal	Students may know some words of the target language. There are no full speakers but the language is well documented.	Language and Culture program	Currently ILC Language Revitalisation and Culture outcomes. May need to be added in future review of NTCF. 📖	Indigenous remote (eg Ngalakgan at Urapunga) or urban (eg potentially Larrakiya in Darwin). 😊
	Language Reclamation	No full or partial speakers. The language is reasonably well documented and the program relies on historical sources and comparison with related languages.	Language and Culture program	Needs to be added in future review of NTCF. 📖	Indigenous remote (eg Ngandi at Ngukurr) or urban (eg potentially Kungarakayn at Batchelor or Darwin). 😊

Language Awareness	1. Very little remains of the language. Students learn about the language and its sociocultural context and about characteristics of Australian Indigenous languages regionally and generally.	Language and Culture program	Needs to be added in future review of NTCF. 	Indigenous or non-Indigenous learning contexts (eg potentially Binbinka near Borroloola, or Wulna near Darwin).
	2. Students learn about a target language and its sociocultural context, and about characteristics of Australian Indigenous languages regionally and generally. The target language may still be spoken, but communicative competence is not a goal of an awareness program.	Language and Culture program	Needs to be added in future review of NTCF. 	Indigenous or non-Indigenous learning contexts (eg Kunwinjku at Darwin High School).
Language Learning	Learning the language of someone else's heritage. The target language is still spoken fluently and communicative competence is a goal for students.	Language and Culture program	Languages Learning Area outcomes, with ILC Culture Outcomes adapted to provide cultural content.	Indigenous or non-Indigenous learning contexts (eg Yolngu Matha at Sanderson High, Ndjébbana for Balanda students at Maningrida).
Indigenous Studies	1. Students learn about the history and identity of Indigenous peoples in Australia and worldwide.		Indigenous Studies element of the Social Systems and Structures strand of the SOSE Learning Area.	All Indigenous and non-Indigenous learning contexts
	2. Students learn about a particular Indigenous culture.		Adaptation of ILC Culture Outcomes plus SOSE, Science and Arts, etc, outcomes. Needs to be added in future review of NTCF. 	Indigenous or non-Indigenous learning contexts
	3. Students learn about their own Indigenous culture.	Culture program	ILC Culture Outcomes	Indigenous remote or urban
Indigenous Cross-Curricula Perspectives	May be included in any Learning Area as indicated in NTCF		All NTCF Learning Areas – relevant outcomes and indicators are icon-linked 	All Indigenous and non-Indigenous learning contexts

☛ Schools running a bilingual Language Maintenance program in the children's language or lingua franca may also offer other programs in heritage languages (for example: the former Kriol bilingual program at Barunga with Jawoyn and Dalabon revitalisation programs, the Murrinh-Patha bilingual program at Wadeye with Marri Ngarr and Marri Amu revitalisation programs; and Dhuwaya bilingual program at Yirrkala, with Djapu, Rirratjingu, etc maintenance/revitalisation programs).

☺ Any non-Indigenous students in the class may join in. 📖 Needs to be added in future review of NTCF.

Note: ONE-OFF ACTIVITIES are NOT recommended. Many schools celebrate events such as NAIDOC, Harmony Day and Sorry Days with special activities. We recommend that these be linked to structured programs (Indigenous Studies or Indigenous Language and Culture), based on NTCF outcomes with pre- and post-event sessions, in order for students to gain maximum benefit.

Senior Secondary Stage 1 (Year 11) and Stage 2 (Year 12, TER courses)

Australian Languages	The study of Australia's Indigenous linguistic heritage. All language program types (described above) are available within this course. Students study the linguistic structure of at least one Indigenous language. The language focus of the course must constitute a minimum of 10%, and the course also includes a culture section that links the language with its socio-cultural features, including its interdependence with identity, land and culture.
Aboriginal Studies	The study of Aboriginal perspectives on issues facing the Australian nation. It focuses on Aboriginal people, places, history, languages and culture. Students are required to analyse Aboriginal peoples' experiences of, and resistance to, processes of colonisation from invasion/settlement to the present.
Other	Many Stage 1 and 2 courses (eg Community Studies, Integrated Studies, Extension Studies, Music, Visual Arts, Contemporary Issues in Science, Studies of Societies, Religions of Australia, History (St. 1), Australian History (St. 2)) all provide opportunities for including Indigenous studies.

Appendix D

INDIGENOUS LANGUAGE AND CULTURE POLICIES IN OTHER JURISDICTIONS

What follows here are summaries of the current Indigenous education policies in all Australian jurisdictions, including relevant national policies.

AUSTRALIAN GOVERNMENT

From 2005 onwards, national policy will have a significant impact on language reporting requirements for the states and territories. From 2005 until 2008 all jurisdictions will be required to submit yearly reports to the Ministerial Council for Education, Employment and Training and Youth Affairs (MCEETYA) to outline progress against key areas of the *National Plan for Languages Education in Australian Schools 2005 – 2008*. All Australian Ministers of Education have committed to work to a reporting schedule. The areas against which the states and territories will report include:

1. Teaching and Learning.
2. Teacher Supply and Retention.
3. Professional Learning.
4. Program Development.
5. Quality Assurance.
6. Advocacy and Promotion of Languages Learning.

MCEETYA is now in the process of developing detailed evaluation processes for the plan. In 2008 the overall effectiveness of languages education will be measured through the

1. collection and analysis of student participation data, and
2. development of national sample assessment processes to determine the quality of student learning outcomes.

