Learning from the journeys: Quality in Indigenous teacher education in Australia

Submitted by

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Declaration

I hereby declare that the work herein, now submitted as a thesis for the degree of Doctor of Philosophy of the Charles Darwin University, is the result of my own investigations, and all references to ideas and work of other researchers have been specifically acknowledged. I hereby certify that the work embodied in this thesis has not already been accepted in substance for any degree, and is not being currently submitted in candidature for any other degree.

Signed: Melodie Merle BAT

Date: 28/01/11
## Contents

<table>
<thead>
<tr>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>CONTENTS ................................................................. iii</td>
</tr>
<tr>
<td>TABLES ................................................................. vii</td>
</tr>
<tr>
<td>FIGURES &amp; MAPS .......................................................... viii</td>
</tr>
<tr>
<td>ABSTRACT ................................................................. xi</td>
</tr>
<tr>
<td>ACKNOWLEDGEMENTS ..................................................... xii</td>
</tr>
<tr>
<td>CHAPTER 1: INTRODUCING THIS THESIS ................................ 1</td>
</tr>
<tr>
<td>1.1 INTRODUCTION ....................................................... 1</td>
</tr>
<tr>
<td>1.2 POSITIONING THE RESEARCH ....................................... 1</td>
</tr>
<tr>
<td>1.2.1 Language and terminology ....................................... 1</td>
</tr>
<tr>
<td>1.2.2 The researcher .................................................... 2</td>
</tr>
<tr>
<td>1.2.3 The professional field—Indigenous teacher education .... 7</td>
</tr>
<tr>
<td>1.2.4 The learning context—higher education for Aboriginal and Torres Strait Islander peoples .................................. 10</td>
</tr>
<tr>
<td>1.2.5 The place—Batchelor Institute of Indigenous Tertiary Education .............. 12</td>
</tr>
<tr>
<td>1.2.6 Ethical practice in cross-cultural research ..................... 13</td>
</tr>
<tr>
<td>1.2.7 Summary about positioning ..................................... 14</td>
</tr>
<tr>
<td>1.3 THE AIMS OF THE RESEARCH ........................................ 14</td>
</tr>
<tr>
<td>1.4 THE STRUCTURE OF THE THESIS .................................... 15</td>
</tr>
<tr>
<td>1.4.1 Chapter 1: Introduction ........................................ 15</td>
</tr>
<tr>
<td>1.4.2 Chapter 2: Literature review .................................... 15</td>
</tr>
<tr>
<td>1.4.3 Chapter 3: Methodology .......................................... 17</td>
</tr>
<tr>
<td>1.4.4 Chapter 4: Results, discussion and implications ............... 17</td>
</tr>
<tr>
<td>1.4.5 Chapter 5: Summary, conclusions and recommendations ...... 18</td>
</tr>
<tr>
<td>1.5 CONCLUSION ........................................................... 18</td>
</tr>
<tr>
<td>CHAPTER 2: LITERATURE REVIEW ....................................... 19</td>
</tr>
<tr>
<td>2.1 INTRODUCTION ........................................................ 19</td>
</tr>
<tr>
<td>2.1.1 A critical approach .............................................. 19</td>
</tr>
<tr>
<td>2.2 HIGHER EDUCATION AND EQUITY .................................. 22</td>
</tr>
<tr>
<td>2.2.1 The global knowledge economy ................................ 23</td>
</tr>
<tr>
<td>Section</td>
</tr>
<tr>
<td>---------</td>
</tr>
<tr>
<td>2.2.2 Education across the world</td>
</tr>
<tr>
<td>2.2.3 Higher education in Australia</td>
</tr>
<tr>
<td>2.2.4 Indigenous higher education in Australia</td>
</tr>
<tr>
<td>2.2.5 Equity in Indigenous higher education</td>
</tr>
<tr>
<td>2.3 TEACHER EDUCATION IN AUSTRALIA</td>
</tr>
<tr>
<td>2.3.1 Society’s expectations of teachers</td>
</tr>
<tr>
<td>2.3.2 The teaching profession</td>
</tr>
<tr>
<td>2.3.3 Teacher education</td>
</tr>
<tr>
<td>2.4 QUALITY IN INDIGENOUS TEACHER EDUCATION IN AUSTRALIA</td>
</tr>
<tr>
<td>2.4.1 Quality at the institution level</td>
</tr>
<tr>
<td>2.4.2 A quality Indigenous teacher education program</td>
</tr>
<tr>
<td>2.4.3 A quality student experience</td>
</tr>
<tr>
<td>2.4.4 Using these indicators of quality</td>
</tr>
<tr>
<td>2.5 LEARNING, KNOWLEDGE AND IDENTITY</td>
</tr>
<tr>
<td>2.5.1 Learning theories and representations</td>
</tr>
<tr>
<td>2.5.2 Knowledge theories and representations</td>
</tr>
<tr>
<td>2.5.3 Identity theories and representations</td>
</tr>
<tr>
<td>2.5.4 Identity in the learning context</td>
</tr>
<tr>
<td>2.5.5 Learning as a social construct</td>
</tr>
<tr>
<td>2.5.6 Adult learning</td>
</tr>
<tr>
<td>2.5.7 Both-ways education at Batchelor Institute</td>
</tr>
<tr>
<td>2.6 BACHELOR INSTITUTE OF INDIGENOUS TERTIARY EDUCATION</td>
</tr>
<tr>
<td>2.6.1 Teacher education at Batchelor Institute</td>
</tr>
<tr>
<td>2.6.2 Batchelor Institute Teacher Education Degree Program 2002–2006</td>
</tr>
<tr>
<td>2.7 SYNTHESISING THE LITERATURE</td>
</tr>
<tr>
<td>2.8 CONCLUSION</td>
</tr>
</tbody>
</table>

CHAPTER 3: METHODOLOGY | 148

3.1 INTRODUCTION | 148

3.2 ABOUT METHODOLOGY—THEORIES AND LITERATURE | 150

3.2.1 Positioning the paradigm | 150
3.2.2 Methods of research | 155
3.2.3 The ethics of cross-cultural research | 156
3.2.4 The methods and methodologies of ethical cross-cultural research | 159
3.2.5 Participatory action research | 161
3.2.6 The role of the researcher in collaborative research | 165
3.2.7 The tools of research | 166
3.2.8 Summarising ethical cross-cultural research practices | 170

3.3 THE DETAILED METHODOLOGY OF THIS RESEARCH | 170
5.3.2 Access and participation in teacher education at Batchelor Institute ................. 311
5.3.3 Quality in Indigenous teacher education ............................................................ 312
5.3.4 Relationship-based learning ............................................................................. 313
5.3.5 A new research methodology ........................................................................... 315
5.4 LIMITATIONS OF THE STUDY ............................................................................ 317
5.5 IMPLICATIONS OF THE RESULTS AND THE FINDINGS ..................................... 318
  5.5.1 Implications for higher education for Aboriginal and Torres Strait Islander peoples .......................................................... 319
  5.5.2 Implications for teacher education .................................................................... 322
  5.5.3 Implications for Batchelor Institute ................................................................. 330
  5.5.4 Implications for Indigenous Institute ............................................................... 337
  5.5.5 Implications for cross-cultural research ........................................................... 337
5.6 CONCLUSIONS FROM THE RESEARCH ............................................................. 338
5.7 OPPORTUNITIES FOR FURTHER RESEARCH .................................................. 340
  5.7.1 Further research into both-ways at Batchelor Institute .................................... 340
  5.7.2 Further research into teacher education at Batchelor Institute ....................... 342
  5.7.3 Further research into teacher education ........................................................... 343
  5.7.4 Further research into identity and learning ....................................................... 343
5.8 CONCLUDING COMMENTS ................................................................................. 344

APPENDICES ............................................................................................................. 346
Appendix 1  Course structure by unit offering (both programs) .................................. 346
Appendix 2  Analysis of total Indigenous knowledges in unit outcomes ..................... 348
Appendix 3  Transcription of audio of ‘Why Batchelor?’ movie .................................... 360
Appendix 4  Analysis of transcript against Indicators of quality ................................ 370
Appendix 5  Batchelor Institute plain language statement phase 1 ............................. 388
Appendix 6  Batchelor Institute consent form phase 1 ................................................ 390
Appendix 7  Batchelor Institute plain language statement phase 2 ............................. 391
Appendix 8  Batchelor Institute consent form phase 2 ............................................... 394
Appendix 9  Charles Darwin University ethics approval ............................................. 395
Appendix 10 Batchelor Institute ethics approval ......................................................... 396

REFERENCES ............................................................................................................ 397
## Tables

<table>
<thead>
<tr>
<th>Table</th>
<th>Description</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Table 2.1</td>
<td>Dimensions of identity in learning</td>
<td>83</td>
</tr>
<tr>
<td>Table 2.2</td>
<td>The Primary degree programs 1985–2002</td>
<td>117</td>
</tr>
<tr>
<td>Table 2.3</td>
<td>Early childhood programs 1993–2002</td>
<td>118</td>
</tr>
<tr>
<td>Table 3.1</td>
<td>Excerpt from ‘Why Batchelor?’ movie transcript</td>
<td>210</td>
</tr>
<tr>
<td>Table 3.2</td>
<td>Excerpt from initial comparison of video transcript to indicators of quality</td>
<td>211</td>
</tr>
<tr>
<td>Table 4.1</td>
<td>Extract of analysis of unit outcomes for Indigenous knowledge in EDC102 and EDC103</td>
<td>237</td>
</tr>
<tr>
<td>Table 4.2</td>
<td>Extract of analysis of unit outcomes for Indigenous knowledge in unit EDC205</td>
<td>238</td>
</tr>
<tr>
<td>Table 4.3</td>
<td>Proportion of Indigenous knowledge in course structure in unit outcomes</td>
<td>239</td>
</tr>
<tr>
<td>Table 4.4</td>
<td>Number of mentions for the complete list of indicators of quality for Indigenous teacher education</td>
<td>259</td>
</tr>
<tr>
<td>Table 4.5</td>
<td>Ordered number of mentions matched to the indicators of quality for Indigenous teacher education</td>
<td>262</td>
</tr>
<tr>
<td>Table 4.6</td>
<td>Categorisation of indicators into category of ‘why’, ‘who’, ‘how’ and ‘what’</td>
<td>265</td>
</tr>
<tr>
<td>Table 4.7</td>
<td>Number of indicators and number of mentions according to category of ‘how’</td>
<td>271</td>
</tr>
<tr>
<td>Table 4.8</td>
<td>Number of indicators and number of mentions according to category of ‘who’</td>
<td>282</td>
</tr>
<tr>
<td>Table 4.9</td>
<td>Number of indicators and number of mentions according to category of ‘why’</td>
<td>290</td>
</tr>
<tr>
<td>Table 4.10</td>
<td>Number of indicators and number of mentions according to category of ‘what’</td>
<td>294</td>
</tr>
</tbody>
</table>
Figures & maps

Figure 2.1 Participation rates by group, 1989 to 2007 .......................................................... 33
Figure 2.2 Access and participation rates for Indigenous Australians in higher education ...................................................................................................................... 35
Figure 2.3 Teachers by state and territory (sourced from *Teaching Australia*) ................. 48
Figure 2.4 Australian data on Indigenous participation rates, across school and teacher education statistics (compiled from ‘Top of the Class: Report on the inquiry into teacher education’) ................................................................. 49
Figure 2.5 Indigenous participation rates across Australia (compiled from ‘Top of the Class: Report on the inquiry into teacher education’) .............................................. 50
Figure 2.6 Northern Territory data on Indigenous participation rates, across school and teacher education statistics (compiled from ‘Top of the Class: Report on the inquiry into teacher education’) ................................................................. 52
Figure 2.7 Indigenous participation rates for the Northern Territory (compiled from ‘Top of the Class: Report on the inquiry into teacher education’) ............................ 55
Figure 2.8 Indigenous participation rates for the Northern Territory (compiled from ‘Top of the Class: Report on the inquiry into teacher education’) ............................ 56
Figure 2.9 Indigenous participation rates for both Australia and for the Northern Territory (compiled from ‘Top of the Class: Report on the inquiry into teacher education’) ................................................................. 57
Map 2.1 Aboriginal Australia language map ......................................................................... 78
Figure 2.10 Dynamics of identity in learning (as presented by Falk & Balatti) ....................... 81
Figure 2.11 Building and using social capital (as presented by Falk & Kilpatrick) ............... 88
Figure 2.12 Participant membership of course-related networks (as presented by Balatti, Black & Falk) ................................................................................................. 90
Figure 2.13 The framework for relating perceptions of the quality of teaching to conceptions of learning (as presented by Kember, Jenkins & Ng) ................................. 93
Figure 2.14 Principles and practices of Adult learning in Indigenous education (as presented in ‘Gettin’ into it! Working with Indigenous learners’) .............................. 99
Figure 2.15 Both-ways as the intersection of two cultures (as presented by Ah Chee) ....... 103
Figure 2.16 Ganma metaphor from the Yolngu people (as presented by Marika) ............... 104
Figure 2.17 Both-ways as a student’s learning journey (as presented by Ober & Bat) ....... 106
Figure 2.18 Batchelor Institute enrolment by location (as presented by Batchelor Institute) ................................................................................................................................. 112
Figure 2.19 Location of Batchelor Institute NT students, campuses, annexes and study centres (as presented by Batchelor Institute) ......................................................... 113
Figure 2.20 Enrolment and progression figures for 1985 ..................................................... 124
Figure 2.21 Graduations 1983–1993 .................................................................................... 128
Figure 2.22 Enrolments in stages for primary program 1997–1999 ................................... 132
Figure 2.23 Enrolments by location—primary programs 1997–1999 ............................... 133
Figure 2.24 Student progression figures—primary programs 1997 ................................... 133
Figure 2.25 Student progression figures—primary programs 1998 ................................... 134
Figure 4.14  Total inactive enrolment by course and highest level achieved for the period 2002–2006 (analysed from data sourced directly from Batchelor Institute internal records) ................................................................. 231

Figure 4.15  Total inactive enrolment by home community for the period 2002–2006 (analysed from data sourced directly from Batchelor Institute internal records) ........................................................................... 232

Figure 4.16  Comparing home community data for 1999 with that for the year 2006 (using total numbers analysed from data sourced directly from Batchelor Institute internal records) ......................................................... 234

Figure 4.17  Comparing home community data for 1999 with that for single year of 2006 (using percentage of total, analysed from data sourced directly from Batchelor Institute internal records) ......................................................... 235

Figure 4.18  Student survey responses (analysed from data sourced directly from Batchelor Institute internal records) ................................................................................................................... 241

Figure 4.19  Home community for 2002–2006 student cohort aged 21-25 ......................................................... 254

Figure 4.20  Ordered number of mentions for the indicators of quality for Indigenous teacher education (generated through the analysis of the graduates’ movie) ..................................................................................... 263

Figure 4.21  Number of indicators and number of mentions according to category of ‘why’, ‘who’ and ‘what’ .............................................................................................................................. 267

Figure 4.22  Total number of indicators according to category of ‘why’, ‘who’, ‘how’ and ‘what’ ................................................................. 268

Figure 4.23  Total number of mentions according to category of ‘why’, ‘who’, ‘how’ and ‘what’ ................................................................................................. 269

Figure 4.24  Identity processes, categories of experience and resources identified within graduates’ reflections ................................................................................................................... 286
Abstract

This research seeks to contribute to a more equitable higher education experience in Australia through developing understandings about quality in Indigenous teacher education. This investigation is based on the learning journeys shared by three graduate teachers from Batchelor Institute of Indigenous Tertiary Education in the Northern Territory of Australia.

The teacher education programs in which the graduates studied have been closely examined in terms of curriculum, as well as enrolments and progressions. The descriptive analysis of this information has told one story about teacher education at Batchelor Institute. This story is one of a strong curriculum, a changing cohort, and significant attrition rates.

The stories told by the three graduates give detailed reflections on their learning journeys. Their stories are a reflection on a positive learning experience that strengthened their identities as Aboriginal and Torres Strait Islander people and gave them a rich professional qualification. Their stories were told through video, and a collaborative approach to research using video was developed through their work.

To be able to understand these stories of teacher education at Batchelor Institute, the literature was critically reviewed with regard to equity and quality in Indigenous teacher education. This review was undertaken through the use of critical hermeneutics.

Through the analysis of the differing stories about teacher education, and with regard to the literature, this study has found that quality in Indigenous teacher education is found in a program that explicitly includes the aim of self-determination, has Indigenous knowledges embedded in the curriculum, and uses relationship-based learning within its delivery.
Acknowledgements

This PhD is dedicated to the Legacy Club of Maryborough, who, twenty-nine years ago, gave me a chance to do something with my life. Thank you for changing my world.

To my supervisor, Professor Ian Falk, thank you for shining that bright light on my work. Although it meant that there was nowhere to hide, it helped me especially at that final part of the journey where I made the intellectual leap.

To my associate supervisor, Associate Professor Lyn Fasoli, thank you for your encouragement along the way and your real help when things became difficult—especially for helping me to make it through my crisis of confidence.

To my three colleagues, code named Doris, Michiel and Annabella (you know who you are!). Your passion, professionalism and willingness to share your insights and wisdom have provided the foundation of this work. I honour your generosity and dedication to your profession and to Batchelor Institute.

To my PhD buddy and friend, Claire Bartlett who bought me my PhD chair—everyone should have a friend like you. To my boss and mentor, Maree Klesch, who gave me space and time and inspiration. To Tom and Barbara who knew that I needed a holiday. To my family and friends who gave me their love and encouragement and pithy facebook postings to nourish my soul and keep me grounded.

And of course, to my two children, Ruby and Jack. Thank you for your love and confidence—such great people you both are.
Chapter 1: Introducing this thesis

1.1 Introduction

This thesis is an investigation of quality in Indigenous teacher education in Australia, based on the learning journeys of three graduate teachers from Batchelor Institute of Indigenous Tertiary Education in the Northern Territory of Australia. Whilst the published literature often details the challenges and barriers, opportunities and intentions, the graduates speak of self-determination, learning and identity. Their stories provide the deeper story of Indigenous teacher education to which this research is responding—that there is a story of quality and success. We just need to be able to hear it.

1.2 Positioning the research

This first chapter positions the research by introducing the researcher; presenting the aims of the research; and by giving an overview of the structure of this written work. In order to establish the authority and context for the work, a number of areas are outlined and presented. This begins with a consideration of language and terminology. This is followed by an introduction from the researcher herself, overviews of the professional field, the learning context, the learning place, and finally, ethical practice. This helps to establish the need for the work, the area in which the work has been conducted, and the researcher’s authenticity as a non-Indigenous researcher conducting research in Indigenous education.

1.2.1 Language and terminology

Language is important and the use of language brings with it issues of power and representation (Herbert 2006). Initially, the word ‘Indigenous’ was used throughout this thesis. However, on reflection, and with respect to current published protocols (Oxfam Australia 2007), the phrase ‘Aboriginal and Torres Strait Islander peoples’ has been used when writing specifically of the first nations peoples of Australia. When the writing is about
one particular group of people, the name for those people has been used—for example, the Anangu people of Utju in Central Australia. When writing about curriculum, education, institutions and ideas, the word ‘Indigenous’ has been used. It is intended that in this way, respect is paid to the many different peoples who are the first peoples of this land. On a less culturally important note, but nonetheless important for clarity, other decisions about terminology were taken during the writing of this thesis.

The term ‘teacher education’ is used to refer to the education that teachers receive prior to their employment as teachers and does not, in this body of work, include the professional development of teachers but refers specifically to preservice teacher preparatory programs. Thus, the term ‘Indigenous teacher education’ used throughout this thesis refers specifically to preservice teacher education programs provided for the Aboriginal and Torres Strait Islander peoples of Australia.

1.2.2 The researcher

Meet Melodie Bat

Thank you for reading my work. I present this work to you with the acknowledgement that it is built on the work of many Aboriginal, Torres Strait Islander and other Australian and international colleagues, educators, philosophers and researchers and I thank them for the work, research and ideas that they have shared.

As a non-Indigenous academic working in the field of Indigenous education, my own ethics and reflective practices have become an essential aspect of my work. I arrived to teach in the junior class at N’taria (Hermannsburg) School, 120km south-west of Alice Springs in 1994 and I have been working in Indigenous education in the Northern Territory since then.
I have always had a strong sense of justice and have lived my own life with an intention to do right without harm. I have found that within Indigenous education I can not only make a contribution as an educator, but that this is work about which I feel passionate. I have learnt much from working with the Aboriginal people of the Central desert region of the Northern Territory and I acknowledge them for their patience and persistence in my own education.

After N’taria, my next school was at Utju (Areyonga), 130 km or so further west, where I lived and worked for three years with the Anangu people. As the coordinator of the Pitjantjatjara and English bilingual program I was in a privileged position—I both contributed to education within the community and was educated in appropriate ways of working and relating. This experience, and the knowledge given to me by the community at Utju, has given me a strong foundation from which to work. The skills and knowledge developed through my work can be described with reference to the notion of intercultural capabilities.

Intercultural capabilities are about possessing the competence and confidence to work from a social, cultural and professional position and rely on the establishment and strengthening of relationships amongst key stakeholders, both within and beyond the communities.

(d’Arbon et al. 2009, p. 55)

Through my time living and working in the desert I have learned the importance of listening and of the strength of silences. I have learned also that there are times for speaking up and being strong. Most importantly, I have learned that, even in some small way, I can make a contribution and that my work is valued. This sense of belonging to the Indigenous education ‘family’ in the Territory is an important aspect of my life. After Utju, I continued to build on these ‘intercultural capabilities’ from within a variety of roles within the Department of Education in the Northern Territory. These included running an early
literacy research project in remote Central Australian Aboriginal communities; managing
Indigenous early childhood programs across the Northern Territory; and being the Teaching
Principal of a small Aboriginal school just outside of Alice Springs. This time gave me a deep
and broad experience of Indigenous school education in Central Australia, from within the
community classroom through to the boardrooms of the management and funding bodies.

This period also brought me to a point where I recognised my growing cynicism and
frustration with the education system. With the expansion of my expertise as an educator,
came the recognition that I was feeling constrained by the system in which I was working.
As a teacher, I recognised that I had reached the point in my career when it was time to
move out of the classroom. A colleague who worked for Batchelor Institute of Indigenous
Tertiary Education (hereinafter Batchelor Institute) had been encouraging me to consider
making the move to teacher education and in 2001 I was ready.

Batchelor Institute is Australia’s sole national provider of post-secondary education for
Aboriginal and Torres Strait Islander peoples. Situated in the Northern Territory, Batchelor
Institute delivers in twenty-two locations across the territory—two main campuses
(Batchelor and Alice Springs); four annexes (Darwin, Nhulunbuy, Katherine and Tennant
Creek) and in sixteen of the Territory's largest Aboriginal communities. The student body
comprises Aboriginal and Torres Strait Islander peoples from across Australia.

I am still working for Batchelor Institute now, while writing my thesis. This colleague could
see that my passion and expertise were not finding the right place within the Department
of Education and that I was getting increasingly frustrated by what I saw as the lack of
sense and reasoning in the decisions the Department was making. At Batchelor Institute I
found a place where I could continue to work for and with the Aboriginal peoples of the
Northern Territory, using my knowledge and experience to make a contribution to a
national program in Indigenous teacher education. I also found a place where I could voice
my opinions and try out ideas, a place where who I was and what I thought was integral to my work.

However, Batchelor Institute was not and is not always a comfortable place to work. Reflection is an integral part of the Institute’s philosophy and this can be seen constantly played out at an organisational level (Arbon 2007). This constant state of change, created through reflexive practice as well as cultural difference, means that the Institute is in a state of constant renewal, which in itself brings great opportunity. Batchelor Institute is a small organisation where the interactions between people, culture and bureaucratic necessities provide a constantly changing landscape and where integrity and intention often clash with the requirements of accountability and reporting (Arbon 2007). In 2007 I moved from teacher education into an academic support role in the Institute, where I could support the academics with curriculum, resources, teaching and learning. In this role I was fortunate to be able to work with my colleague, Ms Robyn Ober, to undertake a research project on the both-ways philosophy of the Institute (Ober & Bat 2007a, 2007b, 2008). Both-ways plays an important part in this doctoral work and will be discussed in some length in chapter 2. The both-ways project and the experience of gained from working with Robyn, has guided much of my doctoral work and I acknowledge Robyn for her contribution to my learning.

Through my work at Batchelor Institute, and through this research, I have been developing a growing understanding of the importance of what I call the ‘people business’ in Indigenous education and it is this kernel of understanding that has been flourishing throughout this research project. This thesis has been written from the inside out. As a lecturer working within the teaching degree program at Batchelor Institute, I have been in a privileged position to experience the teaching and learning as well as to explore and analyse the collected experiences and information from the graduates and the programs.
The work utilises my insider experience; is supported and extended through my doctoral work; and is grounded in my knowledge, skills and experiences as an educator with a deep commitment to working with the Aboriginal and Torres Strait Islander peoples of Australia.

When I first left my teaching position in the Central Desert region of the NT to work for Batchelor Institute, I knew that it would be a big change. I was moving from a school-based government-run education sector to an independent Indigenous-governed post-school education provider. I was moving from teaching Aboriginal children to teaching Aboriginal and Torres Strait Islander adults. These things I knew. What I did not truly appreciate though was the feeling of there being something important happening at Batchelor Institute. As a very experienced teacher, I recognised that the teaching and learning practices at Batchelor Institute were innovative and yet grounded in ages-old experience. As a highly reflective practitioner I have remained engaged in trying to understand what it was that I was experiencing at this almost intuitive level of teaching. It is this reflection that brought me to undertake the study of teacher education at Batchelor Institute that is presented within this work.

Within the teaching degree program in which I was working, schools, students and graduates were reporting that the Batchelor Institute students and graduates were being acknowledged as highly competent and well-supported. At the same time, retention was a growing issue, with a large number of students discontinuing their studies altogether. As a course coordinator, this became a concern to me. I knew the obstacles that students faced and I knew that the graduates from Batchelor, though few in number, were of a high quality and leaders in their communities (Bainbridge in House of Representatives Standing Committee on Education and Vocational Training 2005). Through this study I have sought to understand what it is about teacher education at Batchelor Institute that attracted and retained those graduates who made it all the way through their degrees. In this doctoral
work I have been listening and learning from the journeys of those who have come before
and those I have journeyed with. My interest is centred on quality rather than obstacles.
This is my personal intention and positioning—to take a positive view of quality in my
research and my thinking; to be informed by challenges and obstacles—and to disregard a
deficit model of education.

...there is clearly a case for changing the discourse that surrounds
Indigenous education from one of deficit and failure to one of
success and achievement.

(Herbert 2005, p. 22)

1.2.3 The professional field—Indigenous teacher education

The challenges, obstacles and proposed solutions within Indigenous education in Australia
have been well documented by the agencies and departments of education, including the
higher education sector and teacher education (Australian Council of Deans of Education
2005; Committee for the Review of Teaching and Teacher Education 2003a, 2003b;
Department of Education Science and Training 2005; Encel 2000; Halsey 2005; House of
Representatives Standing Committee on Education and Vocational Training 2007;
Ingvarson, Beavis & Kleinhenz 2004; Ingvarson et al. 2004; Ingvarson & Rowe 2008;
Lawrance & Palmer 2003; Ministerial Council on Education Employment Training and Youth
Affairs Taskforce on Indigenous Education 2001; OECD 2005; Ramsey 2000; Victorian
Parliament Education and Training Committee 2005). And yet, consistent success is not
something that is highly visible, neither in schools nor in universities (Department of
Education Science and Training 2009). Acknowledging and celebrating that many Aboriginal
and Torres Strait Islander Australians have achieved and continue to achieve academic and
professional success, Australia’s Aboriginal and Torres Strait Islander peoples have overall
lower access, participation, retention and completion rates than their non-Indigenous
compatriots, at all levels of education (House of Representatives Standing Committee on
Education and Vocational Training 2007; Lane 2009). This situation is replicated within the teaching profession where Aboriginal and Torres Strait Islander teachers are under-represented within the Australian workforce (House of Representatives Standing Committee on Education and Vocational Training 2007).

This research has been conducted within the field of teacher education for Aboriginal and Torres Strait Islander peoples in Australia. This field can be examined through a consideration of four main aspects: equity in education; higher education for Indigenous people; the teaching profession; and teacher education as a specific field of practice.

Within each of these four areas can be found a common thread—that of access and equity.

Globally, people are engaging in information exchange at a rate hitherto unseen. The opportunity this presents to advance access and equity around the world has been taken up by the United Nations. There is an intention, through the Declaration on Human Rights, that education should be a mechanism for combating racism and ensuring that all people have a right to self-empowerment and a peaceful existence (United Nations 1948). This intent however, is not reflected in the reality of the global education experience for Indigenous people (Marginson 2007). Within higher education across the world, these tensions can be seen played out in the massification of higher education that has occurred—never before has higher education been so accessible or affordable (Usher 2009; Usher & Cervenan 2005). This, combined with the acknowledged risk that globalisation itself may bring with it the homogenisation of culture around the world, brings focus to education for Indigenous people (Al-Rodhan 2006; McGrew 1992). The opportunity is to ensure that there is equitable education; the risk is that this may result in a loss of culture for the world’s Indigenous peoples (Niezen 2004).

Efforts to support Indigenous students and to encourage a culturally inclusive higher education in Australia have included the establishment of Indigenous centres at every
higher education institution across the country and the creation of the Indigenous Higher Education Advisory Council (hereinafter IHEAC) who advise the Australian Government (Indigenous Higher Education Advisory Council 2006). The current Australian Government, in response to a major review of higher education in Australia and in recognition of the relative decrease in funding for this sector in recent years has implemented a major structural change supported by large injections of funds to help shift Australia’s poor ranking in the international sector, as published by the Organisation for Economic Co-operation and Development (hereinafter OECD) (Australian Labor Party 2007; Bradley et al. 2008). Within these reviews and restructure are contained recommendations for improving access and participation for Aboriginal and Torres Strait Islander higher education students. The vital role played by the success of higher education students in the increase in community capacity has been cited by IHEAC as a key contribution by the higher education sector (Indigenous Higher Education Advisory Council 2006).

Within teacher education, this link can be seen played out in a very real way. Teachers move from their place of education into schools where the children of the information age are learning to learn in a world predicated on change (Australian Council of Deans of Education 2005). The education of such teachers has itself gained much attention over the past decade with the result that the teaching profession in Australia has undergone a significant amount of change, with the introduction of professional standards, teacher registration and the accreditation of teacher education programs (Teacher Registration Board of the Northern Territory 2008; Teaching Australia 2008a). Not only do teachers need new knowledge and skills in order to be able to educate the children, but their profession is much more regulated than it has ever been before.

Within this new professional framework, however, is still the evidence that Aboriginal and Torres Strait Islander peoples in Australia are underrepresented in both the teaching
profession and teacher education programs. Australia-wide, in 2004, only 0.7% of all teachers were Aboriginal and/or Torres Strait Islander teachers. Initial enrolments in teacher education programs in 2001 showed that around 2% of students were Aboriginal and Torres Strait Islander students. At that time, approximately 2.4% of the total Australian population identified as Aboriginal and Torres Strait Islander peoples (House of Representatives Standing Committee on Education and Vocational Training 2007).


These reports and inquiries have given some recommendations for quality within the education that teachers receive—education that is the province of the higher education sector in Australia. However, the actual indicators of quality in teacher education have not as yet been determined (House of Representatives Standing Committee on Education and Vocational Training 2007; Ingvarson & Rowe 2008) and it is within this distinct professional context that this research has been conducted.

1.2.4 The learning context—higher education for Aboriginal and Torres Strait Islander peoples

There are many barriers and enablers identified in the literature on Indigenous higher education. For many students, the very act of enrolment is a process of self-empowerment, in having to overcome previous negative education experiences (Harris, R 2008; Herbert
2003). Once enrolled, students report that they experience feelings of isolation and find it difficult to continue with their studies (Bradley et al. 2008). Those students who do manage to overcome the barriers and complete their qualifications have achieved a success that includes much more than their qualification alone (Herbert 2002b).

Understanding the quality practices that support students through to graduation will provide much needed guidance for higher education providers. As IHEAC states:

An investigation of what has worked for those graduates may provide much needed guidance for meeting the needs of those who are not completing their studies.

(Indigenous Higher Education Advisory Council 2006, p. 6)

The investigation of these practices requires a consideration of many different aspects—the provider as an institution of learning; the course itself; and the teaching/learning experiences through which the students have journeyed. In this research, the provider is an Indigenous institution; the courses are the two teacher education programs in the period 2002–2006; and the teaching/learning has been positioned within Batchelor Institute’s both-ways philosophy of education.
1.2.5 The place—Batchelor Institute of Indigenous Tertiary Education

The more specific context for this research is Batchelor Institute of Indigenous Tertiary Education in the Northern Territory of Australia. Batchelor Institute is Australia’s sole national provider for higher education and training for Aboriginal and Torres Strait Islander people (Batchelor Institute of Indigenous Tertiary Education 2007b).

The central task of the Institute is to provide tertiary education and training that engages students in the development of appropriate responses to issues of cultural survival, maintenance, renewal and transformation within national and international social, political and economic contexts.

(Batchelor Institute of Indigenous Tertiary Education 2007b, p. 8)

There are two operating principles that guide Batchelor Institute, those of self-determination and both-ways (Batchelor Institute of Indigenous Tertiary Education 2007b). Both of these principles will are explored in depth within this thesis and are framed by the organisation’s vision.

Batchelor Institute’s vision
A unique place of knowledge and skills, where Aboriginal and Torres Strait Islander Australians can undertake journeys of learning for empowerment and advancement while strengthening identity.

(Batchelor Institute of Indigenous Tertiary Education 2007a, p. 2)

For over forty years, Batchelor Institute has delivered vocational and higher education programs for Aboriginal and Torres Strait Islander peoples, giving an authenticity and authority to the work done there. The challenge of meeting funding requirements whilst still delivering quality educational experiences is shared by Batchelor Institute with other providers across the world (Arbon 2007; Australian Universities Quality Agency 2006; Batchelor Institute of Indigenous Tertiary Education 2008b).
BIITE has a vital national position as the only higher educational institution solely for Indigenous students. Both the Northern Territory and Federal Governments recognise this and are helpful in their support of Batchelor. It is essential that, in managing the accountability arrangements for BIITE, both governments continue to have regard to the special circumstances it faces. Its outreach to remote communities is inherently expensive in terms of cost per student ultimately enrolled.

(Australian Universities Quality Agency 2006, p. 3)

An added tension for Batchelor Institute has been negotiating the balance between community need and institute capacity (Arbon 2007; Ingram 2004). Batchelor Institute was initially established to meet the training needs of the remote Aboriginal communities of the Northern Territory but has evolved to now deliver programs to Aboriginal and Torres Strait Islander students from across Australia (Australian Universities Quality Agency 2006; Batchelor Institute of Indigenous Tertiary Education 2008a). This evolution has brought with it the challenges inherent in bringing many different peoples and cultures together, in an education program that is itself delivered by a team of Aboriginal, Torres Strait Islander and other non-Indigenous Australian and international staff members (Arbon 2007).

1.2.6 Ethical practice in cross-cultural research

One issue for this research is that a non-Indigenous academic is conducting research into Indigenous teacher education. Such a cross-cultural context immediately raises issues of ethics, authority and authenticity. Two main approaches have been taken in order to ensure that the work is valid and does not colonise the knowledge and practices of the Aboriginal and Torres Strait Islander peoples of Australia. Firstly, this research is positioned within a critical approach to qualitative research (Denzin & Lincoln 2005, 2008; Kincheloe & McLaren 2005).
Research thus becomes a transformative endeavour unembarrassed by the label “political” and unafraid to consummate a relationship with emancipatory consciousness. Whereas traditional researchers cling to the guardrail of neutrality, critical researchers frequently announce their partisanship in the struggle for a better world.

(Kincheloe & McLaren 2005, p. 305)

Within this approach, the ethics of the researcher become fundamental to the rigour of the work (Ermine, Sinclair & Jeffery 2004; Martin 2003). This issue is explored in detail within Chapter 3.

The second approach for ensuring ethical practice is the smaller project, undertaken inside the doctoral research, which investigated effective and ethical approaches and methodologies in cross-cultural research. The findings of this smaller project, titled ‘Our Next Moment’ make a significant contribution to the field of qualitative research.

1.2.7 Summary about positioning

This positioning of the language, the researcher, the field and the place of the investigation is an essential step in creating the framework surrounding this work. Such a place of transparency and clarity generates the direction for the research journey. Typically, research has an intention to make ‘sense of, or interpret, phenomena in terms of the meanings people bring to them’ (Denzin & Lincoln in Denzin & Lincoln 2005, p. 3). In this research, that intention is to support the achievement of equity in Indigenous teacher education in Australia through the understanding of what quality in Indigenous teacher education has been perceived to mean.

1.3 The aims of the research

The aim of the research is to support Indigenous teacher education through an investigation of the reflections of three graduate teachers. This is achieved through
gathering detailed information about two particular teacher education programs, using the following focus questions:

- Why Batchelor? What was it about the teacher education degree programs at Batchelor Institute that can inform knowledge on what quality teacher education programs are for Aboriginal and Torres Strait Islander students?

