



KALIK BARING KAYAP BARINGI

Many Paths - One Destination

Sandhurst Aboriginal & Torres Strait Islander
Education Plan

2013 - 2017

Acknowledgements

Sincere thanks to the many people, who so generously contributed to the research, drafting, design and production of *Kalik Baring Kayap Baringi*.

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The artwork featured throughout the document was created by Reanna Bono, graphic designer, Wemba Wemba, Wiradjuri woman originally from Echuca and a graduate of St Joseph's College Echuca.

The artwork features some of the totems of the tribal groups who are the traditional custodians of the lands of the Sandhurst Diocese; Waa the Crow, Bunjil the Eagle, the Long necked turtle and the Bogong Moth.

The artwork depicts the connection between these totems and the Spirit Ancestors. Inter-connecting pathways accentuate strength and unity of all.

Vicki Clark

The art featured on the Foundation Stones was created by Vicki Clark, Muthi Muthi woman.

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Definition

Where the context requires the use of the words 'Aboriginal and Torres Strait Islander' (ATSI) the word 'Aboriginal' has been used.

Nihil Obstat: Fr Andrew Fewings, MA PP, Censor Deputatus,
Imprimatur: + Leslie R Tomlinson DD, Bishop of Sandhurst
12 February 2013

Consultation Group



Consultation Group

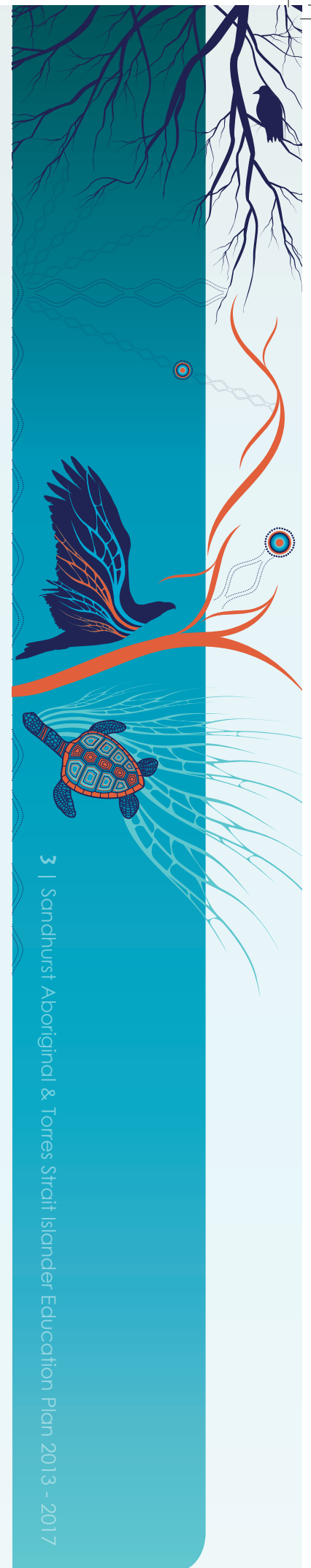
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Catholic Education Sandhurst would like to thank and acknowledge Justice Nelson and the Dja Dja Wurrung Language Committee for allowing us the use of the words

Kalik Baring Kayap Baringi.

Kalik Baring Kayap Baringi – Many Paths One Destination



Acknowledgement of Country

Catholic Education Sandhurst respectfully acknowledges the traditional custodians of the lands of the Diocese.

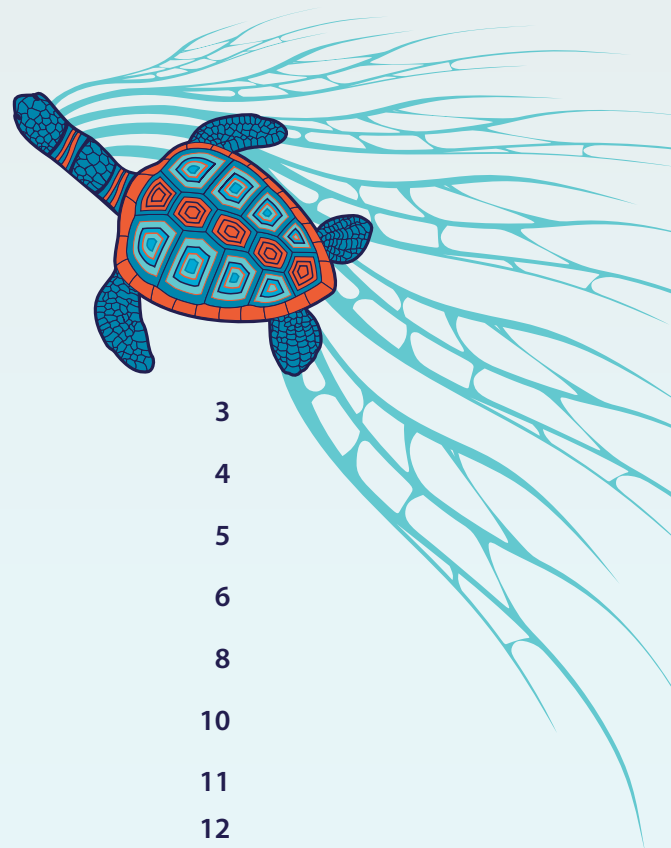
We honour the past and present Aboriginal Liberators who laid the foundation for self determination and rights of Aboriginal Peoples.

We thank them for the gift of their unique culture.

We commit ourselves to working together with Aboriginal people for reconciliation and justice.



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Covenant Prayer with the Land

Today let us make a covenant with this land.

*As new fruit can be grafted onto the branch of a mature tree,
may we wish to be grafted onto the ancient heritage
of this land of our first people, so that its life may flow through us.*

*We commit ourselves to this land we live in and to all who belong
to it.*

*We will care for it with gentleness, patience, strength and
compassion, rather than merely as something to be bought and
sold.*

*We will look on the land as a gift for which we are truly thankful
and undertake the privileged duty of respecting and looking after it.*

*We thank the Great Creator Spirit, for all the earth provides:
water, food, and all the riches above and below the ground, and
undertake to use them wisely, sparingly, while ensuring that any
development brings danger to no one.*

*As we enter more deeply into the Spirit of the land we see it as a
Sacrament and Icon of our Mothering Creator Spirit.*

*Let us be still now - listen to the breath of the Spirit that has blown
through this land for ages Past - Today - and Always - for this is...
The Spirit of the Dreaming.*

Aunty Betty Pike





A Call from Country

“Country for me is where I come from. Where my roots are and where I belong – our place”.