While the MCEETYA plan covers all languages studies, it places some emphasis on Indigenous languages:

Australia must build on its diverse linguistic and cultural environment which is a result of its Indigenous history, geography and migration. (MCEETYA, 2004)

Another significant Australia-wide policy is the *National Aboriginal and Torres Strait Islander Education Policy* (AEP). This document is very clear on the involvement of Indigenous people in decision-making and on the role of education departments to formulate and support equitable and appropriate educational outcomes for Indigenous students. Of the 21 goals, the following three have specific reference for Indigenous language and culture programs to:

1. establish effective arrangements for the participation of Aboriginal and Torres Strait Islander parents and community members in decisions regarding the planning, delivery and evaluation of pre-school, primary and secondary education services for their children,
2. develop programs to support the maintenance and continued use of Aboriginal and Torres Strait Islander languages, and

3. enable Aboriginal and Torres Strait Islander students at all levels of education to have an appreciation of their history, cultures and identity.

The AEP policy provides broad direction and principles for Aboriginal and Torres Strait education. These goals form the basis of the eight priorities for Indigenous Education and Training, which each jurisdiction reports against through the Indigenous Education Strategic Initiatives Program (IESIP) performance indicators. In relation to Indigenous languages and culture, qualitative data reports from curriculum records and development plans is required on how schools

1. provide Indigenous perspectives across the curriculum, include Indigenous studies programs in the school curriculum,
2. involve Indigenous people in the development and delivery of Indigenous studies, and
3. take steps to promote, maintain and preserve Indigenous languages.

There are no targets set for these indicators.

NSW

The NSW *Aboriginal Languages Policy* (2003) is a cross-agency policy directed to Aboriginal communities, the broader community, the education system, jails and detention centres. The section of the policy entitled, *Language Programs in the Education System* focuses on the recognition of language ownership and support for Aboriginal language speakers involved in the delivery of courses.

In order to support language revitalisation, in 2003 NSW established the Aboriginal Languages Research & Resource Centre. Its role is to preserve the State's 70 Aboriginal languages. The centre gives technical support to Aboriginal communities in reviving, maintaining and teaching languages.

WA

Western Australia's *Aboriginal Educational Strategy - Creating the Vision 2001 - 2004* provides an overarching plan for all Indigenous educational activity including literacy, numeracy, employment and training. Two sections of the strategy are relevant to Indigenous language and culture – *Culturally Inclusive Curricula* and *Involvement of Aboriginal Parents and Community Members in Education Decision Making*. All WA schools are required to report the ways in which they provide culturally inclusive curricula through an annual action plan. The Education Department of Western Australia (EDWA) then analyses and collates this data and provides it to the Ministerial Advisory Body on Aboriginal Education and Training and to the Department of Indigenous Affairs.

QLD

Queensland has a department dedicated to Indigenous policy – the Department of Aboriginal and Torres Strait Islander Policy. Like many of the other Australian jurisdictions, Queensland does not provide a specific language and/or culture education policy. Nevertheless, Queensland is in the process of developing a whole-of-government approach to Indigenous issues. The *Department of Aboriginal and Torres Strait Islander Policy* has developed a Discussion Paper – *Partnerships Queensland: The Way Forward for Aboriginal and Torres Strait Islander Queenslanders*. This is the government's strategic policy framework that will bring together all existing Queensland Government initiatives for Aboriginal and Torres Strait Islanders and guide future

Queensland Government policies and services affecting Aboriginal and Torres Strait Islander people. Existing Indigenous education policies in Queensland focus on Indigenous literacy, partnerships, employment and training and protocols for negotiating with Indigenous peoples.

VIC

Victoria's *Koorie Education Policy 2001* provides six objectives for education and five protocols for the delivery of education and training services at the state level. The protocols outline partnership and communication arrangements between Victorian government departments and the Victorian Aboriginal Education Association Inc. This policy is directed to formalising partnerships rather than directing activity at the school level.

SA

The South Australia Department of Education, and Children Services policy is entitled: *The plan for Aboriginal Education in Early Childhood and Schooling 1999 - 2003* (1998). It outlines goals and outcome statements for education, and while it does not make specific reference to language and culture, it describes Aboriginal families' and communities' role in the education of Aboriginal children and makes clear statements about the necessity to provide rigorous, relevant and challenging curriculum for Aboriginal students.

TAS

Tasmania's un-dated *Draft Aboriginal Education Policy* provides goals followed by school requirements. The policy goals are organised into the following sections – Land and History, the Schooling Environment and School Leadership. Under the Schooling Environment, the policy describes objectives:

- Ensure the use of culturally relevant resources and teaching approaches.
- Value and build on the knowledge, skills and understanding that Aboriginal children bring with them to school.
- Design and produce cultural study materials in conjunction with other Aboriginal community bodies to enhance the literacy and numeracy skills of Aboriginal students.
- Ensure that Aboriginal life histories and culture is included as a critical component of the Tasmanian Essential Learning Framework.
- Ensure support for all staff to undertake appropriate cross-cultural awareness training as part of their professional development.
- Provide training and development programs to focus on effective teaching and learning strategies to meet the needs of Aboriginal students.