Through an analysis of the graduates’ deep consideration of Batchelor Institute’s teacher education program, it is intended that a contribution to the field of Indigenous teacher education can be made that may improve the access and participation of the Aboriginal and Torres Strait Islander peoples of Australia. This thesis is presented as the written record of the research and learning journey undertaken with this aim in mind.

1.4 The structure of the thesis

This thesis provides an opportunity to consider deeply a specific instance of successful practice in higher education for Aboriginal and Torres Strait Islander peoples, through the presentation of research that has had at its heart the intention of the researcher to conduct ethical practice from a critical stance. This presentation takes the form of a written thesis of five chapters.

1.4.1 Chapter 1: Introduction

Chapter 1, as the introductory chapter, is intended to establish the context and aims of this research.

1.4.2 Chapter 2: Literature review

Chapter 2 reports on the work undertaken to understand quality in two teacher education programs designed for Aboriginal and Torres Strait Islander peoples. The first step in understanding quality in this context is to consider the published literature in the field. This literature review is presented in chapter 2 within the areas of:
The section on higher education and equity presents the global context for education and Indigenous education, with a focus on the changing nature of the world’s economy and education sectors. These global trends are then considered in terms of the impact on higher education within Australia, firstly in broader terms and then more specifically in terms of the experiences of Aboriginal and Torres Strait Islander peoples within Australia’s universities. The detailed access and participation rates are presented and discussed along with the obstacles and enablers for success in higher education.

One of the primary areas for enrolment by Aboriginal and Torres Strait Islander peoples in Australia has historically been, and continues to be, in the education field (Lane 2009). In order to fully consider Indigenous teacher education, the broader context of the teaching profession in Australia is explored. This is then followed by a review of the many reports and inquiries conducted into teacher education within Australia within the past three decades in terms of areas of influence of the institution, the course, and the student experience.

Following the consideration of higher education and teacher education is the review of the literature on learning and knowledge. In particular, specific areas of identity in learning, adult Indigenous learning and learning as a social construct are reviewed. This detailed review provides insight into the theoretical positioning of knowledge and learning in order to support the interpretation of findings. This leads to a presentation and exploration of the teaching and learning philosophy of Batchelor Institute, known as ‘both-ways’. The
findings within this research are generated with respect to the specific place in which learning is occurring.

The final section of Chapter 2 provides the localised context for this research, Batchelor Institute. In this section the overview of the Institute and the teacher education programs is presented, including an overview of the two teacher education programs under investigation. This section has been included to support the understandings of the specific context in which this research was conducted.

1.4.3 Chapter 3: Methodology

The context of this research and its ethical considerations play a significant role in guiding the methodological approach and tools used within this research. In Chapter 3, the methodological theory and literature are considered in terms of ethical practice in cross-cultural research. This is followed by a detailed presentation of the two methodologies employed within the research, from design to data collection and thence to data analysis.

1.4.4 Chapter 4: Results, discussion and implications

In Chapter 4 the collected data is presented, consisting of information about the teaching degrees and the graduates’ reflections. Analysis of the collected data on enrolments and progressions gives a detailed statistical picture of the teacher education programs. Analysis of the graduates’ stories contrasts their reflections with the indicators of quality derived from the literature. The analysis is then considered within the specific context of Batchelor Institute’s own published literature on its philosophy and practices as well as the literature on learning and identity. Within this analysis, connections within the data have been made, to generate the key findings of this work. Finally, the implications of the findings are discussed in terms of the five areas of Indigenous higher education; Indigenous teacher
education; Batchelor Institute; Indigenous education; and research in a cross-cultural context.

1.4.5 Chapter 5: Summary, conclusions and recommendations

The final chapter summarises the research, revisiting the rationale, context and aims of the research and then presents the key findings, with an acknowledgement of the limitations of the research. This is followed by the implications arising from this work. These implications have been made in terms of the areas of higher education for Aboriginal and Torres Strait Islander peoples; teacher education; Batchelor Institute; Indigenous education; and finally, cross-cultural research. The chapter ends with the conclusions reached by this doctoral work which encapsulate the results, findings and implications generated from the research.

1.5 Conclusion

This chapter has given an overview of the thesis and its structure. The research and the researcher have been positioned, the aims of the research have been presented and the detailed structure of the work has been given. This thesis presents a consideration of Indigenous teacher education at Batchelor Institute from the perspectives of three recent graduates. In order to be able to understand and appreciate the data collected and presented about these programs, it is important to first access the published work within the fields of higher education; teacher education; learning and knowledge; and Batchelor Institute itself. This literature is presented in Chapter 2.
Chapter 2: Literature review

2.1 Introduction

In this chapter, the literature surrounding the research is reviewed, creating a framework that supports the generation, analysis and interpretation of the findings. The literature that informs this work has been taken from the four inter-related fields of higher education and equity; teacher education; learning and knowledge; and Batchelor Institute. The first two of these fields is reviewed at the international, national and local levels, with a view to developing understandings of, and to search for, indicators of quality. The second two fields have provided the deeper knowledge to support the understanding of the findings and the implications that arise.

2.1.1 A critical approach

The literature review is undertaken, not from a neutral, positivist, objective position, but rather from a critical approach (Denzin & Lincoln 2008; Held 1980; Kincheloe & McLaren 2005). A personal, critical and subjective approach is used, where the work is located ‘in a transformative praxis that leads to the alleviation of suffering and the overcoming of oppression’ (Kincheloe & McLaren 2005, p. 321). The underlying purpose of this research is the search for a more equitable approach to Indigenous teacher education in Australia.

To frame the interpretation of the literature, an approach aligned with that of critical hermeneutics informed by the works of Gadamer and Habermas has been used (Byrne 2001; Gadamer 1982; Habermas 1990, 2007; Harbour 2006; Kincheloe & McLaren 2005; Kinsella 2006; Ricoeur 1974).
Thus, the quest for understanding is a fundamental feature of human existence, as encounter with the unfamiliar always demands the attempt to make meaning, to make sense.

(Kincheloe & McLaren 2005, p. 311)

The literature is searched for understanding, not only meaning, and is interpreted in the context in which it has been generated as well as through the interpreter’s own experiences and understandings (Denzin, Lincoln & Smith 2008; Kincheloe & McLaren 2005)

In this literature review, however, it is the total body of literature that is interpreted rather than the individual texts. The particular lens used for this interpretation is the indication of quality. The literature has been chosen for its contribution to this area of focus. No one definition of quality has been used to filter the literature, but rather, the many different voices and influences that surround Indigenous teacher education are present, from the global movements generated within the information age to politically generated reports, inquiries and published articles.

Currently, there is no consensus on what constitutes quality in teacher education in Australia. Therefore a broad range of literature has been chosen from the many surrounding areas which contribute politically, socially, culturally and educationally to understandings about quality in teacher education. In this way, the tensions surrounding quality in Indigenous education can be considered. Through interpretation of the selected texts, a set of indicators of quality is generated. It is these indicators of quality that provide the juxtaposition for the research data. This set of indicators creates a large set of predictions about what one might expect to encounter in a consideration of quality in this field. These predictions are not set as the standards, or measures of quality, but rather, form the collected understanding of the different interpretations of what quality in Indigenous teacher education should look like, as determined by the different socio-political contexts.
The search for indicators of quality in Indigenous teacher education in this literature review is centred on the two areas of higher education and equity, and teacher education.

Common threads emerge that are used to create the framework against which the data collected through this research are analysed. Within each field, the international, national and local contexts are considered, with a deeper focus being taken on Indigenous education and Aboriginal and Torres Strait Islander teachers. The selection of the literature is deliberate, with the intention to work from the broader context, through to the more specific context surrounding the preparation of Australia’s Aboriginal and Torres Strait Islander teachers.

The field of higher education and equity is reviewed, exploring the access and participation of Indigenous people in the globalised higher education ‘market’ that has evolved within the information age. The experience of Australia’s Aboriginal and Torres Strait Islander peoples within the Australian higher education sector is then explored with a view to understanding the low access and participation rates whilst seeking evidence and guidelines for quality in Indigenous education.

The search for indicators of quality continues within the next section on teacher education. In this section, the review of the literature also presents the professional context of the teaching profession and the rapid and extensive change to regulation that the profession has experienced over the past decade. Such regulation however has not yet resulted in clear indicators of quality for teacher education programs and it is into this gap that this research is situated.

The indicators of quality that emerge from the literature review provide important understandings about quality in Indigenous education. In order to understand the theory, practices and experiences of quality in learning, the field of learning and knowledge has been reviewed, with a focus on understanding the links between identity and learning.
Again, the review works from the broader context, in this instance, the theoretical, finding a narrower focus within the more specific areas of Indigenous identity and learning and then to the specific context of Batchelor Institute’s philosophy of education, both-ways.

Through undertaking the review of the literature on learning and knowledge, insight is developed that will be used later in the thesis to underpin the discussion of the findings of the research. These findings are also discussed in terms of the local learning context, that of Batchelor Institute. In order to do this, the published literature on the Institute and its teacher education programs are reviewed and presented. The story of Batchelor Institute and its teacher education programs becomes important when the detailed findings and the ensuing implications are discussed, for this research is essentially focused on one local experience within a national and global context, the focus being the continued search for quality in Indigenous teacher education.

2.2 Higher education and equity

With the world experiencing an unprecedented rate of change, little is certain except that we are changing (Bradley et al. 2008). Our world is evolving into ‘one in which patterns of human interaction, interconnectedness, and awareness are reconstituting the world as a single social space’ (McGrew 1992, p. 469). With the advent of new communications technology and the increased mobility of the world’s people, the world has also been described as ‘shrinking’ (Al-Rodhan 2006; Niezen 2003).

The trajectory of change that globalisation brings will be influenced by two interconnected movements. On the one hand, there are the people who, by the very act of network creation across the globe, are effecting social change. On the other, there are the industrialised, developed countries wielding their economic power to colonise the world. Such colonisation has been predicted to result in a ‘cultural levelling’ that creates a global citizen and identity (Niezen 2004).
One possibility is that we are in fact headed for a new global colonisation. Another is that we will see a renewed nationalism where individual countries and cultures resist globalisation. This is a struggle that is currently taking place (Al-Rodhan 2006; McGrew 1992). The ‘revolt against the forces of cultural uniformity and against the appropriation of indigenous peoples’ sovereignty by states’ is part of this struggle (Niezen 2003, p. 2). This determination to be empowered to resist colonisation through dialogue and praxis is one that can be supported by the precepts of education; the education of emancipation and freedom such as envisaged by Freire (1968):

A revolutionary leadership must accordingly practice co-intentional education. Teachers and students (leadership and people), co-intent on reality, are both Subjects, not only in the task of unveiling that reality and thereby coming to know it critically, but in the task of re-creating that knowledge. As they attain this knowledge of reality through common reflection and action, they discover themselves as its permanent recreators. In this way, the presence of the oppressed in the struggle for their liberation will be what it should be: not pseudo-participation, but committed involvement.

(Freire 1968, p. 29)

2.2.1 The global knowledge economy

Fritz Machlup first described the ‘knowledge economy’ as wealth created within an information society (Machlup 1962). In his theorising, there were five industrial economies, including that of education, where the flow of education as knowledge created economic power. With the rise of the internet and the creation of instant communications and almost unlimited storage capacity for digital information, this work has evolved to the creation of the network society, a society in which the combination of information and social interaction create the very organisation and structure of the society (Castells 2000). Such a major shift in the conceptualisation of economic power and social structures is having a profound effect on education, globally, nationally and locally (Kalantzis & Harvey 2003).
2.2.2 Education across the world

In 1948 the United Nations proclaimed the Universal Declaration of Human Rights, setting the global agenda. Article 26 of the declaration relates to education. Initially, it was section 1 of that article that provided the greatest impetus for government action across the world:

(1) Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.

(United Nations 1948)

As part of this impetus for action, an international agreement was reached at the turn of the century, through the United Nations Educational, Scientific and Cultural Organization (hereinafter UNESCO), to establish targets for education and development. The education intent was to ensure that there would be ‘education for all’, or EFA as it is known. Goal 6, ‘Improve the quality of education’ (UNESCO 1990), provides some clear statements from within UNESCO relevant to this research. In particular, UNESCO states:

An education of high quality also means that individuals will develop their potential – education will make a difference to the chances they have in life. In society as a whole, quality education supports positive social change. It will enable people to progress through effective learning outcomes – gaining the knowledge, competencies, skills and behaviours which are essential for development.

(UNESCO 1990)

The emergence of social outcomes as an indicator of quality in education, as evident in the EFA goals, has been one of the major changes in the global education sphere in the last fifteen years, with the recognition that education is important for more than just labour market earnings or fiscal economic growth. The ensuing effect has been to link education with advances in health, and civic and social engagement (OECD 1997).
Though many gains have been made through the ‘Education for All’ initiative, limited progress towards the achievement of the goals is reported:

Finally, deep and persistent disparities based on wealth, gender, location, ethnicity and other markers for disadvantage are acting as a major barrier to progress in education. If the world’s governments are serious about Education for All, they must get more serious about tackling inequality.

(EFA Global Monitoring 2009, p. 3)

The expressed intention of the United Nations has been to ensure that education is available for all and that through this achievement there will come increased health, civil and social outcomes (Power 2000). These outcomes are tied to the development and widespread acceptance of the concept of ‘lifelong learning’, which, as a recognition that learning is part of a life’s journey, supports another global movement in education aimed at ‘active citizenship’ and employment (Veenker & Cummins 2005). Globally, then, across all sectors, there has been a shift to a recognition of the value of lifelong learning and the importance of education for economic gain, where these economics are based on the recognition of the value of social outcomes in a networked society.

*Global education: the tertiary sector*

These shifts in education have had an impact in the international tertiary sector where, in a major thematic review of the field by the OECD, a number of trends have been identified (OECD 2008b). The first of these is the rapid expansion of the tertiary sector in recent decades. In the period 1991-2004, there is a reported annual growth of 5.1% worldwide—tertiary education has become accessible to many more than the ‘privileged elite’, as it was in previous eras (Usher & Cervenan 2005). Another trend is the diversification of the tertiary sector—there are new types of institutions and programs and a shift away from the more traditional university model. In most countries, there is increasing diversity in the
student body, with a marked increase in the enrolments of women and mature-aged students. New funding models and arrangements are emerging. This is perhaps connected to an increased focus on accountability and performance combined with new models of institutional governance. Finally, there has been a marked increase in global networking amongst tertiary education institutions bringing greater mobility and collaboration (Marginson 2007; OECD 2008a, 2008b).

These shifts have necessitated changes in policy within the tertiary sector. The tension between the need for the institutions to meet their objectives in a financially robust manner and the pursuit of knowledge generation as an economic as well as educational pursuit, creates many conflicting priorities for national and local education bodies (OECD 2008b). Through the OECD, international agreement has been reached on what is now called the ‘new dynamics of Higher Education’ (Burnett 2008, p. 2). These dynamics are both indicative of the current landscape as well as predictive for future developments. They are listed as: demand; diversification; networking; lifelong learning; information and communication technologies; and social responsibility (Burnett 2008).

*Indigenous participation in global tertiary education*

Further policy changes may be needed as the United Nations moves to ensure that its member nations are striving to meet the second point of article 26 of the Universal Declaration of Human Rights:

(2) Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.

(United Nations 1948)
The intention of article 26 is further expanded by the Declaration on the Rights of Indigenous Peoples made by the United Nations in 2008. Within that declaration is contained the following:

Article 14
1. Indigenous peoples have the right to establish and control their educational systems and institutions providing education in their own languages, in a manner appropriate to their cultural methods of teaching and learning.
2. Indigenous individuals, particularly children, have the right to all levels and forms of education of the State without discrimination.
3. States shall, in conjunction with indigenous peoples, take effective measures, in order for indigenous individuals, particularly children, including those living outside their communities, to have access, when possible, to an education in their own culture and provided in their own language.

Article 15
1. Indigenous peoples have the right to the dignity and diversity of their cultures, traditions, histories and aspirations which shall be appropriately reflected in education and public information.
2. States shall take effective measures, in consultation and cooperation with the indigenous peoples concerned, to combat prejudice and eliminate discrimination and to promote tolerance, understanding and good relations among indigenous peoples and all other segments of society.

(United Nations 2008, p. 7)

These two articles set the benchmark for education for Indigenous peoples across the globe. Achieving these benchmarks is something that is affected both by political will and economics and will contribute to the development of social capital. Social capital has been referred to as ‘the networks of relationships that facilitate access to other resources for individuals or groups, and which can lead to an improvement in their socioeconomic
wellbeing, as well that of their community’ (Balatti, Black & Falk 2008, p. 1). It is possible that it will be through the acceptance of the value of social capital as an economic product of education that the global achievement of these benchmarks will be facilitated (Usher 2009).

The economics of accessibility and affordability in tertiary education is relatively new, perhaps connected to the ‘massification’ of higher education in recent decades (Usher 2009; Usher & Cervenan 2005). Whilst work has been done comparing access and affordability of higher education both in OECD countries and specifically in the European region, little global aggregation of data has occurred with regard to participation of Indigenous peoples specifically (Usher 2009; Usher & Cervenan 2005). More focus is about to be brought to bear in this area and will bring together data and research done in many countries across the globe (Burnett 2008).

In an OECD seminar on Indigenous education held in Australia, there was general consensus that ‘success for Indigenous peoples means success for the globe’ (OECD 2007, p. 1). In that seminar it was noted that ‘higher education engagement by Indigenous peoples is generally low across the participating countries’ (OECD 2007, p. 2) and that there is a need to develop and nurture innovative practices to help amend this situation. It was also noted that specialist Indigenous institutions are a valuable resource as are inter-cultural universities and programs developed especially for Indigenous people.

2.2.3 Higher education in Australia

These global trends, tensions and opportunities have all been played out in the Australian national higher education landscape, as noted by the then Australian Government Minister for Education:
Globalisation, massification of higher education, a revolution in communications and the need for lifelong learning, leave Australian universities nowhere to hide from the winds of change.

(The Honourable Brendan Nelson MP 2008)

Policy and funding matters

In Australia, it is the federal government that holds primary responsibility for the setting of policy and funding of the higher education sector, following the directions of the Higher Education Support Act (2003). The objectives of that legislation are:

a) to support a higher education system that:
   
   i. is characterised by quality, diversity and equity of access; and
   
   ii. contributes to the development of cultural and intellectual life in Australia; and
   
   iii. is appropriate to meet Australia’s social and economic needs for a highly educated and skilled population; and

b) to support the distinctive purposes of universities, which are:

   i. the education of persons, enabling them to take a leadership role in the intellectual, cultural, economic and social development of their communities; and
   
   ii. the creation and advancement of knowledge; and
   
   iii. the application of knowledge and discoveries to the betterment of communities in Australia and internationally;

recognising that universities are established under laws of the Commonwealth, the States and the Territories that empower them to achieve their objectives as autonomous institutions through governing bodies that are responsible for both the university’s overall performance and its ongoing independence; and
c) to strengthen Australia’s knowledge base, and enhance the
contribution of Australia’s research capabilities to national
economic development, international competitiveness and
the attainment of social goals; and

d) to support students undertaking higher education and
certain vocational education and training.

(Commonwealth of Australia Higher Education Support Act 2003, p. 4)

Whilst legislative authority may rest with the federal Australian government, there is a
distributed model in place regarding decision making, regulation and governance, where
these are shared between the Australian Government, the State and Territory governments
and the institutions themselves as autonomous, self-accrediting organisations. In order to
support such a distributed model, qualifications delivered by Australia’s higher education
institutions must all comply with the federally developed and maintained Australian
Qualifications Framework (Department of Education Science and Training 2007a). The
federal government also takes a leading role in education in Australia through the
conducting of reviews and inquiries into education.

Two major reviews in recent times have had a profound effect on higher education in
Australia. The so-called ‘Bradley Review’ confirmed that Australia is facing the same
challenges as the rest of the world, having greatly expanded its higher education delivery in
the past thirty years, with an accompanying imperative to maintain a place in the global
economy (Bradley et al. 2008). However, the review notes that Australia is not currently
equipped to meet this challenge, with lower reported performance and investment rates.
Concern is expressed that, without significant investment, Australia will fall further down
the OECD rating scale.

When comparing the proportion of the 25–34 year-old population who hold degree-level
qualifications, Australia currently ranks ninth out of 30 within the OECD countries. Ten
years ago, Australia sat seventh (Bradley et al. 2008). It is interesting that the OECD itself
expresses caution on the use of the rankings on accessibility and affordability, noting the
difficulty in making comparisons across such disparate indicators used by different
countries (Burnett 2008). For example, as to the accessibility of higher education, Australia
actually sits within a zone of the rankings, within a cluster of countries that shares ‘policy
congruence across a shared linguistic zone’ (Burnett 2008, p. 7). These countries are the
United Kingdom, the United States, Canada, Australia, and Ireland. The rankings, it seems,
are more often political tools rather than education realities.

However, the use of the rankings in this way does provide a vehicle to emphasise the
economic competition across the globe to ensure that there are sufficient numbers of well-
qualified people to ‘anticipate and meet the demands of a rapidly moving global economy’
(Bradley et al. 2008, p. xi). The economic imperative of such an investment has been
confirmed by the second major review that is driving policy in higher education in Australia,
the Cutler Review, a study on innovation in Australia (Cutler 2008):

Since 1995, Australia’s public investment in universities has gone
backwards by 7 per cent, compared with an increase by other OECD
countries of 48 per cent.

(Australian Labor Party 2007, p. 39)

As part of its Education Revolution—the overarching policy framework for education
reform in the country—the Australian Government has, in response to reviews, committed
$5.4 billion dollars over four years for higher education and research (Australian Labor
Party 2007). Such reform will work towards Australia’s stated goals of increased economic
growth as a result of investment in human capital through education (Australian Labor
Party 2007). Of some interest is the Labor Party’s only very brief acknowledgement of
social capital as being a beneficial outcome of an investment in education. This is an area in
which there is room for further consideration.
2.2.4 Indigenous higher education in Australia

Interestingly, although perhaps not surprisingly, it is within the Indigenous higher education sector in Australia that a recognition of the vital role played by higher education, not only for individual development, but for the building of Indigenous community capacity is found (Indigenous Higher Education Advisory Council 2006, p. 5). The Indigenous Higher Education Advisory Group (hereinafter IHEAC), appointed by the Australian government, provides advice on education and research and reports directly to the Minister for Education (Department of Education Science and Training 2007b). This group had its first meeting in 2005 with its membership consisting of Australia’s leading Aboriginal and Torres Strait Islander academics (Indigenous Higher Education Advisory Council 2006). Reports from IHEAC reflect the global directions towards the recognition of social capital as an important determinant of global economic wellbeing (Balatti, Black & Falk 2008; Balatti & Falk 2001; Schuller, Bynner & al 2004; Usher 2009).

The higher education sector, in preparing educated people for leadership roles, has a vital role to play in raising the health, education and economic outcomes for the Indigenous community overall. This important benefit can be readily overlooked, however it provides a powerful justification for the allocation of adequate resources to educate and train the next generation of Indigenous leaders. Resources devoted to raising the number of Indigenous graduates will be resources spent on essential community development.

(Indigenous Higher Education Advisory Council 2006, p. 5)

Access and participation rates

Despite such recognition, access and participation rates for Aboriginal and Torres Strait Islander students in Australia, as reported in the Bradley Review, remain shockingly low, although there are some reported advances from the past two decades (Bradley et al. 2008). Australia’s Aboriginal and Torres Strait Islander peoples are vastly under-
represented in higher education. (Here, access rates refer to the relative proportion of that group who are enrolled, whereas participation rates refer to the share that members of an equity group have of the total enrolment.) As can be seen in Figure 2.1, below, the participation rates for Aboriginal and Torres Strait Islander students in Australia remain the lowest of all equity groups, with the current exception of isolated/remote students.

**Figure 2.1**  Participation rates by group, 1989 to 2007
(sourced from the Review of Australian Higher Education)

Note: a) Definitions for regional/rural and isolated/remote students were altered in 2001 causing a break in series, b) Post-2001 is based on 2006 Census SES postcode allocations, whereas prior years are based on earlier Census SES postcode allocations

Source: DEEWR (Equity Performance Indicators - national indicators), various years

(Bradley et al. 2008, p. 28)

Within the Indigenous equity grouping, some incremental increases have been seen in the past. The 1970s in Australia saw the graduation of a small number of Aboriginal and Torres Strait Islander teachers and nurses from training colleges (Lane 2009). When these colleges, operating within the training sectors, changed classification into universities, the ‘helper’ professions became part of the higher education sector and therefore part of the data (Lane 2009). The mid 1970s also saw the introduction of Indigenous student support programs which led to an increase in Indigenous tertiary enrolments and graduations (Lane 2009):
By the time Indigenous graduate data became available in the 1991 Census, there were more than 3,600 Indigenous graduates. By the 2006 Census, their numbers had grown to almost 20,000.

(Lane 2009, p. 4)

There is general consensus that the access rate for Aboriginal and Torres Strait Islander Australians grew during the 1990s and that there was some shift out of the heretofore overly represented ‘tertiary preparation’ programs below undergraduate level (Indigenous Higher Education Advisory Council 2006, p. 12). However, this seems to have begun to plateau during the 2000s and the disparity between enrolments and completions may in fact be widening (Encel 2000; Indigenous Higher Education Advisory Council 2006).

As at 2007, Aboriginal and Torres Strait Islander students made up 1.3% of the higher education population despite the fact that 2.5% of the general population is Aboriginal or Torres Strait Islander (ABS data cited in Bradley et al. 2008, p. 28). This data equates to a 0.59 participation ratio, where 1 indicates appropriate representation of the group in the population. Completion rates over time show a steady increase which cannot be explained entirely in terms of population increase (Encel 2000, p. 15). Retention rates continue to show that tertiary institutions in Australia are struggling to meet the educational needs of their Aboriginal and Torres Strait Islander students (Universities Australia 2008).

As shown in Figure 2.2, on the following page, the past six years has seen a decline in access rates with a slight improvement in participation.
At this point it is pertinent to remember that these figures are for a total Aboriginal and Torres Strait Islander population that is not homogenous. Just as there are many different socio-economic groupings across non-Indigenous Australia, the same is true for Indigenous Australia. There is a risk that the use of these measures will mask the achievements of many Aboriginal and Torres Strait Islander people and downplay the inadequate education experience of those Aboriginal and Torres Strait Islander people who are also from regional/remote areas and of low socio-economic background (Lane 2009, p. 9). Just as the OECD requires further research and data collection, so too might Australia benefit from a disaggregation of data on Indigenous higher education. For example, Aboriginal and Torres Strait Islander graduates report employment rates that are comparable to their non-Indigenous counterparts whereas there is a reported lesser progression and completion rate for most Aboriginal and Torres Strait Islander students (Indigenous Higher Education Advisory Council 2006, p. 12). An investigation of what has worked for those graduates may provide much needed guidance for meeting the needs of those who are not completing their studies (Indigenous Higher Education Advisory Council 2006, p. 6).
What higher education for Aboriginal and Torres Strait Islander students currently looks/feels like

Aboriginal and Torres Strait Islander students find that there are significant barriers to their achievement and success in higher education in Australia (Herbert 2003). Previous education attainment and experiences combined with a limited understanding of the long-term benefits of such an education, mean that many Aboriginal and Torres Strait Islander people do not have an aspiration to participate and will not meet entry requirements (Brough et al. 2006; Flowerday & Shaughnessy 2005; Indigenous Higher Education Advisory Council 2006). When they do enrol, Aboriginal and Torres Strait Islander students need support—academic, cultural, financial and personal—to be able to succeed (Bradley et al. 2008).

For most of Australia’s Aboriginal and Torres Strait Islander higher education students, the university can be an alienating place. Not only have many had to relocate in order to study, but the university is more often than not a place where Aboriginal and Torres Strait Islander knowledge and culture is not highly visible (Encel 2000; Indigenous Higher Education Advisory Council 2006; Sonn, Bishop & Humphries 2000). Many Aboriginal and Torres Strait Islander students report that they do not feel culturally safe in Australia’s universities. All Australian universities have an Indigenous centre, which provides much needed emotional and tangible support to Aboriginal and Torres Strait Islander students, helping to strengthen cultural identities and providing an important connection between the community and the university (Herbert 2005; Sonn, Bishop & Humphries 2000, p. 128). However, these centres are often under-resourced, over-worked and marginalised within their institutions (Gunstone 2008).

Another important aspect to the support that can be provided to students is the consideration of the demographics of the students themselves. When compared with the
non-Indigenous student cohort, Aboriginal and Torres Strait Islander students are more likely to be older and female and enrol as external or partly internal/external. They are more likely to be in enrolled in an enabling course than a postgraduate course and more likely to be enrolled in teaching, and less likely to be enrolled in science-related fields, or business and economics (Encel 2000).

Those Aboriginal and Torres Strait Islander students who do graduate will typically take longer than their non-Indigenous counterparts to complete their studies. On graduation Aboriginal and Torres Strait Islander students are slightly more likely to find full-time employment, with this work more likely to be with a government department or agency, or with the public education sector, rather than in the private sector or in self-employment (Encel 2000). Aboriginal and Torres Strait Islander students, in 2006, had a pass rate that was 23% below their non-Indigenous peers and their retention rate was somewhere between 19 and 26% lower—many Aboriginal and Torres Strait Islander students will leave higher education without an award (Bradley et al. 2008, p. 32). With the Australia-wide completion rate sitting at 72%, this means that between 47% and 54% of Aboriginal and Torres Strait Islander higher education students will not complete their awards. This is a situation that has brought much focus and concern.

What is needed to ensure successful higher education for Australia’s Aboriginal and Torres Strait Islander students

Future policy directions

The IHEAC (Indigenous Higher Education Advisory Council) has a vision ‘in which Indigenous Australians share equally in the life and career opportunities that a university education can provide’ (Indigenous Higher Education Advisory Council 2006, p. 2). This vision is supported by the recommendations of the Bradley review, which contains the following recommendation:
Recommendation 30
That the Australian Government regularly review the effectiveness of measures to improve higher education access and outcomes for Indigenous people in consultation with the Indigenous Higher Education Advisory Council.

(Bradley et al. 2008, p. 159)

IHEAC proposes that policy in this field should be underpinned by the ‘goal of social, cultural and economic development of the whole Indigenous community’ (Indigenous Higher Education Advisory Council 2006, p. 2). IHEAC further asserts that, in order to ensure equitable higher education for Aboriginal and Torres Strait Islander students in Australia, the system must transform into one in which:

- Indigenous people and their culture and knowledge are visible and valued on campus;
- Indigenous research is of high quality and high status;
- Indigenous studies are a prominent and vibrant part of the curriculum;
- Indigenous knowledge and culture are developed and preserved;
- Indigenous leaders are trained; and
- Indigenous people are active in university governance, leadership and management.

(Indigenous Higher Education Advisory Council 2006, p. 2)
Cultural safety

One of the key points made by IHEAC is that of cultural safety. IHEAC asserts that, for Aboriginal and Torres Strait Islander students to truly succeed in higher education, they need to feel culturally safe. A place of cultural safety has been defined as:

...an environment that is spiritually, socially and emotionally safe, as well as physically safe for people; where there is no assault challenge or denial of their identity, of who they are and what they need. It is about shared respect, shared meaning, shared knowledge and experience of learning together.

(Williams 1999, p.213, in Bin-Sallik 2003, p. 21)

What an unsafe cultural practice looks like has also been described:

Unsafe cultural practice is any action which diminishes, demeans or disempowers the cultural identity and well being of an individual.


This moves the agenda beyond that of cultural awareness to a position where individuals are empowered to retain their identities while achieving success in a safe environment (Read 2004). It also places emphasis on the practice of self-reflection as an integral part of successful Indigenous education (Beer 2003). The understandings of quality in Indigenous education have been further expanded to include the recognition of spirituality within the learning context:

The challenge is for higher education institutions to engage in new conversations about spirituality and education, in particular how to support students’ intellectual, emotional and spiritual growth. For Indigenous students this is merely a return to traditional ways of learning, living and being, a way that is undeniably a better way for all.

(White, N 2002, p. 2)
Aboriginal and Torres Strait Islander knowledges in higher education in Australia

The inclusion of Aboriginal and Torres Strait Islander cultures and knowledges in Australia’s universities is a key component of system reform (Bradley et al. 2008; Indigenous Higher Education Advisory Council 2006). The culture of the institution, the cultural competence of the staff and the embedding of Aboriginal and Torres Strait Islander knowledges in the curriculum are all given as key components necessary for quality in Indigenous higher education in Australia (Bradley et al. 2008; Indigenous Higher Education Advisory Council 2006). Such efforts will impact not only on Aboriginal and Torres Strait Islander students and their communities, but will bring a greater understanding of Aboriginal and Torres Strait Islander culture to all students (Bradley et al. 2008, p. xxvi):

> Indigenous people do not come empty handed to Australia’s higher education system but bring significant strengths, both in knowledge capital and human capital that enriches higher education in Australia. The recognition of Indigenous peoples’ contribution as well as needs, is critical to full Indigenous engagement in higher education.

(IHEAC submission p2, cited in Bradley et al. 2008, p. 32)

This opportunity for the Australian higher education sector to embed Aboriginal and Torres Strait Islander knowledges within its foundations brings an opportunity for true systemic change, change that moves beyond ‘embedding Indigenous cultural competency into the curriculum’ (Bradley et al. 2008, p. 33). Through creating a discourse that advances Aboriginal and Torres Strait Islander knowledges and episteme as ‘tools for emancipation’, Aboriginal and Torres Strait Islander students and communities will have strengthened wellbeing (Edwards & Hewitson 2008, p. 96).

Such reform can bring with it not only graduates with a good understanding and knowledge of Aboriginal and Torres Strait Islander cultures, but can also bring a contestation and expansion of knowledge in different discipline areas. Aboriginal and Torres Strait Islander
knowledges need not be an ‘add on’ but can become an integral part of the Australian higher education landscape (Biermann & Townsend-Cross 2008; Nakata 2007). In making this proposition, one must be mindful of the risk of assimilation and the necessity of an ongoing dialogue that can be led by Australia’s Aboriginal and Torres Strait Islander academics (Nakata 2004b). The embedding of Aboriginal and Torres Strait Islander knowledges into curriculum is one reform that is proposed to support the increase of participation, retention and completion rates. Other forms relating to teaching and learning are also suggested within the literature.

Teaching and learning

Effective approaches to teaching and learning include the development of flexible and responsive curriculum that embeds Aboriginal and Torres Strait Islander knowledges (Williamson & Dalal 2007). These approaches need to be grounded in the present but informed by the past and cross the ‘cultural interface’ (Nakata 2007). To do this, the educators need to ‘develop their scholarship in contested knowledge spaces of the cultural interface and achieve for themselves some facility with how to engage and move students through the learning process’ (Nakata 2007, p. 13):

The need to understand Indigenous students as learners who are required, in many learning events throughout their study, to negotiate the complex intersections between their own knowledge, perspectives and experience and the authoritative knowledge of the disciplines they must engage with in their courses is both urgent and at the centre of quality, successful Indigenous education.

(Nakata, Nakata & Chin 2008, p. 143)

Whilst a deeper consideration of learning occurs later in this chapter, at this point it is pertinent to note that quality in Indigenous education requires supportive, holistic and inclusive teaching and learning practices that place the whole person—‘mind, body and spirit’ (White, N 2002, p. 1) at the centre of the learning.
Support

One important aspect of learner needs that can often be overlooked is that of the language of instruction used within the learning context:

... there is a need for universities to attend to the language of instruction as evidence suggested that lecturers who do not provide activities or sufficient time to ensure that students know and understand the language, both words and concepts, of their discipline, were failing to fulfil the responsibilities that are an inherent component of universities enrolling students from equity groups, including those from different language backgrounds.

(Herbert 2005, p. 11)

Supporting students through a consideration of their language is one way to support learning. There are other aspects to the support that Aboriginal and Torres Strait Islander students need. This support is threefold, including scholarships; academic support to either help prepare prospective students or to assist enrolled students with their learning needs; and the personal support that counselling and advisory services can provide (Bradley et al. 2008; Herbert 2005; Universities Australia 2008). Alternative pathways into higher education are also a key component of ensuring increased access and participation (Nakata, Nakata & Chin 2008; Universities Australia 2008).

Support for staff is another key component of quality. Such support will work to increase the number of Aboriginal and Torres Strait Islander staff employed by higher education institutions through ensuring that they have access to adequate professional development opportunities and support (Dei 2008; Department of Education Science and Training 2007b). This will include supporting research endeavours, community engagement and cultural wellbeing. All of these support mechanisms involve people and their relationships with each other.
The forming of positive relationships is a ‘significant factor in enabling Indigenous Australian students to develop a sense of belonging within the university’ (Herbert 2005, p. 12). This sense of belonging will be fostered when students’ identities as Aboriginal and Torres Strait Islander people become central to the learning experience (Wallace 2008). In all of Australia’s universities, there exist specialist Indigenous centres whose role is to support Aboriginal and Torres Strait Islander students within the mainstream institutions (Indigenous Higher Education Advisory Council 2006). There are those who would propose that success for Aboriginal and Torres Strait Islander students in higher education will only be achieved by ‘an educational structure founded within our own worldview and underscored by our own values’ (Williams 2007, p. 9).