Aunty Melva Johnson, 2011

“When I walk in my country, I walk in the footprints of my ancestors.” The land is my Spirit ... my country is my prayer”.

Vicki Walker, Knowing Home DVD Aboriginal Catholic Ministry Victoria



Country... is a nourishing terrain. Country is a place that gives and receives life. Not just imagined or represented, it is lived in and lived with... Country is multi-dimensional – it consists of people, animals, plants, Dreaming, underground, earth, soils, minerals and waters, surface water, and air...Country in Aboriginal English is not only a common noun but also a proper noun. People talk about country in the same way that they would talk about a person: they speak to country, sing to country, visit country, worry about country, and long for country. People say that country knows, hears, smells, takes notice, takes care, and is sorry or happy...

From Strategy for Aboriginal Managed Lands in Victoria, December 2003

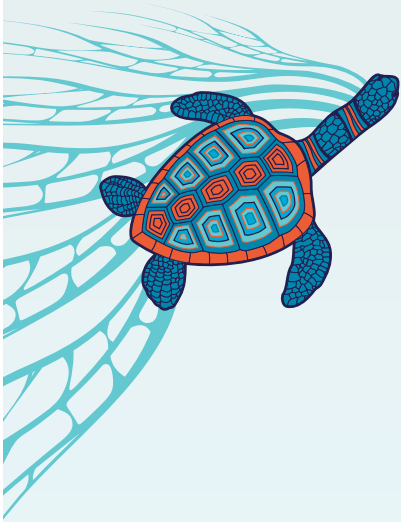
Country is mother... country is where I come from and where I go back to... country for me is the journey, the journey I am on, the journey of the past the present and on going into the future... that's what country is for me...

Uncle Wally Cooper, 2012

We have a strong connectedness to country, it is our understanding that we are with ancestors, and it is our place. Country has a spiritual identity; it helps shape our own identity. It helps shape us to feel proud and strong and identify with people we connect with. When on Country it gives us sense of knowing.

Sandhurst Koorie Educators, 2011





A Call from Aboriginal Australia

You can play a tune on black keys, you can play a tune on white keys, but both are needed for perfect harmony.

Pastor Sir Doug Nicholls

All students and staff, Aboriginal and non-Aboriginal, learn the true history of this country that will enable us to all walk forward together to create a better future.

We would like all Aboriginal students have the opportunity to be:

- **Proud of their identity**
- **Successful**
- **Self sufficient**
- **Empowered**
- **Confident**

Koorie Educators 2011

We would like all students Aboriginal and Torres Strait Islander and staff to be enriched with Aboriginal culture.

Donna Widdicombe, Koorie Education Worker, St Peter's PS, 2012



A Call from the Catholic Church

Pope John Paul II speaks to Australian teachers:

‘The life of a teacher, as I know from personal experience, is very challenging and demanding, but it is also profoundly satisfying.

It is more than a job, for it is rooted in our deepest convictions and values.

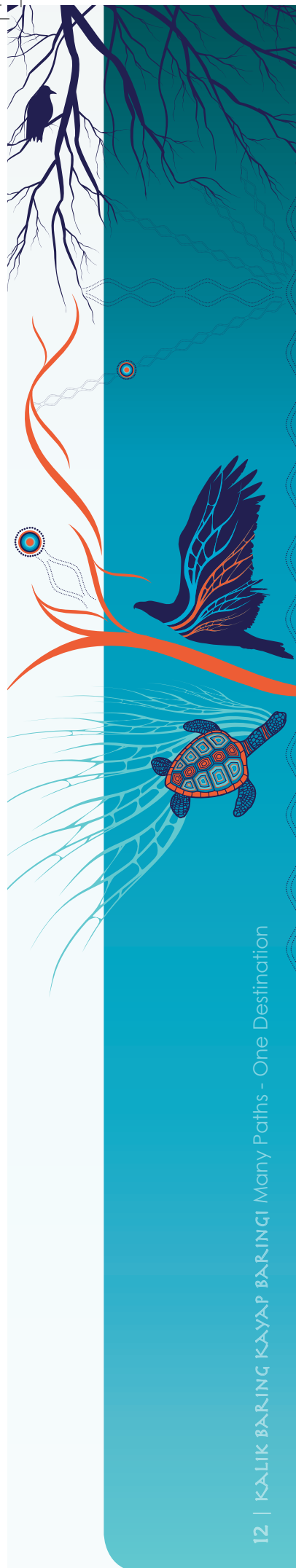
To be intimately concerned in the development of a young person, of hundreds of young people, is a highly responsible task.

As teachers, you kindle in your students a thirst for truth and wisdom. You spark off them a desire for beauty. You introduce them to their cultural heritage. You help them to discover the treasures of other cultures and peoples.

What an awesome responsibility and privilege is yours in the teaching profession.’

Pope John Paul II - Address on Catholic Education, Melbourne 1986





A Message from our Bishop

The Sandhurst Aboriginal and Torres Strait Islander Education Plan, *Kalik Baring Kayap Baringi* outlines the commitment of the education community of the Diocese of Sandhurst to justice for all as expressed by the Australian Bishops in a Pastoral Letter of 1988

We commit ourselves as a Church to influence the minds and hearts of the people of Australia to achieve justice and harmony and to uphold the dignity of the Aboriginal people.



Our Catholic Identity is the key foundation stone to this Education Plan reminding all members of the education community to live the Gospel values as people of reconciliation and inclusion. Inspired by this commitment the plan outlines not only five additional foundation stones but detailed action plans compiled by a diverse Consultation Group.

I commend *Kalik Baring Kayap Baringi* Many Paths - One Destination to you and pray that together we can bring the words of the Gospel of John to life: 'Now I give you a new commandment: love one another just as I have loved you, you also must love one another.' (Jn 13.34)

+ *Leslie R. Tomlinson*

Most Reverend Leslie R. Tomlinson
Bishop of Sandhurst

The values which underpin this document grow out of a commitment to Gospel values and building the Kingdom of God in our schools today. Social justice for all Australian people binds us. The key challenge for each of our schools is to become welcoming, authentic, culturally competent and inclusive communities.

We commit ourselves as a Church to influence the minds and hearts of the people of Australia to achieve justice and harmony and to uphold the dignity of the Aboriginal people whose ancestors settled here thousands of years before Abraham set off for the Land of Canaan.

Pastoral Letter from the Australian Catholic Bishops Conference 1988

You are part of Australia and Australia is part of you. And the Church herself in Australia will not be fully the Church that Jesus wants her to be until you have made your contribution to her life and until that contribution has been joyfully received by others.