ACT

The ACT's School Policy – *Aboriginal & Torres Strait Islander Education* of 1997 references the *National Aboriginal and Torres Strait Islander Education Policy* (AEP) 1995. While the ACT is directed by National policy, the succinct ACT-specific policy document outlines the departmental responsibility to provide the Aboriginal Studies Unit. Schools have the responsibility to nominate an Aboriginal Education Contact Officer to support Aboriginal and Torres Strait Islander students. Each school has responsibility to

facilitate the understanding of the Aboriginal Education and Torres Strait Islander Education perspectives across the curriculum.

Appendix E

Government Schools	Non Government Schools	Catholic Schools			
Indigenous Language and Culture Program Information – NT Schools 2004					
Language/School Name	Program Focus	Year Level Taught	Program hours (per week)	Taught by	Funded by
Alawa					
Minyeri	Literacy, language revitalisation	8 - 11	Compulsory, 3hrs per week	Linguist (Katherine Language Centre) & elders	Katherine Language Centre
Anindilyakwa					
Milyakburra	Literacy, language maintenance	T - 7	Compulsory, 1hr per week	NIQT, AT & elders	SAISO
Arrernte (Eastern)					
Alice Springs High School	LOTE, literacy, language awareness	7 - 9	Elective, 2hrs per week	Alice Springs Language Centre Staff	Alice Springs Language Centre
Alcoota	Culture only, language oracy	T - 6	Compulsory, once a week	AT, elders	ATAS
Arrernte (Central)					
Gillen Primary School	Culture awareness	T - 6	Compulsory, 6hrs per week	IAD linguists	ASSPA and school budget
Sadadeen	Culture, language oracy	T - 6	Lunchtime program	IAD linguists	No funding required
Ross Park	LOTE, literacy, language maintenance	T - 3	Compulsory, 30mins per week	IAD linguists	IESIP
Anzac Hill High School	LOTE, culture, literacy	7 - 8	Compulsory (primary), elective (secondary), 5hrs per week	Language speakers from IAD	Language School

Government Schools	Non Government Schools	Catholic Schools
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Indigenous Language and Culture Program Information – NT Schools 2004

Irrkerlantye Learning Centre	Language & culture	T - 9	N/A	N/A	IESIP IL&C Grant
Ltyentye Apurte (Santa Theresa)	Literacy, language maintenance	T - 10	Compulsory, 10hrs per week, step model	AT, Indigenous Trained teacher, Linguist & elders	
Yipirinya	Literacy, language maintenance	T - 8	Compulsory, 5hrs per week	AT, IQT, elders	ATSIC
Arrente (Western)					
Ntaria	Literacy, maintenance	T - ungraded secondary	Compulsory, junior every afternoon, senior a little less	AT	IL&C grant
Ipolera	Culture only, language oracy	T - 6	Compulsory, 3hrs per week	External teachers from IAD	IAD
Yirrara College	Literacy, language maintenance	8, 9 & 10	Elective, 80mins per week	NIQT, AT	No funding required
Yipirinya	Literacy, language maintenance	T - 8	Compulsory, 5hrs per week	AT, IQT, elders	ATSIC
Anmatyerra					
Mt Allen	Literacy, language maintenance	T - 10	Compulsory, 3hrs (lower primary), 1 hr (upper primary)	AT, NIQT & elders	ASSPA, fund raising
Ti Tree	Literacy, language maintenance	T- ungraded secondary	Compulsory, 1.5hrs per week	IQT, AT & elders	ASSPA, school budget
Laramba	Literacy, language maintenance	T - 8	Compulsory, 1.5hrs per week	AT, NIQT & elders	ASSPA
Stirling	Culture, language oracy	T - 7	Compulsory, 1hr per week	AT,	
Alyawarra					
Murray Downs	Culture, language oracy	T - 7	Compulsory, 1hr per week	Elders	Voluntary
Ampilatwatja	Literacy, language maintenance	T - 7	Compulsory, 4hrs per week	AT, & elders	IESIP, SAISO, CAP
Alpurrurulam	Culture, language oracy	T - 7	Compulsory,	AT, & elders	

Government Schools	Non Government Schools	Catholic Schools
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Indigenous Language and Culture Program Information – NT Schools 2004

Bilinari					
Pigeon Hole	Literacy, language maintenance	T - 7	Compulsory, 2hrs per week	AT, Linguist (Katherine Language Centre)	Katherine Language Centre
Burarra					
Batchelor	Literacy, language awareness	8, 9 & 10	Compulsory, 2hrs per week	NIT, elders	IL&C grant
Maningrida	Literacy, language maintenance	T - 12	Compulsory, step program	Linguist, AT & elders	ASSPA, CAP, SAISO, IESIP
Dalabon					
Bulman	Literacy, language maintenance	T - 7	Compulsory, 4hrs per week	IQT, Linguist (Katherine Language Centre)	Katherine Language Centre
Dhuwaya (Yolngu Matha)					
Yirrkala	Literacy, language maintenance	T- 12	Compulsory (primary) = 14hrs, elective (secondary) = 2 hrs	IQT, Linguist, AT & elders	ASSPA, SAISO, CAP, IESIP, DEST
Djambarrpuynu (Yolngu Matha)					
Milingimbi	Literacy, language maintenance	T - 11	Compulsory T=9hrs, Yr7=2hrs, Yr 3/4=5hrs, Yr8>=1hr	IQT, AT & elders	IESIP & ASSPA grant
Manunda Terrace	Culture program, language awareness	T - 3	Compulsory, 2hrs per week	NIT, AIEW & elders	IESIP grant
Shepherdson College	Literacy, language maintenance	T - 12	Compulsory , T-6= 5 hrs, 7-10= 2 hrs	IQT, AT & elders	ASSPA, school council
Gapiwiyak	Culture, language oracy, awareness	T - 12	compulsory, 1hr per week	IQT, AT & elders	IESIP, SAISO, ASSPA
Ramingining	Culture, language oracy, awareness	T - 11	Compulsory, 1hr per week	AT, ATAS & elders	ASSPA, IL&C grant