2.2.5 Equity in Indigenous higher education

The goal of an equitable experience for Indigenous higher education in Australia is widely accepted, as evidenced through the literature thus reviewed. Through this review it has been possible to build an understanding of the indicators of quality generated from the many different influencing areas. In the following section of the review, the consideration of quality is extended to the field of teacher education.
2.3 Teacher education in Australia

As noted earlier in this chapter, there is a general agreement that the world is shifting to an economy where knowledge and information are inputs to the process of creating economic benefit—the creation of the global knowledge economy. Australia’s teachers and the reform of Australia’s education systems are critical aspects of success in these new economies (Cutler 2008). In this section, the literature surrounding the teaching profession, teacher education and Aboriginal and Torres Strait Islander teachers will be reviewed, within the context of a global shift in education and with the continued pursuit for indicators of quality:

Teachers need to be capable of preparing students for a society and an economy in which they will be expected to be self-directed learners, able and motivated to keep learning over a lifetime. (OECD 2005, p. 2)

2.3.1 Society’s expectations of teachers

Australia’s ‘knowledge workers’ (Harris, R 2008, p. 522) must be truly ‘creative and innovative’ (Cutler 2008, p. 47) in order to meet the challenges presented in this changing world. This doctoral research takes place within this particular context—a teaching profession that is striving to meet global imperatives as well as the individual needs of learners. This profession plays an important role in the future development of our society, which is changing at a rate hitherto unseen (Cutler 2008). Globally, education is on the political agenda and the opportunity exists for the teaching profession and teacher educators to reshape education—‘Education is at the centre of the political process’ (Smith, JH 2006).

A number of key education movements have been generated in response to the societal changes. The concept of ‘futures education’, with the understanding that the changes we are undertaking now (or avoiding) are in fact creating the reality of tomorrow, is driving
some of these changes (Bateman 2005). Teachers are being exhorted to educate students so that they are able to consider alternative futures and make the choices to help create the new reality. In this sense then, there is no ‘future’ but a connected and ‘extended present’ as everything is linked (Bateman 2005, p. 10). Location is now determined not so much by physical location but by communication capability. As part of the shift from ‘chalkboards to keyboards’, learning and working is becoming tied not to the physical work space but to the knowledge and pedagogical space (Brown 2008, p. 4). There is a shift from transmission of learning to a transactional approach where the learner is central and in fact creates the learning (Hoover 1996). Learning theories and pedagogical practices are changing and teachers are being asked to stay informed and current in their practices (Teaching Australia 2008c). The importance of the individual teacher in the success of children is now acknowledged:

... teacher quality is the single greatest factor in explaining student achievement, more important than classroom-related issues such as resources, curriculum guidelines, and assessment practices, or the broader school environment such as school culture and organisation.

(Lovat & Mackenzie 2003, p. 2)

### 2.3.2 The teaching profession

Together with the recognition of the important role that teachers play, has come an increase in public scrutiny of the teaching profession. This scrutiny has been welcomed by many in the profession because it positions teaching as central to society (Crowther 2003). Across the country, peak bodies have been established to regulate the profession through the creation of professional standards, accreditation requirements for teacher education programs, employment suitability screening and in some instances, transition programs and further professional development programs. All of these have resulted in major impacts on the profession.
The Ramsey report, a seminal review of teacher education conducted within Australia, reviewed teacher education in the state of New South Wales (Ramsey 2000). In this highly critical report, Ramsey acknowledged the professionalism of, and changes being engendered by many key players, but wrote that there was a need for a professional revolution. The Ramsey review was followed by many more reviews of different aspects and jurisdictions of teacher education in Australia as well as significant reviews by the OECD (2005):

> Teachers need to be capable of preparing students for a society and an economy in which they will be expected to be self-directed learners, able and motivated to keep learning over a lifetime.

(OECD 2005, p. x)

These reviews have also had their impact on the teaching profession over the past two decades (Australian Council of Deans of Education 2005; Ballantyne, Bain & Preston 2002; Committee for the Review of Teaching and Teacher Education 2003a, 2003b, 2005; Department of Education Science and Training 2002, 2005; Education and Training Committee 2005; House of Representatives Standing Committee on Education and Vocational Training 2007; Ingvarson, Beavis & Kleinhenz 2004; Ingvarson et al. 2004; Ingvarson & Rowe 2008; Lawrance & Palmer 2003; Ministerial Council on Education Employment Training and Youth Affairs Teacher Quality and Educational Leadership Taskforce 2003; OECD 2005; Ramsey 2000; Teaching Australia 2008a; Victorian Parliament Education and Training Committee 2005). Whilst these reports may seem repetitive and almost redundant, often making the same recommendations, they have served to map this development of the profession generally and teacher education specifically. The OECD findings have mirrored those of the major Australian studies of the past fifteen years—that there is too much of a disconnection between teacher education, professional development and school needs. Collaboration between sectors, connectedness of
professional development and learner-centred education are key factors in the future of the profession (Lovat & Mackenzie 2003, p. 2). Further recommendations from within the reviews of teacher education in Australia have focused on professional placements, entry requirements, graduate standards, and the recognition that teacher development was a continuum extending beyond the initial preparation phase are reflected in later reports (Education and Training Committee 2005; Halsey 2005; Ingvarson, Beavis & Kleinhenz 2004).

A further call to establish peak professional bodies, with professional standards and accreditation processes for teacher education programs was made through these reviews (Ingvarson et al. 2004; NSW Parliament 2005; Victorian Parliament Education and Training Committee 2005). The endeavour towards the creation of a national approach for teaching and teacher education in Australia has generated some intense work that has at times been highly competitive and contentious, between those proposing a national system and those working to develop state and territory systems.

The initial establishment of the National Institute for Quality Teaching and School Leadership (NIQTSLS) and its evolution to Teaching Australia and now to the Australian Institute for Teaching and School Leadership (AITSL) brought with it the call for national registration, national standards and national accreditation (Teaching Australia 2006, 2008d). The debate and power struggle seems to have resolved somewhat with each jurisdiction developing its own registering authority, standards and accreditation processes. AITSL has focused its attention on the development of standards for accomplished teaching practice and school leadership (Teaching Australia 2006). The teaching profession in Australia is now well-established through different regulatory authorities.
Australia’s teachers

The teaching profession, obviously, is made up of individual teachers, who have undertaken their teacher education at many different institutions within Australia and internationally. A representation of the number of teachers in each of Australia’s states and territories as presented in a 2008 publication by the then Teaching Australia, is given below in Figure 2.3.

Figure 2.3  Teachers by state and territory
(sourced from Teaching Australia)

![Pie chart showing the number of teachers by state and territory]

This information gives us the total number of Australia’s teachers as 270,138.

Unfortunately, Australia does not currently hold a reliable, centralised data collection agency about teachers and teacher education, though there are moves to establish such a mechanism (Australian Council of Deans of Education 2009). The collection of statistical information, then, has provided a challenge. Of further challenge was the search for the numbers of Aboriginal and Torres Strait Islander teachers and teacher education students in Australia.
Aboriginal and Torres Strait Islander teachers in Australia

There is a wide acknowledgement of the need to encourage more Aboriginal and Torres Strait Islander teachers into the profession in Australia (Committee for the Review of Teaching and Teacher Education 2003a). This acknowledgement has not however translated into employment for the Aboriginal and Torres Strait Islander teachers in Australia. Information sourced from the review into teacher education in Australia by the Australian House of Representatives Standing Committee on Education and Vocational Training published in 2007 has been represented in the graph below, in Figure 2.4 (House of Representatives Standing Committee on Education and Vocational Training 2007, pp. 38-9).

Figure 2.4  Australian data on Indigenous participation rates, across school and teacher education statistics

(compiled from “Top of the Class: Report on the inquiry into teacher education”)

(Note that this data has been compiled from House of Representatives Standing Committee on Education and Vocational Training 2007, pp. 38-9)
Whilst acknowledging that the comparisons are being made across different years, it is evident that the number of initial teacher education students, whilst almost at parity with population percentages, does not translate into membership of the workforce. Whether this is because of high attrition in the workforce or whether graduate numbers are not sufficient to support the maintenance of the workforce is not clear from these figures.

A further comparison of these figures can be made by taking the figures for Indigenous participation from Figure 2.4 and comparing the percentages. This is represented below in Figure 2.5.

**Figure 2.5**  Indigenous participation rates across Australia

(compiled from 'Top of the Class: Report on the inquiry into teacher education')

(Note that this data has been compiled from House of Representatives Standing Committee on Education and Vocational Training 2007, p. 39)

These figures are perhaps of more concern when it is remembered that the field of education has the second highest proportion of Aboriginal and Torres Strait Islander students of all fields of tertiary education in Australia (House of Representatives Standing Committee on Education and Vocational Training 2007).
These statistics also serve to highlight the need to increase the number of Aboriginal and Torres Strait Islander teachers through the supported enrolment and retention of Aboriginal and Torres Strait Islander students in teacher education programs. Mechanisms to assist such retention were suggested within the review from which these figures were taken and include things such as financial assistance; adequate pastoral and academic support; and committed Aboriginal and Torres Strait Islander staff and lecturers with the skills to work in a cross-cultural context (House of Representatives Standing Committee on Education and Vocational Training 2007, p. 41). Nationally, it would appear that a rise in retention within teacher education programs would have an impact on the equitable representation of Aboriginal and Torres Strait Islander teachers in the teaching workforce.

The Northern Territory’s Aboriginal and Torres Strait Islander teachers

The detailed figures for the Northern Territory were also provided in the House of Representatives report and their representation gives a somewhat different story. In the Northern Territory, Aboriginal and Torres Strait Islander Australians make up approximately 30% of the population, with 40% of the student cohort identifying as Aboriginal and Torres Strait Islander people. In 2004, approximately 15% of initial teacher education students in the Northern Territory identified as being Aboriginal and Torres Strait Islander people, and 15% of teachers in the Northern Territory were thus identified (House of Representatives Standing Committee on Education and Vocational Training 2007, p. 39).

Again, this information can be represented graphically, as shown, on the following page, in Figure 2.6.
Figure 2.6  Northern Territory data on Indigenous participation rates, across school and teacher education statistics

(compiled from ‘Top of the Class: Report on the inquiry into teacher education’)

At first, it would appear that this information is in contrast with the Australia-wide figures. However, further investigations provided information that this data is not entirely accurate.

The report, ‘Top of the Class’ (House of Representatives Standing Committee on Education and Vocational Training 2007) provided these figures, including the statement that:

In 2004, approximately 15% of initial teacher education students in the Northern Territory were Indigenous, and 15% of teachers in the Northern Territory were Indigenous.

(Note that this data has been compiled from House of Representatives Standing Committee on Education and Vocational Training 2007, p. 39)

(Please note that the footnotes are included as part of the original text.)
The footnote directs the reader to ‘21 Department of Education, Science and Training – IESIP performance reports, 2003 and 2004’. However, despite extensive efforts to find these reports, no verifiable information was able to be obtained. What was found however is the following quote taken from the Australian Parliamentary debates of 2008, spoken by Senator Allison, the leader of the Australian Democrats:

There are very few Indigenous teachers in Australia. Even in the Northern Territory, where roughly 30 per cent of the population is Indigenous, only 3.6 per cent of the registered teachers identify as of Aboriginal or Torres Strait Islander descent. And many of these teachers have not completed the normal four-year qualification for teaching.

(Senator Allison 2008, p. 636)

This information leads one to suspect that the IESIP reports of 2003/4 which provided the number of Aboriginal and Torres Strait Islander teachers in the Northern Territory schools actually included the Aboriginal and Torres Strait Islander Assistant Teachers employed in the schools, thus inflating the figures. This serves to emphasise the need for national and verifiable data in this area. Further confirmation of this is to be found within the annual report of the Teacher Registration Board of the Northern Territory:

Of the 3992 registered teachers, 156 identified themselves as being of Aboriginal or Torres Strait Islander descent.

(Teacher Registration Board of the Northern Territory 2005, p. 13)

At this point, it is pertinent to investigate the veracity of the statistics presented in that report concerning the participation rates for Aboriginal and Torres Strait Islander students in initial teacher education courses. Unfortunately, despite much research, these statistics were not able to be verified. Some archived data on the year 2004 was found, which reported that, in the Northern Territory, a total of 789 students was enrolled in teacher education (Department of Employment Education and Training 2004). Of these, 93 were
enrolled at Batchelor Institute and therefore Aboriginal and Torres Strait Islander. Charles Darwin University (CDU), the main provider in the NT, reported an enrolment of 696 students in teacher education for that year; and a total of 230 Aboriginal and Torres Strait Islander students across its total university enrolment of 5306.

By putting both sets of statistics together the following can be estimated:

- 15% of the NT teacher education students for the year 2004 = 118
- Batchelor Institute reported 93 students for 2004
- This leaves CDU with 24 Aboriginal and Torres Strait Islander students studying teacher education in 2004.

These figures are a very rough measure, but given the paucity of available information are the best available for the time period. Their accuracy cannot be verified and so the 15% participation rate for Aboriginal and Torres Strait Islander students in initial teacher education programs is taken at face value for the purposes of this research.

What is not accepted is the 15% participation rate for Aboriginal and Torres Strait Islander teachers in the Northern Territory workforce. The amended figures give a participation rate of 3.9%, which, when added to the figures from the House of Representatives report used thus far, give a different picture for the Northern Territory, as illustrated on the following page, in Figure 2.7.
These amended statistics provide evidence of very low access and participation rates in teacher education for Aboriginal and Torres Strait Islander peoples living and working in the Northern Territory as shown on the following page, in Figure 2.8.
Nationally, there is almost parity between the percentage of initial teacher education students with the population for Aboriginal and Torres Strait Islander people. The national issue does not at first glance appear to be higher education participation, but rather one of retention. In the Northern Territory, however, there appears to be a marked difference between the population percentage and that of teacher education students. In the Northern Territory, 30% of the population identify as Aboriginal and Torres Strait Islander people. However, only 15% of the teacher education student population identify thus.

A similarity between the national figures and those for the NT relate to the workforce participation rates of Aboriginal and Torres Strait Islander teachers, as clearly demonstrated on the following page, in Figure 2.9. The steepness of the curve between population figures and those of teacher education students and then down to employed
teachers illustrates a marked lack of participation and completion in teacher education for Aboriginal and Torres Strait Islander students in the Northern Territory.

**Figure 2.9** Indigenous participation rates for both Australia and for the Northern Territory

![Graph showing Indigenous participation rates](image)

(Note that Figure 2.9 has been compiled from amended data from House of Representatives Standing Committee on Education and Vocational Training 2007, p. 39)

These figures demonstrate that, in the Northern Territory, there is neither the access, nor the participation rates that would be expected given the relative size of the Aboriginal and Torres Strait Islander population. They also emphasise the point that there is currently no clear statistical picture of teacher education in Australia (Australian Council of Deans of...
Education 2009). This situation has been given recognition and scoping work is being done to develop a suitable data collection program. Such information will help in developing a clearer picture of Indigenous access and participation in teacher education programs.

The equitable participation of Aboriginal and Torres Strait Islander peoples is one key strategy to ensure quality in teacher education. Added to this, is the recognition that teacher quality is just as important as teacher quantity (OECD 2005); and that the effectiveness of the teacher is central to the quality of the education received by the children in school classrooms (Lovat & Mackenzie 2003). Not only is it vital to ensure equitable access and participation, but teacher education programs themselves must be quality programs.

2.3.3 Teacher education

Identifying quality in teacher education will be determined by your point of view, as demonstrated by the literature on equity and higher education. The endpoint of teacher education, that of ‘teacher readiness’ is one measure of quality that has been used through the development of teacher standards (Teacher Registration Board of the Northern Territory 2008). However, the elements of the teacher preparation itself, the learning journey to get to that endpoint, are not currently identified within the literature:

...discussions that focus on the constituent elements of teacher quality in terms of what teachers should know and be able to do (i.e., instructional effectiveness or the what and how of quality teaching) are conspicuous by their absence.

(Ingvarson & Rowe 2008, pp. 6-7)
Despite all of the reports and inquiries into teacher education, there is insufficient evidence to support any determination about the ‘quality’ of teacher education in Australia:

From the committee’s perspective there is simply not a sufficiently rich body of research evidence to enable it to come to any firm conclusions about the overall quality of teacher education in Australia.

(House of Representatives Standing Committee on Education and Vocational Training 2007, p. 5)

In response to these recommendations, the then Teaching Australia (now AITSL) implemented a major research project, with findings to be released mid 2010 (Teaching Australia 2008b). This research will contribute to the discussion. However, the political manoeuvrings within the sector may influence the findings. In the meantime, there is still much literature which can be accessed to help develop an understanding of what the indicators of quality in teacher education programs could be.

**Indigenous teacher education**

The outcomes-based approach changes the notion of ‘equity’ from ‘equity of inputs’ to ‘equity of educational outcomes’. Nevertheless participants at the World Indigenous Peoples’ Conference on Education in 1999 commented that many Australian educators believe that ‘equity’ for Indigenous students means that they receive exactly the same education in the same form in the same classroom context as every other Australian child, i.e. ‘equity of inputs’ rather than ‘equity of educational outcomes’.

(Ministerial Council on Education Employment Training and Youth Affairs Taskforce on Indigenous Education 2001, p. 8)

In considering quality in Indigenous teacher education, it must be asked whether the program is providing equity of inputs, as well as outputs as measured through the graduate standards. The data cited earlier in this chapter, evidencing the significant lack of retention
amongst Aboriginal and Torres Strait Islander preservice teachers in Australia, would indicate that a new approach is needed.

Given that Australia is only beginning to consider deeply the issues of quality teaching and teacher preparation, work done in other countries may provide some insight. In order to develop a model of transformational Indigenous teacher education, a research group at Arizona State University proposes the following as their ideal.

1. Planning and designing of the program would begin with the community it will serve. Acting as the experts, community members would identify needs and oversee the curriculum for inclusion of the community’s values and culture.

2. All faculty members and instructors would be highly trained indigenous educators, committed to transformative schooling, and experienced in classroom teaching.

3. Native language and culture would be at the heart of the program, integrated throughout the courses and specifically attended to through classes to gain proficiency in the Native language and to learn methods for instructions—bilingual and ELL classes—and language planning.

4. A cohort model would be followed throughout professional development to facilitate reflective dialogue and provide peer support.

5. The faculty, in collaboration with community members and master teachers would serve as mentors in- and outside the classrooms, conducting seminars and engaging the participants in the use of reflective journals to link theory to practise.

6. Curriculum would be community based and integrated rather than segmented and compartmentalised.

(Beaulieu, Figueira & Viri 2005, p. 38)

The authors propose that such a model would be effective in both native colleges and in mainstream universities, preparing educators to become agents of change (Beaulieu,
Figueira & Viri 2005). There have been reports of some pockets of success in Australian programs:

...where there are specific programs of pre-service teacher education built around indigenous issues and related to indigenous communities, universities have been quite successful in increasing significantly the number of indigenous graduates in teacher education elsewhere.

(House of Representatives Standing Committee on Education and Vocational Training 2007, p. 39)

Aboriginal and Torres Strait Islander teachers must not only achieve the graduate standards that have been set by their jurisdiction but they must also learn within a program that may or may not incorporate their own knowledge and culture. When they complete their studies, they must be prepared for a school system that may not be welcoming (Reid et al. 2004). The particular skill sets that they require to succeed in such an environment seem to shift beyond that of the mainstream (Herbert 2002a; Santoro et al. 2004).

For Aboriginal and Torres Strait Islander teachers to graduate with the skills and knowledge necessary to become accomplished teachers, they must receive the education that leads them to this point. Whilst acknowledging the finding by the House of Representatives Inquiry into teacher education in Australia published in 2007 that, ‘there is not even agreement on what quality in teacher education means’ (House of Representatives Standing Committee on Education and Vocational Training 2007, p. 2), this next section of the chapter will build on the review of the literature to develop a set of indicators of quality for Indigenous teacher education in Australia to be used within this research.

2.4 Quality in Indigenous teacher education in Australia

Through a critical review of the literature, a focus on Indigenous education has been taken, with the aim of developing a framework of indicators of quality in Indigenous teacher
education in Australia. These indicators are from a broad spectrum of influence and represent not a final measure of quality, but rather the combined indications of the many different socio-political and cultural influences in the field. Through a review of the literature it is possible to build an understanding of the framing of quality in Indigenous teacher education in Australia, where the goal is an equitable educational experience.

2.4.1 Quality at the institution level

Quality in Indigenous teacher education is evidenced by an institution that has Aboriginal and Torres Strait Islander people in positions relating to governance, leadership and management (Gunstone 2008; Indigenous Higher Education Advisory Council 2006, 2007; Ottmann 2005; United Nations 2008). The importance of Indigenous leadership within the institution is connected to the employment of Aboriginal and Torres Strait Islander staff (Bradley et al. 2008; Gunstone 2008) and the training of Aboriginal and Torres Strait Islander leaders within the Institute (Indigenous Higher Education Advisory Council 2006, 2007). Such an institute also employs and trains skilled staff to be culturally competent (Bradley et al. 2008; Gunstone 2008; Indigenous Higher Education Advisory Council 2006).

Within the institution, Aboriginal and Torres Strait Islander cultures are a highly visible and valued part of the Institution (Biermann & Townsend-Cross 2008; Bradley et al. 2008; Indigenous Higher Education Advisory Council 2006; Nakata 2007) and the institute provides a culturally safe place for students to undertake their studies (Bin-Sallik 2003; United Nations 2008; White, N 2002). The institute also ensures that students receive academic support (Bradley et al. 2008; Nakata, Nakata & Chin 2008), financial support including scholarships (Bradley et al. 2008), and personal support through counselling and advisory services (Bradley et al. 2008; Indigenous Higher Education Advisory Council 2006; United Nations 1948).
The institution, then, needs to ensure that these elements are in place. By doing so, the educational institution will then be in a position to be able to support the achievement of the equitable indicator of high pass and retention rates that are the same for Aboriginal, Torres Strait Islander as for other students (EFA Global Monitoring 2009; Gunstone 2008; OECD 2007; Usher 2009).

2.4.2 A quality Indigenous teacher education program

Further to the indicators of quality that can be evidenced at an institutional level are those relating to the teacher education program itself, within course structure, content and delivery. On a course level, some indicators of quality are determined by professional authorities, through course accreditation processes (House of Representatives Standing Committee on Education and Vocational Training 2007; Teacher Registration Board of the Northern Territory 2008; Teaching Australia 2008a).

Also at course level, education management practices such as enrolment and entry pathways are mechanisms for equitable access. Alternative entry pathways and equitable entry selection processes are two key mechanisms to engender quality in this area (Bradley et al. 2008; Ramsey 2000). These processes must include a mechanism to ensure that those selected are suitable to become teachers (Ingvarson, Beavis & Kleinhenz 2004).

Once enrolled, students need to be engaged within a teacher education program that has self-determination and emancipation as key outcomes (Brady 1997; Edwards & Hewitson 2008; Gunstone 2008; Sonn, Bishop & Humphries 2000) and has an aim of increasing health, civil and social outcomes (Indigenous Higher Education Advisory Council 2006). Such a program is distinctly different from other degrees (Indigenous Higher Education Advisory Council 2006; Nakata 2004b) and must cater to a diverse range of Aboriginal and Torres Strait Islander Australians (Bradley et al. 2008; Gunstone 2008; Herbert 2003). The course must prepare graduate teachers for some of the realities of teaching—the racism
that exists within classrooms, schools and school communities, what has been labelled ‘the impenetrable whiteness’ of schools (Reid et al. 2004, p. 304).

The course must be designed to be equitable in delivery not just in graduate outcomes (Gunstone 2008; Indigenous Higher Education Advisory Council 2006; Nakata, Nakata & Chin 2008; Universities Australia 2008). This can be achieved in part through connecting in with the community at all levels of development and delivery (Indigenous Higher Education Advisory Council 2007; OECD 2007; WINHEC Working Party on Accreditation 2006).

Engagement in the course is increased when innovative practices are implemented (Bradley et al. 2008; Edwards & Hewitson 2008; Indigenous Higher Education Advisory Council 2006; Nakata 2004b; Nakata, Nakata & Chin 2008) and the course is adequately resourced (Indigenous Higher Education Advisory Council 2006). Within the course, the content of the curriculum will support quality assurance. The curriculum content must have Aboriginal and Torres Strait Islander knowledge and culture at its core (Battiste 2004; Bradley et al. 2008; Ford, L 2005, 2006; Indigenous Higher Education Advisory Council 2007) and have Aboriginal and Torres Strait Islander languages as part of the instruction (Beaulieu, Figueira & Viri 2005; Herbert 2006).

On a more general note, a quality Indigenous teacher education program is one that has a good balance between theory and practice, (Ingvarson et al. 2004; Victorian Parliament Education and Training Committee 2005). Within the course there are emphases on pedagogy, child learning and development, curriculum planning and skills for reflection on practice (Ingvarson, Beavis & Kleinhenz 2004; Victorian Parliament Education and Training Committee 2005). This is supported through content that develops subject matter knowledge as well as the teachers’ skills in literacy (both phonics and whole language approaches), numeracy, assessment, classroom management, behaviour management and the ability to cater for the diversity within the classroom as well as for meeting the special...

A quality teacher education program has professional placements that total a minimum of 80 days (Commonwealth of Australia Higher Education Support Act 2006; Education and Training Committee 2005) and these professional placements are each of a good length and supported through appropriate resourcing (Education and Training Committee 2005; Halsey 2005; Ramsey 2000). Professional placements support the strengthening of the connections between theory and practice (Ingvarson et al. 2004; Victorian Parliament Education and Training Committee 2005).

Quality Indigenous teacher education programs deliver the course using the pedagogical practices which they hope to develop within the practice of preservice teachers (Ingvarson et al. 2005). Extending this to teacher education programs preparing Aboriginal and Torres Strait Islander teachers, it is valuable to consider the pedagogical practices that Aboriginal and Torres Strait Islander teachers have identified as successful pedagogy (Biosocial Studies D-BATE students 1988; Blitner et al. 2000). Effective pedagogy and what amounts to good andragogy, that is, good teaching and learning practices in adult education, will be considered in more detail later in the chapter.

A quality Indigenous teacher education program is delivered through a learner-centred approach (AhChee 1991a; Lovat & Mackenzie 2003; White, N 2002). Such an approach makes use of the fundamentals of sound, culturally appropriate teaching and learning practices (AhChee 1991a; Nakata 2007) and uses hands-on, discovery learning through collaborative group work (House of Representatives Standing Committee on Education and
Vocational Training 2007). In a quality Indigenous teacher education program the lecturers are also learning and the students are also teaching (Ober & Bat 2007a).

The teacher education program connects into schools and collaborates with other sectors (House of Representatives Standing Committee on Education and Vocational Training 2007; Ingvarson, Beavis & Kleinhenz 2004; Ingvarson et al. 2004; Ramsey 2000). It supports professional placements through mentoring from lecturers and school staff and brings the teaching profession into course delivery (Ingvarson et al. 2004; Ramsey 2000). The lecturers and tutors are all experienced and successful classroom practitioners and the teaching profession is visible in the delivery of the program, a program which offers flexible study options for students (House of Representatives Standing Committee on Education and Vocational Training 2007).

2.4.3 A quality student experience

The students in a quality Indigenous teacher education program feel that they belong (Herbert 2002b; Wallace 2008). They form positive relationships and are lifelong learners (Herbert 2005). The students are self-directed learners and form learning communities (OECD 2005). Such students work in teams, showing initiative and enterprise, and have good planning and organising skills (Cutler 2008). Strong problem solving skills are complemented by their communication skills. These students self-manage their learning and are strong learners, competent and confident with information technology, integrating these skills across knowledge and curriculum areas (Burnett 2008; Ingvarson et al. 2004). Their personal English literacy and numeracy skills are well developed (Department of Education Science and Training 2005; House of Representatives Standing Committee on Education and Vocational Training 2007).

Students within a quality Indigenous teacher education program see themselves as professionals, well able to meet the professional standards for their jurisdiction (Ramsey
2000). These bi-culturally competent professionals make a contribution to the cultural and intellectual life in Australia as well as to community capacity building, with the goal of social, cultural and economic development of the whole Indigenous community (Indigenous Higher Education Advisory Council 2006, 2007).

As beginning teachers, graduates of a quality Indigenous teacher education program are ‘teacher ready’ and are highly competent classroom practitioners, able to teach in a variety of contexts (Herbert 2002a; House of Representatives Standing Committee on Education and Vocational Training 2007; Ramsey 2000). They know their students and how their students learn and how to teach them (Teacher Registration Board of the Northern Territory 2006). They have a rapport with Aboriginal and Torres Strait Islander school students and can use a range of teaching practices and resources to engage students in effective learning (Ministerial Council on Education Employment Training and Youth Affairs Taskforce on Indigenous Education 2001). Such teachers know the content they teach and are reflective practitioners. They can plan, program, assess and report for effective learning. They are futures oriented and can create and maintain safe and challenging learning environments, taking responsibility for managing and monitoring student learning (Australian Council of Deans of Education 2005; Education and Training Committee 2005). Such graduates meet the graduate standards of their jurisdictions (Teacher Registration Board of the Northern Territory 2006).

2.4.4 Using these indicators of quality

These indicators of quality, identified through the literature, will be used within this thesis as a framework to analyse the data gathered from within two teacher education programs delivered at Batchelor Institute. This analysis will serve to generate the results, which are discussed with recourse to the literature on learning and knowledge. In the following section, the two threads of ‘what is learning?’ and ‘what is knowledge?’ will be followed
through the areas of identity, Indigenous education and the social context of learning, with the purpose of developing understandings about the different ways in which learning can be explained, represented and supported.

2.5 Learning, knowledge and identity

In the literature review presented thus far, an investigation of the indicators of quality for Indigenous teacher education has been undertaken. Further understandings in the areas of learning and knowledge will support the analysis of the findings generated in this research. Firstly, it is useful to take a position on the definition of ‘learning’, which for the purposes of this work, has been taken as follows:

...learning is the process of acquisition or reconfiguration of skills, knowledge and identity, which in turn assists the adoption of different roles or identities, resulting in a change in behaviour and/or a capacity to function using new knowledge, skills, values and attitudes within communities of practice.

(Falk 2005, p. 23)

This definition of learning contains several elements—skills, knowledge, identity and communities of practice as the social practice of learning. The first of these, skills, has been addressed through the review of literature on teacher education. Each of the other elements will now be explored in turn, beginning with the theoretical underpinnings of learning. As with other sections of this chapter, the literature will be reviewed from the broader areas and thence to the more specific fields, beginning with learning as theory.

2.5.1 Learning theories and representations

Such a definition of learning, as given by Falk, provides a useful point from which to explore learning. This exploration begins with the theoretical underpinnings of learning. These theories give a framework for thinking about learning as well as for developing praxis, or
the practice of learning. Learning theories have been in development for millennia, both in Western and Indigenous philosophies and traditions.

**Western learning theories**

One recent group of Western learning theories has developed under the umbrella of constructivism. As the term suggests, the key proposition of constructivism is that learning is *constructed*, that ‘learners build new knowledge upon the foundation of previous learning’ (Hoover 1996, p. 2). Learners are positioned as coming to the learning experience with a bank of prior knowledge and experience and learning occurs through an active process. There is no passive transmission of new knowledge but rather a modification of existing knowledge based on judgments made by the learner (Loughland & Parkes 2004).

It is from constructivism that ‘learning by doing’ has gained momentum. A further evolution of the theory to include social interaction, based on the work of Vygotsky (1978), transforms constructivism into social constructivism, where learning also involves collaboration and learning in groups (Mayer 2004). This has in turn supported the framework for the andragogy proponents, which is explored further in a later part of this section on learning, where adult learning is explored in depth.

**Indigenous representations of learning**

For each of the Aboriginal and Torres Strait Islander groups in Australia there will be ways of learning that have developed over time and are particular to that group. There will also be general things that are shared amongst the different peoples:

...the Aboriginal people learn their culture by talking to the Elders and walking and seeing things around about and having respect for their culture.

(Bibil 1991, p. 25)
Aboriginal and Torres Strait Islander Australians have shared their theorising and traditions of learning. One of the leading Australian education theorisers is the respected Dr Marika who has shared the Yolngu philosophies and practices of learning. Dr Marika explains that one metaphor for learning is the ‘web of connectedness’ which exists among the Yolngu people of North-east Arnhem land in the NT (Marika-Mununggiritj & Christie 1995).

This view of learning shares similarities with that of Linda Anderson, as she writes of the Anangu pedagogy from Papunya in the Central Desert region of Australia:

> Everything is interconnected and so the teaching and learning needs to happen in an integrated holistic way. All learning is linked to relationships.

(Linda Anderson in Stage 4 Teacher Education Students 1998, p. 12)

Another connecting point in representations of learning by the Aboriginal and Torres Strait Islander peoples of Australia is that of the learning journey. The concept of one’s learning journey is a powerful metaphor that has been used by Aboriginal and Torres Strait Islander people to talk of their education experiences (Gibb 2006; Herbert 2002b, 2003; Ober 2001; Phillips, Watt & Richardson 2004; Rosas 2001). This metaphor combines Indigenous ways of making meaning and telling story with lifelong learning (Herbert 2003). Through this metaphor, students retain their status as independent learners, journeying on a lifelong learning path (Gibb 2006, p. 23). Learning journeys have also been used as a way to conceptualise the teaching/learning cycle (Blitner et al. 2000).

For Aboriginal and Torres Strait Islander learners, success in education may be determined as much by the richness of the learning journey and the new relationships that have been formed, as by the achievement of a particular goal or qualification. What is important is connected strongly to what is real, and in the case of learning, to the question ‘what is knowable?’
2.5.2 Knowledge theories and representations

As learning involves the ‘acquisition or reconfiguration of...knowledge...’ (Falk 2005, p. 23), a consideration of what constitutes knowledge is necessary. In this work, many knowledge systems, Indigenous and Western are at play. In order to position the epistemology (what is knowledge?) of the learning context, consideration must also be given to the ontological positioning (what is real?).

In work undertaken at Batchelor Institute in 2006, a senior member of the administration undertook to further explore and explain the both-ways philosophy of practice. The work of an Indigenous academic and education leader, it brought some clarity and understanding around the differences between Indigenous and Western epistemologies:

> Epistemology is the abstract forces that direct our understanding of the world and the development of knowledge within specific cultural groups. Epistemology in many respects provides the parameters for ontology or our reality. How the world is created, where we come from, how we relate to each other, whether our focus is on people or tasks, these are all components of epistemology. Whether we believe there are invisible things such as germs, whether laws are designed to bring control to our lives or to ensure the gods stay happy are realities developed by our epistemological assumptions. (Fraser 2006, p. 4)

Western epistemologies, that is, theories of knowledge, have sat at the foundation of Western learning theories and practices. The Western epistemology has typically been described as atomistic (anything can be broken into little parts and therefore can be counted) and objective (knowledge is there to be discovered and then described using language) (Christie 1993). Indigenous epistemologies have been described as existing in a world ‘made up of entities which relate in a spiritual way’; a world where the focus is on membership of a group rather than individual competition (Christie 1987, pp. 30-1).
The manifestations of the Indigenous world views are that people relate with each other through complex relationships; they create a strong religious system; the land is part of the people; and the focus is on being rather than doing (Christie 1987). Marika gives further insight into the ways that Aboriginal and Torres Strait Islander knowledge is constructed. She explains that, while Western knowledge is 'found', Yolngu metaphors are used to construct meaning in order to create knowledge (Marika-Mununggiritj & Christie 1995).

As to how to use these epistemological understandings in learning, caution is needed. It is not enough to simply overlay Aboriginal and Torres Strait Islander knowledges into a Western curriculum:

So incommensurable are the ways these systems ‘do’ knowledge, that even with understanding of epistemological and ontological differences and endless descriptions of them in various sites of knowledge production, we cannot just ‘do’ Indigenous knowledge in the curriculum.

(Nakata 2007, p. 8)

In the context of Indigenous education occurring within a Western education system, the many epistemologies must co-exist in the curriculum and in the learning. The interplay between the knowledge systems within the learning context provides a rich ‘site of contestation’ (Ober 2004, p. 9) and it is to this place that the learner brings their identity.

2.5.3 Identity theories and representations

The experience of the individual learner within a group context is one that is determined by many factors including identity and culture, and learner identity is foundational to their success in the learning context (Wallace 2008). In order to make a deeper analysis of learning in the context of adult Aboriginal and Torres Strait Islander learners, it will first be necessary to consider the theories surrounding identity and culture in learning.
Western identity theories

In Western philosophy, the field of identity theory has been developed in two main areas—by the social scientists in the first instance and then later, by the social psychologists. This has produced some dispute within the field. Early work on identity theory focused on the formation of identity of the individual. William James defined this personal identity as the ‘consciousness of personal sameness’ (James in Hammack 2008, p. 226). This focus on the construction of one’s self was expanded to include the experiences of the self within social interactions (Cooley 1902). Whilst still maintaining the focus on the individual self, identity theory expanded in the early to mid 1900s to encompass the concept of self-development (Mead 1934).