Pope John Paul II, 29 November 1986

As the human family spread over the face of the earth, your people settled and lived in this big country that stood apart from all the others. Other people did not even know this land was here; they only knew that somewhere in the southern oceans of the world there was "The Great South Land of the Holy Spirit"... But for thousands of years you have lived in this land and fashioned a culture that endures to this day. And during all this time, the Spirit of God has been with you. Your "Dreaming", which influences your lives so strongly that, no matter what happens, you remain forever people of your culture, is your only way of touching the mystery of God's Spirit in you and in creation.

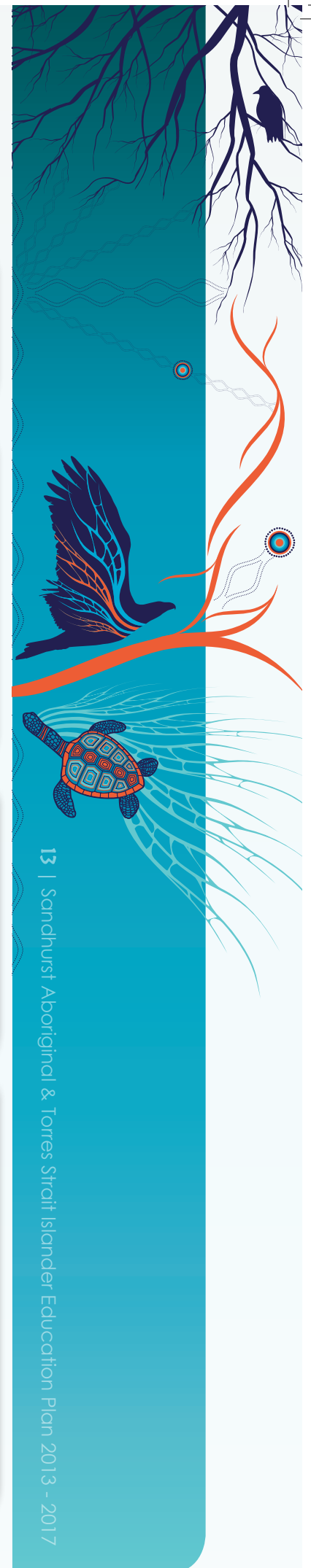
Pope John Paul II, 29 November 1986

I appeal to you, as Papal Legate and in the name of both Pope John Paul II and Pope Benedict XVI, dear brothers and sisters in Christ, to be Ambassadors of reconciliation and apostles of love, ready to share your gifts with others and learn from others to enrich further your own tradition. I know that in the past you have not always received the best gifts that other communities have to offer, but rather harmful and deadly offerings. Let us put this sad past experience behind us and work together to share our best gifts, the wonderful gifts that God had given us.

Cardinal Edward Cassidy, 2006

Much has been achieved along the path of racial reconciliation yet there is still much to be accomplished. No one can exempt them self from this process. While no culture may use past hurt as an excuse to avoid facing the difficulties in meeting the contemporary social needs of its own people, it is also the case that only through the readiness to accept historical truth can a sound understanding of contemporary reality be reached and the vision of a harmonious future espoused...I therefore again encourage all Australians to address with compassion and determination the deep underlying causes of the plight which still afflicts so many Aboriginal citizens....Commitment to truth opens the way to lasting reconciliation through the healing process of asking for forgiveness - and granting forgiveness - two indispensable elements for peace. In this way our memory is purified, our hearts are made serene, and our future is filled with a well-founded hope in the peace which springs from truth.

Cardinal Edward Cassidy, 2006





A Call from Catholic Education Sandhurst

A Message from our Director

Kalik Baring Kayap Baringi Many Paths - One Destination brings together the energy and learning of the past eleven years into a covenant which acknowledges and confirms the ongoing commitment of all within Catholic Education Sandhurst to full and lasting reconciliation with Aboriginal and Torres Strait Islander people. This commitment will be fulfilled when Aboriginal families are fully welcomed into all our schools and when there is a mutual commitment to understanding culture and language as the fundamental expressions of identity and the opportunity to more deeply understand other and therefore ourselves.



Jesus Christ came to reconcile all things - his message was one of profound and unconditional love for all of humankind. His message of love will be fulfilled when we come to love one another as he loved us and live together in community as One in Christ Jesus (Gal 3:28). Education empowers each of us to live life to the full and thus we in Sandhurst commit to welcoming all into our schools, especially those who can gift us with their culture and ancient understanding of life. Living and learning together is at the heart of an education which will create a world of just and harmonious relationships.

In this endeavour we are guided by wisdom people...

Reconciliation, central to the mission of Jesus and a meaningful model for evangelisation, is the transformation of the heart that leads to the unity of all humankind with God through restoring right relationships. Focus on the spirituality of reconciliation: how reconciliation is experienced, how that experience can become a key to a new way of living, and how that way of living might be shared with and transmitted to others is fundamental to the total experience of God transforming the lives of teachers, parents and students.

(Schreiter, 1998, p. 5)

“The Spirit continues to reveal itself in various forms today, waiting to come to fruition in those who listen, trust and act.”

(Pike, 2011, p15)

Ultimately we are guided by the Word of God in Scripture.