Government Schools	Non Government Schools	Catholic Schools
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Indigenous Language and Culture Program Information – NT Schools 2004

Kormilda College	LOTE, literacy, language awareness	12	Elective 3x70mins per week	NIQT, language tutor, elders	ASSPA, school budget
Marrara College	LOTE, literacy, language awareness	11 & 12	Elective, 6x40mins per week	IQT(non Australian) ATAS	No funding
Garawa					
Robinson River	Literacy, language maintenance	T - 7	Compulsory, 45mins per week	AT & elders	Voluntary
Gumatj (Yolngu Matha)					
Yirrkala CEC	Language Maintenance	T - 12	Compulsory, Step Program and Stage 1 & 2	Indigenous Teachers, Elders, Assitant Teachers	School funds
Sanderson High	LOTE, literacy, language awareness	8, 9 & 10	Elective, 5hrs per week	Teachers, Elders	IESIP & IL&C grant
Gundjehmi					
Jabiru	LOTE, oracy, language awareness	T - 6	Compulsory, 1hr per week	NIQT, AT & elders	IESIP
Gupapunguya (Yolngu Matha)					
Larrakeyah Primary	LOTE, oracy, language awareness	T - 7	Compulsory, (special project)	ARO	IL&C grant
Ramingining	Culture only, maintenance	T - 11	Compulsory, 1hr per week	AT, ATAS & elders	ASSPA, IL&C grant
Kormilda College	LOTE, literacy, language awareness	11	Elective 3x70mins per week	NIQT, language tutor, elders	ASSPA, School budget
Jawyon					
Kathernine South Primary	Culture only, maintenance, awareness	T - 7	Compulsory (ad hoc)	NIQT, ATAS & elders	ASSPA, School council
Kaytetye					

Government Schools	Non Government Schools	Catholic Schools
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Indigenous Language and Culture Program Information – NT Schools 2004

Neutral Junction	Literacy, language revitalisation	T - 6	Compulsory, 2hrs per week	AT & elders	Land Council
Kala Lagaw Ya, Torres Strait					
Gray Primary	LOTE, literacy, language awareness	T - 7	Compulsory, 1hr per week	AIEW, ATAS & elders	IESIP
Kriol					
Batchelor	Literacy, language maintenance, awareness		Compulsory, 2hrs per week	NIQT, elders	IL&C grant
Numbulwar	Literacy, language revitalisation	T - 7	Compulsory, Special project = 1 week intensive	AT, NIQT, elders	IESIP
Marrara Christian	LOTE, literacy, language awareness	7, 8 & 9	Compulsory, 2hrs per week	NIQT, AT	No funding
Kunwinjku					
Darwin High	Oracy, language maintenance	10 & 11 (stage 1)	Elective, 2hrs per week	Language Teacher, AT & elders	Existing left over money
Jabiru	LOTE, oracy, language awareness	T - 6	Compulsory, 1hr per week	NIQT, AT & elders	IESIP
Larrakeyah					
Darwin High	LOTE, oracy, language awareness	10 & 11 (stage 1)	Elective 2hrs per week	Language Teacher, AT & elders	Existing left over money
Gray Primary	LOTE, literacy, language awareness	T - 7	Compulsory, 1hr per week	AIEW, ATAS & elders	IESIP
St John's College	Culture only, oracy, language awareness	8	Elective, 3x50mins per week	NIQT, AT, AIEW	No funding required.
Luritja / Pintupi					
Papunya	Literacy, language maintenance	T - ungraded secondary	Compulsory, step program 10hrs per week	IQT, AT & elders	School funds
Haasts Bluff	Literacy, oracy	T - 6	Compulsory, 2hrs per wk	AT	School budget
Titjikala	Culture only, language oracy	T - 4	Compulsory, 2hrs x 10 weeks	AT, PTI, & elders	IL&C grant

Government Schools	Non Government Schools	Catholic Schools
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Indigenous Language and Culture Program Information – NT Schools 2004

Yipirinya	Literacy, language maintenance	T - 8	Compulsory, 5hrs per week	AT, IQT, elders	ATSIC
Watiyawanu	Culture Only, language awareness	T - 4	Compulsory, 6hrs per wk	NIQT, AT, elders	Voluntary
Mangarrayi					
Jilkminggan	Literacy, language revitalisation, awareness	T - 12	Compulsory, 1hr per week	Katherine Language Centre staff, AT & elders	Katherine Language Centre
Mudbarra					
Elliott	Literacy and culture	T - ungraded secondary	Compulsory, 1.5hrs per wk	Elders	Tennent Creek Language Centre
Murrinhpatha					
Wadeye	Literacy, language maintenance,	T - 12	Compulsory, Step model	AT, Indigenous staff, elders	No funding
Ndjebbana					
Maningrida	Literacy, language maintenance	T - 12	Compulsory, step program	Linguist, AT & elders	ASSPA, CAP, SAISO, IESIP
Ngalakan					
Urapunga	Oracy, language maintenance	T - 7	Compulsory, 1hr per week	Linguist (Katherine Language Centre) AT, & elders	Katherine Language Centre
Ngandi					
Numbulwar	Literacy, language revitalisation	T - 7	Compulsory, Special project = 1 week intense	AT, NIQT, elders	IESIP
Ngan'Gikurunggurr					
St Francis Xavier	Oracy, language revitalisation	T - 8	Compulsory, 10hrs per week	Linguist, IQT, AT & elders	IESIP
Ngan'Giwumirri					
St Francis Xavier	Oracy, language revitalisation	T - 8	Compulsory, 10hrs per week	Linguist, IQT, AT & elders	IESIP