The seminal work in this field was the work of Erikson, most famous for his coining of the terminology and concept or identity crisis (Erikson 1959). Erikson expanded Mead’s concept of self-development to establish a conceptualisation of identity that was interdisciplinary in nature and that still retains its validity and usefulness through to today. According to Erikson’s developmental model, there was an integration of biological, social and psychological aspects within an individual and identity was not something static, but rather something that evolved over time and through experience (Erikson 1959). Erikson proposed the two main aspects of identity formation that are still in use—‘a conscious sense of individual identity’ and ‘a maintenance of an inner solidarity with a group’s ideals and identity’ (Erikson 1959, p. 109). This duality of identity, the cognitive and the social, have provided the groundwork for the development of group identity work.

Work done by Marcia (1966) adapted Erikson’s theory to focus on the ideas of exploration and commitment in matters of beliefs, goals and values. Marcia developed a rating system, used to identify an individual’s identity status (Marcia 1966). Further work in this field has
been done by psychologists building on the work of Erikson and Marcia, but these two early bodies of work retain their status.

The work of the social scientists continued in other directions, with a focus on self concept related to group membership (Turner et al. 1987). Interestingly, this work, though based on group membership, or rather conflict between groups, continued with the focus on the self. These self-categorisation theories are ‘based on a basic assumption that the individual possesses an infinite number of self-concepts and that the use of these self-concepts is mediated by the context at hand i.e. the discourse’ (Stentoft 2007, p. 1600).

Schachter, building on Erikson’s work, expanded this idea of self-categorisation to develop the notion of identity configuration, as a method of representing the ways in which individuals take all these multiple elements of their identities and create a whole self-concept (Schachter 2004). The developmental psychologists have taken the work on self-categorisation and returned to Erikson’s basic principles of the duality of self and integration, also retaining the developmental nature of Erikson’s work:

The balance between differentiation and integration may vary according to the perceived existential security of the group. That is, integration may be more important for individuals from groups that experience identity insecurity...

(Hammack 2008, p. 228)

Identity, then, in Western identity theories, becomes something that is in a state of flux as one adapts to different situations, balancing the processes of differentiation (autonomy and uniqueness) and integration (involvement and connection with others), (Adams & Marshall 1996). These ‘different situations’ give room for the consideration of the culture of the individual, thus giving rise to the field of cultural identity theory.
Cultural identity theory

*Cultural identity theory* has developed in response to greater understandings and acknowledgement of the different epistemologies and ontological positionings at play, and through a recognition that the work on identity had primarily been ‘culturally and historically bound in their emphasis on Western notions of personhood’ (Hammack 2008, p. 227). The identity theories, though salient, began to receive more criticism for their European androcentric frameworks, making claims of universal knowledge for whole cultures:

The cultural grounding of these perspectives in the United States and Europe—and the universalizing knowledge claims that emerge from them—obscures the reality of multiculturalism in the world and, with it, the possibility of indigenous axes of meaning around the idea of identity.

(Hammack 2008, p. 228)

The field of cultural psychology provides interesting developments in identity theory, purporting to take a more integrated approach, rejecting the ‘epistemological binary’ by arguing for ‘universalism without uniformity’ (Schweder & Sullivan in Hammack 2008, p. 229). In an attempt to move beyond the dichotomous representation of cultural identity, Hammack has proposed a tripartite model of identity that involves cultural as well as cognitive and social levels of analysis:

Identity is defined as ideology cognized through the individual engagement with discourse, made manifest in a personal narrative constructed and reconstructed across the life course and scripted in and through social interaction and social practice.

(Hammack 2008, p. 230)
The Hammack model can be presented as follows (Hammack 2008):

The ideological content of identity
Taking a more ‘neutral’ approach to identity, Hammack proposes that the distinctly
cognitive nature of ideology with its reliance on evaluative and attitudinal perspectives,
contribute to the ‘master story’ that is told by one’s culture. This then, is the personal
aspect of one’s identity, shaped by things such as values, beliefs about human nature,
beliefs about religion and politics, and the nature of remembered life events—this is the
understanding of oneself in relation to the discourse in which one lives.

Identity as personal narrative
In order to make sense of the understandings and ideologies developed by individuals, a
personal narrative, or life story, is developed that is meaningful to both individuals and to
the groups to which they belong. Thus the narrative provides the coherent structure in
which to place the ideological identifications. The master narrative—the stories—of the
culture become part of the individual’s own story. When there is uncertainty, an individual
can rely on this master narrative to assist in retaining cohesion within the group. No story
though is the same from one person to another and it is the ideology of the individual that
provides the nuances of the story.

Identity as process: Social practice
Through social practice, individual narratives become situated, that is, placed within a
social context of interactions and participation. Individuals participate in social interactions
in order to participate in a community, as described by Vygotsky’s mediated action using
symbolic tools such as language (Vygotsky 1978). This dynamic interplay between the
individual and the social creates memories for the individual, which in turn serve to
engender, or inhibit the development of agency, which is the individual’s ability to make
their own decisions and actions in a situation.
Hammack's model of cultural identity is an attempt to create a description of identity formation that is universal and inclusive. Such universalities, although based in an equitable intention, bring with them the inherent risk of creating homogeneity, just as with the shift to globalisation. This particular model does however shift from the Western theoretical focus on the identity of the individual and creates the space for the consideration of an identity formation that is built in other ways, such as within the many cultures of Aboriginal and Torres Strait Islander Australia.

**The culture and identity of Indigenous Australia**

Being Aboriginal is not the colour of your skin, or how broad your nose is. It is a spiritual feeling, an identity you know in your heart. It is a unique feeling that is difficult for a non-Aboriginal to fully understand.


Aboriginal and Torres Strait Islander Australians have expressed the view that maintaining identity is important for ensuring a future in a world where people live in ‘both worlds’ (Ford, M 1993; Kunoth-Monks 2006). This identity is not portrayed as some fixed piece of traditional heritage but rather something that is developed over time and is itself an act of self-representation (Dodson 1994; Kunoth-Monks 2006):

Our traditions have been assaulted by the cultures of the waves of people who have come to our country. However, many have survived even in those parts of southern and eastern Australia where colonial impacts were longest and strongest. They continue to evolve in defiance of the expectation that we would simply merge with the dominant culture.

(Jonas & Langton 2008, p. 39)
It must be acknowledged that there are many, many different Aboriginal and Torres Strait Islander cultures in Australia, not one homogenous culture or language. At the time of European settlement in the late 1800s there were over two hundred distinct language groups each with its own distinct cultural practices. However as settlement progressed with many people moving to live in urban centres, and as communication and movement increased between all these different peoples, a great sharing has occurred that, combined with the devastating effects of colonisation on many cultures and languages, has forever changed the face of Indigenous Australia (CCD Project 2009; Jonas & Langton 2008).

The multicultural world that is Indigenous Australia is most recognisably represented in the map of 'Aboriginal Australia’, reproduced below as Map 2.1, with the written permission of AIATSIS.

Map 2.1 Aboriginal Australia language map

(Australian Institute of Aboriginal and Torres Strait Islander Studies 2006)
As can be seen from this map, there are a large number of geographically and linguistically diverse Aboriginal and Torres Strait Islander groups existing today in Australia, with ‘living cultures that have survived longer than any other on earth’ (Australian Museum 2010, p. 1).

Although there exists no one Indigenous culture and language in Australia, there are three common cultural markers used throughout the country that Aboriginal and Torres Strait Islander people use to identify themselves. These three are country, family and story (Brough et al. 2006, p. 403; Eckermann et al. 1992).

...you go through the old protocol of ‘Who are you and where do you come from?’ And sooner or later someone in that community will pick up, ‘Oh, you’re so and so’s granddaughter or somebody’ or ‘you know so and so’ and once that link is made it’s more or less like I’d say a confirmation that you are an Aboriginal person at heart. ... You know we have an oral history and it hasn’t stopped. And people will say ‘Oh yeah, that was my Aunty, she was married to so and so. Yeah, mum used to tell me about when they lived at such and such.’ And you listen to them talk and you say, ‘Yeah they’re OK, they’re a Black fellow at heart, they still carry that oral tradition.’ They talk fondly of their old people and they know who they are and where they come from.

(Brough et al. 2006, p. 402)
For the Yolngu people of the Northern Territory, the ‘web of connectedness’ stretches ‘back and forth across the land, linking disparate groups and entities’ (Christie 1993, p. 7). This connectedness has formed the basis of Indigenous learning and culture for many thousands of years. Just as the Aboriginal and Torres Strait Islander peoples of Australia have worked to help shape the modern day landscape of Australia the nation, so too have Aboriginal and Torres Strait Islander ways of learning and knowing been brought to formalised learning contexts.

2.5.4 Identity in the learning context

The formation of identity as a field has now been reviewed in terms of the literature from both Western and Indigenous standpoints. On the one hand, Western identity theory has been evolving to a position that strives to include all cultures and peoples, through ‘cultural identity’ theory. On the other, Aboriginal and Torres Strait Islander peoples have shared the importance of identity in learning—an identity that is formed through country, family and story. These understandings can also be applied to the role that identity plays in the learning context:

That identity and learning are somehow linked seems to be ‘common sense’. Educators understand intuitively that the learning of their students is in some way affected by ‘who they are’ and that ‘who they are’ is somehow affected by how and what they learn.

(Falk & Balatti 2004, p. 19)

Conversely, when the learners’ identities and the identity of their community are not supported through the learning experience, then learners will face a difficult choice of whether or not to engage in the learning (Wallace 2008):

Recognising learners’ identities is key to their educational engagement.

(Wallace 2008, p. 13)
This finding by Wallace makes an essential contribution to this field. Where the identity of a learner ‘in relation to their family, local and global communities’ knowledge and identities’ is supported in the learning context, learning is strengthened (Wallace 2008, p. 14). What this looks like in practice can be represented through modelling.

**Western identity models and learning**

Hammack’s model of identity formation with the tripartite model of *Ideology, Personal Narrative* and *Social Practice*, can be applied to the learner, situated within a learning context (Hammack 2008). This ‘storying of identity’ is recognised by Falk and Balatti as useful for ‘understanding how identity resources are accumulated and reconfigured into coherent identities over time’ (Falk 2003, p. 6). However, they also assert that this model is one that explains identity formation over time rather than in the present.

The model proposed by Falk and Balatti in their consideration of the role of identity in the learning context, as represented by Figure 2.10 below, posits three dynamics of identity within the learning context (Falk & Balatti 2004).

**Figure 2.10  Dynamics of identity in learning**

(as presented by Falk & Balatti)

Briefly, these three aspects of identity for a learner can be explained as follows (Falk & Balatti 2004).
Categories of experience

Categories of experience present different aspects on which the individual can reflect. This includes social groupings such as class, gender, age, ethnicity, work, religion, organisations, nationality and place. It can also include the individual’s self-categorisation as learner, friend, and high achiever. These experiences can be categorised into the sub elements of individual, group and place. This category contains the sources on which the individual can draw to support their interactions, in this case their learning.

Processes

Identity is shaped by the individual’s experiences—the learning experiences—and in turn, will impact on the learning experience through the individual’s prioritising of their time and attention. In this way, identity both shapes the learning process and is produced through these experiences. These processes are also acting on the identity resources that the learner brings with them.

Identity resources

Identity resources are described as ‘the “common understandings related to personal, individual and collective identities” that people produce in an interaction’ (Falk & Kilpatrick 2000, in Falk & Balatti 2004, p. 21). They are socially produced and include the behaviours, beliefs, feelings and knowledges that develop through membership within a category of experience. These resources, created through planned learning, then become ‘available for learners’ independent learning interactions’ (Falk & Balatti 2003, p. 7).

Factors affecting learner identity

Falk and Balatti have expanded their model to explicitly list the different possibilities of factors affecting identity formation, reformation and co-construction that occurs in the learning situation. This listing, as shown on the following page, in Table 2.1, provides a useful tool for understanding the complex interplay of these elements.
Table 2.1  Dimensions of identity in learning  
(as presented by Falk & Balatti)

<table>
<thead>
<tr>
<th>Processes—interacting and storying through</th>
<th>Categories of experience for identity in learning (sources)</th>
<th>Identity resources</th>
</tr>
</thead>
<tbody>
<tr>
<td>Individual</td>
<td>Group</td>
<td>Place</td>
</tr>
<tr>
<td>Anticipating Age</td>
<td>Class</td>
<td>Buildings</td>
</tr>
<tr>
<td>Choosing Appearance</td>
<td>Communities</td>
<td>Built</td>
</tr>
<tr>
<td>Creating Education</td>
<td>Consumer</td>
<td>Climate</td>
</tr>
<tr>
<td>Evaluating Health</td>
<td>Ethnicity</td>
<td>Dwellings</td>
</tr>
<tr>
<td>Experiencing Name</td>
<td>Family</td>
<td>Geography</td>
</tr>
<tr>
<td>Feeling Physicality</td>
<td>Gender</td>
<td>Institutions</td>
</tr>
<tr>
<td>Performing Sexual orientation</td>
<td>Language</td>
<td>Landscape</td>
</tr>
<tr>
<td>Redefining Spirituality</td>
<td>Occupation</td>
<td>Natural</td>
</tr>
<tr>
<td>Remembering Time</td>
<td>Profession</td>
<td>Neighbourhood</td>
</tr>
<tr>
<td>Talking about Voice</td>
<td>Religion</td>
<td>Work places</td>
</tr>
<tr>
<td>Thinking Work</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

(Falk & Balatti 2004, p. 22)

This model of identity formation in learning is a model developed through an understanding of the learning process and the individual’s role within that learning situation. Both this model and the Hammack model, and indeed, the cultural identity theories, have developed in an attempt to make space for the culture of the individual. This can be compared with Indigenous representations on identity where it is the culture, or the ontology and the epistemology, that drives identity formation. This creates an interesting
conundrum that may be better understood by recourse to the literature on Indigenous identity in the formal learning context, the place where the two epistemologies meet in the ‘site of contestation’ (Ober 2004, p. 9).

**Indigenous identity in the learning context**

Who is an Aboriginal student or a Torres Strait Island student? … ‘It’s a matter of who your relations are, who grows you up and who knows you. It has to do with who you are and what you feel; it has to do with family, and a lot to do with community and friends. It has to do with the kinds of things we do as Aboriginal people [and Torres Strait Islander people] - not with what you look like’...

(Coghill, Ketchell, Martin, & Price 1997, in Noonuccal 1999)

This personal and cultural positioning is one aspect that helps to create the connectedness and sense of belonging that has been espoused as a critical factor in success in learning for Aboriginal and Torres Strait Islander students and this sense of belonging has been linked with the ‘degree to which an individual is able to take pride in his/her identity as an Aboriginal person and to feel that others value who they are’ (Herbert, Anderson & Stehbens 1999, p. 1). These two elements of connectedness through meaningful relationships and belongingness and through being valued are fundamental to the formation of identity for Aboriginal and Torres Strait Islander Australians within the learning context (Herbert 2000).

The role of identity in learning has been explored, through understandings developed from within Western and Indigenous theories and representations. What has emerged is a strong focus on the importance of relationships and the learning of the group. The extension of learning to include the social aspect of learning will provide further insight.
2.5.5 Learning as a social construct

The conceptualisation of learning as being part of something more than the attainment of new skills and knowledge is part of the global lifelong learning movement. The social constructivist approach to learning has recognised that there is more to the learning experience and that this is the social aspect of learning, that people are learning together, not alone. ‘Learning is a social endeavour, not an individual pursuit’ (Gibb 2006, p. 21).

Earlier in this chapter, in the beginning section on learning, the concept of learning journeys was presented as one way in which Aboriginal and Torres Strait Islander peoples have represented their learning experiences. In Western theorising, other ways of conceptualising learning as a social construct have been developed. They include the work done around communities of practice and social capital. In this next section, both of these fields will be explored, with a view to generating more understandings of the purposes and representations that learning can take within a socially constructed viewpoint.

Communities of Practice

Communities of Practice conceptualises learning within a social construct, where a community of learners work together purposefully to learn. Wenger, the original proponent of Communities of Practice, expanded his work from its original practice-based setting to its application in a formal learning setting, making it a valuable tool for the organisation itself (Wenger 1998). Wenger’s model contains three critical components of a community of practice:

*The domain:* The group has a shared interest and values the collective competence of the group.

*The community:* The members of the group interact with each other, building relationships and learning from each other.

*The practice:* The members work together to address recurring problems, sharing their practice and developing a repertoire of stories. (Wenger 2009)
Wenger’s work on Communities of Practice is well known and has provided a substantial basis for further work in this area, much as Erikson has provided for identity theory work. In brief, Wenger’s model makes the proposition that identity is formed through:

\[
\text{...a layering of events of participation and reification by which our experience and its social interpretation inform each other. As we encounter our effects on the world and develop our relations with others, these layers build upon each other to produce our identity as a very complex interweaving of participative experience and reificative projections.}
\]

(Wenger 1998, p. 151)

Thus an individual’s identity can be defined in terms of their participation in a group as well as their non-participation. The individual relies on self-awareness through imagination as a tool for expansion to balance the sense of belonging that engagement and alignment with the group brings, for belonging to a group can bring with it issues of power and control (Solomon 2007; Wenger 1998):

\[
\text{Communities of practice (Wenger, 1998) are more than just groups of individuals learning from and with each other. They are groups of individuals where learning occurs between the group members.}
\]

(Falk 2007, p. 6)

The commitment of the individual to the group then is fundamental to communities of practice. When the focus on the learning shifts from the learner to the learning, a shift in emphasis occurs from practice to purpose.

\textit{Learning communities and social capital}

The problem is that we understand, and rightly I believe, that the repository of learning outcomes lies ‘in’ individuals, while the act of learning is one of interaction – of engagement between partners in the learning act.

(Falk 2007, p. 7)
The emphasis in social constructivism on the group learning experience has been extended to the work on communities of practice, and has engendered further work on learning communities. In this work we see a convergence of many aspects that have been discussed and find a resonance with the principles of Indigenous education previously presented.

It has been asserted that good learning should have a societal purpose as well as a purpose for the individual student (Dewey 1938). A learning community is a group of learners who have come together with a common purpose, which will result in a societal gain (Dewey 1938; Kilpatrick, Barrett & Jones 2003). This is ‘consistent with a constructivist approach to learning that recognises the key importance of interactions with others, and the role of social interactions in the construction of values and identity’ (Kilpatrick, Barrett & Jones 2003, p. 11).

The origins of the work on learning communities has been attributed to the work by Dewey (1938). Dewey proposed that experience arises from the interaction of two principles—continuity and interaction; continuity being the influence that each experience has on a person’s future; and interaction describing the particular situation at hand. In a learning situation, then, the identity resources of the learner will help to shape the continuity impacts on the learning (Falk 2007). Engagement, described as the ‘engine room of learning’ (Falk 2007, p. 7) is the place where learning, knowledge and interaction come together to create social capital.

Social capital

Whilst the measure of learning can also be taken as the completion of some formal qualification or course, there is much more that occurs within the learning context. The product of a group’s engagement in learning includes the development of social capital, which has been described as ‘a product of all learning’ (Golding 2007, p. 11) and the mechanism that provides the ‘missing link in explaining the integrated role of knowledge
and identity resources in facilitating adult learning benefits for individuals and society’ (Balatti & Falk 2001, p. 1).

The following diagram, Figure 2.11, is a graphic representation of the processes that can occur in the building and using of social capital, where identity resources and knowledge resources interact through experiences. A product of the interaction will be further development of identity and knowledge resources, as well as the production of social capital, which is the benefit for the community and/or its members. It is at that point of interaction and production that learning occurs (Falk & Kilpatrick 2000).

**Figure 2.11  Building and using social capital**

(as presented by Falk & Kilpatrick)

(Falk & Kilpatrick 2000, p. 101. Note that some further shading has been added to assist with graphic clarity.)
Networks in learning

The product of the learning is created through the work that the group does together. Through finding common values and forming relationships of trust, the group creates a network within itself. Through trust and collaboration the networks become dynamic social entities that create their own form of capital, one that has been described as being much more ‘valuable than what individuals and organizations “own”’ (Golding 2007, p. 10).

Learners are members of many networks:

Teaching practices developed from a social capital perspective place the learner as a member of a number of networks: the learner group itself; the networks that the learner already accesses or of which he/she is a member; and the new networks that the learner will interact with as the result of the learning experienced.

(Balatti, Black & Falk 2008, p. 2)

The development and interaction of networks are essential to the creation of social capital. Factors that impact on the achievement of social capital outcomes in a learning context include teaching and learning practices, curriculum, context and funding, resources and student needs (Balatti, Black & Falk 2007). From a participant positioning, the networks that can be formed in the learning context, the practice field, can be represented as follows, in Figure 2.12.
The student, however, is part of many other networks not related to the practice field represented here. Other networks such as family and friends, can become connected and changed through changes in the participant’s own identity and knowledge that occur through interactions in the practice field (Balatti, Black & Falk 2007). Such a weaving of social connections through cooperative action build ‘the social fabric of their collective being’ (Smith 2001 in Harris, P 2008).

Network theory is a useful tool for understanding the responses of adults to working in groups. Many mature learners bring with them a certain mistrust of education based on their previous experiences (Harris, P 2008). The relationship between the individual and the group can be fostered through respect and networks, to the benefit of the whole group. Once the relationships are established and working, a sense of a learning community (as distinct from being merely in a group) can evolve (Falk, Golding & Balatti 2000). The success of the individual may then reside to some extent with the success of the group, just as the success of the group will inherently rely on the success of the individual adult members.
2.5.6 Adult learning

The use of the term andragogy is often utilised as a marker by adult educators who wish to make a statement that adults learn differently from children and that teaching and learning experiences for adults must be specifically designed for the adult learner (Kember, Jenkins & Ng 2003). This sentiment has been questioned with many theorists proposing that there is no difference between child and adult learning theories at all and that the distinction is one of situating the teacher rather than the learner (Davenport & Davenport 1985).

Whilst the term andragogy has been in existence since the late 1880s, first being used by Alexander Kapp, it is most often associated with the work of the Malcolm Knowles (Davenport & Davenport 1985; Knowles 1973). Acknowledging that there is much debate around the theoretical validity of the approach, the postulates of Knowles’ work remain useful in any consideration of adult education (Davenport & Davenport 1985; Merriam 2001; Westrup & Jack 1998). These are:

1. Self-Concept and Motivation to Learn: Adults need to be involved in the planning and evaluation of their instruction.
2. Experience: Experience, including mistakes, provides the basis for learning activities.
3. Readiness to Learn: Adults are most interested in learning subjects that have immediate relevance to their job or personal life.
5. Motivation to Learn: Adults are more driven by internal motivators such as recognition, self-esteem and better quality of life rather than by external motivators such as a better job or an increased salary.

(Knowles 1985)

The key aspects to Knowles’ work are that adults are autonomous learners and they bring a resource to the learning that is the sum of all prior experiences (McFarlane 2004, p. 117).
These life experiences have been used as one of the delineators of andragogy, the rationale as it were of the need for a learning theory specifically designed for adults. The debate about a separate learning theory continues. Another aspect of the original Knowles’ work was the focus on self-directedness. This approach has been criticised for its role in self-socialisation rather than emancipation through education:

Andragogy could be seen to fit the old dictum that it is easier if you can get a cow to walk into the barn by itself than to carry it in on your back.

(Carlson 1989)

From a social constructivist point of view, the focus on self-directedness is a critical flaw. An argument has been made for an approach that utilises both instruction and discovery—guided discovery learning (Mayer 2004), where students generate more of their learning, guided by the teacher. This method, it is argued, brings more flexibility to the approach, allowing for individual learner differences.

**Learning preferences**

How an individual student judges whether or not their learning has been successful will in part be determined by their own preference with learning—they may prefer a more interactive and discursive approach, or they may prefer a more didactic approach (Kember, Jenkins & Ng 2003). A model has been developed to illustrate the way that students may perceive quality instruction, as illustrated on the following page, in Figure 2.13.
In this model, reproductive students are described as being conscientious, attentive, good note takers and listeners. They view knowledge as something determined by an external source, presented by an authoritative teacher who uses didactic methods of instruction, and is teacher-directed. Self-determining students, on the other hand, display much more diversity and flexibility in their learning, interacting with their teachers and peers through discussions about the material. Self-determining students will welcome some direct instruction but only as part of a more varied approach that is student-centred.

One determinant of perceived success will be the students’ own conceptions of learning. A self-determining student will respond to a more discursive approach that more resembles the constructivist model proposed by Knowles, but the reproductive student will think that this is poor teaching and will view direct instruction as successful practice (Kember, Jenkins & Ng 2004). The distinction on the basis of individual learning preferences is a reminder that no one theory fits all.
Indigenous adult education

In the particular learning context of adult education, specific learning theories have been developed that strive to incorporate learning and identity theories. Earlier in this chapter the distinction was made between the terms pedagogy and andragogy. In this work, pedagogy has been used to describe teaching and learning practices that student teachers develop as they learn to become classroom practitioners and andragogy has been used to describe teaching and learning practices used to teach adult students.

Just as individual learning preferences will have an impact on the learning context, so too will the language and culture of the students make their own contribution to the learning:

Some have suggested that Knowles’ concept of andragogy reflects a white, male, Western orientation on life and learning rather than the individual webs of cultural significance and have challenged adult educators to move beyond the separatist ideas of andragogy and incorporate culturally responsive teaching in a culturally plural world. (Roberson 2002, p. 1)

As was noted earlier, curriculum adaptation for Aboriginal and Torres Strait Islander learners is not simply a matter of overlaying Indigenous knowledge on an existing curriculum (Nakata 2007). Neither is it as simple as taking the work done on Indigenous learning styles, such as that done by Harris (1989), and applying this to all contexts. Rather, there needs to be an epistemological repositioning of the learning context where individual identity formation and cultural identity are central to the learning experience:

To the critical learner the strength of Indigeneity lies in the synergies of culture, history and identity. (Dei 2008, p. 10)
Christie presents what he recognised as the ‘five major demands of Aboriginal people for their own education’ (Christie 1988, p. 6):

1. In genuine Aboriginal education, our first and most basic educational goal is to teach the harmony and unity of Aboriginal life. Any focus on individual achievement which ignores the meaningfulness of the Aboriginal group is unacceptable.

2. As Aboriginal people, a basic educational goal is to preserve our continuity with the past, the land, and the people. Progress for its own sake is not our goal. We only want progress if it helps us to retain our Aboriginal identity.

3. The most fundamentally valued way of doing things in Aboriginal life is responsiveness to the total environment, physical and social. The preferred white approach of planning and control is the exact opposite of this, and in fact prevents it.

4. A truly responsive harmony with the world can only be achieved by teaching children personal independence from an early age. Independence is a previous value of Aboriginal life, and coercion and manipulation can have no place in Aboriginal education. Personal independence and unconditional acceptance of everyone go hand in hand.

5. We Aborigines are learning on our terms what is most important to us as Aborigines. The white education system sometimes helps with this, and sometimes acts against it. We are carrying on with the job anyway, and those formal educators who want to help us must stop talking and start listening, stop teaching and start learning.

(Christie 1988, pp. 6-16)

These five demands provide a strong framework for consideration of Indigenous education from an Indigenous standpoint. Further work done by a group of Aboriginal and Torres Strait Islander teachers and teacher education students further provide eleven principles of Indigenous pedagogy for school-based education (Blitner et al. 2000). The first principle from that work, that ‘relationships drive teaching/learning’ (Blitner et al. 2000, p. 28) is pivotal to this research. These principles of practice are underlined by two basic tenets of
teaching practice—relationships and collaboration (Blitner et al. 2000). The principles of Indigenous education shared by Aboriginal and Torres Strait Islander teachers find resonance in the practices of adult education.

Much of the early work on Indigenous education in Australia was based in the school education sector. Some of that work, such as Christie’s and Blitner et al, is still very useful. However, a stronger focus on Indigenous adult education began as educators and students alike reacted against the seeming paternalistic nature of applying pedagogical principles of school education to the formal education of adult Aboriginal and Torres Strait Islander people:

..the central aspiration of tribal Aboriginal people is to remain true to themselves: to retain their identity by living through family, under the Law, free from white domination.

(McClay 1988, p. 19)

..there is a form of adult education that can address this central aspiration of tribal Aboriginal people.

(McClay 1988, p. 20)

The work done by McClay in 1998 provided a much needed framework for Aboriginal adult education. He worked with the Warlpiri people of Lajamanu to develop nine principles of Aboriginal adult education which provide the bridge between Christie’s school-based work and adult education. This work was viewed as quite radical for its time with its Freirian (1968) focus on self-determination and the fostering of identity (McClay 1988, p. viii).

McClay’s early work on Indigenous adult education was built on and expanded by others, such as Byrnes, who developed the list of principles for program design purporting to account for cultural clash in education as well as making use of language and communication styles (Byrnes 1993). McConaghy shifted the thinking in the field by
presenting an emerging paradigm of Aboriginal adult education that uses law, land, language, culture, community, identity and autonomy. This shifted the focus back from principles of practice to control and power by Aboriginal and Torres Strait Islander people themselves through the decolonisation of Indigenous education (McConaghy 2000). The work presented in the earlier section on higher education about the development of a model of transformational Indigenous teacher education at Arizona State University (Beaulieu, Figueira & Viri 2005) is an international example of these principles enacted in Indigenous education.

Learning in the formal setting brings with it the challenge of retaining identity within a structured organisation whose own culture may or may not reflect your own; where this synergy may or may not exist, nor perhaps even be recognised. The temptation to apply the simple tenets of a particular approach to learning can also be found in the work done on learning with Aboriginal and Torres Strait Islander students in the school context:

There is not now, nor has there ever been, such things as the Aboriginal culture, or the Torres Strait culture. Yet, lists of Aboriginal learning styles or Aboriginal behaviours continue to be made available to teachers.

(Noonuccal 1999, pp. 4-5)
Christie also made a clear distinction between Western learning, and its purposeful behaviour and Aboriginal learning with its ‘meaningful behaviour’ (Christie 1986). This work has been confirmed by more recent work done by Jeannie Herbert:

Education has multiple components. Each of us learns from the time we are born. We learn from the people around us and from our total environment. We learn from observations, from interactions, experiences, and often by ‘trial and error’. It is mainly from these experiences that each of us constructs our identity, attitudes, beliefs and behaviours, as the foundations upon which our formal learning will build. Our formal education – that which takes place in schools and education institutions – is only one component of our learning. It provides us with the skills, knowledge and qualifications to effectively participate in and contribute to society, but the reasons for the ways in which we participate and contribute are influenced by our earlier and ongoing social interactions and experiences.

(Penny Tripcony, in Herbert 2002b, p. 15)

All of these factors will impact on what a program developed for Aboriginal and Torres Strait Islander adult learners will look like in practice. One attempt to represent appropriate teaching and learning strategies for adult Aboriginal and Torres Strait Islander learners has been made in the Vocational and Education Training sector in Australia, as shown on the following page, in Figure 2.14. The outer circle contains what are purported to be the four principles of adult learning whilst the six principles are those that should be applied in the teaching/learning context for Aboriginal and Torres Strait Islander adults.
These lists of principles and practices are a useful guide for educators designing learning programs and experiences but perhaps are at risk of becoming tools of stereotyping if the course itself is not embedded in the principle of self-determination. We are reminded that:

The program should always have, as a strong foundation, the traditional, social and cultural maintenance and advancement.

(AhChee 1991b, p. 29)

One educational organisation that has self-determination at the core of its operations is Batchelor Institute.

2.5.7 Both-ways education at Batchelor Institute

At Batchelor Institute, in the Northern Territory of Australia, there are two key principles of operation—self-determination and both-ways. Both-ways is Batchelor Institute’s philosophy of teaching and learning that is fundamental to all work undertaken there. The philosophy is explored in this section.
Throughout this literature review, themes have emerged about quality practice in Indigenous education. They include the use of constructivist principles to design learning for Aboriginal and Torres Strait Islander adults that has a socio-political intent of self-determination and is generated from a place of belonging that affirms identity and culture. The both-ways philosophy and practice is one example of an education organisation’s efforts to do just that.

What is both-ways? Some have said, that with its foundation in action research, both-ways is not so much a teaching and learning practice, but rather a philosophical approach, where the continuous question is more important than the answer, where the journey is as important as the destination (White, L 2005):

... it is this dilemma that is the dynamic of the College, that continually throws up the questions that have to be faced and answered, that challenge all preconceptions about teaching styles, content and philosophy.

(Morgan 1988, p. 5)

Batchelor Institute itself provides a definition of this philosophy, one which sits side by side with its focus on self-determination for Aboriginal and Torres Strait Islander people. Both-ways:

brings together Indigenous Australian traditions of knowledge and Western academic disciplinary positions and cultural contexts, and embraces values of respect, tolerance and diversity.

(Batchelor Institute of Indigenous Tertiary Education 2007a, p. 4)
The exploration of what this philosophy looks like in practice has engendered much thinking and writing. Three of the key aspects of this approach have been identified as:

- Inclusive of Aboriginal and Torres Strait Islander knowledges
- Relationships are fundamental to all learning
- Strengthens Aboriginal and Torres Strait Islander identity.

(Arbon 2002; Batchelor College 1991; Biosocial Studies D-BATE students 1988; Boyukarrpi et al. 1994; Christie 2007; Murphy & Rickard 2007; Stage 4 Teacher Education Students 1998). The bank of literature that details the development of these aspects as well as the fundamental principles of both-ways, has its origins from the Aboriginal peoples of the Northern Territory.

The generation of the concept of both-ways began with the Aboriginal peoples of the Northern Territory. When Pincher Nyurrmiyarri spoke of his vision of ‘two-way’ schooling for his people, the Gurindji, in 1976, he articulated a philosophy of education that has relevance still (McConvell 1982). Pincher wanted to see a:

...re-establishing of a healthy relationship between the younger and older generations of Gurindji, healing rifts that had developed in the transmission of traditional knowledge, largely through the interference of schools in the process.

(McConvell 1982, p. 63)

Pincher further articulated his vision, speaking of reciprocity and obligation, involving curriculum, knowledge, policies and power. He could see that the younger people could bring home the new knowledge they had learnt at school and then the old people would continue their education with the young people, both at home and at school (Harris 1989; McConvell 1982). Pincher’s vision inspired much work on bilingual education and the two-way schooling movement (McConvell 1982).
Both-ways, as a philosophy of education, has evolved over time. A more socially critical model for both-ways emerged that was based on the rejection of ‘cultural universals’:

This intrinsic development process moves towards indigenous education based not just on cultural content, but on the world-view, social roles and interactive style of the indigenous culture.

(Stairs 1988, p. 311)

This intent can be seen reflected in the teacher education program at Batchelor as it went through an extensive period of innovation during the 1980s, making use of constructivist theories to create programs and curricula built on action research and negotiation (Batchelor College 1985a, 1991; Batchelor College School of Education Studies 1997; Jordan 1989; Morgan 1988; Roche & White 1990b). Theorising about both-ways became integral to the curriculum itself and the literature began to include more Aboriginal and Torres Strait Islander voices:

We cannot hold back change which will happen whether we like it or not. But as a minority society we can adapt by finding common ground with the majority society. It is through an exchange of meanings that we can produce a ‘two way’ school curriculum. In an exchange of knowledge both sides learn from each other instead of knowledge coming only from the Balanda side. But Yolngu and Balanda knowledge will only come together if there is respect for our knowledge and where Aboriginal people are taking the initiative, where we shape and develop the educational programs and then implement them.

(Wunungmurra 1989, p. 12)

This exchange, or mutual sharing across the boundaries, can be represented as the intersection of two circles, as AhChee shows in Figure 2.15, on the following page.
There is a recognition of the sharing that is occurring, both-ways, across the intersection, with Aboriginal and Torres Strait Islander peoples educating other peoples so that Indigenous education can be improved (Ford, Lysbeth & Klesch 2003; Jordan 1989). Adding to these understandings is the decision in the 1990s of the Yolngu people of the Northern Territory to share their metaphors of learning and practice, resulting in a debunking of the domain separation theory (Harris 1989) and presenting a ‘potentially richer image than the socially critical model’ (Ober & Bat 2007a, p. 73). The ‘Ganma’ metaphor was widely acknowledged as a more appropriate representation of the original ‘two-way’ concept of education that Pincher had envisioned (Marika, Raymattja, Ngurruwutthun & White 1992; McConvell 1991; Verran & Christie 2007).

In terms of the Ganma Project, ganma is taken as describing the situation where a river of water from the sea (in this case Balanda knowledge) and a river of water from the land (Yolngu knowledge) mutually engulf each other on flowing into a common lagoon and become one.

(Marika, Raymattja, Ngurruwutthun & White 1992, p. 28)

This metaphor has been shared in pictorial form, reproduced in the following Figure 2.16.
This work had a profound effect on the work at Batchelor Institute:

... People could see Batchelor as that meeting place too, where two world views could come together and create new knowledge in various fields of profession, and where those underlying currents, sites of contestation, meant our ways of doing things and learning were often in conflict with non-Indigenous people and vice-versa.