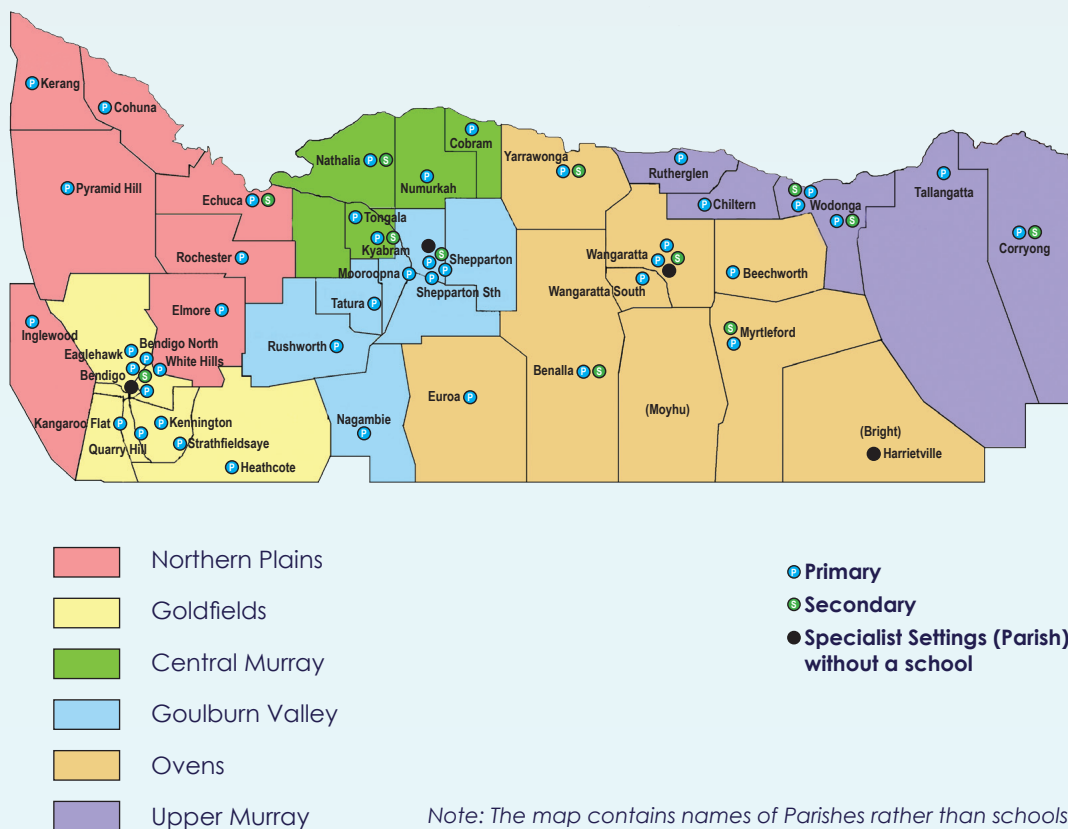
“I have come that you may have life and have it abundantly”.

(Jn 10:10)

Philomena Billington
Philomena Billington

Director of Catholic Education Sandhurst

Purpose of KALIK BARING KAYAP BARINGI



The priorities, objectives and key actions outlined in the Sandhurst Aboriginal and Torres Strait Islander Education Plan - **Kalik Baring Kayap Baringi** provides a framework for committed action and innovative responses to celebrate the opportunities of Aboriginal and Torres Strait Islander students, their families and communities and for all involved in Catholic education across the Diocese of Sandhurst.

High quality learning and teaching, school readiness, literacy and numeracy, engagement and connection, retention, pathways, right relationships and leadership are high priorities of the plan. **Kalik Baring Kayap Baringi** targets six foundation stones including cultural competency as an area of capacity building for all staff to ensure that as a diocese, we better understand and respond to Aboriginal and Torres Strait Islander communities in Sandhurst.

Kalik Baring Kayap Baringi has been developed through participative consultation and partnership. It sets out the direction for future action by the Catholic Education Office, Sandhurst schools and communities.

Foundation Stones of KALIK BARING KAYAP BARINGI

Foundation Stone 1 Catholic Identity

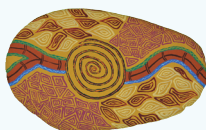


This foundation stone refers to all people in the Church and of the Church. Aboriginal Australians invite us to acknowledge, honour and celebrate a spirituality and a way of being which embraces symbols, rituals, customs and their journey. In living Gospel values we are called to be people of reconciliation and inclusion because of our shared history and our shared humanity.

“We want to walk with you, we don’t want to walk alone...all we want is to be able to think and do the same things as white people, whilst still retaining our identity as a people”.

Pastor Sir Douglas Nicholls

Foundation Stone 2 High Expectations



This foundation stone calls for excellence in education. Students are challenged academically to flourish to their optimum ability whilst maintaining a healthy self-esteem and pride in their heritage. It requires school leaders and teachers to be passionate about their profession in order to create high quality teaching and learning environments. Cultural and individual differences are valued. These environments celebrate the fundamental role of parental and community engagement in a child’s educational journey.

Foundation Stone 3 Celebrating Diversity and Identity



This foundation stone refers to the prominence of Aboriginal and Torres Strait Islander cultures and histories in our curriculum, school, community and country. We commit to maintaining a culture of pride in diversity and to building a hope-filled future for all students. We intentionally value and celebrate the rich history and heritage of different cultures through the inclusion of parallel knowledge systems.

Foundation Stone 4

Engagement, Connections, Partnerships



This foundation stone focuses on belonging. It calls for school communities to actively seek ways to develop and nurture relationships with Aboriginal parents and communities. This foundation stone acknowledges and values different ways of doing, being and becoming. Through the creation of 'two-way' community conversations, the opportunity to speak and be heard, to listen and be acknowledged is prioritised.

Foundation Stone 5

Cultural Competency



This foundation stone requires the ability of the school community to 'see' issues and experiences from another person's perspective, adhering to appropriate protocols with respect and consistency. Cultural competence is underpinned by right relationships and it evolves over time. There is a distinct but cumulative relationship between cultural awareness (knowing), cultural sensitivity (appreciating), cultural competence (practising and demonstrating), cultural proficiency (embedding as practice) and cultural safety (environment).

Foundation Stone 6

Accessibility



This foundation stone refers to all students having access to a culturally appropriate and inclusive curriculum. A curriculum taught by formed and informed professionals who are keen to provide the very best outcomes for all students regardless of race, colour or creed. Our vision is for all students and their families to have equitable access to opportunities and rights whilst assuming appropriate responsibilities.





KALIK BARING KAYAP BARINGI

2013-2017 - Action Map

Context

The Catholic Education Sandhurst foundational documents: *Source of Life - Religious Education Core Document*, *Strategic Directions 2012 - 2015*, *Charter for Governance* and the *Charter for Sandhurst School Improvement (CoSSI)*, express our commitment to covenant relationships with families, students, staff, parishes and the broader community. Our mission and our response to the Gospel is to be consciously transformational while being grounded in the guiding principles of subsidiarity, co-responsibility, stewardship and dialogue.

Kalik Baring Kayap Baringi calls us to intentional focus on Aboriginal and Torres Strait Islander students. However, the outcomes are intended for all students, staff and school community members - Aboriginal and non-Aboriginal.

Kalik Baring Kayap Baringi is informed by the Ministerial Council For Education , Early Childhood Development and Youth Affairs (MCEECDYA) Aboriginal and Torres Strait Islander Plan 2010-2014 and the Victorian Aboriginal Affairs Framework 2013–2018 which aims to accelerate improvements and educational outcomes for Aboriginal and Torres Strait Islander children and young people.