Government Schools	Non Government Schools	Catholic Schools
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Indigenous Language and Culture Program Information – NT Schools 2004

Indigenous Language and Culture Program Information – NT Schools 2004					
Ngrinyman					
Amanbidji	Literacy, language revitalisation	T - 7	Compulsory, 5hrs per week	Linguist, IQT, AT & elders	IESIP, Katherine Language Centre
Bulla Camp	Literacy, language revitalisation	T - 7	Compulsory, 5hrs per week	Linguist, IQT, AT & elders	IESIP, Katherine Language Centre
Pitjantjatjara					
Areyonga	Literacy, language maintenance	T - ungraded secondary	Compulsory, step program, 10hrs per week	IQT, AT & elders	School funds
Nyangatjatjara	Literacy, language maintenance	8 & 9	Compulsory 3x45mins per week	NIQT, AT elders	ASSPA, school funds
Rembarrnga					
Bulman	Literacy, language maintenance	T - 7	Compulsory, 7hrs per week	IQT, linguist (Katherine Language Centre), & elders	Katherine Language Centre
Ritharrngu					
Numbulwar	Literacy, language revitalisation	T - 7	Compulsory, Special project = 1 week intense	AT, NIQT, elders	IESIP
Tiwi					
Howard Springs	LOTE, oracy, language awareness	T - 4/5	Compulsory, 1hr per week	School of Languages	School of Languages
Dripstone High	Literacy, language awareness	9	Elective, 2hrs per week	NIQT, ARO & elders	IESIP
Darwin High	LOTE, oracy, language awareness	10 & 11 (stage 1)	Elective, 2hrs per week	Language teacher, AT & elders	Existing left over money
Murrupurtiyanuwu	Literacy, language maintenance	T - 7	Compulsory, step program	IQT, AT & elders	ASSPA, Fund raising
St Francis of Assisi	Culture only, oracy, culture awareness	5	Compulsory, 2hrs x 9 weeks	NIQT, AIEW, elders	ASSPA
Xavier CEC	Literacy, language maintenance	8,9 & 10	Compulsory, 7hrs per week	NIQT, ATAS, elders	ASSPA

Government Schools	Non Government Schools	Catholic Schools
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Indigenous Language and Culture Program Information – NT Schools 2004

Indigenous Language and Culture Program Information – NT Schools 2004					
Warlpiri					
Yuendumu	Literacy, language maintenance	T-4	Compulsory, core= 5hr, jnr primary =8hrs	IQT, AT, NIQT & elders	IESIP & CAP grant
Lajamanu	Literacy, language maintenance	3 onwards	Compulsory, 5hrs, step program	IQT, AT & elders	No funding required
Nyirripi	Literacy, language maintenance	T - 6	Compulsory	Internal staff	IL&C grant
Rockhampton Downs	Oracy, language revitalisation	T - 7	Compulsory, 1hr per week	Tennant Creek Language Centre staff (CDEP)	Tennant Creek Language Centre
Willowra	Literacy, language maintenance	T - 7	Compulsory, 90mins per week	NIQT, AT, elders	No funding required
Ti Tree	Literacy, language maintenance	T- ungraded secondary	Compulsory, 1.5hrs per week	IQT, AT & elders	ASSPA, school budget
Yipirinya	Literacy, language maintenance	T - 8	Compulsory, 5hrs per week	AT, IQT, elders	ATSIC
Warramungu					
Tennant Creek Primary	Culture only, oracy, language awareness	T - 6	Compulsory, 2hrs per week	Language Centre staff	IL&C grant
Tennant Creek High	Language taught to Indigenous only, culture taught to all	7 & 8	Compulsory, 2hrs per week	Language Centre staff	Language Centre
Wubuy					
Numbulwar	Literacy, language revitalisation	T - 7	Compulsory, Special project = 1 week intense	AT, NIQT, elders	IESIP
Wajarri					
Gray Primary	LOTE, literacy, language awareness	T - 7	Compulsory, 1hr per week	AIEW, ATAS & elders	IESIP
General					

Government Schools	Non Government Schools	Catholic Schools
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Indigenous Language and Culture Program Information – NT Schools 2004

Ngukurr	Culture only, language oracy	T - ungraded secondary	Compulsory, 2hrs per week	IQT, elders	IESIP
Wagaman	Culture only, language oracy	T - 7	Compulsory, 5hrs per week	AT, AIEW, elders	ASSPA
Casuarina Secondary College	SSABSA Aboriginal Studies	11,12	N/A	N/A	School funds
Belyuen	Culture only, oracy	T - 7	Elective, 2hrs per week	AT, elders	School council funds
	NOTE: LOTE's are taught weekly as part of a structured program, though not all schools provide rigorous language literacy focus				

LEGEND

AT	Assistant Teacher
IQT	Indigenous Qualified Teacher
NIQT	Non-Indigenous Qualified Teacher
IAD	Institute of Aboriginal Development
ARO	Aboriginal Resource Officer
PTI	Part Time Instructor