(Ober 2004, p. 9)

The positioning of both-ways from an Indigenous standpoint with a focus on Indigenous identity and culture utilises connectedness as a common thread (Christie 1993):

To live in both worlds we need to achieve a high standard in education but to keep our own identity.

(Wunungmurra 1989, p. 12)

The express intention of Aboriginal and Torres Strait Islander peoples to retain their identity within their education is connected to the recognition that Aboriginal and Torres Strait Islander knowledges and ways of being and learning have much to offer the fields of teaching and learning (O'Loughlin 1996). The interconnectedness of learning and identity
and the importance of relationships is emphasised (Stage 4 Teacher Education Students 1998).

While the theorising and positioning of both-ways continues, other tensions have come into play. One major impact on both-ways towards the end of the 1990s was the policy shift to a ‘standards’ based model linked to funding. This placed a lot of pressure on Batchelor Institute to ensure compliance through its reporting systems and for a small institution, the effect on the Institute’s ‘bravery’ was keenly felt (Purdon 2004). The Institute had to take its focus off both-ways and place it firmly on survival, resulting in a loss of time to be able to adequately negotiate and contest ‘the common ground’ of both-ways (Ingram 2004). Concern was expressed that both-ways had become mere rhetoric (Ford, Lysbeth & Klesch 2003). What had begun as a groundswell of Indigenous education theorising, supported by their non-Indigenous colleagues, was seen as no longer remaining true to the Aboriginal people of the Northern Territory (Arbon 2004):

As a result the bothways approach, so heavily drawn on by the Institute, has not brought Aboriginal ways of knowing and understanding the world to bear in learning and action in powerful and valuable ways. This has allowed the learning/thinking agenda to be driven from a Western scientific position.

(Arbon 2004, pp. 8-9)

In an effort to re-engage with the both-ways journey, an attempt was made towards the end of the 1990s and the early 2000s to engage the Institute in a process intended to develop cultural standards to guide all its operations. That debate engendered much heated argument and highlighted the need for the Institute to reconceptualise its position on both-ways education, to shift ‘from rhetoric to reality, intentionally’ (Arbon 2004, p. 9). Part of this repositioning was to shift both-ways from an exclusive teaching and learning philosophy to include all matters of the organisation’s operations. Both-ways was seen as
the opportunity to create more cohesion amongst the staff through the use of the common
ground and cultural standards (Ford, Lysbeth & Klesch 2003; Murphy & Rickard 2007;
Smith, JH 2006). This thinking was countered by a paper by Joe Fraser who firmly shifted
the theorising back to Indigenous epistemological positioning:

Both-ways is not about inclusive practices but about allowing
Indigenous peoples to control the curriculum and andragogy to the
extent that it supports their defining epistemological forces.

(Fraser 2006, p. 4)

Recent work by Ober and Bat (2007a) provided the Institute with a new way of thinking
about both-ways, by taking the standpoint of the students, as illustrated below in Figure
2.17.

**Figure 2.17 Both-ways as a student’s learning journey**

(as presented by Ober & Bat)

(Ober & Bat 2007a, p. 77)
This model was developed by two of Batchelor’s academics—an Indigenous academic, Robyn Ober, and a non-Indigenous academic, Melodie Bat, (the author of this thesis)—using the lived experience of Robyn as someone immersed in both-ways education; the literature; and their combined experiences as educators of Aboriginal and Torres Strait Islander peoples. They write of both-ways as being an approach to teaching and learning that builds on the knowledge, language, culture and experiences of the students to undertake a collaborative learning journey that strengthens students’ identity as Aboriginal and Torres Strait Islander people (Ober & Bat 2007a).

**Both-ways principles of practice**

Ober and Bat further expanded their work to generate three principles of practice for both-ways education, each of which has practice elements.

**Principle 1: Both-ways is a shared learning journey**

Whilst the aims and endpoints will be different for each student, the journey is one shared by students, lecturers and staff at Batchelor, as well as the students’ families, communities and workplaces (Ober 2004).

As one D-BATE student commented: “Our communities are an important part of our library”.

(McTaggart 1991, p. 310)

Group work and collaboration are central to the shared learning journey (Batchelor College 1991; Burrunali et al. 2001; Byrnes 1993; White, L 2005). Aboriginal and Torres Strait Islander people from many different cultures and languages come together in the one place to share their learning. The richness of the cultural learning adds another dimension to the formal learning that is also occurring in a space where lecturers and students are sharing the learning journey.
Principle 2: Both-ways is student-centred

For a lot of Indigenous students whether mainstream or Batchelor, there is innate inner feeling to belong and to feel comfortable with your surroundings. At Batchelor there is an awareness of a uniqueness that you would not find anywhere else.

(Peter Whingfield, Student Forum Report, cited in Ober & Bat 2007a, p. 80)

Success at Batchelor is celebrated through the success of the students. Graduation is one important celebration of this. Although there are a small number of non-Indigenous enrolments in the new online courses, all students who come to campus or who study on their communities, are Aboriginal and Torres Strait Islander adults with a wealth of life experience (Lanhupuy 2002; Murphy & Rickard 2007). Students will have their own cultural protocols to follow as well as learning about other students’ culture and protocols and developing respect for each other. The combination of adult learning and Indigenous education has given rise to a practice that makes use of the principles of action research and problem solving to situate the learning in the real life experiences of the students (Batchelor College 1985a, 1991; Byrnes 1993; Henry & McTaggart 1987; McClay 1988; Morgan 1988; Stage 1 Nauiyu: Tiwi and Borroloola students 1992; Stewart, I 1989; White, L 2005).

Principle 3: Both-ways strengthens Indigenous identity

More culturally orientated than any other Indigenous learning Institute that I am acquainted with. Batchelor is awesome in that I can study both-ways and still have that Aboriginal connection that I’d otherwise not have the chance to.

2 way education to me is being able to learn mainstream education, while at the same time being able to retain our culture.

(Student Forum Report, in Ober & Bat 2007a, p. 80)
The two interwoven strands in Figure 2.17 represent the two knowledge systems that students live and learn within—Indigenous and Western. Through their studies at Batchelor Institute, students make some connections between these strands, finding the common ground. They will also strengthen their knowledges in both strands, finding ways to move between the two more easily, thus increasing their cultural competence and strengthening their identity:

Both ways ensures that Aboriginal language and culture are maintained for the future. It means being strong in Western ways and being strong in Aboriginal Culture and being recognised by both worlds. It gives them pride as an Aboriginal in their community and the outside world. It gets them ready for the future so that they can teach their own children their knowledge that was given to them and they will have a fair idea on what sort of education awaits for their children.

(Wilson 1996, p. 45)

This section on Batchelor Institute’s both-ways philosophy has detailed the conceptualisations and realisations of an approach to teaching and learning that has grown from the red dirt of the outback lands and the rain-soaked beaches of the coast of the Northern Territory. The both-ways approach has been nurtured within an education organisation that, despite all the challenges that education in the present era brings, continues to strive to maintain a generative approach to education. Such an approach is not situated within the sole experience of the individual, but rather in the individual’s experience within their cultural and social positionings as Aboriginal and Torres Strait Islander peoples. The following section gives more detail on Batchelor Institute, the history of teacher education at Batchelor Institute and introduces the teacher education program considered in this research.
2.6 Batchelor Institute of Indigenous Tertiary Education

The site in which this research has occurred is Batchelor Institute, in the Northern Territory of Australia. In this section, the story of Batchelor Institute will be told, including an overview of its positioning, its enrolment demographics and a short history of its teacher education programs. This is followed by the detail of the two teacher education programs which have been the focus of the research in this work.

Batchelor Institute of Indigenous Tertiary Education is a tertiary education provider for the Aboriginal and Torres Strait Islander peoples of Australia. It was established through the Northern Territory ‘Batchelor Institute of Indigenous Tertiary Education Act 1999’ (Batchelor Institute of Indigenous Tertiary Education 2007b, p. 7). As an organisation, Batchelor Institute has a vision that highlights its unique status in the Australian education context:

Batchelor Institute's vision

A unique place of knowledge and skills, where Aboriginal and Torres Strait Islander Australians can undertake journeys of learning for empowerment and advancement while strengthening identity.

(Batchelor Institute of Indigenous Tertiary Education 2007a, p. 2)

Batchelor Institute enacts this vision through two focal principles of operation—both-ways and self-determination. Both-ways, as a philosophy of teaching and learning as well as a philosophy of organisational operation, brings together ‘Indigenous Australian traditions of knowledge and Western academic disciplinary positions and cultural contexts, and embraces values of respect, understanding and diversity’ (Batchelor Institute of Indigenous Tertiary Education 2007a, p. 2). Self-determination, as a fundamental political imperative for Indigenous Australia is the second foundation of Institute practice. Ober describes the beginnings of this movement in the mid 1980s:
...the move to self-determination began to take place. Indigenous people were now more empowered to take over their own affairs, hold key positions in various organisations and they began to make important decisions about how they wanted their communities run. (Ober 2004, p. 8)

The Indigenous governance of the Institute has been a defining factor in its development. Also of significance is the Institute’s exclusively Aboriginal and Torres Strait Islander enrolment, although this has changed in recent years with a small number of non-Indigenous students admitted.

**Batchelor Institute’s students**

Batchelor Institute has a student cohort that is drawn from across Australia and across both tertiary sectors. For the 2006 academic year, 3448 students enrolled in 48 Vocational Education and Training (VET) courses and 44¹ Higher Education programs, including four postgraduate programs (Batchelor Institute of Indigenous Tertiary Education 2007a, pp. 11-3).

The actual figures for the enrolment spread are not publicly available for the 2006 academic year; however the 2007 figures are available and give a near enough indication of the spread of interstate enrolments, as shown in Figure 2.18, on the following page.

¹ Note that, when exiting qualifications are excluded, the number of programs is 25.
As Figure 2.18 shows, the majority of enrolments for the academic year 2007 are still in the Northern Territory. Within the Northern Territory, Batchelor Institute has a large geographical spread of enrolments as well as delivery sites. The following Figure 2.19 illustrates this clearly.
Figure 2.19  Location of Batchelor Institute NT students, campuses, annexes and study centres
(as presented by Batchelor Institute)

(Batchelor Institute of Indigenous Tertiary Education 2007a, p. 5)
It is interesting to note that there is not an even distribution of enrolments between the higher education and VET sectors with regard to location, with many of the higher education students coming from urban areas and interstate (Batchelor Institute of Indigenous Tertiary Education 2007a).

This difference is also reflected in course delivery. Whilst community delivery was a focus for VET courses, most Higher Education delivery was reported to have occurred at one of the two campuses—Batchelor and Alice Springs, with delivery also occurring at one of the annexes. Of the total enrolment for 2006, 2517 were in VET courses, and 931 were in higher education courses (Batchelor Institute of Indigenous Tertiary Education 2007a, pp. 11-2). This mix of sectors and the vast spread of geographical enrolments pose a considerable challenge to the Institute.

The challenges

The challenges faced by the Institute are many, as are acknowledged by the Higher Education audit of 2006, conducted by the Australian Universities Quality Agency.

Many institutions of higher education (HE) are multi-campus, many are mixed mode, some are dual sector, some have a high proportion of students from equity groups or remote areas or non-English-speaking backgrounds, but BIITE is the only institution that has all these characteristics. In addition, its location in the Northern Territory causes difficulty in recruiting and retaining staff. This makes it a very complex institution and poses unique challenges for governance and management.

(Australian Universities Quality Agency 2006, p. 3)
These challenges are also noted in the doctoral thesis of Veronica Arbon, the first Indigenous Director of the Institute:

Compounding the battle to maintain mixed-mode, community-based delivery and negotiated authority centred on students’ cultural and personal knowledge while learning new knowledge within this bothways education model became increasingly difficult due to rapid expansion of the Institute and funding changes in a number of policy areas including the NIELNS area (Commonwealth of Australia 2000), financial decreases in real terms across the board and the emergence of narrow standards and the continuing assimilative intent in all areas of Indigenous tertiary education.

(Arbon 2007, p. 136)

In summary, then, the Batchelor Institute of today is a diverse, complex place of learning for Aboriginal and Torres Strait Islander peoples of Australia. As the only one of its kind in Australia, it holds an important place in Australia’s education system. Its two principles of operation—self-determination and both-ways—play an integral role in establishing its unique place in the Australian education landscape.

2.6.1 Teacher education at Batchelor Institute

Teacher education at Batchelor Institute is a rich, contested journey of curriculum development and delivery that began with the first training course for Aboriginal school paraprofessionals in the mid 1960s in Darwin and continues, in the present day, with the nationally recognised and nationally offered Australian Indigenous teaching qualifications. In the next section the history of teacher education at Batchelor Institute is presented, followed by the detailed structure of the two teacher education programs researched within this doctorate.
The history of teacher education at Batchelor Institute

The history of teacher education at Batchelor Institute is a long one. To establish some context, the following tables can be used to illustrate the evolution of the teaching qualifications offered. These tables are offered as a reference point for the detailed history that follows. The mapping was developed as an in-house Institute document to facilitate the articulation of students between qualifications. An important point to note is that qualification requirements have changed over the years, thus a Diploma qualification undertaken in 1991 had equivalence to an Advanced Diploma from the 1997 program.

In the following tables 2.2 and 2.3, the shaded areas represent the degree programs that are being considered in more depth in this thesis. Two tables are presented—the Primary teaching programs and the Early Childhood teaching programs. Whilst these two programs now share similar qualifications and pathways, their development took different paths and it is worthwhile noting this when comparing the two tables. This doctoral research is focused on the 2002 degree programs as highlighted in both tables.
<table>
<thead>
<tr>
<th>AQF Levels</th>
<th>AT career structure level</th>
<th>Stage of course</th>
<th>Year value of qualification</th>
<th>1985</th>
<th>1991</th>
<th>1997</th>
<th>2002</th>
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<td>C2-CSCS</td>
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<td>C3-CSCS</td>
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<td>2 Stage 1</td>
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<td></td>
<td></td>
<td>Preparation for Pre-Tertiary Studies (Education)</td>
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<td></td>
<td>Course in General Education</td>
<td></td>
<td></td>
<td></td>
<td>Certificate IV in Indigenous Education Work</td>
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<tr>
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<td>3 Stage 2</td>
<td>1</td>
<td>Statement of Attainment Stage 2 (Primary)</td>
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<td></td>
<td></td>
<td>Diploma of Teaching (Primary)</td>
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<td></td>
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<td></td>
<td>Statement of Attainment Stage 2 (Primary)</td>
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<td>(Year 1 exit point)</td>
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<td>6</td>
<td>4 Stage 3</td>
<td>2</td>
<td>Associate Diploma of Teaching (Aboriginal Schools)</td>
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<td>Advanced Diploma of Teaching (Primary)</td>
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<td></td>
<td></td>
<td>Associate Diploma of Teaching (Aboriginal Schools)</td>
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<td></td>
<td>(Year 2 exit point)</td>
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<td>7</td>
<td>Stage 4</td>
<td>3</td>
<td>Diploma of Teaching (Primary)</td>
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<td>Bachelor of Teaching (Primary)</td>
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<td></td>
<td>Advanced Diploma of Teaching (Primary)</td>
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<td>(Year 3 exit point)</td>
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<td>8</td>
<td>4</td>
<td></td>
<td>1996 Graduate Diploma in Educational Administration</td>
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<td></td>
<td>Bachelor of Education (Primary)</td>
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<td>(Year 4 exit point)</td>
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<td></td>
<td></td>
<td>Graduated Diploma in Management and Administration</td>
<td></td>
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</tr>
</tbody>
</table>

(Source: Batchelor Institute records 1985–2002)

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2 AQF is the Australian Qualifications Framework, which is a ‘unified system of national qualifications in schools, vocational education and training (TAFEs and private providers) and the higher education sector (mainly universities)’ (AQF Council 2007).

3 Assistant Teacher career structure level—in the Northern Territory, the career structures of Assistant Teachers are tied to Batchelor qualifications, written into the employment agreement between the union and the employing agency—the Northern Territory Government (Northern Territory Public Sector 2008).

4 Stage of course—earlier courses did not use the term ‘year’ but rather ‘stage’ so as to not limit the temporal framework for delivery.

5 Year value of qualification—this is the present day Higher Education degree course level.

6 The years 1985, 1991, 1997 and 2002 are the years that the programs listed began their accreditation period.

7 Spoken and Written English
Table 2.3 Early childhood programs 1993–2002
(sourced from Batchelor Institute documentation)

<table>
<thead>
<tr>
<th>AQF levels</th>
<th>AT career structure level</th>
<th>Stage of course</th>
<th>Year value of qualification</th>
<th>1993</th>
<th>1997</th>
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<td>2000</td>
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<td>C1-SWE</td>
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<td>C1-SWE</td>
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<td>2</td>
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<td>2000</td>
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<td></td>
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<td></td>
<td></td>
<td>C2-SWE</td>
<td></td>
<td>C2-CSCS</td>
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<tr>
<td>3</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>2000</td>
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<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>C3-IEW</td>
<td></td>
<td>C3-CSCS</td>
</tr>
<tr>
<td>4</td>
<td>2</td>
<td>Stage 1</td>
<td>0</td>
<td>Statement of Attainment Stage 1 (Early Childhood)</td>
<td>Course in General Education</td>
<td>2000</td>
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<tr>
<td></td>
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<td></td>
<td></td>
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<td>Preparation for Pre-Tertiary Studies (Education) Certificate IV in Indigenous Education Work</td>
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<td>5</td>
<td>3</td>
<td>Stage 2</td>
<td>1</td>
<td>Statement of Attainment Stage 2 (Early Childhood)</td>
<td>Statement of Attainment Stage 2 (Early Childhood)</td>
<td>Diploma of Education (Early Childhood) (Year 1 exit point)</td>
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<td>6</td>
<td>4</td>
<td>Stage 3</td>
<td>2</td>
<td>Associate Diploma of Education (Early Childhood)</td>
<td>Diploma of Education (Early Childhood)</td>
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<td>7</td>
<td></td>
<td>Stage 4</td>
<td>3</td>
<td>Diploma of Education (Early Childhood)</td>
<td>Advanced Diploma of Education (Early Childhood)</td>
<td>Bachelor of Teaching (Early Childhood) (Year 3 exit point)</td>
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<tr>
<td>8</td>
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<td>4</td>
<td>1996—Graduate Diploma in Educational Administration</td>
<td>Bachelor of Education (Early Childhood) (Year 4 exit point)</td>
<td>Graduate Diploma in Management and Administration</td>
</tr>
</tbody>
</table>

(Source: Batchelor Institute records 1993–2002)

The overview of courses and their development provided by the two preceding tables gives some small glimpse of the journey that teacher education has taken. What follows is a more detailed look at the history of teacher education at Batchelor Institute, noting Batchelor milestones and external impacts as markers on the journey.

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8 Note that the Early Childhood programs only commenced as separate courses in 1993. This doctoral research is focused on the 2002 degree program, as highlighted.
9 Spoken and Written English
**Batchelor milestones and external impacts**

1953: Aboriginal Teaching Assistants begin work in NT schools

In 1953, approval was given for Aboriginal Teaching Assistants (now called Assistant Teachers—AT from herein) to be employed in Northern Territory Schools (Ingram 2004, p. 2).

1960: Short courses in Darwin

The first training course for ATs was conducted in 1960, with twenty people participating (Ingram 2004, p. 3). In 1964, the Watts/Gallacher report into Aboriginal schools in the Northern Territory stated that:

> ...none of the teaching assistants at present employed has had any secondary education and indeed many would have not reached a standard commensurate with Grade 4.

  (Watts & Gallacher 1964, p. 195)

This report then makes the recommendation that training programs be extended and include follow-up in the schools. The shift can be seen in the fact that sixty ATs had attended training courses during the year the report was published (Ingram 2004, p. 3). In 1965 these short professional development courses were being conducted at Carpentaria College in Darwin, but in 1966 the delivery was transferred to the annexe at Kormilda College (Batchelor College School of Education Studies 1997; Ingram 2004).

1968: 1–2 year vocational programs

By 1968 the paraprofessional course had evolved to become a one-year course with students accommodated at Kormilda College for most of the program. In 1970 a second year was added to the Kormilda training program (Batchelor College School of Education Studies 1997; Baumgart et al. 1995; Ingram 2004).
1973: Darwin Community College offers add-on third year formal teaching qualification

In 1973, the Darwin Community College\textsuperscript{10} (DCC) provided a third year of education, which led to a Certificate of Aboriginal Teaching and admission to the Commonwealth Teaching Service (Batchelor College School of Education Studies 1997; Ingram 2004; Uibo 1993).

1974: Batchelor residential program

The move to the township of Batchelor was finalised in 1974 and brought with it a new name—that of the Aboriginal Teacher Education Centre (ATEC). The pattern of the first two years being vocational training continued through the early 1970s but discussions were occurring around the need to provide appropriate community-based teacher education, not just vocational training offered through a residential program (White, L 2005).

1976: Remote Area Teacher Education (RATE) begins

In 1976, an important step for teacher education in the Northern Territory was taken with the beginning of the Remote Area Teacher Education (RATE) program. The first onsite program was established at Yirrkala, at the initiation of the community (Batchelor College School of Education Studies 1997; Marika, Raymattja, Ngurruruwuthun & White 1992; Uibo 1993). The first three graduates of this course completed their studies in 1978 (Uibo 1993).

1978/9: RATE expands

The success of the RATE program inspired the establishment of other onsite programs in 1978/79 at Ti Tree, Elcho Island, Maningrida, Santa Teresa, Gunbalanya, Alekarengge, Angurugu and Lajamanu. All of these programs offered Stage 1, or first year, of the program, whilst the campus-based program also continued to run (Uibo 1993). The RATE

\textsuperscript{10} The Darwin Community College became the Darwin Institute of Technology (DIT) in 1985. The University College of the Northern Territory, which opened in 1987 merged with the DIT in 1989 becoming the Northern Territory University (NTU). NTU evolved to become Charles Darwin University (CDU) in 2003. Source: http://www.cdu.edu.au/visiting/abouthistory.html
program was noted as being more content-oriented than the campus-based residential program of the time (Baumgart et al. 1995; Uibo 1993; White, L 2005).

Late 1970s: Struggle for control of formal teaching qualification course

Just as the course was evolving, so was the organisation itself evolving and amalgamating in its journey to become Batchelor Institute. The late 1970s saw a considerable struggle between the Darwin Community College (now Charles Darwin University, CDU), which still held responsibility for the third year of the course, and the newly formed Batchelor College, with the debate being held in the national forum (Batchelor College School of Education Studies 1997; Baumgart et al. 1995; Uibo 1993; White, L 2005).

1980: First Diploma Course at Batchelor College

The debate seemed to be concluded when in 1980 the first Batchelor College Diploma course was accredited. It has been noted however that this was done with little apparent consultation. The proposal was also made at the time for an Advanced Diploma course as well as a fourth-year program (Batchelor College 1998; Ingram 2004; White, L 2005).

The ensuing years saw some major developments in course and curriculum development and in a growing academic independence for Batchelor College. The early 1980s have been remembered in part for the integrated teaching approach with its learner-centred focus, rich language and learning/teaching environment (White, L 2005).

1982: Associate Diploma begins at Batchelor College—DCC hands over control

In 1982, at the time of the move to the Batchelor campus facilities, the DCC handed over the third year of the course to Batchelor College (Uibo 1993; White, L 2005). The first students graduated with an Associate Diploma of Teaching (Aboriginal Schools) in 1983, while at the same time the proposal to develop the fourth year of the program was rejected by the DCC (Batchelor College School of Education Studies 1997; Ingram 2004; Uibo 1993). In the qualifications framework of the time, this was a Diploma level
qualification (Batchelor College School of Education Studies 1997; Baumgart et al. 1995). In all of these qualifications, the first year of the program, Stage 1, was the equivalent of an enabling year. Thus, a four-year qualification of the time was equivalent to a three-year mainstream qualification.

1982: Batchelor graduate refused teaching position in the NT
This equivalency, however, was not accepted by the employing agency. One graduate from 1982 reports that, when they went to register with the NT Teaching Service, despite being rigorously interviewed, they were not given a teaching position. They were however, employed by the Federal education agency as an Education Officer Class 1.

They sort of thought it was OK for Countrymen from the communities, but not for us town-based mob. They chose to employ their teachers from the southern CAE’s and Universities. I still believe to this day that the teachers who come through the Batchelor College system are far more better equipped for Aboriginal children.

(Rosas 2001, p. 7)

Early 1980s: Mixed mode begins
Another important development of the time was the homesickness being experienced by the Batchelor campus-based students (Ober 2001). The attrition rate was growing and so discussions began around developing a program that combined both community-based and campus-based study and thus Batchelor’s mixed-mode approach began (Uibo 1993).

Early 1980s: Associate Diploma begins; RATE expands to Homeland Centres (HLCs)
During this period, the RATE program continued to grow. A Homelands Centre (HLC)11 program was introduced, with the visiting school teacher taking of role of tutor. Some workshops were held in central schools or occasionally at Batchelor campus (Uibo 1993). Correspondence materials were developed to support small communities who did not have

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11 Homelands are small community outposts where families have returned from settled areas to reclaim their traditional lands.
enough numbers for a full program. Cluster groups were introduced, with tutors and an area lecturer (Uibo 1993). By 1985, there were 100 students in the campus-based program, with three or four graduates a year, and 70 students in eleven RATE programs. RATE programs continued to be only the first year of the program (Baumgart et al. 1995; Ingram 2004; White, L 2005). The teacher education program was itself not static and continued to be developed.

1985: A new curriculum is developed

A significant change occurred in teacher education in 1985 with the implementation of a curriculum that was an innovative and radical change from the 1983 document, as demonstrated by the following extract from the accreditation documents:

The interests of the students are best served by concern for a kind of power – that is, that power to negotiate the world that comes from knowing how, knowing why, knowing where to go and knowing how to act. And having the skills to act successfully. They need (possibly before they even consciously want) a growing power over their own circumstances so that they may take a hand in the decisions that shape their individual futures, so that they may act in concert with others to achieve common goals...

(McKinnon in Batchelor College 1985a, p. 1)

The problem-solving approach used in this curriculum was credited with giving more flexibility for community-based education and a more appropriate approach for Indigenous teacher education (Morgan 1988, p. 10). Reports from the Staff Development Week of 1985 provide valuable insight into the delivery and pedagogy of the teaching teams, highlighting the positioning of staff as learners as well as teachers (Batchelor College 1985b).

The change in the program may have been initiated not only by innovation but in response to the high attrition rates being experienced. Enrolment and progression figures of the time
show that more than 50% of students were enrolled in Stage 1 and most of these did not progress to Stage 2. In 1985, six students graduated with an Associate Diploma of Teaching (Aboriginal Schools); 15 completed Stage 2; 20 completed Stage 1 (on campus) and 12 completed Stage 1 RATE (Ingram 2004, p. 11).

These figures can be represented graphically as shown below in Figure 2.20.

**Figure 2.20 Enrolment and progression figures for 1985**

1985/6: RATE expands to include Stage 2

Over the next years, the RATE program expanded to include Stage 2 of the three-stage Associate Diploma of Teaching (Aboriginal Schools). There were 80 full-time campus-based students enrolled, with the rest being part-time RATE off-campus students, making up a total of 110 enrolments (Ingram 2004, p. 11). At this time, there was a report of a reduction in attrition rates from over 50% to 35%. This was attributed partly to the new curriculum; to the expanded RATE program; and to the introduction of a new access program for the spouses of students (Batchelor College 1985a; Batchelor College School of Education
At that time, campus-based students lived on campus full-time and brought their families with them. Their children attended the local school, but spouses were often left with little to do and became restless. As one way to support families, vocational courses were introduced. These provided an important stepping stone for further course developments within the Institute. These developments continued to be driven by issues of need, curriculum and politics.

1986: Deakin-Batchelor Aboriginal Teacher Education (DBATE) begins

More reported political manoeuvring saw a new direction taken with the teacher education program. With the DCC refusing to hand over Stage 4 delivery, a partnership was developed with Deakin University to develop the Deakin-Batchelor Aboriginal Teacher Education (DBATE) program. Its first year of delivery was 1986 and signalled a significant break from the DCC, at this time called the Darwin Institute of Technology (DIT, now CDU). Eight students graduated that year with the Associate Diploma and Batchelor College began developing its own higher education courses (Baumgart et al. 1995; Henry & McTaggart 1987; Uibo 1993).

1987: First DBATE graduates

In 1987 the first graduates of the DBATE program completed their studies, receiving a Bachelor of Arts (Education). In his address at their graduation, Wes Lanhupuy spoke of the vital role that graduates would play in the future development of the Institute and the resource they would become.
These graduates must come into the vanguard of Aboriginal self-determination through our own schools and colleges. Through their involvement as teachers, lecturers, consultants and researchers, the education of our children and young adults will once more return to our own people.

(Lanhupuy 2002, p.42)

At the time of this graduation, continuing students were still finding it difficult to live away from home for such long periods of time and a two-year community consultation recommended the expansion of the mixed-mode approach to allow for more study to be done at home on the community (Batchelor College School of Education Studies 1997; Ford, M 1993). This time also saw the expansion of programs and the establishment of two schools within Batchelor College. It was no longer just delivering programs in teaching with an accompanying access program for spouses but providing other accredited programs.

1988: Higher education programs begin

1988 finally saw the accreditation of Stage 4, replacing the DBATE program and giving an unrestricted award with national teacher registration. In an internal discussion paper of the time, the proposal was made to make the shift to community-based teacher education, asserting that to blame inadequate or inappropriate resource provisions would indicate more a lack of political will (Stewart, I 1989, p. 42). However, this proposal was not taken up and the program was based on the Bachelor of Arts (Education) from the DBATE program, developed to operate with short intensive workshops on campus with action research projects to be done within the community (Roche & White 1990a).

Late 1980s: Tension between 'standards' and meeting community need

Within the College, there was a reported dispute in the teacher education unit, with tension arising between academic requirements, or ‘standards’, and the need for self-determination (Stewart, I 1989).
Late 1980s: Curriculum development criticised

It was noted at this time that the Batchelor Board of Studies, which accredited courses, did not have an Indigenous majority (Cooke 2002; Jordan 1989; Roche & White 1990a; Stewart, I 1989). McTaggart argues that the process was flawed, that it was constrained by education system requirements and overly influenced by the Western academic staff:

The struggle for distinctively Aboriginal pedagogies is again threatened by western institutional preoccupations.

(McTaggart 1991, p. 323)

This criticism was supported by the Yirrkala School Action Group who noted the lack of Aboriginal voice in the accreditation document (McTaggart 1991, p. 313). Despite the criticisms, the programs continued.

1990: The first higher education graduate

A significant moment in the history of teacher education at Batchelor Institute was the graduation in 1990 of the first recipients of a Batchelor College higher education qualification, who earned their Diploma of Teaching (Batchelor College School of Education Studies 1997). This was the beginning of a period of successful education and training, as evidenced by the graduation numbers presented on the following page in Figure 2.21. The very high number of graduates during this decade may in part have contributed to the large number of Aboriginal and Torres Strait Islander teachers in the workforce in the Northern Territory, as discussed earlier in this chapter. However, without disaggregated data this is difficult to prove. Suffice to say that, on numbers of graduates, this period must be highlighted as a period of great success in Indigenous teacher education in Australia.
Figure 2.21  Graduations 1983–1993

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<td>Associate Diploma of Teaching (Aboriginal Schools)</td>
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<td>7</td>
<td>3</td>
<td>6</td>
<td>12</td>
<td>37</td>
<td>3</td>
<td>38</td>
<td>20</td>
<td>142</td>
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<tr>
<td>DBATE Bachelor of Arts (Education)</td>
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(Batchelor College 1994, p. 3)\(^{12}\)

1991: Reaccreditation of the Associate Diploma

In 1991 the Associate Diploma of Teaching (Aboriginal Schools) and the Diploma of Teaching were reaccredited, making a strong argument for the continued expansion of the RATE programs. The then Chancellor of Flinders University who had undertaken a research project to support the 1985 accreditation process supported the expansion of the RATE program (Jordan in Batchelor College 1991).

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\(^{12}\) It is important to note that these figures conflict slightly with figures provided in the 1991 reaccreditation document.
Also quoted in the document is a letter from the North-east Arnhem RATE students:

RATE community-based study helps us explore and strengthen our knowledge and understanding of our Djalkiri (foundation), our community, our languages and learning and education in our community: by sharing and discussing our educational research with Mala leader students.... tutors and lecturers; by developing our confidence as Yolngu teachers and our knowledge and skills as Yolngu teachers; by practicing ideas from local people about children and learning/teaching in the classroom .... Batchelor College has to make sure that the Teacher Education Program works to support us in achieving these goals. It must make sure that the interests that this reaccreditation process serve are our Yolngu interests and not Balanda interests.

(Batchelor College 1991, p. i)

In response, the program was again developed around practices including:

- student centred
- build on experiences of the learners
- balance content and process
- real life problems and issues used.

(Batchelor College 1991, p. 18)

The document also listed the teaching strategies, assessment and evaluation approaches that would be used to enact these practices. These included the use of small group work and team teaching through a problem-posing/problem-solving approach to learning. The curriculum approach taken was one of negotiation and integration supported by appropriate assessment strategies and an action research approach to continuing course evaluation (Batchelor College 1991).

1993: Early childhood courses begin

The 1991 reaccreditation ushered in a decade that saw significant growth in course offerings in the College, including the introduction of specific early childhood programs. In
1992 there were 826 students in the College—472 in higher education and 354 in vocational education and training programs (Baumgart et al. 1995; Ingram 2004). By 1999 the College had become a nationally recognised higher education and VET provider, governed and managed by Aboriginal and Torres Strait Islander peoples and with over 2000 students enrolled in 30 or so courses (Ingram 2004). RATE continued but funding was as ever, an issue (Ingram 2004).

1990s: Community study centres established, mixed-mode expands

Over the next few years Community Study Centres were established and the mixed-mode delivery method gained momentum using a mix of campus- or annexe-based workshops and community-based study activities (Batchelor College School of Education Studies 1997; Ingram 2004).

1990s: TAFE review all but ignores Batchelor College

A major review of the Tertiary and Further Education (TAFE) sector within the Northern Territory in the early 1990s saw Batchelor College marginalised and all but ignored by the NT government in the distribution of courses to providers (Ingram 2004, p. 170). This is one example of the apparent systemic racism confronting the College, which had a major impact on its funding.

1995: Batchelor Council agrees to work towards university status and Maningrida presents its bark petition

1995 was an interesting year for the College. There was mounting pressure to rationalise programs to reduce costs and to develop cross-crediting options through a common Stage 1; Maningrida Community presented the College with its bark petition requesting a community-based education program (Ingram 2004); and the College Council accepted the recommendation from the Community Consultations to move towards university status (Baird 1995). In the recommendations from the Community Consultation process of 1995 is
the acknowledgement that, in regard to community-based education, ‘it is clearly beyond the scope of the college’s current or immediately foreseeable resources to satisfy the total demand’ (Baird 1995, p.141).

A shift began to occur in education programs. Many factors began to come into play, and although it is impossible to show causal links, it is worth noting that, as funding for remote education programs decreased in the late 1990s, the number of interstate enrolments began to rise. Whilst at the beginning these enrolments were predominantly from remote communities in Western Australia, this did not remain the case. Other developments were that other courses were now being offered by the Institute—it was now possible to study more than just teaching and so remote students had a much wider choice.

1997: Courses are reaccredited

In 1997 the College reaccredited the 1991 Associate Diploma of Teaching (Primary) and the 1991 Diploma of Teaching into the Diploma and Advanced Diploma, using the then new AQF levels. The four stages of the course were recognised as awards with their own exit points—the first three stages as Assistant Teachers, and Stage 4 giving a three-year qualification equivalency. This was an unrestricted award, that is, not restricted to Aboriginal schools. Stage 1 shifted to become the General Education Program. Entry was also gained to Stage 2 through a Certificate III qualification. The 1997 course consisted of four strands—Community studies, Aboriginal and Torres Strait Islander languages and literacies, Curriculum studies, and Professional practice. It continued to follow the principles as set out in earlier course documents, giving the following explanation for its delivery mode:
Mixed mode delivery is a flexible form of delivery of educational programs. It can include delivery of programs in two or more of the following ways: at home, in the community, on a central or regional campus, in the workplace or by distance education strategies. (Batchelor College School of Education Studies 1997, p. 12)

A more detailed analysis of the enrolments and progressions for the education degrees of this time gives further insight. The Primary program enrolment figures, as illustrated below in Figure 2.22, show large numbers enrolled across all three years (Stages 2, 3 and 4) of the program, with most of these students coming from the Aboriginal communities of the Northern Territory, as shown in Figure 2.22. (Although there are slight discrepancies in the total number of students in each of the following Figures 2.22 and 2.23, these are accurate to the source material. It is most likely that the data were collected at differing points in the academic year thus giving rise to the apparent contradiction.)