The six foundation stones of the Action Map remind us that improving opportunity and choice for Aboriginal and Torres Strait Islander students is important for Sandhurst and Australia. Achieving the vision will require strong relationships that support the aspirations of the Aboriginal community. These foundation stones underscore the entirety of this document. They are indeed the foundation and the very essence of the strategic intentions outlined in this plan.

The Action Map (page 21) illustrates the interrelationships between the outcomes and the action areas. Achievement in any one action area will impact on more than one desired outcome; conversely, achieving sustainable outcomes requires activity in more than one action area.

The Action Map guides implementation of the eight key actions outlined in the following pages. Utilising the Action Map, schools are able to prioritize the actions and outcomes required locally to meet the needs of their students, families and teachers. Depending on what the priority is (which outcome is most important), it is possible to align the outcome against any of the eight key actions to develop specialised and localised activities that will address that outcome.

Commitment:

Sandhurst schools are committed to:

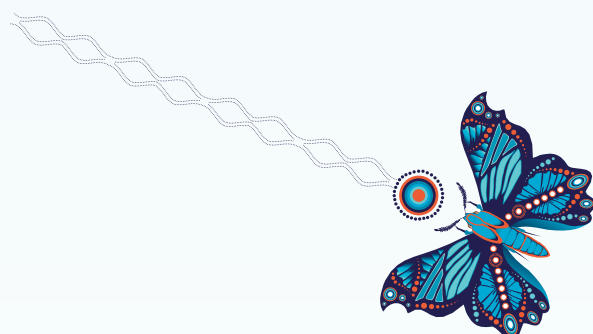
- Understanding and responding to Aboriginal and Torres Islander communities within and beyond the Diocese
- Developing whole school strategies to enable equal opportunities for all Aboriginal students
- Social justice and equity
- Implementing the key action areas described in this education plan
- Addressing Aboriginal Education priorities within the *Sandhurst School Education Board (SSEB) Strategic Directions 2012 - 2015* and the *Charter of Sandhurst School Improvement (CoSSI)*.

Values:

The values which underpin this document grow out of a commitment to Gospel values and building the Kingdom of God in our schools today. Social justice for all Australian people binds us. The key challenge for each of our schools is to become welcoming, authentic, culturally competent and inclusive communities.

We commit ourselves as a Church to influence the minds and hearts of the people of Australia to achieve justice and harmony and to uphold the dignity of the Aboriginal people whose ancestors settled here thousands of years before Abraham set off for the Land of Canaan.

Pastoral Letter from the Australian Catholic Bishops Conference 1988





Support Staff:

The Catholic Education Office Aboriginal Education Team is available to all Sandhurst Diocesan Schools. This team in partnership with local Aboriginal elders, the Aboriginal Catholic Ministry, communities and organisations is available to support and work with schools in the implementation of this Education Plan.

Support may include but is not limited to the following:

- Advice, support, inservicing and resources to school communities
- Learning on Country and immersion opportunities
- Advice on appropriate accredited and non-accredited courses
- Curriculum planning sessions
- Assistance with Aboriginal visiting speakers
- Assistance to teachers in the development of literacy and numeracy programs for Aboriginal students
- Funding assistance for student intervention programs
- Advice on culturally appropriate materials
- Advice and support to schools around the resourcing and implementation of the *Friends Igniting Reconciliation through Education (FIRE) Carrier Project* and *The Proud Race Project*
- Support for staff professional development through appropriate networks
- Assistance to schools in the inclusion of Aboriginal perspectives across the curriculum
- Celebration of success and achievement in communities
- Cultural competency professional learning
- Parental engagement

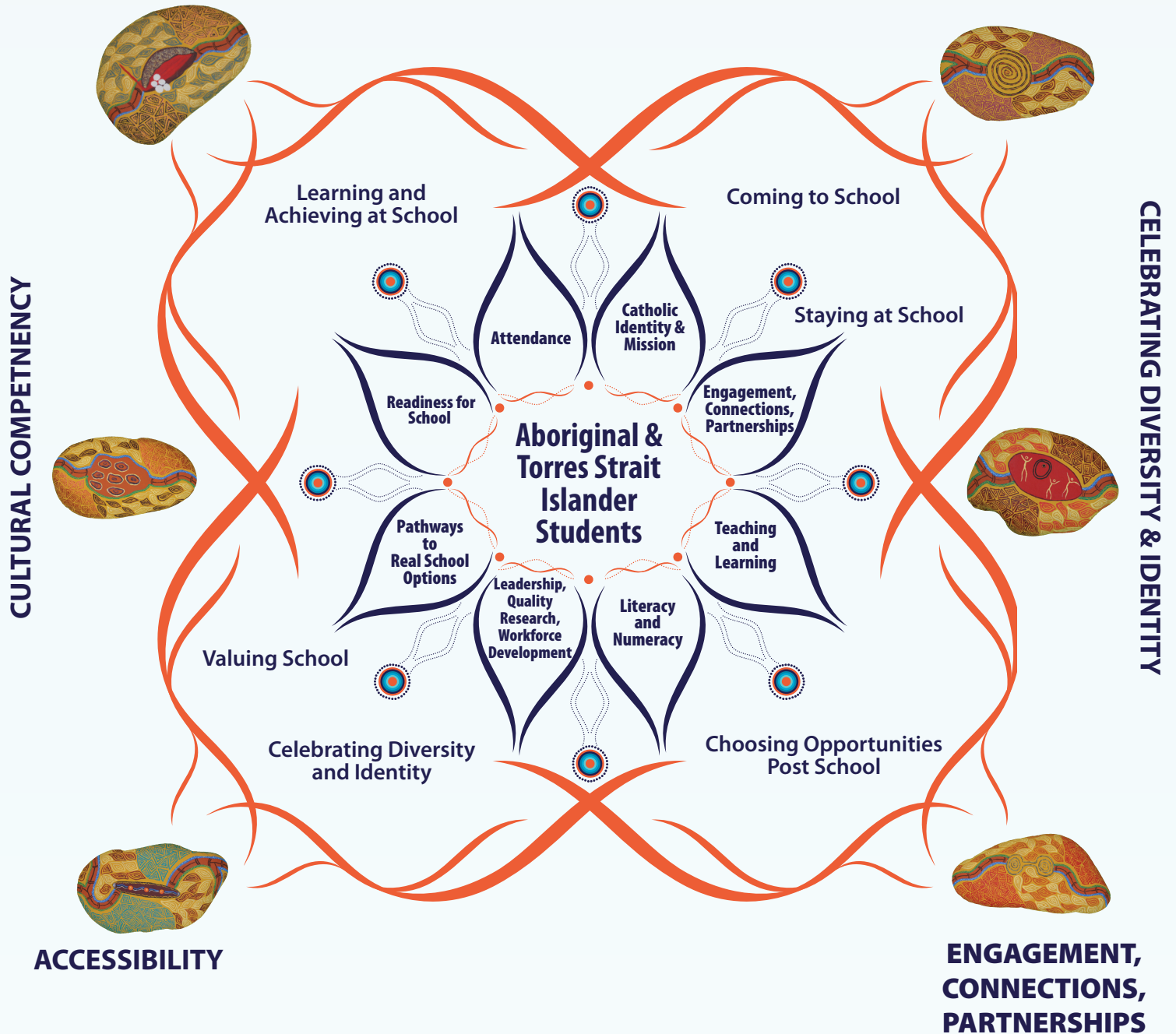
along with many more actions and activities...