Appendix F

Summary of IESIP Indigenous Language Grant recipients in 2004

Above establishment funding for Two Way Learning Schools

School	Project Title	Indig. Students	Languages Taught/Spoken	Req.	Funding		
					Employee	Operational	Total
Alice Springs Group School East	ILC Training Staff to Assess using NTCF ILC	380	Anmatyerr, Warlpiri, Arrernte, Luritja, Alyawarr	20,000	20,000	0	20,000.00
Alice Springs Group School West	Indigenous Language & Culture PD for GSMC West Schools	372	Pitjantjatjara, Luritja, Arrernte	23,931	8,755	15,245	24,000.00
Barkly Group Schools	Building & Supporting Language & Culture in Schools	190	Alyawarr, Kaytetye, Mudburra	25,000	12,000	13,000	25,000.00
Batchelor Area School	Indigenous Education Programme	90	Burarra, Kriol	5,795	4,475	1,325	5,800.00
Borrooloola CEC	Yanyula Talk	45	Yanyula	2,771	2,370	330	2,700.00
Charles Darwin Uni. Senior Secondary c/- Alice Springs Language Centre	Year 11 Australian Languages	4	Arerrnte	8,000	6,400	1,600	8,000.00
Darwin High School	Australian Languages - Language & Cultural Awareness	60	Larrakia, Tiwi, Djambarrpuynu	18,535	8,500	5,500	14,000.00
Dripstone High School	Aboriginal Culture & Language Project	30	Djambarrpuynu	20,244	10,300	4,700	15,000.00
Gapuwiyak CEC	Gapuwiyak Dhawu	18	Djambarrpuynu, Gupapuyngu	13,288	7,400	5,600	13,000.00
Gray Primary School	Indigenous Languages & Cultural Awareness	185	Yanwirra	28,400	10,000	0	10,000.00
Irrkerlantye Learning Centre (GS West)	Maintaining Strong Family-based Language & Culture in an Urban Environment	24	Arrernte	5,400	5,400	0	5,400.00
Jabiru Area School	Local Languages	93	Gundjehmi	24,600	19,000	1,000	20,000.00
Katherine Group Schools: Amanbidgi, Bulla, Yarralin, Pigeon Hole, Bulman, Jilkminggan, Urapunga.	Katherine Group Schools Revitalisation Program	200	Bilinari, Mangarrayi, Rembarnga	47,024	40,000	0	40,000.00
Larrakeyah Primary School	Linking Culture & Education in Urban School	30	Gupupunguya (Yolngu Matha)	9,452	6,500	2,500	9,000.00

Summary of IESIP Indigenous Language Grant recipients in 2004
Above establishment funding for Two Way Learning Schools

School	Project Title	Indig. Students	Languages Taught/Spoken	Req.	Funding		
					Employee	Operational	Total
MacFarlane Primary School	Indigenous Culture & Language Revitalisation	20	Kriol	4,892	1,200	3,800	5,000.00
Manunda Terrace Primary	Manunda Indigenous Language & Culture	43	Djambarrpuynu (Yolngu Matha)	18,420	7,932	7,068	15,000.00
Ntaria School	Western Arrernte PD & Materials Development	146	Arrernte (Western)	11,175	6,275	3,725	10,000.00
Ramingining CEC	Gattjirrk Curriculum	191	Gupupunguya, Djambarrpuynu (Yolngu Matha)	10,882	1,042	9,858	10,900.00
Ross Park School	Teaching Arrernte Language & Culture	37	Arrernte (Central)	5,000	0	5,000	5,000.00
Sadadeen Primary School	Arrernte Lessons	20	Arrernte (Eastern)	1,000	900	100	1,000.00
Sanderson High school	Aboriginal Language Unit	88	Gumatj (Yolngu Matha)	28,600	18,000	6,200	24,200.00
St Francis Xavier School (Daly River)	Stories From the River	133	Ngan'Gikurunggurr, Ngan'Giwumirri	15,030	9,000	2,000	11,000.00
Tennant Creek High School	Learning Languages	89	Warramungu	6,476	3,900	2,100	6,000.00
		2488		353,915			300,000.00
Two Way Schools	(TWL Specialist Staff Above Establishment)				** Employee	Operational	Total
Areyonga	1xET2, 1xAO1	67	Pitjantjatjara		129,873	1,160	131,033.00
Papunya	1xET2, 1xAO1	90	Luritja		129,873	2,320	132,193.00
Lajamanu	1xET2, 1xAO1	193	Warlpiri		129,873	6,140	136,013.00
Maningrida	2xET2, 1xAO5, 3xAO1	510	Burarra, Ndjebbana		370,952	18,460	389,412.00
Millingimbi	1xET2, 1xAO1	287	Djambarrpuynu & Gapapunyngu		129,873	8,480	138,353.00
Numbulwar	1xET2, 1xAO1	210	Rithangu, Wuybuy, Kriol		129,873	6,820	136,693.00
Shepherdson College	1xET2, 1xAO5, 2xAO1	506	Djambarrpuynu (Yolngu Matha)		241,079	8,960	250,039.00
Willowra	1xET2, 1xAO1	51	Warlpiri		129,873	1,200	131,073.00
Yirrkala	1xET2, 1xAO5, 2xAO1	284	Dhuways (Yolngu Matha)		241,079	6,080	247,159.00
Yuendumu	1xET2, 1xAO5, 2xAO1	135	Warlpiri		241,079	6,120	247,199.00
Two-Way Schools Total					1,873,427	65,740	1,939,167.00
	** includes salary, on costs and NT allowance						

Appendix G

THREE CASE STUDIES OF INDIGENOUS LANGUAGE AND CULTURE SCHOOL FUNDING

Three school case studies are provided here to give a breakdown of the funding sources that these schools use for Indigenous languages and culture programs. The schools have been chosen as they represent different types of schools: a group school; a remote community education centre (CEC); and, an urban primary school, to show the potential configuration of funding that contributes to programs at the local level. The following three case studies show the ways in which these schools support their language and culture activity using supplementary and other funds.