Figure 2.22 Enrolments in stages for primary program 1997–1999

(Batchelor Institute School of Education Studies 2000, p. 6)
Progression figures for this period of accreditation, 1997–1999, as shown in the following Figures 2.24, 2.25 and 2.26, show a relatively stable program with continued large numbers of enrolments and small numbers of completions, with a steady number of Stage 4 Advanced Diploma graduates, but very small numbers of completions in Stage 2 and Stage 3.

(Batchelor Institute School of Education Studies 2000, pp. 7-8)
The early childhood programs of the era give a similar picture, with large numbers of enrolments in the earlier stages (Batchelor Institute Early Childhood Unit 2000) as illustrated on the following page in Figure 2.27. Unfortunately, completion figures were not available for this period.
Figures were available for the period 1999/2000 illustrating the home locations of the students enrolled in the early childhood teacher education program. This has been illustrated below in Figure 2.28.
The increase in interstate enrolments in the early childhood program in 2000 were reported as coming mostly from the remote communities of Western Australia (Batchelor Institute Early Childhood Unit 2000, p. 15).

Late 1990s: RATE programs reduced; centralised delivery; Stage 1 becomes general preparatory program.

The next few years saw a reduction in RATE programs and more centralisation of delivery to campus-based workshops, as issues of funding and recruitment had a major impact on community delivery (Ingram 2004). At the same time, Community Study Centres were identified in forty communities and provided with basic equipment. As part of the rationalisation move, the Stage 1 of three programs was combined to become a general preparatory course. Given that Stage 1 had formed the basis of the RATE program, this had a major impact.

Late 1990s: Continued calls from NT communities for community-based education

The tension between capacity and need continued through to the next century and continues to the present day, with remote NT communities still calling for more community-based education (McMahon 2006). By 2002, when the degree program that is considered in this thesis began, community-based delivery was the exception rather than the rule, with occasional workshops being held off-campus.

2000s: Graduate attributes developed

One of the impacts of a more regulated higher education system has been the development of graduate attributes within each higher education organisation. At Batchelor Institute, these graduate attributes encompass both-ways as an approach to lifelong learning, a strong sense of identity, and a sense of community responsibility (Batchelor Institute of Indigenous Tertiary Education 2007b). These attributes, and their
previous versions, have guided the curriculum development at Batchelor Institute, including the degree program that was reaccredited in 2001 for implementation in 2002.

2.6.2 Batchelor Institute Teacher Education Degree Program 2002–2006

Teacher education at Batchelor Institute is a rich, contested journey of curriculum development and delivery that begins with the first training course for Aboriginal school paraprofessionals in the mid 1960s in Darwin and continues, in the present day, with the nationally recognised and nationally offered Australian Indigenous teaching qualifications. From the vocational courses offered in the 1960s, through a succession of accreditation periods influenced by the developing both-ways approach and responding to the professional requirements of the time, teacher education at Batchelor Institute has undergone considerable change. This doctoral research focuses on the degree programs offered in the years 2002–2006. Three degree programs were offered during that period—adult education, primary and early childhood. For the purposes of this research, the adult education degree has not been considered as it was at that time being phased out. This work focuses solely on the primary and early childhood programs.

Development of the degrees

The degree programs were each separated into two courses—one three-year Bachelor of Teaching, which was the professional requirement in the Northern Territory at the time of accreditation, and a fourth-year stand alone Bachelor of Education to meet the anticipated professional shift to the requirement of a four-year qualification for teaching. The Bachelor of Teaching was a three-year degree with exit points at first year (Diploma) and second year (Advanced Diploma). It was intended that ‘students should be competent classroom practitioners by the end of year 3’ (Batchelor Institute Education Course Development...
Committee 2001, p. 1). Both programs consisted of requirements for 40 credit points per semester. In 2005, in recognition of the need to incorporate a professional placement component in the fourth year, the specialist education units were changed to include this requirement. The course was developed to meet the professional requirements of the time as well as to implement the Institute’s stated aim of self-determination and the both-ways teaching and learning philosophy. Contemporary documentation records minutes of meetings held to discuss the structure of the degree programs which reflect the determination of the course development committee to enact these principles through the degrees and to support community development in the Northern Territory (Batchelor Institute Education Course Development Committee 2001).

Overview of the teacher education programs

The two degrees—primary and early childhood—were designed to train Aboriginal and Torres Strait Islander teachers with a focus on teaching in Indigenous communities (Batchelor Institute of Indigenous Tertiary Education 2001b). In order to meet the aims and objectives whilst ensuring that the degree programs ran effectively and efficiently, there were a large number of common units between the two programs. These units were written to allow sufficient room for contextualisation by the different cohorts. The detailed unit offerings within the two courses can be found in Appendix 1. There were a large number of common units between these two programs, with all of the third and fourth years of both programs being common. This was designed to allow for a combined delivery that could make best use of the resources of Batchelor Institute.

Course delivery

The degree program was delivered using Batchelor’s mixed-mode approach which involved students travelling to one of the two campuses (Batchelor and Alice Springs) for intensive one-week workshops, usually two per unit. Workshops were often scheduled ‘back to back’
so that students had blocks of two to three weeks at a time on campus. All student travel was funded and all accommodation was provided free for students. The period of time in between workshops was used by students for further study at home; to conduct research or to undertake professional placement in a school or childcare setting.

**Professional placements**

The professional placements were spread out over the four years thus:

- Year 1: six weeks
- Year 2: six weeks
- Year 3: nine weeks
- Year 4: two to six weeks.

As the three-year qualification was the professional requirement at the time of accreditation, the Bachelor of Teaching was designed with 105 days of professional placement. As the four year requirement was introduced in the Northern Territory, the Bachelor of Education was amended to include 10–30 additional days, bringing the total to 115–135 days over the full four years. In the period of enrolment from 2002 to 2006, a total of 235 students enrolled in these two teacher education programs at Batchelor Institute. All of the students were Aboriginal and Torres Strait Islander people and all of them participated in a teaching and learning program grounded in the both-ways philosophy of education with self-determination as a key course outcome.

### 2.7 Synthesising the literature

The focus on self-determination within Batchelor Institute reflects the determinations of the United Nations that not only should education be available to all, but that this education should a quality education that supports ‘positive social change’ (UNESCO 1990). This is supported by IHEAC, which urges that higher education in Australia should impact positively on the Indigenous community in Australia through developing leaders.
(Indigenous Higher Education Advisory Council 2006). Such a focus on community capacity building and development is supported through the literature on social capital and its role within the learning context. In the particular context of this study, the learners are all Aboriginal and Torres Strait Islander adults studying in teacher education, an area where there is a marked underrepresentation of Aboriginal and Torres Strait Islander people both in the workforce and in teacher education programs.

The focus in the academy, on knowledge and Indigenous ways of making meaning, has gained momentum in the past twenty years. In the Indigenous world, it is how you know (and renew) something that is more important than what you know (Christie 2007). The connectedness of people and knowledge—relatedness and identity—who you are and how you know—have become the basic tenets of Indigenous adult education (Biermann & Townsend-Cross 2008; Gibb 2006). The centralising of Indigenous episteme in the education program is one that has resonance with the understandings developed around identity, where the question was raised about whether the theories were accommodating of cultures or cultures were driving the theory. The issue of control is further reflected in the teaching and learning experience.

Recent work in the field has come to recognise the complexity of the learning experience and the need to ensure that the learning is more generative than designed. This includes a shift in the roles of teacher and student so that everyone becomes a learner (AhChee 1991b; Christie 1988). The power positioning of the participants in the learning experience is shifted when everyone is learning. This equal relationship itself also fosters the respect on which the adult learning experience is founded (Fraser 2006).

The relationships amongst all the people in the learning experience become fundamental to the success of the learning. If there is not a strong relationship between the teacher and the student; if the learning space is not culturally safe, then a barrier will be created that
may prevent the student from learning (Herbert 2006). More than this, the relationships themselves form an integral aspect of the social capital engendered through the learning experience.

For Aboriginal and Torres Strait Islander learners, the development of relationships amongst learners and teachers and the valuing of language and culture are supported by an identity positioned through country, family and story. In other work on identity, two learning situations were considered. One is the formation of identity over time and incorporates the concept of storying, or narrative, to construct and reconstruct one’s identity. Other work by Falk and Balatti presents identity formation within the specific learning context at a point in time, with their modelling of sources, processes and resources as providing the tools for understanding the role that identity plays in learning.

Whilst these theories and representations provide different ways of understanding and representing the role that identity plays in learning, what is clear from the literature is that identity and self-determination both play a vital role in any successful program or learning experience; and that for Aboriginal and Torres Strait Islander adult learners, learning occurs as part of a journey that is taken, not as an individual, but as a member of a group and over a lifetime.

The acknowledgement of the role that the group has to play in creating a learning community that supports learning, has resonance with adult learning theory and with representations of Aboriginal and Torres Strait Islander identity in learning. The importance of relationships, language and culture in the learning context and their interconnectedness can be seen reflected in the networks theory discussed here. However, there is some disconnection between the Western theory and the Aboriginal and Torres Strait Islander representations—network theory focuses on the experience of the individual within a group, while Indigenous representations focus on the individual’s connections to land,
family and story forming the foundation of the individual’s world. These networks are also representative of the social capital that is developed through the learning experience.

In considering Western and Indigenous theories and positioning around learning, knowledge and identity, as well as the recognition of the importance of social capital, the following main points have been elicited from within the literature:

- epistemology and ontology frame all theory, knowledge and learning
- identity is central to learning
- Indigenous identity is formed through relatedness to country, family and story
- learner identity is formed through the interplay of experience, resources and social processes
- relationships and the feeling of belonging are central to successful learning for Aboriginal and Torres Strait Islander people
- the interconnectedness experienced by Aboriginal and Torres Strait Islander learners is represented both by Indigenous representations of learning and through the concept of social capital.

Different epistemological systems are manifested in the learning context. The learning context that has been researched in this thesis is one where many epistemes come together in a formal higher education degree program at Batchelor Institute. The teacher education programs at Batchelor Institute were specifically designed to support the self-determination of Aboriginal and Torres Strait Islander Australians through a both-ways approach to learning.

These understandings about knowledge, learning, identity and social capital provide the foundation for the work to follow. They extend the conceptions of quality in Indigenous teacher education that have been elicited in the first section of this literature review. The
indicators of quality will be used within the methodology of this research to provide the framework against which the graduates’ story is analysed.

Three key points underpin the indicators:

- there is an underrepresentation of Aboriginal and Torres Strait Islander peoples in teacher education and the teaching workforce in Australia
- teacher quality is as important as teacher quantity
- a quality Indigenous teacher education program must have equity of inputs as well as outputs.

The indicators were presented in some detail earlier in this chapter and are presented here in list form as a summary of the main points from the literature:

The institution

Quality in Indigenous teacher education is evidenced by an institution that:

- has Aboriginal and Torres Strait Islander people in positions relating to governance, leadership and management
- provides academic support for students
- provides financial support for students, including scholarships
- provides personal support for students through counselling and advisory services
- provides a culturally safe place to study
- has high pass and retention rates that are the same for Aboriginal, Torres Strait Islander and other students
- has Aboriginal and Torres Strait Islander cultures as highly visible and valued parts of the Institution
- trains Aboriginal and Torres Strait Islander leaders
- employs Aboriginal and Torres Strait Islander staff
- employs and trains skilled staff to be culturally competent.
The teacher education program

Quality in Indigenous teacher education is evidenced by a teacher education program that:

— *in its curriculum design:*

- is accredited by the appropriate authority
- has alternative entry pathways
- has equitable entry selection processes
- enrols people who are suitable to become teachers
- has self-determination and emancipation as key outcomes
- has an aim of increasing health, civil and social outcomes
- caters to a diverse range of Aboriginal and Torres Strait Islander Australians
- is distinctly different from other degrees
- is designed to be equitable in delivery not just in graduate outcomes
- connects with the community at all levels of development and delivery
- includes innovative practices that are aimed to increase engagement
- is adequately resourced;

— *in its curriculum content:*

- has Aboriginal and Torres Strait Islander knowledges and cultures at its core
- has Aboriginal and Torres Strait Islander languages as part of the instruction
- has a good balance between theory and practice
- is focused on pedagogy
- has a strong emphasis on subject matter knowledge
- has a strong emphasis on student learning and development
- has a strong emphasis on curriculum planning and skills for reflection on practice
- has a strong emphasis on literacy
- teaches both phonics and whole language approaches to reading
- has a strong emphasis on numeracy
- has a strong emphasis on assessment
- has a strong emphasis on teaching skills
- has a strong emphasis on classroom management
- has a strong emphasis on special needs
- has a strong emphasis on catering for diversity
- has professional placements that total a minimum of 80 days
- provides professional placements that are each of a good length;

— *in its delivery:*

- is learner-centred in its approach
- makes use of the fundamentals of sound, culturally appropriate teaching and learning practices
- delivers by using hands-on, discovery learning
- makes use of collaborative group work
The students

Quality in Indigenous teacher education is evidenced by students who:

— as learners:

- will feel that they belong
- will form positive relationships
- are self-directed learners
- are lifelong learners
- are members of learning communities
- have adequate personal literacy and numeracy skills
- are good communicators
- can work in teams
- have good problem solving skills
- show initiative and enterprise
- have good planning and organising skills
- can self-manage
- have well-developed learning skills
- have well-developed technology skills;

— as professionals:

- see themselves as professionals
- contribute to community capacity building, with the goal of social, cultural and economic development of the whole Indigenous community
- contribute to cultural and intellectual life in Australia
- meet the professional standards for their jurisdiction
- are bi-culturally competent;

— as classroom teachers:

- are ‘teacher ready’
- are highly competent classroom practitioners
- can teach in a variety of contexts
- are futures oriented
- have rapport with Aboriginal and Torres Strait Islander school students
- are reflective practitioners
- know their students
- know how students learn and how to teach them
- know the content they teach
- can plan, program, assess and report for effective learning
- can create and maintain safe and challenging learning environments
- can use a range of teaching practices and resources to engage students in effective learning
- can take responsibility for managing and monitoring student learning.

2.8 Conclusion

This chapter has reviewed the literature in the four areas of education and equity; teacher education; learning and knowledge; and Batchelor Institute. The first two of these areas of literature—education and equity; and teacher education, created the global context for the professional evolution that has occurred within teacher education internationally and nationally. Combined, this literature has produced a set of indicators of quality that one would expect to find in a teacher education program designed for Aboriginal and Torres Strait Islander students in Australian higher education facilities. These indicators play a vital role within this research, as a methodological tool as well as a mechanism upon which to reflect results.

The understandings developed through the review of the literature on learning, knowledge, identity and social capital have provided the theoretical underpinnings and representations from differing epistemological standpoints—Indigenous and Western. The connections made between the importance of identity and belongingness in Indigenous ways of learning; and cultural identity theory, social capital and network theory in Western modelling will be further explored through the results generated from the consideration of the two teacher education programs.

The particular education context in which this research has been conducted is that of Batchelor Institute of Indigenous Tertiary Education in the Northern Territory of Australia.
In this section, an overview of the Institute was given, detailing the current demographics and organisational principles in place today. This was complemented by a consideration of the Institute’s own philosophy of educational practice, that of both-ways. The final section in the review of the literature surrounding Batchelor Institute, gave detailed information about the primary and early childhood education degrees, into which this research was conducted.

Chapter 2, the literature review, provides understandings in the fields of education and equity; teacher education; learning and knowledge; and Batchelor Institute; and contributes to the methodology of the research, which will now be detailed in the next chapter.
Chapter 3: Methodology

3.1 Introduction

The question posed in this research is:

Why Batchelor? What is it about the teacher education degree programs at Batchelor Institute that can inform knowledge on what quality teacher education programs are for Aboriginal and Torres Strait Islander students?

The research aims to support Indigenous teacher education in Australia by identifying aspects of quality in this area. This is achieved through two differing lines of investigation. The first is through gathering detailed information about two teacher education programs at Batchelor Institute and the second through an investigation of the reflections of three graduate teachers.

This chapter presents the methodologies used in the research. The what of the research focuses on Indigenous teacher education, but it is the how of the research, the methodology, that provided the impetus for a learning journey into the ethics and methods of cross-cultural research. The chapter is organised into two distinct sections. The first section considers the theoretical positioning and what the literature tells us is ethical and effective cross-cultural research. The second section is an explication of the detailed methodology that emerged within the research endeavour, presenting the tools and telling the story of what was an interesting and challenging journey from theory to practice.

The methodology used in the research is graphically represented on the following page in Figure 3.1.
Figure 3.1 Overview of the research design

As can be seen in Figure 3.1, there are two phases, the first concerning the collected data from the written information about the teacher education programs, including enrolments and progression data, course documentation and written surveys. This data is analysed for trends in enrolment and progression, through quantitative analysis, for the amount of Indigenous knowledges present within course outcomes and through reflections on the surveys. In the second phase of the methodology, the movie created by the graduate teachers is the data which is analysed through an interpretation against the predictions of quality generated from the literature. From both of these phases results are generated which can then be discussed and interpreted in terms of the literature to generate the findings of the research.

This is essentially a qualitative research project that is supported through the analysis of quantitative data. This research seeks to understand and present a complex human interaction and teaching/learning situation, through ‘a situated activity that locates the observer in the world’ (Denzin & Lincoln 2005, p. 3). The overarching research methodology employed in this doctorate is constructivist in nature, being reliant on the
knowledge and experience of the researcher as an insider to the knowledge and making use of reconstructed knowledge gathered through a position of trust. The findings make use of propositional statements, and implications about effective Indigenous teacher education are discussed—this further positions the research within the constructivist research paradigm.

Contrastingly, a different approach was used in the ‘Our Next Moment’ project which generated the Phase 1 data. This methodology sits within the participatory paradigm. The smaller project involved a cross-cultural collaboration to create a final product, a movie, which could be used to share the reflections of the group with other people. The collaborative methodology was used in response to an ethical question regarding representation. This approach brings with it flexibility with regards to ontological positioning and a focus on living knowledge that assists in the creation of a more effective cross-cultural research methodology. The differing methodologies can be further understood through a consideration of the theoretical positionings of the research.

3.2 About methodology—theories and literature

3.2.1 Positioning the paradigm

In terms of the paradigms of research present in this work, there is clear resonance with both the constructivist paradigm and the participatory paradigm of research. These two approaches are considered in the next section, in terms of ontology (what is real?); epistemology (what is knowledge?); methodology (how do we know?) and axiology (what is worth knowing?) with a view to finding the connections and contrasts between them. The following overview, Figure 3.2 provides a useful starting point. This diagram is an extract from the work done by Guba and Lincoln (2005), with their acknowledgement that their work was revised in response to the work done by Heron and Reason (1997). Please note that the coloured shading has been added for emphasis and ease of reading.
### Figure 3.2  Constructivism and participatory paradigms  
(as presented by Guba & Lincoln)

<table>
<thead>
<tr>
<th><strong>Issue</strong></th>
<th><strong>Constructivism</strong></th>
<th><strong>Participatory</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Ontology</td>
<td>Relativism-local and specific co-constructed realities</td>
<td>Participative reality-subjective-objective reality, co-created by mind and given cosmos</td>
</tr>
<tr>
<td>Epistemology</td>
<td>Transactional/subjectivist; co-created findings</td>
<td>Critical subjectivity in participatory transaction with cosmos; extended epistemology of experiential, propositional, and practical knowing; co-created findings</td>
</tr>
<tr>
<td>Methodology</td>
<td>Hermeneutical/dialectical</td>
<td>Political participation in collaborative action inquiry; primacy of the practical; use of language grounded in shared experiential context</td>
</tr>
<tr>
<td>Nature of knowledge</td>
<td>Individual and collective reconstructions sometimes coalescing around consensus</td>
<td>Extended epistemology; primacy of practical knowing; critical subjectivity; living knowledge</td>
</tr>
<tr>
<td>Knowledge accumulation</td>
<td>More informed and sophisticated reconstructions; vicarious experience</td>
<td>In communities of inquiry embedded in communities of practice</td>
</tr>
<tr>
<td>Goodness or quality criteria</td>
<td>Trustworthiness and authenticity including catalyst for action</td>
<td>Congruence of experiential, presentational, propositional, and practical knowing; leads to action to transform the world in the service of human flourishing</td>
</tr>
<tr>
<td>Values</td>
<td>(none given)</td>
<td>(none given)</td>
</tr>
<tr>
<td>Ethics</td>
<td>Intrinsic-process tilt toward revelation</td>
<td></td>
</tr>
<tr>
<td>Inquirer posture</td>
<td>‘Passionate participant’ as facilitator of multivoice reconstruction</td>
<td>Primary voice manifest through aware self-reflective action; secondary voices in illuminating theory, narrative, movement, song, dance, and other presentational forms</td>
</tr>
<tr>
<td>Training</td>
<td>Resocialization; qualitative and quantitative; history; values of altruism, empowerment and liberation.</td>
<td>Co-researchers are initiated into the inquiry process by facilitator/researcher and learn though active engagement in the process; facilitator/researcher requires emotional competence, democratic personality and skills</td>
</tr>
</tbody>
</table>

(Guba & Lincoln 2005, pp. 195-6)

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13 Note from citation: entries in this column are based on Heron and Reason (1997) except for ‘ethics’ and ‘values’.
These two research paradigms have many elements in common but are quite distinct from each other. At the very foundation of their positionings, at the consideration of the fundamentals of reality, knowledge and knowing, there is a distinct contrast between them.

Ontology: what is real?

Constructivists work from a relativist position where there is no single reality but a reality that is co-constructed by a group of people in their own context (Guba & Lincoln 1994). The participatory paradigm, however, refutes this position, arguing that there is a ‘primordial reality, in which the mind actively participates’ (Heron & Reason 1997, p. 4) and that reality is a mix of interactive individual knowing and understandings, even when articulated by one person:

There is a primordial givenness of being in which the human bodymind actively participates in a co-creative dance which gives rise to the reality we experience. Subject and object are interdependent. Thus participation is fundamental to the nature of our being, an ontological given.  

(Reason & Bradbury 2006, p. 6)

This positioning of the ontology flows into the epistemological positioning.

Epistemology: what is knowledge?

Constructivists view knowledge as that which can be created through transactions and is subjective in nature (Guba & Lincoln 1994). The generation of knowledge through the creation of propositions is a key aim of constructivism. The participative paradigm, however, posits a multiplicity of ways of knowing that are embedded in action and experience (Reason & Bradbury 2006). In this paradigm, knowledge is practical and co-created through a critically subjective approach where personal knowing is ‘...set within a context of both linguistic-cultural and experiential shared meaning...’ (Heron & Reason
The conceptualisations of epistemology are interconnected with what is considered to be of value in knowledge—axiology.

Axiology: what is worth knowing?

The element of axiology was posited by Heron and Reason (1997) as their main concern with the earlier work done by Guba and Lincoln (1994). In a response to these concerns, Guba and Lincoln addressed the issue of axiology (Guba & Lincoln 2005). Their explanation is that constructivism sees that ‘propositional, transactional knowing is instrumentally valuable as a means to social emancipation’ and ‘an end in itself, is intrinsically valuable’ (Guba & Lincoln 2005, p. 198). On the other hand, the participatory paradigm makes use of ‘an axiology which affirms the primary value of practical knowing in the service of human flourishing’ (Heron & Reason 1997, p. 274). Constructivism then sees the co-created knowledge as the worth of the knowing, whereas the participatory paradigm attaches the goal of human advancement to the created practical knowing.

It is somewhat difficult to separate ontology, epistemology and axiology as the worth and determination of knowledge is fundamentally linked to the determination of reality. It is at this fundamental level that the two paradigms position themselves differently.

Constructivists position their work at the particular context of a reality created by the group of people, which can be used for social emancipation, where the created knowledge is the goal. The participatory proponents take a more holistic approach where the individual’s own experience is part of the shared meaning of the group and connected to broader humanity and where the journey is as worthwhile as the end product. From these differences flow the different tenets surrounding research methodology.

Methodology: how do we collect the knowledge?

With such disparate approaches to reality and knowledge, it is interesting to continue the discussion to the realisation of these paradigms within the methodologies employed in...
research. Constructivists stand back from the data, making use of collected experience to understand what can be found either through analysing text-based information (hermeneutics) or through discussions and investigations with others (dialectical) (Guba & Lincoln 1994). The participatory paradigm, on the other hand, uses methodologies that are collaborative and practical, creating shared contexts with a definite political intention (Guba & Lincoln 2005). Whilst constructivists seek to create the knowledge in order to form propositions, participatory methodologies seek to create something practical, either in form or in intention.

As to the validity of the research thus conducted, constructivists rely on trustworthiness and authenticity to give their work credibility so that it can then be used to generate action (Guba & Lincoln 1994). The participatory approaches inherently transform the world as they are enacted (Heron & Reason 1997). They produce action. Both systems involve the inquirer as a participant. Constructivism however, positions the participant in terms of the created knowledge, as a facilitator of the knowledge. Participatory paradigm positions the participant as part of collaborative action with the inquirer using self-reflective action and the group creating a product that presents their knowledge.

In both of these sets of belief systems, the ethics of the research are determined by the paradigm itself. The ethic utilised is to follow the process until the end is revealed. In the constructivist system, the inquirer is trained in the skills of research methodologies that may have social liberation as the goal. The participatory system involves learning by doing. This involves a resolute, resilient emotional approach. The overall methodology chosen will reflect the paradigm in which the research occurs. This then has implications for the research methods selected.
3.2.2 Methods of research

Research methods will differ according to the research paradigm in which they are positioned, as well as by the field of research itself. For those working with qualitative research methodologies, the continuous challenge of finding or developing effective methods and practices is part of their academic world. For those researchers whose work involves collaborations between Indigenous and non-Indigenous researchers and participants, this challenge is one that brings with it considerations that can be both political and moral in nature:

Western knowledge, with its flagship of research, has often advanced into Indigenous Peoples’ communities with little regard for the notions of Indigenous worldviews and self-determination in human development…. Critique of research processes serves as a ray of hope that the intellectual community is not oblivious to impacts of a research regime that operates solely from a Western standpoint on the Indigenous community.

(Errnine, Sinclair & Jeffery 2004, p. 9)

The work done by Indigenous scholars to decolonise Western methodologies and to shift the practices within the academy has given all researchers a wealth of advice and direction (Battiste 2004; Bishop 2005; Martin 2003; Rigney 1997, 2000; Smith, LT 1999, 2005). Most recently, the field of qualitative research has been challenged to shift from colonising practices to those that are 'responsible, not to a removed discipline (or institution) but rather to those studied' (Denzin, Lincoln & Smith 2008, p. 15). In the next section, the literature is reviewed from the point of view of the non-Indigenous researcher conducting research with Aboriginal and Torres Strait Islander communities and peoples of Australia, with a focus on developing:
...human subject research practices that really do respect human rights, protocols of informed consent that inform and do not deceive, research projects that do not harm, and projects that in fact benefit human communities.

(Denzin, Lincoln & Smith 2008, p. 15)

Firstly, the ethics of conducting cross-cultural research in such a context will be explored, followed by a consideration of methods that can realise such intentions.

3.2.3 The ethics of cross-cultural research

In this work, the term ‘cross-cultural research’ is being used to describe a research situation where researchers and participants are from different cultures, specifically the cultures of Indigenous and non-Indigenous Australia, as diverse and non-homogeneous as these may be. The term ‘Indigenous research’ is being avoided because this term can be interpreted to be research that is being conducted about or upon Indigenous people, knowledge or experiences. The term ‘cross-cultural research’ is being used here with the deliberate intention of creating an arena of possibility and expansion and with the recognition that research has been a major tool of the colonisers in this field (González & Lincoln 2006; Hepi et al. 2007; Stewart, J 2007).

This is the next moment posited by Lincoln and Denzin, where Indigenous people, culture and knowledge become central to the research as compared with being the subjects of the research (Denzin & Lincoln 2005). This evolution in the field of qualitative research has seen the beginning of a major transformation, where Indigenous researchers are creating their own place within a heretofore exclusive academy, developing Indigenous and decolonising research methodologies and practices and establishing a global network of research and support under the umbrella term of ‘Indigenist research’ (Bishop 2005; Rigney 2000; Smith, LT 1999).
Alongside the Indigenist research movement has been the further development of the ethics of cross-cultural research. Supported and informed by the growing body of work by Indigenous scholars and researchers and their allies the world over, the academy is in a place where it can be transformed through the incorporation of practices which are truly ethical, the ‘collective struggle for a socially responsive, democratic, communitarian, moral, and justice-promoting set of inquiry practices and interpretive processes’ (Denzin & Lincoln 2005, p. 1122). In particular, work undertaken in Canada (Battiste 2004; Lavallée 2009); New Zealand (Bishop 2005; Hepi et al. 2007; Smith, LT 1999, 2005); and Australia (Henry et al. 2002; Marika, Raymattja, Ngurrwutthun & White 1992; Martin 2003; Rigney 1997, 2000) have provided guidelines on ethics in this field.

The (re)education of Western scholars by their Indigenous colleagues has been called the ‘difficult dialogue’ by Martin Nakata.

We have to extend ourselves into that community to find the people we can really work with well. And we have to educate them, persuade them, and shape them, much as we are tired of doing so.

(Nakata 2004a, p. 4)

In Australia, research practices are guided by the principles given by the Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS) including:

7. Indigenous researchers, individuals and communities should be involved in research as collaborators...Research on Indigenous issues should also incorporate Indigenous perspectives and this is often most effectively achieved by facilitating more direct involvement in the research.

(The Australian Institute of Aboriginal and Torres Strait Islander Studies 2000, p. 12)
Cross-cultural research endeavours, then must be seen as collaborations, rather than individual projects. In order to achieve such collaborations, ethically, the concept of ethical space is very useful:

The ‘ethical space’ is a concept, a process that unfolds, that is inclusive of a series of stages from dialogue to dissemination of results, each played out in many different codes and relationships at the level of research practice.

(Ermine, Sinclair & Jeffery 2004, p. 21)

This conceptualisation of the ethics of research being considered at each stage of the research, not just in the original proposal, is one that is supported by the work of Karen Martin:

Research ethics: Many of the decisions researchers will face are moral ones, rather than epistemological ones, so ethical behaviour needs to occur throughout the research program. It’s about gaining trust and maintaining integrity. To be truly ethical requires the researcher to recognise and respond to the duality of the research contexts and act in culturally safe ways. It expects the researcher to observe codes of ethical behaviour of his/her own professional and personal worlds, and also of the world in which the research is conducted.

(Martin 2003, p. 6)

In order to undertake cross-cultural qualitative research in this next moment (Denzin & Lincoln 2005), then, requires a journey into an ethical space, where true collaboration occurs.

It is therefore incumbent on Western scholars to reach out in democratic and liberating ways, with great humility, to engage in research collaborations that help to achieve social justice.

(González & Lincoln 2006, p. 9)
The following advice given by Jeannie Herbert, in the context of Indigenous education, finds resonance with the context of cross-cultural research in Australia:

While I strongly support the notion that non-Aboriginal people cannot speak for us, I must state that this is not meant to silence them on Aboriginal issues. One of the things I stress with my staff is that, if they choose to work with Indigenous peoples then they should not abrogate their responsibility to talk about Indigenous issues, to support us, particularly in the professional sphere. What they cannot do is to speak in a way that implies they are representing our views. They must speak from their perspective as non-Aboriginal people working with Aboriginal people.

(Herbert 1998)

There is immediate connection between the tenets of the participatory paradigm of research and the ethics of cross-cultural research thus far considered—that a shared endeavour, reflexive in nature is conducted with the intention of effecting change. A further consideration of methods in cross-cultural research continues to explore this connection.

3.2.4 The methods and methodologies of ethical cross-cultural research

These are narrative, performative methodologies, research practices that are reflexively consequential, ethical, critical, respectful, and humble. These practices require that scholars live with the consequences of their research actions.

(Denzin & Lincoln 2005, p. 936)

With the guiding principle of ethical practice that is to be played out through the entire research process, the selection of a methodology and methods to use in cross-cultural research contexts becomes a complex question requiring considerable reflection, though perhaps not too much reflection:
...while acknowledging the contentious issues of researcher/participant relationships that are complicated by race, it is counterproductive to become paralysed by constant self-reflection. Instead the researcher must come to some personal and relational compromise and concede to finding some "comfort from the discomfort" (Mackinlay, 2003).

(Stewart, J 2007, p. 36)

The discomfort that arises from reflection and taking a more critical point of view, is one that is essential to this process (Hoskins & Stoltz 2005):

Unless Western knowledge orthodoxies are interrogated, the basis of their power will continue to reproduce the colonised as a fixed reality, including the subtext of Indigenous Intellectual nullius. The struggle for Indigenous intellectual sovereignty is to move our humanness, our scholarship, our identities and our knowledge systems from invisible to visible.

(Rigney 2001, p.10)

Rigney further shares the three principles of Indigenist research which can provide the standard for research involving Indigenous people. These principles are:

1. Resistance (as the emancipatory imperative)
2. Political integrity
3. Privileging Aboriginal and Torres Strait Islander voices.

(Rigney 1997, p. 8)

Major reviews of appropriate cross-cultural research methodology in both Australia and the international context have highlighted the compatibility of qualitative research methods with these emerging directions and principles of collaborative cross-cultural research (Ermine, Sinclair & Jeffery 2004; Henry et al. 2002). It is the issue of representation which has become a focal point of further developments in the field (Denzin & Lincoln 2005, p. 1123):
Qualitative researchers in the next moment will face another struggle, too, around the continuing issue of representation. On the one hand, creating open-ended, problematic, critical, polyphonic texts, given the linearity of written formats and the poststructural problem of the distance between representation of reality(ies), grows more difficult. On the other hand, engaging performative forms of social science can be difficult in many venues.

(Lincoln & Denzin in Denzin & Lincoln 2005, p. 1124)

A number of different methodologies have been used with reported success. These include autoethnography (Houston 2007) and grounded theory and focus groups (Stewart, J 2007). By far, the most widely used method used in participatory and collaborative cross-cultural research has been that of participatory action research (Fasoli et al. 2004; Ford, Lysbeth & Klesch 2003; Hepi et al. 2007; Marika, Raymattja, Ngurruwutthun & White 1992).

3.2.5 Participatory action research

Participatory action research (PAR) is one research approach that seemingly provides an appropriate methodology to create the ethical space wherein Rigney’s three principles can be enacted (Ermine, Sinclair & Jeffery 2004). This is supported by two major reviews into cross-cultural research methodology, the first from Canada and the second from Australia:

Contemporarily, research is tending towards insider research or research that takes place in collaboration with Aboriginal people. Research with Indigenous populations can be currently characterized as primarily qualitative, participatory, collaborative, and community-based.

(Ermine, Sinclair & Jeffery 2004, p. 13)

Collaborative and participatory research methodologies are generally identified as being compatible with the goals of the emerging agenda for reform of research involving Indigenous peoples in Australia and internationally.

(Henry et al. 2002, p. 7)
A more localised example of the effectiveness of this methodology in remote Northern Territory Indigenous communities is provided by Ford and Klesch:

While the area of common ground can be an extremely complex and difficult site of engagement for all participants, it creates a sense of community as it relies on mutual exchange, mutual trust, mutual respect and is a domain where all participants hold the authority of their intellectual property.

(Ford, Lysbeth & Klesch 2003, p. 32)

The methodology of PAR is one that has a long history of development and use. It has been noted that it is an appropriate methodology to use in a cross-cultural research context where the intention of the researcher is for collaboration. Some investigation of the development of this methodology is useful at this point.

Action research

As detailed in Figure 3.3, action research, in its theoretical form, can be represented by the very familiar spiral of plan; act & observe; reflect and revise the plan. This reflexive practice resonates with the discussion to this point, providing a framework for collaboration.
A focus on the process also resonates with the advice given by Professor Michael Christie, from Charles Darwin University, on the basis of his extensive experience and research with the Yolngu people of the Northern Territory. He shares that the Yolngu say that the *how you know and renew* something is perhaps more important than the *what you know* (Christie 2007, p. 2). In the cross-cultural context, the ‘how’ of action research may be constructed differently from a situation where all participants are from the same culture. The spiral remains constant but the methods used within the research take on an importance that becomes central to the methodology. One evolution of action research that has occurred in response to the need for collaboration is that of PAR.

*The development of participatory action research*

There has been a considerable use and evolution of action research, participatory action research and critical participatory action research. The distinguishing features of participatory action research have been given as: ‘shared ownership of research projects, community-based analysis of social problems, and an orientation toward community action’ (Kemmis & McTaggart in Denzin & Lincoln 2005, p. 560). Further to the
distinction of action research, Kemmis & McTaggart have also listed the seven key features of participatory action research, which can be summarised as:

- a social process
- participatory
- practical and collaborative
- emancipatory
- critical
- reflexive
- aims to transform both theory and practice.

(Kemmis & McTaggart in Denzin & Lincoln 2005, pp. 566-8)

Kemmis and McTaggart describe the latest evolution of this methodology as critical participatory action research:

Now, more so than two decades ago, we see participatory action research as a process of sustained collective investigation of a topic, a problem an issue, a concern, or a theme that allows people to explore possibilities in action, judging them by their consequences in history and moving with a measure of tentativeness and prudence (in some cases with great courage in the face of violence and coercion) but also with the support that comes with solidarity.