Action Map

CATHOLIC IDENTITY

HIGH EXPECTATIONS





Key Actions

- 1. Catholic Identity & Mission**
- 2. Engagement, Connections, Partnerships**
- 3. Teaching and Learning**
- 4. Literacy and Numeracy**
- 5. Leadership, Quality Research, Workforce Development**
- 6. Pathways to Real Post School Options**
- 7. Readiness for School**
- 8. Attendance**

1: Catholic Identity & Mission

Key Actions (Priorities)

- Difference and diversity are celebrated, including the true and rich history of Aboriginal Australia.
- Cultures of right relationships, reconciliation and inclusion are embedded in schools informed by Catholic Social Teaching.
- School policies, documents and actions are interwoven with the Aboriginal and Torres Strait Islander perspective.
- The Aboriginal Catholic Ministry (ACM) Victoria is a collaborative partner with the Catholic Education Office in the promotion and influence of our Catholic Identity.

Key Strategies (How)

- Foster existing networks to encourage and invite Aboriginal families to consider Catholic education as a real option for the education of their children.
- Support school leadership teams with the development of the FIRE Carrier Project, Proud Race Project, vision statements, graduate outcomes, curriculum, liturgies and prayers that are inclusive of the Aboriginal Australian perspective.
- Promote and support the FIRE Carrier Project and the Proud Race project across the diocese and continue to work in collaboration with Aboriginal Elders and networks in the celebration of Aboriginal culture and the teaching of the true history.
- Continue to work in collaboration with Aboriginal Catholic Ministry Victoria in the provision of ongoing and future resources with a focus on Catholic Identity.

Local Implementation

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2: Engagement, Connections, Partnerships

Key Actions (What)

- Aboriginal protocols are respected and understood.
- Meaningful, productive relationships between Aboriginal families, communities and schools where parents are valued as the first and prime educators of their children are apparent.
- Students are provided with cross cultural opportunities on local country.
- Aboriginal and Torres Strait Islander parent/community involvement in school decision making takes place.
- Partnerships with Aboriginal organisations and external agencies are encouraged.

Key Strategies (How)

- Schools respect Aboriginal and Torres Strait Islander protocols and build trusting, working relationships with Aboriginal parents and local Aboriginal communities.
- Schools provide opportunities and programs that will contribute to improved educational outcomes for students e.g. parent and school partnership agreements.
- Schools work with local Aboriginal communities to plan excursions on local country.
- Schools engage with parents about the vision, values and identity of the school.
- Schools engage with external agencies committed to Aboriginal Education.

Local Implementation

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3: Teaching and Learning

Key Actions (Priorities)

- Teachers deliver culturally inclusive, historically accurate and engaging curriculum.
- Schools have strong community and student relationships where the specialist knowledge and wisdom of Aboriginal Elders is valued.
- Schools where Aboriginal teaching and non-teaching staff are employed, including confident, qualified and aspirational Koorie Educators.
- Schools accessing local Aboriginal wisdom carriers to inform their curriculum.
- The gap in educational outcomes between Aboriginal students and non-Aboriginal students is closed.
- Tertiary institutions and the Victorian Institute of Teaching provide high quality pre-service teacher education that prepares teachers for diverse educational environments.

Key Strategies (How)

- School staff members attend Sandhurst Aboriginal Network days and cultural competency workshops, conferences, courses and immersion experiences to ensure the teaching of culturally inclusive curriculum and high expectations of Aboriginal students
- Schools are intentional in developing strong relationships between community, students and Aboriginal Elders
- Schools develop initiatives and programs e.g. parent meetings and community conversations, to engage with Elders and the local community in the employment of Aboriginal staff.
- Schools welcoming local Aboriginal people in the planning and delivery of curriculum.
- Schools supported to be more intentional regarding research and the collection and use of data to inform and drive improved Aboriginal student outcomes.
- Schools and Catholic Education Sandhurst to establish stronger links with tertiary providers and the Victorian Institute of Teaching around the provision of teacher education e.g. La Trobe University and Australian Catholic University.

Local Implementation

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4: Literacy and Numeracy

Key Actions (Priorities)

- Engagement of Aboriginal parents and community members in curriculum and other educational conversations.
- Aboriginal students reaching their full potential in literacy and numeracy.
- Pedagogy that is sensitive to and respectful of Aboriginal and Torres Strait Islander student cultures is evident.
- Strong school leadership and whole school engagement with literacy and numeracy is evident.

Key Strategies (How)

- Plan for, and provide opportunity for parents and community members to engage in the learning and teaching of their children.
- Monitor Aboriginal student performance data and testing to inform teaching and learning and to identify where intervention and support in literacy and numeracy is required.
- School leadership teams and staff are intentional in their engagement in cross cultural professional development opportunities.
- The provision of literacy and numeracy professional development and cultural competency courses, workshops and immersion programs.

Local Implementation

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5: Leadership, Quality Research, Workforce Development



Key Actions (Priorities)

- Principals and teachers access professional development in Aboriginal and Torres Strait Islander education and cultural competence training.
- Principals and teachers are intentional about leading improvement in educational outcomes for Aboriginal and Torres Strait Islander students.
- Aboriginal and Torres Strait Islander staff are provided with professional learning and study opportunities.
- Cultures of learning and teaching are developed that are inclusive of Aboriginal and Torres Strait Islander perspectives, where school communities use research and evidence based practices to inform their teaching, learning and leadership.
- Increased numbers of Aboriginal and Torres Strait Islander teachers and leaders are employed.