It is difficult to identify all expenditure for language and culture, as some funds are tagged attendance or literacy with the initiative to increase attendance being based on language and culture. For example, a remote school south of Alice Springs applied for CAP funding to target attendance through the following initiatives:

- 1 Employing an animation artist and print maker to visit school and run a 2-week workshop involving other local artists on a theme of language and culture.
- 2 A 'Country Visits' Program employing local people to run cultural programs for students.
- 3 A curriculum project to record the school history using teacher linguist and local community members.

CASE 1: ALICE SPRINGS GROUP SCHOOL EAST

Group schools are able to pool funds and strategically direct them to programs such as language and culture. Group school principals can organise large projects across schools and ensure collaboration and communication between schools. In 2004, the student population of the Alice Springs East Group School comprised 793 Indigenous and four non-Indigenous students, spread across eleven schools. There were forty-two effective full-time (EFT) teaching staff, and thirty-three EFT assistant teachers across the eleven schools. The Indigenous language and culture funds of this group school were used for (a) language and culture professional learning workshops,⁵⁷ (b) the Outback Music program, (c) consultancies for linguists, (d) photocopiers and (e) scanning equipment. All group school principals agreed to these funding priorities at a round table meeting.

In 2004, a large language and culture project was being coordinated across the Anmatyerr schools. This project sought to increase the Anmatyerr language teaching and learning materials at three schools, coinciding with the publication of a picture dictionary. This is not the only language and culture activity across the eleven Alice Springs East Group Schools (ASGSE). All schools had access to linguists.

On a student per capita basis, ASGSE spent \$355 per student in 2004. ASGSE spent a total of \$281,468 on Indigenous language and culture.

⁵⁷ Costs include accommodation and travel

ASGSE funding by categories is at Chart 1.

CHART 1: ALICE SPRINGS GROUP SCHOOLS EAST INDIGENOUS LANGUAGE AND CULTURE FUNDING 2004

Group School East	Employee (PTI)	Resources /operational	Assets
IESIP ILC	\$20,000		
IESIP	\$1,500	\$106,049	
CAPS	\$8,575	\$32,795	
SAISIO		\$58,208	
GSE Admin	\$6,301	\$11,874	\$36,166
Total	\$36,376	\$208,926	\$36,166

CASE 2: RAMINGINING CEC

Funding for a remote school like Ramingining CEC is obviously significantly less than the total amount for eleven schools that make up ASGSE. The Ramingining CEC budget breakdown reflects the fact that the school is working on a large film project. Funds are predominantly operational rather than employee directed. Ramingining CEC has a complement of Indigenous staff at the school, and therefore its requirement for part-time instructors is not significant. These resources are additional to the budget that has been identified. This information is at Chart 2. It is important to note, that Ramingining may have chosen to spend IESIP and other funds on initiatives such as attendance rather than language and culture.

Ramingining had an enrolment of 195 Indigenous and eight non-Indigenous students. There were eleven EFT teaching staff, and four assistant teachers.

On a student per capita basis Ramingining spent \$68 per student in 2004. Ramingining spent a total of \$13,800 on language and culture.

CHART 2: RAMINGINING INDIGENOUS LANGUAGE AND CULTURE FUNDING 2004

School	Employee (PTI)	Resources /operational	Assets
Ramingining			
IESIP	\$1,042	\$9,858	
ASSPA	\$1,500	\$1,500	
Total	\$2,542	\$11,258	0

CASE 3 ROSS PARK PRIMARY SCHOOL

Ross Park primary school is an urban Alice Springs school with a student population of seventy-four Indigenous students and 272 non-Indigenous students. There were nineteen teaching staff, and one AIEW. This school provides an interesting contrast to Ramingining, in that the majority of language and culture funds are directed to part-time instructor salaries rather than resources and operational expenses. Ross Park PS is developing an Arrernte language program for Transition through to Year 3. As an urban school, Ross Park PS

is unlikely to have access to speakers of Indigenous language on the school staff, and the budget reflects this. At Ross Park PS, all funding is aligned with the school action plan, and approved by the school council.⁵⁸

Ross Park PS spent \$56 per student on Indigenous language and culture and a total of \$13,800 on Indigenous language and culture programs.

CHART 3: ROSS PARK INDIGENOUS LANGUAGE AND CULTURE FUNDING 2004

School	Employee (PTI)	Resources/ Operational	Assets
Ross Park			
IESIP ILC		\$5,000	
IESIP	\$10,395.32		
	ARO		
SAISIO	\$4061.29		
	ARO		
Total	\$14,456.61	\$5,000	0


The marked difference in the ways in which these three case study schools source and direct funds to language and culture indicates that schools make local decisions to target resources to their unique needs. It is also interesting to note that schools with a higher proportion of non-Indigenous students are more likely to have to employ Indigenous staff to provide authentic curriculum which implies a considerable expense.