(Kemmis & McTaggart in Denzin & Lincoln 2005, p. 598, italics in original)

Collaborative action research

The theorising of critical participatory action research is consistent with the parameters of ethical and collaborative research, but is participating enough or is there something more?

*Participatory:* characterised by or involving participation; especially:
providing the opportunity for individual participation

*Collaborative:* to work jointly with others or together especially in an intellectual endeavour.

(Merriam-Webster 2010)
Participation has an individual orientation, whereas collaboration has a group orientation. The focus on the group has stronger resonance with the requirements for effective cross-cultural research so far considered. The detailed theory of participatory methodology has presented an appropriate way forward, and yet the individual orientation of its terminology brings dissonance.

Interestingly, in a major review of Australian research methodologies in the light of the reform agenda in the context of Indigenous education, Henry et al. reinforces the need for collaboration, not just participatory research methodologies. They also provide clear guidance on the importance of reflection by the researchers themselves:

Researchers can be incorporated into these collaborative research projects by undertaking action research praxis of their own facilitated by Indigenous co-researchers, thereby becoming full participants in the action research moments of these projects and not simply ‘outsider’ facilitators of others’ action research praxis. This potential for reciprocity within the life of research projects strengthens the likelihood that Indigenous voices will be heard and privileged.

(Henry et al. 2002, p. 10)

It may be that this is a situation where the ‘badging’ of the research methodology as participatory is inhibiting its ability to truly capture the evolution of the approach, and that the term collaborative action research would be a stronger term to use than critical participatory action research as its proponents have done.

3.2.6 The role of the researcher in collaborative research

The role and responsibility of the researcher needs refinement, for clearly it is not mere facilitation that is required in cross-cultural research, but also collaboration:
All researchers, one hopes, aspire to ethical practice that will carefully and cautiously articulate the spaces between decolonizing research practices and indigenous communities. (Denzin & Lincoln 2005, p. 936)

In articulating practice, there must be acknowledgement of the researcher’s own experiences, culture, eccentricities and foibles, for that very humanness is part of the rich interaction that forms a community; and it would be naive for a researcher to say that they are completely neutral or unbiased in their work. The responsibility to refine practice and to ensure that ethical obligations are met in turn form the role of the researcher in this context:

Cross-cultural collaborative research is ‘where [the cross-cultural] research participants and the researchers are equal partners in the research process and where all parties benefit from the research’. (Gibbs 2001, p. 674 in Hepi et al. 2007, p. 39)

The role of the researcher is determined not by the methodology that is chosen but rather, by its application within the ethical space created by the collaborating researchers. Furthermore, the complex human interactions within this space are all real and valid, provided that trust and respect are there.

3.2.7 The tools of research

In collaborative, cross-cultural research it is not the specific methodology that ensures validity, although there are methodologies which resonate with Indigenous methods, but rather it is the use of the methodology that creates this ethical space where everyone is welcome, where relationships of respect and trust are created and where the how is perhaps more important than the what. Martin reminds us that when researching with Indigenous people, using her work on ‘Ways of Knowing, Ways of Being and Ways of Doing’ (Martin 2003, p. 3) is an appropriate way forward in an ethical journey, creating the space
for Indigenous researchers to fully participate because ‘they are ontologically distinct in prescribing place and group specific knowledges, beliefs and behaviours’ (Martin 2003, p. 6).

The implementation of the research—the tools and the doing—the data collection and analysis need to be considered. In searching for the appropriate tools for the research, there has been a noticeable disparity between the number of papers written on ethics and methodology compared with those about the actual tools of research. The former far exceeds the latter. In many instances despite the best intentions of well-written methodological considerations, there is a consistent use of a collection of well-known statistical tools or analytic tools that have in fact been generated from standpoints far removed from this ethical space. However, there are also many examples of work done to shift qualitative research into a new era (González & Lincoln 2006; Hepi et al. 2007; Hoskins & Stoltz 2005; Santolo & Ypinazar 2008).

Again, Martin provides assistance:

Since the assumptions upon which research is based vary according to worldview of the researcher, then the criteria, categories and themes devised for data analysis will further entrench a worldview difference when working within Aboriginal lands and/or with Aboriginal people. In what is essentially a process of making meaning from the collected data, categories, themes and patterns based on western ontological and epistemological criteria, lack ‘cultural’ rigour in using categories, themes and patterns. The Indigenist researcher draws upon his/her Ways of Knowing, Being and Doing to identify and categorise data, using internal logic as criteria and referents.

(Martin 2003, p. 6)

The tools for data collection and analysis in cross-cultural research, to be truly collaborative, must make use of Indigenous methodologies applied by Indigenous
researchers—collaborating researchers, not participating participants. These tools must also be applied within the ethical research space, using a critically participatory research approach. In this way, Indigenous ways of knowing, doing and being (Martin 2003) become central to the research. Just as the methodologies of research as evolving so too are the tools applied therein.

Video technologies can provide a useful tool for collecting data; however their effective use in cross-cultural research needs further consideration. There is a growing use of digital video as a new tool of ethnography, as a new way of observing social interactions, with the acknowledgement that the very use of the video tool can change the interactions that are being observed (Shrum, Duque & Brown 2005). Further to this, the analysis of interviews is always problematical in that it involves the ‘inferring of conceptions held by a participant’ (Halldén, Haglund & Strömdahl 2007, p. 25).

There has been an Australian example of collaborative cross-cultural research that utilised a collaborative analytical and visual tool. Called ‘Building Bridges’, this early childhood research used video footage and a group approach to identifying themes (Fleer & Williams-Kennedy 2002):

The process used by the project team represents a unique, authentic and culturally sensitive approach in cross-cultural research. The methodology can best be described as an ‘inside-to-outside’ approach to record important Indigenous everyday experiences.

(Fleer 2004, p. 6)

The research project utilised ‘Rogoff’s [1998] three planes of analysis to examine the video and interview data gathered’ (Fleer 2004, p. 1). This activities model-based tool, with its three layers of community/institution, interpersonal and individual planes, is an interesting tool for consideration. However, this is an activity-based model with a focus on the what, and this tool may itself be situated in a culturally determined analytical construct.
Remembering that for Indigenous people the how is more important than the what, Christie (2007), the use of this tool would require further consideration. The development of new methods and tools that make use of visual data is something that will expand with the new technologies. These new tools require new ways of thinking:

We need to learn how to experiment with visual (and nonvisual) ways of thinking. We need to develop a critical visual sensibility, a sensibility that will allow us to bring the gendered materials world into play in critically different ways. We need to interrogate critically the hyperlogics of cyberspace and its virtual realities. The rules and methods for establishing truth that hold these worlds together must also be better understood.

(Denzin & Lincoln 2005, p. 645)

The use of visual methods provides an appropriate data collection approach. However, when researching the tools of these visual methods, it becomes apparent that the phrase ‘study of’ and the word ‘images’ are common, as if the visual methods themselves had been used only as much as they could be controlled. This is perhaps too static for these purposes. The use of video footage of interviews as in ‘Building Bridges’ (Fleer & Williams-Kennedy 2002) brought a depth to the study through the collaboration of the families with the researchers. The challenge is to find the appropriate analytical tool to ensure collaboration rather than participation. Filters such as Conversation Analysis or software packages are generated out of Western epistemological standpoints and presuppose a way of viewing the world that then impacts on the tool used. The work of Michael Christie in creating databases with Indigenous people, databases that are to be used as repositories of Indigenous knowledges, gives further insight:

One way or another, digital technologies are in Aboriginal communities to stay. They can be very useful for traditional knowledge practices, or they can be inhibitive and assimilatory.

(Christie 2004, p. 11)
This is an important distinction—using a tool that is technological or visual, does not ensure that its use will be ethical or collaborative, or that it will be an effective cross-cultural research tool.

3.2.8 Summarising ethical cross-cultural research practices

Ethical and effective cross-cultural research requires careful positioning of the researchers and the knowledge developed or accessed as part of the research. It also requires the development of mutual respect and trust amongst all research participants. Ethical practice must be realised throughout the whole research process; from conceptualisation to publication. One research methodology that provides an effective vehicle for such an approach is collaborative action research. In the next section, the detailed methodology used in this doctoral research will be presented as an example of an attempt to conduct ethical and collaborative research in a cross-cultural research context.

3.3 The detailed methodology of this research

It is pertinent at this point in the thesis to recall the research question that this work has used to focus an investigation in quality in Indigenous teacher education:

Why Batchelor? What is it about the teacher education degree programs at Batchelor Institute that can inform knowledge on what quality teacher education programs are for Aboriginal and Torres Strait Islander students?

This research is intended to make a contribution to Indigenous teacher education and, through discussions of issues of methodology, to qualitative research. In this section, the detail of the methodologies, methods and tools used in this research program are presented. Such detail cannot be given without positioning the paradigmatic nature of the endeavour, the ethical considerations and the resolution of the challenges and opportunities that were inherent in the work. There are actually two different methodologies applied to the research, as can be best illustrated by Figure 3.4, following.
The first layer is the doctoral research itself—a solitary, individual and highly reflective approach that took a critical mindset making use of a hermeneutic methodology (Alvesson & Sköldberg 2004). The second layer is the collaborative research project, ‘Our Next Moment’ that created some of the primary data. Whilst these two layers are interconnected, there is such a difference between them that it is pertinent to explore the paradigms, or belief systems, in which they were positioned. The concern is essentially one of validity and representation and the parameters are explored more fully throughout this chapter. The following, Figure 3.4, gives an overview of the major elements present in the two layers.

Figure 3.4   The two layers of this research methodology

As the research program unfolded, changes to methodology were required. This is not unusual in conducting research—a reflexive, or flexible, approach is well-documented (Alvesson & Sköldberg 2004; Robson 2002). However, an approach was needed that, in response to the ethical positioning of the research, allowed the methodology to emerge, responding to challenges and opportunities along the way. The approach is not a comfortable one, though it does bring some reassurance that the work is most likely progressing as it should (Stewart, J 2007). This discomfort, however, does not guarantee that ethical practice is in place.
Negotiating the space within cross-cultural qualitative research, the ‘tricky ground’ as Smith (2005) calls it, has provided the guiding principle for the development of the overall methodology in this doctoral work and found specific application in the ‘Our Next Moment’ project. Such negotiation provided an opportunity for the researcher to learn from and to respond to the developing work at hand, using an action research approach. In this way, the very act of the research design itself was part of the bigger process. In this context, it is argued, the most effective research cannot be developed in the office and implemented in the field but, paradoxically, must be designed in the office to emerge in the field through reflection and responsiveness. Such an approach is a challenging one to take and involves the researcher taking a highly reflexive stance so as to maintain ethical positioning, above the intended research design.

3.3.1 Ethical positioning

This research work has been undertaken in the field of Indigenous higher education by a non-Indigenous researcher. The key tenet of the work has been the determination to remain ethical and objective at all points of the research process, in an attempt to ensure that it does not colonise Aboriginal and Torres Strait Islander knowledges and experiences, as has been the experience of many of the world’s Indigenous peoples:

> From the vantage point of the colonized, a position from which I write, and choose to privilege, the term 'research' is inextricably linked to European imperialism and colonialism. The word itself, 'research', is probably one of the dirtiest words in the indigenous world’s vocabulary.

> (Smith, LT 1999, p. 1)

To achieve such an ethical position involves a reflexive approach premised on self-awareness and truthfulness. Martin gives good guidance:
To be truly ethical requires the researcher to recognise and respond to the duality of the research contexts and act in culturally safe ways. (Martin 2003, p. 6)

In this doctoral work, the research contexts were dual. On the one hand there was the work of the doctorate, making use of a constructivist approach to gather and analyse data, using the inter-cultural capabilities of the researcher to make use of knowledge and reported experiences in both Indigenous and Western knowledge systems. On the other hand there was the work being done within the participatory paradigm where a team consisting of the non-Indigenous doctoral student and a group of Aboriginal and Torres Strait Islander co-researchers sought to answer the research question and to generate a research methodology using visual methods. The knowledge and experience of each member of the team was essential to this work. So too was the relationship amongst all members of the team. The ethics required in this situation will be explored in more detail in the later section about the ‘Our Next Moment’ project and approach. The research began with a design and it is relevant to consider the original intentions of that design.

3.3.2 The initial, predicted methodology

Initially, this research was intended to take a constructivist approach, evaluating the teaching degree at Batchelor Institute using collected paper-based evidence and a written survey instrument, as represented in Figure 3.5 on the following page.
Such was the intention. However, two things occurred which had a significant impact on the work. The first was the failure of the surveys to collect sufficient data; the second was the development of the thinking of the researcher. The surveys were sent to every primary school in the Northern Territory and to every student who had enrolled in the Batchelor Institute teaching degree program in the years 2002-2005. However, very few responses were received, as is detailed further in this section. The surveys themselves had been tested with other lecturers and written in plain English; reply paid envelopes were provided; and yet the return rate was minimal. This disappointing result was the first serendipitous moment that helped the responsive methodology to emerge. With insufficient data to analyse, a paper-based evaluation of the degree was seemingly impossible. On reflection, the surveys were unlikely to be particularly successful, given that school staff—and students—are all very busy people needing a strong reason to make time for yet more research. Those who did respond were typically motivated by their strong feelings or opinions about the Batchelor Institute degree program or through their personal connection to the researcher and their desire to be of some help.

The other factor was the researcher’s developing knowledge and experience of cross-cultural research methodologies. The search to ensure that this research was ethical,
without colonising the Indigenous knowledge and experience that was being shared, provided the intention, if not the solution. The final methodology that emerged is a resolution of several factors. This research is being conducted in a cross-cultural context, with knowledges coming from both Western and Aboriginal and Torres Strait Islander systems, and there is a risk of colonisation of those knowledges.

Issues of representation have also had a substantial impact on this research. The medium of video was chosen as one way to maintain the voice of the Indigenous teachers. The concern is that the voice of the teachers would be lost within the pages of the thesis. Just how to best present this visual work within the written form has presented another challenge. This doctoral thesis is presented in the ‘traditional’ written form in order to comply with a discipline that is embedded in a Western epistemology, as that is the cultural and academic positioning of the author. The challenge then was to find a methodology that could satisfy all of these parameters. Over time, there emerged a new methodology.

3.3.3 The final, emergent methodology

With all of those factors combining to create the map (Smith, LT 2005), the research developed into a multi-layered consideration of the teaching degree at Batchelor Institute, over the period 2002-2006, using the focus question of:

Why Batchelor? What was it about the teacher education degree programs at Batchelor Institute that can inform knowledge on what quality teacher education programs are for Aboriginal and Torres Strait Islander students?

The final methodology that emerged incorporated two distinct phases of data collection and analysis as represented in Figure 3.6 on the following page.
In the first phase of the methodology, the information surrounding the teacher education programs is collected and analysed. This information includes the background information and the course documentation of teacher education at Batchelor Institute as presented in Chapter 2. This is followed by the descriptive statistical analysis of the collected enrolments and progressions data from the two teacher education programs for the period 2002–2006. It is in this phase of the methodology that the course is analysed for the presence of Indigenous knowledges at outcome level. This is followed by the survey responses as they were presented and analysed. The data analysis from this phase generates the first area of results of the research.

The second phase of the methodology includes the production and analysis of the movie created by three graduate teachers in response to the question ‘Why Batchelor?’ In the second phase data analysis, the reflections of three graduates are used to either confirm or refute the initial predictions of quality in Indigenous teacher education, as elicited from the literature, foregrounding the voice of the graduates. This comparison and analysis generates the second key area of results of the research. The results are acknowledged for their tentative nature as the numbers are insufficient to make firm conclusions or generalise to any great extent.
The results generated from the two phases are then considered in terms of the literature and, through the discussion, the findings of this research are generated. In the following sections each of the elements within the data collection and data analysis phases is considered, including the detailed story of the ‘Our Next Moment’ project.

3.4 Procedure phase 1: teacher education programs

In this section the methodology used within the first phase of the research methodology is presented. The detailed research design for Phase 1 is presented in Figure 3.7 below.

**Figure 3.7 Phase 1 research design**

The first part of the story about Batchelor Institute’s teacher education programs has already been presented in Chapter 2, giving the detailed context for this work. The intention is to present the story of the Institute, with all of its challenges and successes, especially taking note of the significant impacts both internally and externally throughout its almost forty-year journey. The story forms an integral part of the methodology and is used to bring further insight to discussion of the findings of the research.
Information regarding Batchelor Institute’s programs and practices is found both in
published literature as well as internal sources such as reporting and enrolment and
progression statistical information. Ethical clearance was gained from the Institute to use
these sources (Appendix10). The data collected about the teacher education programs at
Batchelor Institute includes both electronic and paper-based information.

3.4.1 Enrolments and progression data
The enrolments and progressions data has been sourced from Institute records of the
teacher education program in the period from 2002-2006. All data is sourced from the
Institute’s records—unfortunately, the Institute changed electronic systems during this
period and so, whilst figures are indicative, there may be some slight inaccuracies. The
inaccuracies within the system data appear to be small enough not to impact on the
general trends generated.

Another element that required careful consideration is the tendency of the electronic
systems to generate data based on the reporting unit of the time, EFTSU (Equivalent Full-
Time Student Units). Whilst this may, in itself, be useful data for the management of
programs it does not suit the purposes of this research, which focuses on actual numbers
of students. In order to account for this fact, the total raw data from both systems was
collected, collated and rationalised for duplicate entries, working with each individual
student’s information.

3.4.2 Enrolments and progression: data analysis
An analysis of the total collected information, in terms of the number of people (students)
rather than their proportionate level of enrolment is then made. (No analysis was
undertaken in terms of full-time or part-time enrolments.) The statistical story of the
teacher education programs at Batchelor Institute is generated from the analysis. The
enrolments and progressions data give detailed information on trends and categorisations within the data. The information can be contrasted with the collected survey data.

3.4.3 Course documentation
The documentation for both the primary and the early childhood teacher education programs at Batchelor Institute will then be considered. It provides a valuable insight into the course aims and intentions as well as providing the detailed course structure and content.

3.4.4 Curriculum analysis: Indigenous knowledges
The literature has predicted that quality in Indigenous teacher education is evidenced through the inclusion of Indigenous knowledges in course content. It is possible at this point to examine the course for the inclusion of Indigenous knowledges. This is done through the analysis of the outcomes of each of the units in the two teacher education programs.

3.4.5 Survey instruments
The data surrounding the teacher education programs includes that provided by the surveys returned. In this section the design and implementation of the surveys is considered.

Survey design
The surveys were designed to elicit general information from respondents about themselves and their experience with Batchelor; detailed responses and recommendations about each individual unit in the degree course; and a more open-ended section eliciting general comments. In each section, there was an option to respond to an evaluative score and/or to make a written comment. The intention was to provide an opportunity for respondents to simply tick their response, or to write more detailed comments. The scale
was a simple one—very good; good; poor; and undecided. The areas chosen for the students to make comment were taken from the student evaluation process being developed at the Institute at the time, and in consultation with colleagues. Data collected in this way was intended to provide a statistical counterpoint to the qualitative research being undertaken.

Risk
There was some risk associated with the use of the written survey instruments. Many of the respondents were current students who were in a professional relationship with the researcher who had been their lecturer. This was in some way countered by the fact that the researcher did not have a teaching load in the degree program at the time and was not involved in the assessment of students. In order to further mitigate any risk, it was emphasised that data would remain confidential and that no identifiable data would be shared with other lecturers in the course.

Another risk factor was that the students’ survey contained questions relating to their personal and professional study experiences. This may have elicited some personal, normally private, information. In order to respond to this risk, all such notes and records were kept confidential and the names of respondents were stored separately to their data and each person received a code. The survey was designed to elicit as much information as possible without being too onerous to complete.

Survey respondents
The survey was undertaken in 2006—all students who had been enrolled in the degree program since its implementation in 2002 were asked to evaluate their experiences in the degree. Surveys were also sent to every primary school in the Northern Territory and to all staff who had taught in the program during those years and who were contactable. In all, 436 surveys were sent out to 235 students, 191 stakeholders (NT schools) and 9 lecturers.
Responses were received from 17 students, 6 stakeholders and 4 lecturers. The percentage response rate has been graphically represented in Figure 3.8.

**Figure 3.8  Survey response rate**

![Survey response rate graph]

The data thus gathered was put into spreadsheets which were created in Microsoft Excel. All respondents were allocated an identifying number and this was used to map their responses to the different sections of the survey. Responses for each unit of the degree were recorded in individual spreadsheets with the initial, general questions being recorded, together with the final comments at the end of the survey.

Given that this spreadsheet was created to track responses of all students, it provided an invaluable resource to map the admission and progression information of students sourced from the Institute’s database. During the period under consideration, the Institute changed their student management system. This created a situation of uncertainty about the reporting of data by two different recording systems. In order to be sure of the data, the enrolment and progressions information for each student was compiled manually and
cross-checked with each of the management systems’ information. This was then used to compile information on enrolment and progression statistics for the course. Statistical information about the teaching degree programs can be added to that information presented about Batchelor Institute in Chapter 2, thus creating a strong image of the degree programs for the time. This image is complemented by the second phase of the methodology, the reflections of three of the graduate teachers.

3.5 Procedure phase 2: reflections of the graduates

In this section the methodology used in the second phase of the research is presented. The detailed research design for Phase 2 is presented below in Figure 3.8.

**Figure 3.8  Phase 2 research design**

In the second phase of the methodology, three graduate teachers created a movie to tell the story of their learning journey through teacher education at Batchelor Institute. The data thus created is then analysed in reference to indicators of quality that have been developed through a review of the literature. The analysis, and the discussion of the analysis in terms of the literature, generate the second set of results of the research.
The methodology employed in this phase is a mix of two distinct forms of research—constructivist and participatory. The ‘Our Next Moment’ project which generates the data for this phase sits within the participatory paradigm and utilises Indigenous ways of making meaning. The detailed approach of the ‘Our Next Moment’ project is presented further in this section. The data generated from the graduates’ movie is analysed, using a framework generated through an interpretation of the literature, employing a critical perspective. The use of this constructivist approach is a compromise methodology.

The framework, a list of indicators of quality in Indigenous education, has been developed through considering the published information around teaching and learning in the higher education sector in Australia and quality in teacher education. To provide an organisier for the literature, two areas were chosen. As previously presented in Chapter 2, these broad areas were education and equity; and teacher education. There is a focus in each area on the literature relating to Indigenous education, teaching and learning. The selection of the literature was deliberate so as to work from the broader context, through to the more specific context of Australia’s Aboriginal and Torres Strait Islander teachers.

The list of indicators of quality is used as a tool in the analysis of the movie, which presents the reflections of the graduates. This is the point in the methodology where there is a shift from a constructivist positioning to one in which the participatory paradigm comes into focus. This is the point where the ‘Our Next Moment’ project was implemented. The movie provided the graduates’ perspectives of their Batchelor teacher education study experience.

The movie project generated the data that is used in the doctoral work. It stands alone as a successful and complete research project. The short movie created by the three graduate teachers is in itself typical of the participatory paradigm. In this doctoral work, the movie transcript is used as data, rather than the video itself, to protect the anonymity of the
graduates as much as possible. This phase of the research provided an opportunity to explore alternative and visual methods in cross-cultural research. Essentially, this phase involved a collaborative thematic analysis of individual video interviews, undertaken by three Indigenous graduate teachers of Batchelor Institute with the facilitation, support and assistance of the doctoral researcher.

3.5.1 The ‘Our Next Moment’ project approach

The approach developed in this phase provides some of the key findings of this doctoral work. The story of the approach used to create the data has been published in a co-authored paper by the graduate teachers, who have given their permission to use that work in this thesis. The methodology that emerged from this project is one that sits precisely at the intersection of Western and Indigenous research methodologies and provides a rich and positive example of effective cross-cultural research conducted in an ethical space:

Critique of research processes serves as a ray of hope that the intellectual community is not oblivious to impacts of a research regime that operates solely from a Western standpoint on the Indigenous community.

(Ermine, Sinclair & Jeffery 2004, p.9)

There were two main aims in this project—to make a contribution to improving teacher education through responding to the research question and to develop a new methodology:

At all phases of this work, there was a dialogue about how the team was working together to make sure that each person’s voice was heard. A way of working together evolved that was both ethical and effective.

(Bat et al. 2009, p. 15)
The literature suggested that visual methods were one way to resolve representation issues (Denzin & Lincoln 2005; Fleer 2004) in cross-cultural research and there was a need to shift the research from paper to people. To do that, the cohort of graduates from the teaching degree under consideration was contacted and asked if they would assist with this research.

**Participants in the ‘Our Next Moment’ project**

There were twelve graduates from the degree programs in the period from 2002 to the end of 2005; five were from the early childhood course and seven were from the primary course. Two of the graduates had left with their three-year qualification and were not included in the project. That left ten possible graduates to work with. Of these, four were uncontactable at the time and one had been unwell and so was not contacted. Of the remaining six, five responded to my requests—two were early childhood graduates and three were primary graduates. During the course of the project, one of the early childhood teachers decided to withdraw from the project after completing the initial interview and one of the Primary teachers decided to withdraw before doing her interview. This left a research team of four—Annabella14 (primary trained); Doris (early childhood trained); and Michiel (primary trained); and of course, Melodie Bat, this doctoral student. The following introduction paragraphs are paraphrased from the teachers’ own introductions, which can be found in the transcripts in Appendix 3.

Doris, born in Marble Bar in the north-west of Western Australia, did her schooling there, right up to year nine when her family moved to Port Hedland. Doris had been working in childcare when she heard about Batchelor Institute. She and a friend enrolled in their teaching degrees, seeing Batchelor as a place where she could get a qualification that allowed her to bring her culture and knowledge into her teaching.

14 The names of the graduate teachers have been changed to support anonymity. The graduates have chosen their own aliases.
Michiel comes from a cane farming town of Ayr in Queensland. He is from a big family and his father is from Murray Island and his mum is descended from the people from Tenner Island in the South Seas. Michiel did his schooling in Ayr and then some vocational training, before deciding to study teaching. What attracted Michiel to study at Batchelor was the vision statement of the institute.

Annabella also comes from Ayr and heard about Batchelor from her cousin. Annabella wanted to work with children and chose to study at Batchelor because of its both-ways approach to teaching and learning. She wanted to be able to study in a place where her culture and beliefs were still valued.

The names of the participants have been changed and the actual video footage not included with the written thesis. This is one of the conundrums when using video. The participants are readily identifiable in the video, over which they have final control relating to publication. However, this thesis is the work of one person. The inclusion of the video footage and the use of the graduates’ real names may have made the graduate teachers vulnerable through the detailed analysis of their work contained within this thesis. However, their voice is retained through the use of supporting quotes taken from the transcribed video. To assist with the reading, all quotes taken from the video, or from comments made during the project, have been lightly shaded.

The benefits of the project

One important characteristic of ethical cross-cultural research revolves around the benefits that accrue from the research endeavour:

Cross-cultural collaborative research is “where [the cross-cultural] research participants and the researchers are equal partners in the research process and where all parties benefit from the research”.

(Gibbs 2001, p. 674 in Hepi et al. 2007, p. 39)
The benefits within this project were identified as part of the negotiations at the beginning of the project and are listed in the plain language statement\textsuperscript{15}. The research question for this project was ‘Why Batchelor?’ Graduates were being asked to reflect on the reasons that they had chosen Batchelor Institute as a place to study and to complete their degrees. The following is an excerpt from the plain language statement that each member of the research team received:

Together we will create a short documentary about the experiences, reflections and advice of the graduate teachers. This documentary will form part of Melodie’s doctoral research, which is an evaluation of the current degree program. The documentary and the full PhD research will be invaluable insight for the Institute and for teacher education generally. This way of working together to collaboratively analyse video interviews by making it into a documentary, is a new tool for qualitative research and will make an important contribution to the field of Indigenous research methodology. Through participating in this project, you will gain some research skills, have your voice heard, have the opportunity to reunite with fellow graduates and gain increased skills and knowledge about video editing, documentary making and online collaborations.

(Excerpt from plain language statement for ‘Our Next Moment’ project)

Benefits for the graduate teacher members of the research team included making a professional contribution to the field of teacher education as well as to Batchelor Institute. They also included making a contribution to the field of cross-cultural research methodology. On a more individual level, other benefits are included as being able to reunite with other graduates and increase their knowledge and skills in the area of video collaborations.

\textsuperscript{15} The full plain language statement is reproduced in Appendix 7.
Benefits for the researcher are evaluating the degree and helping with the doctoral research. The benefits require further consideration as they relate to issues of power. There is no doubt that one of the reasons that this project was successful was because a professional and personal relationship already existed between the four members of the research team. That Annabella, Doris and Michiel wanted to help with the research, and that there was trust that the work would be ethical, were essential ingredients of this work.

Risk
The project brought many risks with it and it was the management of risk that formed an integral component of the emergent methodology. Firstly, there was the issue of the professional relationship between the researcher and the graduate teachers who had all studied with her at some point. Although that was no longer the case, the elements of respect and relationship continued and were part of the discussions around power that we held in all steps of the project.

A potentially greater risk to the Indigenous members of the research team was the fact that video footage was being used and they would be identified personally and professionally in this work. Discussions around consent were another ongoing element of the work and the teachers were able to withdraw their consent at any time. One of the teachers did choose not to participate and all digital copies of her original interview were destroyed and the original interview tape returned to her.

The risks associated with power dynamics were further addressed through the development of the set of agreements about the principles of practice that were to be followed in this work, which are detailed later in this section. A fundamental principle set out at the beginning of the project was that each teacher had control of their own individual footage and only they had editing control. No-one else could edit any of their footage into or out of the final draft.
A further risk in this work centred on power (González & Lincoln 2006; Henry et al. 2002; Hepi et al. 2007). One person, the researcher was doing the organising and managing the funding and arrangements, and it was she who had been developing knowledge around research theory and practice. There was a risk that the teachers may have felt disempowered through this power imbalance. At the beginning of the project, the researcher held the most knowledge about video editing; however, Michiel developed his knowledge and skills quickly and everyone learnt together. In this aspect, there were no experts. At the suggestion of a respected colleague, an Indigenous teacher working at the Institute was asked to act as ‘Aunty’ for our project. The intention was that any problems that arose could be sorted out with her help. She was the safety net for the teachers, providing them with someone not directly connected with the project they could talk to if there were any issues or difficulties. Aunty was also an employee of the Institute and very supportive of the project. Although no-one ever called on Aunty, just having her available and ready to help provided a reassurance that cultural safety formed an important part of our work. The teachers said that, because they knew each other so well, they could talk through any issues or decisions that needed to be made and this was why they did not need to use Aunty. Their working relationship and friendship was a vital aspect to the project, a project that both answered the question of ‘Why Batchelor?’ and developed an innovative methodology for ethical cross-cultural research that attempts to address issues of representation.

The five steps of the ‘Our Next Moment’ project
As the project work progressed, the approach itself changed, responding to opportunities that presented themselves along the way and so enabling the formation of a stronger methodology. This methodology contained five main elements—negotiating the project; the initial individual interviews; reviewing the initial footage; making a movie together; and sharing the findings as represented in Figure 3.9 on the following page.
This approach involves a collaboration of a group of people with the aim of creating something of use, a movie about their experiences. Clearly this approach sits within the participatory paradigm, as will be further shown by an examination of each of the steps of the approach. What is also clear is the role of the ethical space evident through the story of each of the steps and the reflection and flexibility of the team that allowed the methodology to emerge within the research process.

Step 1: Negotiate the project

The first step of this research approach is to frame the research through a negotiation amongst all members of the research team. This involved talking and working through considerations surrounding ethics as well as negotiating practicalities of timelines and availability. It was at this point that the paperwork surrounding agreements and ethics was completed.

Step 2: Individual interviews

The next step is individual interviews conducted by the lead researcher with each member of the team. In the ‘Our Next Moment’ project a video camera was used to record the
interview. The questions were initially developed with the first teacher to be interviewed, Annabella, and then used with the other graduates. The interviews were semi-structured in nature, following the advice of a colleague that the aim of an interview was to ‘get them talking and keep them talking’. Semi-structured interviews are those that have predetermined questions, ‘but the order can be modified based upon the interviewer’s perception of what seems most appropriate’ (Robson 2002, p. 270). This approach gave much more flexibility to be able to follow the lead of the person being interviewed. To this end, the interview questions were used as a checklist and prompt and the questions grouped into four main areas. The questions did not present an exhaustive list and the teachers could discuss any topic of their choosing.

**Individual interview questions**

**Personal and cultural information**
Tell me a bit about yourself.

**Batchelor Institute— ‘Why Batchelor?’**
What course did you study?
Why did you choose Batchelor?
What did you like about studying with Batchelor?
What was hard about it?
Batchelor calls itself unique—what’s so unique about Batchelor?
What advice would you give to new students?
What advice would you give to Batchelor Institute?

**Degree program**
What did you like about the course?
What was hard about the course?
Did you ever nearly give up?
When you started your degree, what were your goals?
Did this degree get you there?
What did you think about the workshop model/lecturers/materials /travel/ academic requirements/literacy/ assessments?
Was any of your training community-based?
What did you think of pracs?
What did you think of the support you got?

**Teacher preparation**
Do you think it prepared you for real life teaching? Were there any gaps?
At the point of the first interview, it was also decided by Annabella and Melodie that it would be better to keep everyone’s individual interview separate until all were complete and could be viewed at once. This level of negotiation and responsiveness is indicative of the ethical collaboration that was occurring.

Step 3: Reviewing the initial interview footage

The third step is to review the initial interview footage. Again, this required responsiveness to the context and reflection on the part of the team. Once all the interviews were completed, the original intention had been to send the footage out for viewing by each of the teachers. However, technical issues with the software prevented this happening and it was not until all the team came together for five very intense days of work that each teacher got to see all of the interviews. On reflection, the team felt that it would have been helpful to see the videos before the whole team came together and would make this a recommendation to other researchers wishing to use this methodology.

The research team reflected on how it felt to watch the initial interviews (Bat et al. 2009, p. 8).

*Melodie*

When I first went to work in the desert and was still being mentored by a colleague, I had to organise a big meeting. My colleague advised me that, for the Anangu people you couldn’t just call a meeting like that—you had to have the ‘meeting before the meeting’. This meant going round the community and sitting with different family groups to talk through what the meeting was about and what decisions needed to be made. This proved to be a very effective communication technique as it gave people a chance to talk things through with their families and elders and they could come to the meetings with all that knowledge and decision making process behind them. It also gave people an opportunity to discuss issues deeply in their home language, usually Pitjantjatjara, before they had to
discuss it in English, a subsequent language for all families in that community. I began to see that these initial interviews were the ‘meeting before the meeting’ about the research question and presented an effective way of working.

_Michiel_

Watching those initial interviews of my peers Annabella and Doris at Batchelor Institute brought back a lot of memories of my studying years with them, the lecturers and the Institute itself that I had forgotten or not thought about. It also helped me gain insight into how I should or may have answered this question in another way. We learnt and bounced off each other and said I want to answer that question again; I wanted a better background; I should have sat this way and so on. But being there also with my peers gave me more confidence. I was relaxed, excited and then collaboratively committed to this project.

_Doris_

Sitting and watching the first initial interviews was first embarrassing, seeing and hearing yourself on television took a little getting used to. It was very interesting to hear what the others said, because we did find there were a lot of similarities in what we talked about and common themes were coming up. Some issues came up were sad and we got a little teary but it was great to hear the struggles and subjects each other discussed in their original interviews with Melodie.

_Annabella_

Watching the initial interviews was a great experience. We all got to see how each person interpreted the questions. It seemed that there were common themes in our interviews. It took a while to get used to watching yourself on the screen but after a while the novelty wears off and you start to listen to what you are actually saying. It was here that I realised we were all telling our stories. Even though I knew Doris and Michiel quite well, I hadn’t
heard them talk about themselves and it was interesting to learn about their learning journeys. I listened to the reasons why they became teachers and what their motivations were and I was blown away at how inspirational their stories were. I got a bit emotional at times, listening to what they had to say. We shared tears of sadness and tears of joy. We all had a story to tell and each was unique. I felt proud to be part of such a distinguished group of people. As I was watching, I thought about what I would say if the questions were asked to me again.

The emotional impact on the group of the viewing of the interviews created a connection point in the team that supported the feelings of belongingness so vital in cross-cultural work (Ford, Lysbeth & Klesch 2003; Hepi et al. 2007).

At this point of the research comes the need to analyse the collected data. The analysis of the video footage was an interesting and pivotal moment in the development of the methodology. The analysis of the footage was clearly going to rely on the worldviews of the teachers conducting the analysis (Martin 2003). What the teachers did, as they watched each of the initial interviews, was to keep a running list of important ideas. At the beginning of this process Melodie found it difficult to let go of the decision-making and was perhaps even influencing what was being selected as important. Whilst the teachers were listening to her input, in a moment of clarity Melodie realised that there were some polite silences in the interactions. She came to a realisation that she had reverted to the role of lecturer and needed to remove herself from the analytic process.