Key Strategies (How)

- Schools provide Aboriginal education professional development opportunities through engagement with local Aboriginal communities, the Sandhurst Aboriginal Network, workshops, immersions, conferences, cultural competency courses aligned to AusVELs.
- Catholic Education Sandhurst in partnership with Aboriginal communities and organisations are intentional about improving student outcomes for Aboriginal and Torres Strait Islander students .
- Schools support the career aspirations of Koorie Educators e.g. to undertake tertiary study and professional development.
- Schools provide a curriculum that includes Aboriginal perspectives to ensure all students have the opportunity to learn about and value Aboriginal and Torres Strait Islander cultures.
- Schools develop recruitment strategies to increase the employment of Aboriginal and Torres Strait Islander people.

Local Implementation

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6: Pathways to Real Post School Options

Key Actions (Priorities)

- High quality teaching and learning with differentiated culturally inclusive curriculum is offered to all students.
- Aboriginal students attaining Year 12, Victorian Certificate of Applied Learning (VCAL) or employment.
- Aboriginal students having equitable access to opportunities in schooling in order to succeed and flourish.
- Multiple pathways that engage Aboriginal and Torres Strait Islander students in their future exploration of career choices are offered.

Key Strategies (How)

- Schools staff members plan and teach a culturally inclusive curriculum.
- Schools provide pathways for Aboriginal and Torres Strait Islander school leavers to undertake further training, study or gain employment. e.g. Vocational Education and Training (VET) provision, VCAL, work placement, scholarships, traineeships, pre-apprenticeships, tertiary education.
- Schools develop and offer initiatives that enhance confidence and expand knowledge of real life work and study opportunities through career counselling and engagement in e.g. World of Work, Goulburn Valley Big Day Out programs.
- Foster and develop skills that will allow maximum flexibility, adaptability and resilience in the future enabling students' aspirations to be realized.

Local Implementation

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7: Readiness for School

Key Actions (Priorities)

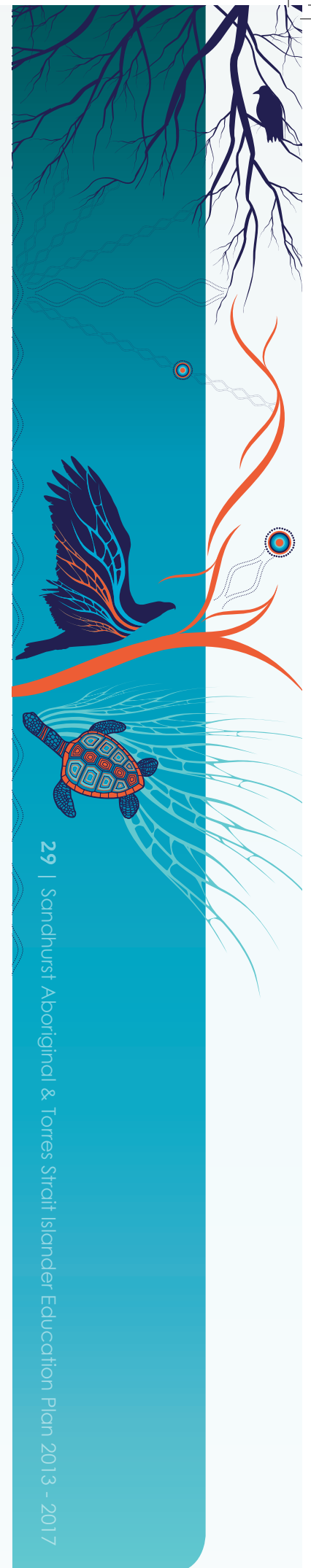
- Families know the critical importance of early childhood education and have access to quality early childhood education.
- Aboriginal families engaged in the development and operation of play groups and quality culturally appropriate transition programs.
- Schools are culturally receptive environments committed to Aboriginal parental engagement and empowerment.
- Consultation with Wisdom Carriers to inform best practice in Aboriginal pre-schooling.

Key Strategies (How)

- Aboriginal parent groups are formed and fostered to enable the welcome to new parents, communication, program development and education.
- Schools develop parent workshops around school readiness, pre-literacy, pre-numeracy and culturally appropriate transition programs.
- School staff members access professional learning to develop cultural competency to engage with and maintain relationships with Aboriginal families.
- Schools maintain and foster relationships with parents and external providers in the area of Early Childhood education.

Local Implementation

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8: Attendance

Key Actions (Priorities)

- Aboriginal Community involvement in all aspects and at all levels of the schooling process is evident.
- Aboriginal student attendance is a priority.
- Aboriginal students have equitable access to resources that will lead to success.
- School leadership committed to authentic relationships and cultural competence.
- Commitment to the employment of Aboriginal personnel.

Key Strategies (How)

School Staff Members:

- Attend cultural competency workshops, courses and immersion experiences, informed by local traditional owners to ensure the teaching of culturally inclusive curriculum and high expectations of Aboriginal students.
- Foster parent school partnerships to develop school based strategies to improve school attendance and student transition programs; monitoring and reporting annually on student attendance.
- Communicate with new parents and assist in the preparation of applications for the *Opening the Door Foundation* to ensure Aboriginal students have the resources they require.
- Create culturally receptive environments in schools.
- Employ Koorie Educators and other Aboriginal personnel in Sandhurst schools

Local Implementation

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Friends Igniting Reconciliation through Education - the FIRE Carrier Project

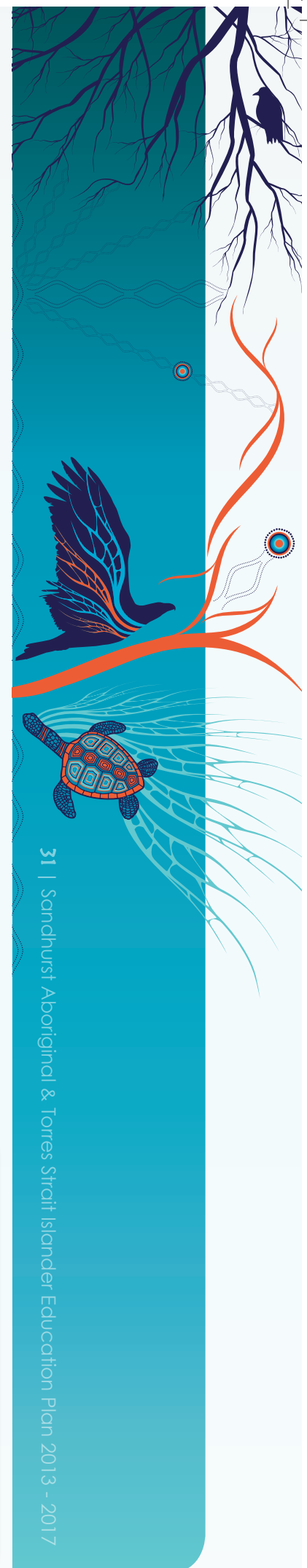
The FIRE (Friends Igniting Reconciliation through Education) Carrier Project is a joint initiative of Aboriginal Catholic Ministry Victoria and the Opening the Doors Foundation with the Sandhurst Catholic Education Office to promote Reconciliation through education in Sandhurst schools. The FIRE Carrier Project seeks to keep the Reconciliation flame alight in schools, educating the wider community about Reconciliation and our shared history and cultures.