⁵⁸ ASSPA funds [no longer available] were also managed through consultation with an ASSPA Committee.

Appendix H

HOURS OF VERNACULAR LANGUAGE LITERACY AND VERNACULAR INSTRUCTION IN NT TWO WAY LEARNING / BILINGUAL SCHOOLS 2004

	L1 literacy and L1 instruction across the curriculum per day			Other language and culture activity	
	Junior primary T -2	Middle primary Y3 - 4	Senior primary Y5 -7	All classes	All classes
AREYONGA	2 hours	2 hours	1.5 hours	Full day bush excursion twice each term	Annual 3-day bush camp for all school students
LAJAMANU	3 hours	1.25 hours	1.25 hours	Regular bush trips	Annual school camp
MANINGRIDA	1.5 hours	1.5 hours	1.5 hours	Full culture day once each semester	Ceremony camps with AT attending
MILINGIMBI	3 hours	1.5 hours	1.5 hours	Regular workshops	
NUMBULWAR	0.5 hours	0.5 hours	0.5 hours	Culture week, school-based	Ceremony camps
PAPUNYA	Intermittent, not regular 1hour	Intermittent, not regular 1 hour	Intermittent, not regular 1 hour	Weekly culture days	Occasional overnight fieldtrips
SHEPHERDSON	2 –3 hours	1 hour	1 hour		
WILLOWRA	2.15 hours	2.15 hours	2.15 hours	Bush trips one day per week	Camps to country biennially
YIRRKALA	3 hours	2 hours	1 hour	Regular culture workshops	
YUENDUMU	45 mins intensive Warlpiri and Step model	45 mins intensive Warlpiri and Step model	45 mins intensive Warlpiri and Step model	Regular bush trips	Week-long country visit
MURRUPURTIYANNUWI	4 hours	2.5 hours	1.5 hours	One culture session per week	Bush camp once per term
SANTA THERESA	4 hours	3 hours	20 mins	Attempting, but not always providing a bush trip once per fortnight	Annual bush camp or participation in CROC
WADEYE	4 hours	3 hours	1.5 hours		Ceremony with teachers attending
YIPIRINYA	1 hour	1 hour	1 hour		Annual culture camp

 Catholic schools

 Independent schools

Appendix I

TOTAL ABOVE ESTABLISHMENT STAFF ALLOCATION AND FUNDS FOR THE TWO WAY LEARNING PROGRAM 2004

TWO WAY LEARNING SCHOOLS	Number of Indigenous Students	Languages taught and spoken	Above establishment TWL Specialist Staff		Above establishment Assistant Teacher*		Employee costs	Operational costs	Total
AREYONGA	67	Pitjantjatjara	1xET2, 1xAO1	\$126,390	1.5 FTE	\$55,980	\$182,370	\$1,160	\$183,530
PAPUNYA	90	Luritja	1xET2, 1xAO1	\$126,390	1 FTE	\$37,320	\$163,710	\$2,320	\$166,030
LAJAMANU	193	Warlpiri	1xET2, 1xAO1	\$126,390	1.5 FTE	\$55,980	\$182,370	\$6,140	\$188,510
MANINGRIDA	510	Bararra, Njebbana	2xET2, 1xAO5, 3xAO1	\$364,304	3.5 FTE	\$130,620.01	\$494,924	\$18,460	\$513,384
MILLINGIMBI	287	Djambarrpuynu & Gupapuyngu	1xET2, 1xAO1	\$126,390	2.5 FTE	\$93,300	\$219,690	\$8,480	\$228,170
NUMBULWAR	210	Rithangu, Wuybuy, Kriol	1xET2, 1xAO1	\$126,390	1.5 FTE	\$55,980	\$182,370	\$6,820	\$189,190
SHEPHERDSON COLLEGE	506	Djambarrpuynu (Yolngu Matha)	1xET2, 1xAO5, 2xAO1	\$237,913	4 FTE	\$149,280	\$387,193	\$8,960	\$396,153
WILLOWRA	51	Warlpiri	1xET2, 1xAO1	\$126,390	1.5 FTE	\$55,980	\$182,370	\$1,200	\$183,570
YIRRKALA	284	Dhuways (Yolngu Matha)	1xET2, 1xAO5, 2xAO1	\$237,913	1.5 FTE	\$55,980	\$293,893	\$6,080	\$299,973
YUENDUMU	135	Warlpiri	1xET2, 1xAO5, 2xAO1	\$237,913	1 FTE	\$37,320	\$275,233	\$6,120	\$281,353
SCHOOL SUBTOTAL				\$1,836,387.92		\$727,740	\$2,564,127	\$65,740	\$2,629,867
DEET STAFF			DEET TWL Specialist Staff			Employee costs	Operational costs		Total
PROGRAM MANAGER			AO8			\$93,159.43			\$93,159
LANGUAGE RESOURCE OFFICERS X 3			P 3 x 3			\$277,605.5			\$277,605
OPERATIONAL							\$137,000		\$137,000
DEET STAFF SUBOTAL									\$507,764
GRAND TOTAL									\$3,137,632

ET2 plus on cost = \$83,627.90.
 \$42,762.50.
 \$92,53

AO5 plus on cost = \$68,760.86.
 Assistant Teachers plus on cost = \$37,320.00. *Approx.

AO1 plus on cost =
 P 3 plus on cost =