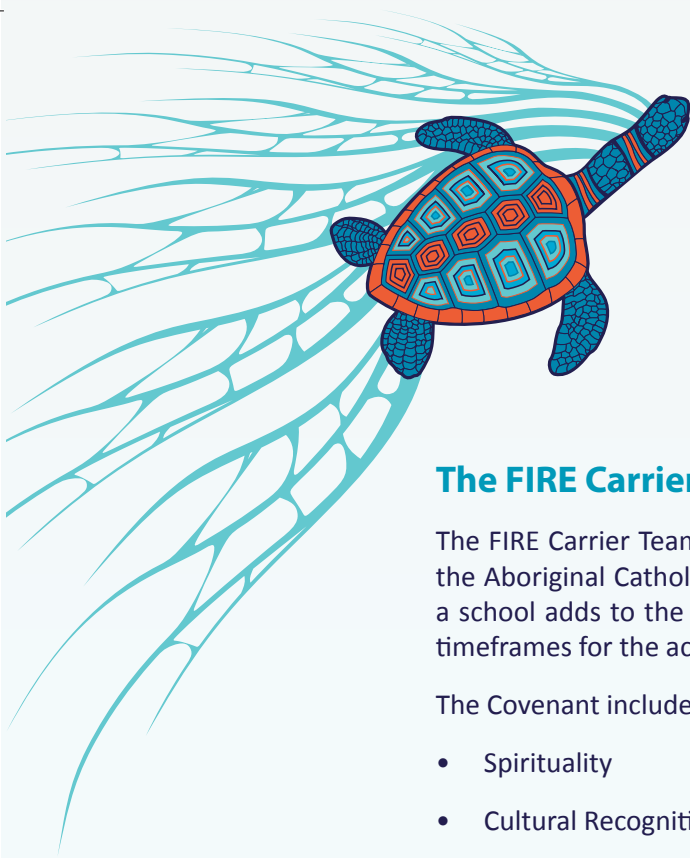
The FIRE Carriers are elected annually, in the same manner as other school representatives. In each school students and teachers are commissioned annually. The teacher FIRE Carriers in the school lead their student FIRE Carriers in planning initiatives and events. The FIRE Carrier teacher in the school is usually a member of the Sandhurst Aboriginal Network.

The FIRE Carrier accepts the title and role description, in a special FIRE Commissioning Ceremony and joins the school's FIRE Carrier Covenant planning group.

Listed below are examples of the actions the FIRE Carriers undertake:

- Raising the Aboriginal Flag
- Assisting with planning Reconciliation week activities
- Writing prayers for Aboriginal people
- Encouraging the use of Aboriginal Liturgy
- Acknowledging Traditional Custodians
- Fundraising for Opening the Doors Foundation (OTDF) – schools are invited in May to undertake fundraising for the OTDF
- Helping to write and action their School's Covenant
- Celebrating significant dates in our shared story
- Attending FIRE Carrier meetings.





The FIRE Carrier Covenant

The FIRE Carrier Teams in schools and colleges enter into a Covenant each year with the Aboriginal Catholic Ministry Victoria. The Covenant is a living document in which a school adds to the list of Reconciliation events and initiatives and sets targets and timeframes for the actions listed on a yearly basis.

The Covenant includes the following elements:

- Spirituality
- Cultural Recognition and Awareness
- Practical Reconciliation and Justice

All FIRE Carriers are asked to remember Michael McDaniel's words

"My invitation to everyone is that in your everyday power, in your work place with your regular authority, with your everyday resources, turn your mind occasionally to what you can do, for the benefit of all Aboriginal people".

Prof Michael McDaniel, Wiradjuri Man



The Proud Race Project



Aboriginal Catholic Ministry Victoria invites Catholic Schools to celebrate local Aboriginal people and their stories through engaging in the Proud Race project. This project, a unique initiative from the Aboriginal Catholic Ministry Victoria, invites school communities across Australia to celebrate both Aboriginal people and living in a land with the oldest living culture in the world.

The Proud Race concept will enable each school to record and celebrate the stories of Aboriginal Australians on life-size bollards which will be exhibited in schools throughout the Diocese and around Australia.

Proud Race empowers communities to participate in keeping alive the spirit of the National Apology delivered by former Prime Minister of Australia, Mr Kevin Rudd on 13 February 2008.

It is anticipated that over 1,000 bollards will be placed in venues right around Australia, each one telling a story of a member of a 'Proud Race'. It is the Aboriginal Catholic Ministry Victoria's hope that the Proud Race program will grow as the bollards are added to each year to commemorate National Apology Day.

The National 'Proud Race' campaign is initiated and supported by the Aboriginal Catholic Ministry Victoria and sponsored by Reconciliation Victoria and Reconciliation Australia to develop the project.

The website below gives further details:

<http://proudrace.yingadi.org.au/news.php>





Key Resources and Websites

Wannik

<http://www.education.vic.gov.au/about/directions/wannik/default.htm>

Dardee Boorai

<http://www.education.vic.gov.au/about/directions/aboriginalcharter/default.htm>

The Victorian Indigenous Affairs Framework

<http://www.aboriginalaffairs.vic.gov.au/web7/AAVMain.nsf/allDocs/RWP536BCBD377083AD3CA2574E2001A8984?OpenDocument>

Proud Race

<http://proudrace.yingadi.org.au/news.php>

Aboriginal Catholic Ministry Victoria

<http://www.cam.org.au/acmv>

What Works

<http://www.whatworks.edu.au/dbAction.do?cmd=homePage>

Victorian Aboriginal Corporation for Languages

<http://www.vaclang.org.au/>

Victoria Aboriginal Education Association Incorporated

<http://vaeai.org.au/index.cfm>

Reconciliation Victoria

<http://www.reconciliationvic.org.au/>

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