To support the analysis, the teachers made note of the topic that was being discussed and the timeline of the footage where it had occurred. They did this process easily, in part from knowing each other so well and in part from having undertaken similar exercises as part of their study together. In doing this work they were drawing on their own ways of knowing, being and doing as exhorted by Martin (2003).
As a way of guiding their work, and at Melodie’s suggestion, the teachers developed a set of principles of practice. Their final principles of practice are:

- Recognition and strengthening of established working relationship
- Respect everyone’s ideas and opinions
- Collaborative working environment
- Be open and honest.

The effect of these principles was that if only one of the three teachers thought something was worth noting it was written on the board. All responses were valued and the only discussions were around what words to use to capture the idea. There were no disagreements about whether something should be included or not.

Common themes from notes taken on interviews

After all three of the interviews were reviewed the teachers collated their list of ideas, grouping them into common themes. Again, their work was guided by their principles of practice and there was no disagreement. The generation of the common themes is one of the key points of difference within this approach to research. In this analysis, no software was used, but rather the participant’s own ‘ways of knowing, being and doing’, were utilised, enabling their own worldviews to become part of the analytic process. Through their analysis, the following common themes were identified by the teachers:

- Intros and personal background
- Schooling
- Goals
- Inspiration/Role model
- How we found out about Batchelor
- Why choose Batchelor
- Uniqueness
- Both Ways
• Cultural Identity
• Travel
• Workshops Delivery/Model
• Hands on Learning
• Lecturers/Support/Resources
• Academic Level
• Community Based
• Reflecting/Presenting/Assessment
• Practicums
• Philosophy
• Preparation for real life
• Gaps
• What you like
• Friendships
• Stories
• Advice

It is interesting at this point to note that this list is not a precise match with the original questions. A comparison can be made between the two, using the following Figure 3.10.

Where a theme has congruence with a question, they have been placed next to each other.

Where there is no obvious match, the empty box is highlighted.

Figure 3.10 Comparing original interview questions with identified themes

<table>
<thead>
<tr>
<th>Original interview questions</th>
<th>Identified themes from interviews</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Personal and cultural information</strong></td>
<td></td>
</tr>
<tr>
<td>• Tell me a bit about yourself.</td>
<td>• Intros and personal background</td>
</tr>
<tr>
<td>• Schooling</td>
<td></td>
</tr>
<tr>
<td><strong>Batchelor Institute—'Why Batchelor?'</strong></td>
<td></td>
</tr>
<tr>
<td>• What course did you study?</td>
<td>• How we found out about Batchelor</td>
</tr>
<tr>
<td>• Why did you choose Batchelor?</td>
<td>• Why choose Batchelor</td>
</tr>
<tr>
<td>• What did you like about studying with Batchelor?</td>
<td>• Both Ways</td>
</tr>
<tr>
<td></td>
<td>• Cultural Identity</td>
</tr>
<tr>
<td></td>
<td>• What you like</td>
</tr>
<tr>
<td></td>
<td>• Friendships</td>
</tr>
<tr>
<td></td>
<td>• Stories</td>
</tr>
<tr>
<td>Original interview questions</td>
<td>Identified themes from interviews</td>
</tr>
<tr>
<td>-----------------------------</td>
<td>-----------------------------------</td>
</tr>
<tr>
<td>• What was hard about it?</td>
<td></td>
</tr>
<tr>
<td>• Batchelor calls itself unique—what’s so unique about Batchelor?</td>
<td>• Uniqueness</td>
</tr>
<tr>
<td>• What advice would you give to new students?</td>
<td>• Advice</td>
</tr>
<tr>
<td>• What advice would you give to Batchelor Institute?</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Degree program</strong></td>
<td></td>
</tr>
<tr>
<td>• What did you like about the course?</td>
<td>• What you like</td>
</tr>
<tr>
<td>• What was hard about the course?</td>
<td></td>
</tr>
<tr>
<td>• Did you ever nearly give up?</td>
<td></td>
</tr>
</tbody>
</table>
| • When you started your degree, what were your goals? | • Goals
• Inspiration/Role model |
| • Did this degree get you there? |                                   |
| • What did you think about the workshop model/lecturers/materials/travel/academic requirements/literacy/assessments? | • Travel
• Workshops Deliver/Model
• Hands on Learning
• Lecturers/Support/Resources
• Academic Level
• Reflecting/Presenting/Assessment |
| • Was any of your training community-based? | • Community Based |
| • What did you think of pracs? | • Pracs |
| • What did you think of the support you got? | • Lecturers/Support/Resources |
|                             |                                   |
| **Teacher preparation**     |                                   |
| • Do you think it prepared you for real life teaching? | • Philosophy
• Prep for real life |
| • Were there any gaps? | • Gaps |
Six of the original interview questions do not appear in the themes identified by the teachers from their notes on the important things from their interviews. These are listed below. The numbers are to facilitate discussions.

1. What course did you study?
2. What was hard about it? (studying at Batchelor)
3. What advice would you give to Batchelor Institute?
4. What was hard about the course?
5. Did you ever nearly give up?
6. Did this degree get you there? (reaching your goals)

Some of these ‘missing’ questions, such as numbers 1, and 6 are likely answered within other areas, i.e. ‘introductions’ and ‘goals’. What is interesting is that numbers 2, 3, 4 and 5 all provide opportunities for criticism and have not been identified within the themes. The teachers have chosen to take a positive stance. This may in part have been influenced by the audience for this movie. The team had decided that Batchelor Institute would be given the copyright to the movie so as to be able to use the footage in any way that the Institute thought appropriate and this included using sections for promotional purposes as well as for reflection on its practices. The other audience, as can be identified by the themes identified by the teachers, is other teacher education students. The choice of audience may be one reason for this positive stance by the teachers.

There is another possibility, and that is the graduate teachers had no criticisms of Batchelor Institute or its teaching degree. From the initial footage, it can be stated that criticisms expressed by the teachers in their initial interviews were relatively minor, with the main criticism concerning using school curricula from all jurisdictions, not just from the Northern Territory.
The third possibility and the most probable, is that it is a question of research design. The question being asked of the graduate teachers was ‘Why Batchelor?’ This question is inherently positive in its stance. The question didn’t ask ‘Why not Batchelor?’, nor did the question ask for an evaluation as such; the question simply asks why the graduates chose Batchelor Institute and so they have presented their answers to this question. They answered the question about their decision through the making of a movie to tell their story.

Step 4: Making a movie together

The fourth step of the methodology is to create a new story by making a short movie. The original intention of the research design was that this step of the methodology would consist of taking excerpts from the original interviews and putting them together to make a documentary. However, the same technical glitches as earlier mentioned made it impossible to edit from the original footage. This turned out to be serendipitous because, again, it gave more freedom, allowing the methodology to continue to emerge. It also strengthened the methodology because it gave the teachers the room to analyse the initial data from their own standpoints, rather than from the lens of the non-Indigenous researcher who had conducted the original interviews. As Michiel pointed out in his reflection about watching the initial interviews, he found that there was more that he wanted to say and some things he now wanted to say differently.

This step of the research continued the shift of power from the lead researcher to the rest of the research team, the teachers. They now focused on making their own movie to tell their story using the list of common themes as their starting point. They decided they were not making a documentary, but telling their story. As Annabella had been watching the original video interviews, she noticed that, in answering the questions, they were each
telling their learning journey. She had been thinking about this beforehand and had constructed a ‘storyboard’ that the team revised and made their own.

A ‘storyboard’ is usually a graphic organiser used when making a movie. In this case, text was used instead to list the scenes that would be shot. The identified themes were reorganised into their learning journey story. There is one important addition to the themes and that is ‘travelled with a friend’. All three teachers identified this as an important aspect of their choosing Batchelor and of their continued study. This will be discussed in Chapter 4 within the results section. Some of the scenes were individual shots and some were done by the group talking all together. This has been noted in the storyboard with the shaded points being the individual topics.

‘Why Batchelor?’ storyboard

Introduction

Who we are
Where we come from/schooling
Why we chose Batchelor
Uniqueness
How you found out about Batchelor
Travelled with a friend

Goals and Inspiration

What did you hope to achieve
What were your goals?
Who inspired you?

Previous Experience

Comparing different universities to Batchelor/personal experiences

Studying at Batchelor

Cultural Identity
Workshop delivery/model

Hands-on learning and community based experiences
The teachers shot their scenes in a number of different locations. Before each scene was filmed, the teachers discussed the scripts that they had written and made any changes. Their principles of practice continued to be applied and they each had editorial control only of their own dialogue. All of this filming was done without Melodie being present—her role at this point was ‘support crew’.

This support role continued through into the editing process where the footage was compiled into a movie using imovie software. Technically, the importing of footage and the compilation was not difficult. The one major technical difficulty which provided a significant challenge, and opportunity to learn, was audio. It is almost impossible to fix audio on video footage. If the audio is compromised by, for example, cicadas in the background, then the scene needs to be reshot; the cicadas can’t simply be faded out.
The editorial process was itself also filmed. The teachers used their storyboard and scripts to guide the placement of scenes, with decisions about editing focusing on using the best footage where more than one take had been made. This was an intense period of work with the teachers very aware that time was running out. From watching the initial video interviews to the final 27-minute movie was four very busy days. The teachers travelled home and Melodie completed the last of the technical work on the movie. After the movie was completed, the final footage was sent back out to the teachers for comment or to request changes and edits. None were requested and the final movie was released for distribution and presentation.

Step 5: Sharing the findings: Showing the movie and writing papers

The final stage of this methodology is to show the movie and write papers and thus share the findings of the research project. In this project, the movie was turned into a DVD; a copy of which was sent to each member of the ‘Our Next Moment’ research team. Two seminars were held to share the work—at Batchelor Institute and at Charles Darwin University, both of whom had provided funding for the project. Both of these seminars were run by Melodie alone because none of the teachers were available. Melodie expressed concern that this was the case.

The team had discussed the issue and the teachers had given Melodie their approval to run the seminars, as funding was not available to travel everyone in to Darwin. The team wrote a paper to present at a conference and, despite being able to source funding for the team to participate, personal and professional commitments prevented the teachers from attending. The ethic of this work is that a joint presentation is preferable. A reflection on the issue is contained within the team’s paper (Bat et al. 2009, p. 12):
Doris:

Knowing that our short movie was being shown by Melodie in Charles Darwin University and Batchelor Institute, I personally felt proud of how far we had come and how hard we had all worked together to gain this success. It would have been a great honour to have been at these showings in case the viewers themselves wanted to ask us questions personally on anything about the short movie. When we were informed by Melodie how the movie had had an emotional impact on some fellow BIITE lecturers, this was very rewarding.

So because of this I think it is very important and if possible that all of us be together in Canberra to present this research with Melodie. The audience will be bigger and it would be an awesome experience. It will also show how close our friendship is and when all working together we can create amazing short movies using this successful process in research.

Annabella:

I agree with what Melodie said and with what Doris said. The movie is a way of having us there, even though we aren’t there. Our voices are still being heard. I think it is also good if we are there in person because the audience will be able to feel a real connection with us. It is a real life experience. They can ask us questions in person and we will answer them instead of having Melodie answer them on our behalf.

Michiel:

I am alright with Melodie presenting this movie at seminars without me being there. I felt honoured that Melodie would represent me and I have full trust and confidence in her delivery of the movie presentations. I think it is very important that we do travel to Canberra as a group. It’s what we collaboratively put together and sharing this experience in a new part of this country, as a group, will be exciting but challenging at the same time.”
The medium of the final research product, video, is a powerful tool for maintaining the voice of those who have worked together to generate the knowledge and understandings contained within the movie. The five steps of this methodology have worked to generate a collaboratively generated product, supported through ethical practice. The reflections of the team about their experiences within the project provide further insight.

Reflections on the ‘Our Next Moment’ project

The following is taken from the team’s paper and gives the reflection by the research team about working on this project (Bat et al. 2009, p. 13).

Doris
I thoroughly enjoyed working together doing this movie and sharing the experience with my fellow teachers. The collaboration we all did, gave us real life experience in the process of this research that needs to be seen and used in the future. I feel we did achieve what we wanted but having the space to change things if it didn’t work out was important e.g. audio problems, files to big to email back and forth...

Melodie
Working with the graduate teachers on this research project taught me many things. One of them was to trust myself, that it was possible to take an ethical intention and follow it through, even though if at times it took personal integrity and trust to keep things going. I also learnt that the results of working in this way are so much more rewarding and authentic.

Michiel
I am feeling really happy about what we have accomplished collaboratively in such a short time. Our discussions and communications via emails, text messages, phones, computer work, video work, meetings and interviews have all been very productive. The way we developed our research methodology by effectively working together is the best way to
accomplish a task ethically and decently and with a positive outcome. Overall, I do believe we achieved the development of an ethical and effective cross-cultural research methodology in this project, which has resulted in a DVD, made with everyone’s involvement.

During my study years at Batchelor Institute the studies were both-ways learnings. The lecturers were very supportive, understanding and resourcefully skilled. They knew how we learnt. They accepted us for who we are, they trained and skilled us powerfully for our profession as Indigenous teachers.

Now, as a professional and educated Teacher I do believe that Batchelor is a very unique place, that can and will advance and skill you in knowledge and skills that can and will empower and advance us academically, professionally and at the same time strengthen our identity. As long as Batchelor is there, it is equipping and skilling our Indigenous people as role models, professionals and leaders whether, remote, rural or urban. Its vision statement will do unto them as it has done unto me. We as Indigenous Australians need to support Batchelor Institute because there is NONE other like it in Australia. This DVD promoting and endorsing Batchelor Institute, about our learning journey at Batchelor with my peers, is about me giving back to the Institute. I am a proud Indigenous graduate of Batchelor Institute and will support it willingly.

Annabella

Working together on this movie was a great learning experience. I have grown as a person and also as a learner as well. I think that this methodology will help to work through some ethical issues that surround a lot of research. I felt as though my voice was heard. If you watch a movie, you can feel a connection with the speaker. You see facial expressions, you feel emotions, you listen to the story they are telling and watch how they react. These things stick in your mind. When it is written, these things may not come across so vividly.
The ‘Our Next Moment’ approach presented in this section gave the story and the steps of a research approach from the participatory paradigm, one which supports ethical practice and effective methods for cross-cultural research. This methodology makes a contribution to that next moment in qualitative research (Denzin & Lincoln 2005). As a project on its own, the movie would be the final product and its very showing would be the dissemination of the findings. However, in this doctoral work the movie was an essential part of the data for the larger doctoral program. Analysing that final movie for the purposes of the doctoral research presents an altogether different challenge.

3.5.2 Phase 2 data analysis

The data analysis in this second phase of the research involves a consideration of the stories told by the three graduate teachers in terms of the developed understandings of quality in Indigenous teacher education. The literature had been reviewed in the search for indicators of quality in the field of Indigenous teacher education. However, the development of such indicators is not as straightforward a proposition as may first be thought:

There is not even agreement on what quality in teacher education means.

(House of Representatives Standing Committee on Education and Vocational Training 2007, p. 2)

Given that the most recent review of teacher education in Australia highlighted the lack of a consensus on quality in teacher education, the development of predictors of quality in this area required a deep consideration of the intersecting fields and the collected published information. The literature was reviewed from the broader areas, such as the global context and the theoretical underpinnings, as well as the more specific contexts of teacher education in Australia and the Indigenous teacher workforce in Australia and the
Northern Territory. As with all literature reviews, part of the process was to follow the threads that were generated from within the literature itself.

Thus, when the published materials from Batchelor Institute presented the Institute’s both-ways philosophy and its focus identity, it became necessary to explore the theoretical understandings surrounding identity formation. With the rise of social capital as a valid goal of education, it became important to explore the role of social capital in learning.

At this point there is an interesting conundrum as far as positioning is concerned and this will be further discussed in the results section. The literature and other published information were selected primarily with the intention of understanding what quality in teacher education programs for Indigenous teachers does or should encompass. Much of this literature is written either from a Western standpoint or from an Indigenous standpoint. This work is situated at the intersection. An intention was taken to ‘read with open eyes’ and to take a critical perspective, to move between the many knowledge systems, understanding that this was often a site of contestation and this meant that it was the right place to be (Denzin & Lincoln 2008; Kincheloe & McLaren 2005). Discomfort is appropriate:

> The common ground is a negotiated, collaborative site where knowledge, experience and desired outcomes are contested to achieve mutual understandings of what will be learned and the processes that will be undertaken to achieve these goals.
> (Ford, Lysbeth & Klesch 2003, p. 32)

The issue here is that the common ground that Ford and Klesch are discussing is the space that forms when Aboriginal, Torres Strait Islander and other people are collaborating together in projects. This part of the work was being done by one non-Indigenous researcher.
While the area of common ground can be an extremely complex and difficult site of engagement for all participants, it creates a sense of community as it relies on mutual exchange, mutual trust, mutual respect and is a domain where all participants hold the authority of their intellectual property.

(Ford, Lysbeth & Klesch 2003, p. 32)

In this thesis, the analysis is being done by an individual, using a constructivist approach. This has created some dissonance with the fundamental tenets of cross-cultural research. The methodology used in this phase is a hermeneutical approach to the analysis of literature in order to understand it and to generate themes. Where lies the ‘collective responsibility’ that the Yolngu report as a key element of appropriate research for Indigenous education, along with ‘emancipatory cooperative action research’? (Marika, Raymattja, Njurruwutthun & White 1992, p. 25).

As noted earlier in this chapter, constructivist methodologies rely on the skills of the researcher for truthfulness and validity and social liberation is a possible goal. For this analysis to retain its ethical basis, the researcher’s inter-cultural capabilities and personal beliefs about social emancipation play a fundamental role. The reliance on the personal intent and integrity of the researcher is a significant challenge faced by constructivist research conducted within the cross-cultural arena.

The indicators of quality elicited from the literature were listed in the literature review in Chapter 2. These key statements provided the predictions, from across the many disparate influences in the field, of what graduates from a high quality Indigenous teacher education program might be expected to discuss. The list of quality indicators is by no means exhaustive, nor is it as erudite as it could be. The intention is to capture the totality of the aspects that have been highlighted in the literature as important to success in this area. Further work would be needed to refine the list. In this form, however, it is sufficient for
the purpose here, which is to provide a counterfoil to what the graduate teachers said in their movie.

The analysis of the movie created by the graduates and the artefacts created through its production brought its own significant challenge, not just of ethics and validity, but also the very form of the data itself:

What we do know is that in this academic world written formats still underpin the power of the word. Creative practices such as video and performance have presented alternative processes and outcomes to these more traditional formats. Focusing on the use of video, we see the influence that technology has had on this form of research innovation.

(Santolo & Ypinazar 2008, p. 74)

As a way to make best use of this visual form, the analysis involved taking the completed movie and using it to confirm or refute the predictions made from the literature. The intention was to retain the voice of the Indigenous teachers without a further lens being placed on their work. However, the move from visual to written form proved problematic. It was tempting to code the video using one of the new software programs available; but without the presence of the teachers themselves this did not meet the guidelines set for ethical practice and so this option was discarded. Finally, after much deliberation, the decision was made to transcribe the audio from the movie and to use the statements made within this text as the data, rather than the visual data. An excerpt from the transcription is included in Table 3.1 on the following page.
Table 3.1  Excerpt from ‘Why Batchelor?’ movie transcript

<table>
<thead>
<tr>
<th>Scene</th>
<th>Time stamp</th>
<th>Who is in shot</th>
<th>Who’s speaking?</th>
<th>What did they say?</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>0:15:14</td>
<td>Doris</td>
<td>Doris</td>
<td>Hi. My name’s Doris. I’m from a place called Marble Bar which is in the north-west of Western Australia. Marble Bar is where I did my schooling, right up to year nine and then my family moved to Port Hedland. How I found out about Batchelor? I was working in a childcare centre in Broome and I’d heard lots of positive things about how good Batchelor was and some of the great courses they were doing. So a friend and I decided that we were going to do our teaching degree because I always wanted to work with kids. And teaching was, I think teaching was my calling so that’s why I enrolled at Batchelor. I chose Batchelor because of its uniqueness. It’s an Indigenous institute and Batchelor is a place where it’s, you can bring your culture and your knowledge into the your teaching.</td>
</tr>
</tbody>
</table>

One accepted method of thematic analysis commonly used in qualitative research using video footage is to look for common themes in the transcript. Rather than use this method, a different approach was taken, where what the graduates said in the transcript would either confirm or refute the predictions on quality taken from the literature.

This next step of the data analysis provided an opportunity for the evolution of the analysis being undertaken:

Perhaps the simplest rule for method in qualitative casework is this:

“Place your best intellect into the thick of what is going on”.

(Denzin & Lincoln 2005, p. 449)

The analysis provided another challenge. The transcript of the movie was being contrasted with the indicators of quality developed through the literature review. This was done by creating a table which listed all of the indicators and then working through the transcript, point by point. Where a point had been made that resonated with an indicator it was noted
against the indicator along with the scene number and the person who was speaking.

Where a point was made that could be seen to correlate with more than one indicator it was noted against all of the indicators that were in congruence. Below, in Table 3.2, is an excerpt from the initial comparison.

Table 3.2 Excerpt from initial comparison of video transcript to indicators of quality

<table>
<thead>
<tr>
<th>Indicators of quality</th>
<th>Comments by the graduates</th>
</tr>
</thead>
<tbody>
<tr>
<td>The institution</td>
<td></td>
</tr>
<tr>
<td>provides academic support for students</td>
<td>12: Annabella</td>
</tr>
</tbody>
</table>

Once the analysis was complete, the next step was to remove the detail of the comments and note against each indicator the number of times it had been mentioned by the teachers. For example, the indicator shown in the example above—‘provides academic support for students’—was mentioned three times. In this way a list of the indicators of quality that had been confirmed by the graduates could be compiled. The list of confirmed indicators was then ranked in terms of the number of times they were mentioned, with the retention of the sub-categories.

Once the initial analysis was complete, a mixed methods approach was used where the results were further considered. A thematic analysis was undertaken that generated a set of subgroups for the results. These were then able to be quantified and compared to assist in further discussion. Such a mixed methods approach brings qualitative and quantitative approaches together through the intellectualising of the researcher (Tashakkori & Creswell 2007; Tashakkori & Teddue 2003).

The picture that emerged from the comparison will be presented and discussed fully in Chapter 4, where these findings will be discussed in terms of the literature, the theories
and the documentation of Batchelor Institute. Through Batchelor’s reports, plans and course documentation and records, there has emerged a clear picture of the published intentions of the Institute. This is an interesting intersection of global, national and local experience and theory, across cultures, to provide a deep consideration of the elements of quality in Indigenous teacher education programs.

3.6 Conclusion

This chapter has considered and presented the methodology of this research. Through providing a positioning of two paradigms of research, constructivism and participatory paradigm, the two disparate methodologies contained in this research were detailed.

On the one hand, there is the doctoral research making use of a critical and hermeneutic approach within a constructivist positioning, with ethical requirements being met through the intercultural capabilities and personal ethics of the researcher. The ‘Our Next Moment’ approach is a contrasting methodology. As an example of effective cross-cultural research conducted ethically and within the participatory research paradigm, this methodology makes a valuable contribution to the next moment in qualitative research (Denzin & Lincoln 2005).

Validity and positioning has been given to the work by providing the theoretical basis as well as the practical tools used in the doctoral research. Through these approaches, the data have been gathered and analysed, with the results thus gathered presented in Chapter 4: Results, discussion, findings and implications.
Chapter 4: Results, discussions, and findings

4.1 Introduction

This chapter presents the data and its analysis as generated through the application of the methodologies presented in the previous chapter. An overview of this chapter is presented below in Figure 4.1.

Figure 4.1  Overview of Chapter Four

<table>
<thead>
<tr>
<th>Phase 1 data and analysis</th>
<th>Results</th>
<th>Findings:</th>
</tr>
</thead>
</table>
| Phase 2 data and analysis | Results | • Teacher education at Batchelor Institute  
|                           |         | • Learning, identity and relationships  
|                           |         | • Research methodology  
|                           |         | • Answering the research question |

The first phase of data is from the teacher education programs at Batchelor Institute. The second phase is the consideration of the reflections of the graduates on their learning journey at Batchelor. Through the two phases of data analysis, two areas of results are elicited which, when discussed in terms of the surrounding literature and context, establish the findings from this work. The first set of findings concerns the teacher education program at Batchelor Institute, whilst the second set of findings concern learning, and the role that identity and relationships play in the learning experience. The third set of findings is generated from the consideration of effective and ethical cross-cultural methodology.

The final finding gives an answer to the original research question posed:

_Why Batchelor?_ What is it about the teacher education degree programs at Batchelor Institute that can inform knowledge on what quality teacher education programs are for Aboriginal and Torres Strait Islander students?
A short revision of the methodology as presented in Chapter 3 provides the setting for the presentation of the results.

4.1.1 Data collection and analysis—revisiting the methodology

As presented in Chapter 3, the methodology for this research involved a multi-layered consideration of the teaching degree at Batchelor Institute, over the period 2002-2006. Two distinct areas of data were collected and analysed. Phase 1 involved a consideration of the written information about the degree; and Phase 2 centred on the reflections of the graduates. Each of these phases will now be considered in turn, through a presentation of the collected data and its analysis. Each of the areas generates a key result for this research.

4.2 Phase 1: The teacher education programs

In this first component of the research, the data surrounding the primary and early childhood degree programs at Batchelor Institute are considered in detail. The enrolments and progression data and its analysis are first presented, followed by an analysis of the course outcomes for the proportion of Indigenous knowledges within the course and finally the presentation of the survey results. The discussion of the analysis generates one of the two areas of results for this research.

4.2.1 The data on the teacher education programs

In this section, the data mined from the Institute’s student management systems is presented and compared with the data from a previous era. A short discussion of the data highlights the changes in teacher education at Batchelor Institute within the timeframe considered by this research. The sources and analytic methods applied to the data were presented in detail in Chapter 3. Through analysis of that collected data, a statistical picture of the teacher education programs is created.
4.2.2 Data analysis: enrolments and progressions

In this section the data analysis surrounding enrolments and progressions within the teaching degree programs from the period 2002–2006 is presented. Firstly the enrolments and progressions data is presented and analysed in terms of demographics and home locations of the students. The highest level of enrolment achieved, the graduate cohort and the inactive student cohort are then considered. This data set is then compared with available data from the period 1997-1999.

The story that these numbers tell is informative and somewhat confronting. Up until 2006 there are large numbers of remote NT enrolments with dwindling progression rates and a reducing numbers of graduates. An analysis of enrolment figures for the period 2002–2006 shows an even smaller number of overall enrolments, with a continuing significant attrition rate and a very small number of graduates. What is also evident is a shift in enrolment location, from predominantly NT remote students to one with an increasing NT urban and interstate enrolment. For the purposes of understanding the shifts and changes during the period under consideration here, the summary statistics for the total period give a clear picture.
**Enrolments and progression data: 2002–2006**

As Figure 4.2 shows, a total of 235 students are listed as enrolled in the two teacher education programs from the beginning of 2002 to the end of 2006. As previously explained, this data represents numbers of people rather than enrolment status as full-time or proportionate. The categories presented below represent those used in the student management system of the time reconciled with individual student records. Most categories relate to reporting purposes of the time. For the purposes of this research, the following delineators are used:

- **Current**: those students currently studying in first semester 2006
- **Deferred**: those students who have completed paperwork to defer their studies
- **Abandoned**: those students who have not made contact and for whom paperwork has been completed noting this fact
- **Failed**: those students who have failed practice units and for whom paperwork has been completing noting that they are not to be re-enrolled in the program
- **Graduated and exited**: those students who have completed an exiting qualification within the degree program and have chosen to exit
- **Inactive**: those students for whom there is no paperwork on file but who are not currently enrolled
- **Transferred out of the course**: those students who have chosen to move to another course, either at Batchelor Institute or at another institution
- **Withdrawn**: those students who have completed paperwork to cease their studies.

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16 To the knowledge of the researcher, there is one deceased student who has been counted in this data.
As shown above in Figure 4.2, a total of 235 students have studied in the two teacher education programs at one point in the period 2002–2006. Of these 235 students, 65 were still studying in the year 2006 and 12 students had graduated during the five-year period. The remainder of the student cohort were not continuing with their studies, either by choosing to study something else; by failing or by choosing to not study. Sometimes students simply stopped turning up. This large number of inactive students is discussed further in this chapter. Analysis of this data is achieved through disaggregating the data.
The collected data is now analysed through the use of various organisers, including home location; enrolment status; program of study; age and gender. The first analysis uses the total enrolment data for the period. This is followed by a consideration of the data on the graduates and finally, the data on the cohort of inactive students is considered.

Data analysis: total data for the period 2002–2006

The total data collected for this period is now analysed. One way of disaggregating the total data is by using the home location of the student. As can be seen below in Figure 4.3, the Northern Territory enrolments were 162 people, or 69.8% of the total enrolments during this period 2002–2006.

*Home locations by state*

**Figure 4.3 Total enrolments by home location for the period 2002–2006**

(analysed from data sourced directly from Batchelor Institute internal records)

(Source: Batchelor Institute internal records, 2002–2006)
The information on the home location of students is a reminder of the large cohort of Northern Territory students enrolled in teacher education at Batchelor Institute. Further disaggregation of the information about a student’s home location can be done by considering the type of community from which students are enrolling.

Home locations by type of community

The home locations of Northern Territory students can be further analysed according to whether they are urban centres or remote communities. The Northern Territory Government, in 2007, was using the following delineators for their programs:

**Urban:** Darwin, Palmerston, Katherine (including NT Rural College sites), Batchelor or Alice Springs

**Remote 1:** Delivery in Tennant Creek, Nhulunbuy and Jabiru

**Remote 2:** Delivery within the NT where delivery occurs more than 50kms away from Urban or Remote 1 sites

Through applying these descriptors to the student data, a more detailed picture about the home locations of students for the period 2002–2006 emerges. This is shown on the following page in Figure 4.4. Note that the interstate enrolments cannot be disaggregated by remoteness because this information is not available.

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17 The community of Yirrkala has been classified as R2 in this analysis despite its proximity to the community of Nhulunbuy. This has been a political decision on the part of the researcher.

18 Where a student moved during the period of their enrolment, their home location was used.
This disaggregated data gives valuable information. As shown in Figure 4.4, a large enrolment of 91 students, or 38.7% of all students, is from the Northern Territory’s Remote 1 and Remote 2 Indigenous communities. The category of NT Remote 2 represents the largest single cohort, closely followed by the students enrolling from the NT urban centres.

This data result is further explored later in this section. At this point consideration is given to enrolment by program.

*Enrolment by program*

The total data is now analysed in terms of the program in which students were enrolled. As can be seen in Figure 4.5 on the following page, there is a significant difference between
The data on the program in which students are enrolled provides useful information. Further analysis of the data, regarding the age and the gender of the students enrolling in these two teacher education programs can be done to complement this information.

*Enrolment by age and gender*

The data by gender for the total period 2002–2006 is presented on the following page in Figure 4.6, clearly showing a majority of female students for the period, at 82.6% of the total cohort.
Figure 4.6  Total enrolments by gender for the period 2002–2006
(analysed from data sourced directly from Batchelor Institute internal records)

(Source: Batchelor Institute internal records, 2002–2006)

The data by age is represented on the following page in Figure 4.7.
The data shown in Figure 4.7 is organised into five-year time periods. However, typically, tertiary institutions define mature-age students to be those whose enrolment is through a non-year twelve entry pathway—that is, any pathway that is not through the completion of secondary schooling. The data in Figure 4.7 does not provide us with this information. However, it is possible to state that, for this cohort, almost two-thirds, or 66.0% of the total cohort, were aged 26 or over at the end of 2006, thus suggesting that students were either coming to study through a mature-age entry process, or were coming to this education program a number of years after the completion of their secondary education. To continue the investigation and disaggregation of the data, it is possible to consider the highest level of enrolment achieved by students during the period.
Highest enrolment achieved

For both teacher education programs—early childhood and primary—there are four year levels.

1\textsuperscript{st} year—Diploma

2\textsuperscript{nd} year—Advanced Diploma

3\textsuperscript{rd} year—Bachelor of Teaching

4\textsuperscript{th} year—Bachelor of Education

Students have the choice of exiting at any of these points with the earlier qualification. As one way to assess progression through the course, the data is further broken down into the highest year level that the students have attained in this timeframe. The comparison of progressions with enrolments can be seen below in Figure 4.8.

Figure 4.8  Total enrolments by highest enrolment level for the period 2002–2006
(analysed from data sourced directly from Batchelor Institute internal records)

(Source: Batchelor Institute internal records, 2002–2006)
The comparison in Figure 4.8 shows an apparent lessening of the gap between the two programs as students progress through the course. No consideration has been given to this trend in this thesis. What is clear is that there is a large attrition rate in the first year, with a proportionately higher attrition rate in the primary program.

In summary, the total enrolment data for the period 2002-2006 is showing evidence of a cohort of students where the majority of students come from the Northern Territory. The three main groups within the total cohort are the remote NT community students, the NT urban students and a growing Queensland cohort. The majority of students are mature-aged women and most of the students are enrolling in the primary teacher education program. For the total period from 2002-2006, twelve of these 235 students completed and exited their courses.

Data analysis: exiting graduates 2002–2006—12 graduates

The data on the graduates for the period is now analysed using the same categories as were applied to the total data. Of the twelve graduates from this period, ten complete their four-year Bachelor of Education and two exited with their Bachelor of Teaching, which was the professional requirement at the time of their completion. Such small numbers make any statistical comparison impossible, but the characteristics of the graduates by home location, gender and program may be noted.

Home location of graduates 2002–2006

As can be seen from Figure 4.9, on the following page, the majority of the graduates were from either NT urban locations, or from Queensland. There was only one graduate from a remote Northern Territory community during this period.
The information presented above in Figure 4.9 shows a large number of NT urban graduates and a large number of graduates from Queensland, in comparison with other home locations. A further contrast is apparent when the home locations of the graduates for this period are compared with the home locations of all students enrolled during the total period. Figure 4.10, on the following page, clearly shows the very small and yet comparative success of NT Urban and Queensland students against that of their NT remote community colleagues.

(Source: Batchelor Institute internal records, 2002–2006)
As with the data for the total cohort, it is useful to further disaggregate this data with respect to gender and program. Such analysis gives a similar picture as that for the total cohort of students. As shown in Figures 4.11 and 4.12 on the following page, the majority of graduates were female and there were more graduates from the primary program than from the early childhood program.
Graduate gender and program 2002–2006

**Figure 4.11** Graduates by gender for the period 2002–2006
(analysed from data sourced directly from Batchelor Institute internal records)

![Bar chart](chart1.png)

(Source: Batchelor Institute internal records, 2002–2006)

**Figure 4.12** Graduates by course for the period 2002–2006
(analysed from data sourced directly from Batchelor Institute internal records)

![Bar chart](chart2.png)

(Source: Batchelor Institute internal records, 2002–2006)
What is emerging from the data is a shift in enrolment and completions where urban and interstate students are increasingly being retained in the program and the students from the Northern Territory communities are not. It is at this point in the analysis that a consideration of the data on the cohort of inactive students provides pertinent information.

Data analysis: inactive students—total of 118 students

The data from the total student cohort can be presented by location and enrolment status, using the same location indicators as used earlier. This produces the following information as presented on the following page in Figure 4.13.
Figure 4.13  Status for total enrolment by home community for the period 2002–2006
(analysed from data sourced directly from Batchelor Institute internal records)

Through this analysis, the data represented above in Figure 4.13, shows a marked difference in the number of inactive students who come from the remote communities of the Northern Territory as compared with other locations. The final point of analysis on the collected enrolments and progressions information is to consider the large cohort of inactive students for this period. At the end of 2006, the data shows a total of 118 students who are inactive across both programs. This figure does not include students who have officially withdrawn, failed or are deemed to have abandoned the course. This number is the amount of students who simply stopped studying without giving notice. It represents
50.2% of the total cohort for the period 2002–2006 and is commensurate with national trends as given in the Bradley review (2008). Further analysis of this data provides more detail about this cohort of students.

Program of study and highest enrolment levels of inactive students

In Figure 4.14 below, the information is presented about inactive students, by considering which year level of the program they achieved during their enrolment.

Figure 4.14 Total inactive enrolments by course and highest level achieved for the period 2002–2006

(Source: Batchelor Institute internal records, 2002–2006)

As can be seen in Figure 4.14, a total of 76, or 67.3% of inactive students, are only ever enrolled in the first year of the course. This represents 32.3% or almost one third of the total enrolments for the entire period from 2002-2006. In order to understand this high attrition rate, the data for all the inactive students can be disaggregated by home community, allowing a clearer picture to emerge of the students who have left the course.
In analysing the total numbers of inactive students for this period, it is possible to locate students by their home community, as shown below in Figure 4.15.

**Figure 4.15** Total inactive enrolments by home community for the period 2002–2006

(analysed from data sourced directly from Batchelor Institute internal records)

As can be clearly seen from Figure 4.15, the majority of this cohort of students—the inactive enrolments for the period 2002–2006—were from the Northern Territory and more than half of these were from the Northern Territory’s remote communities. This figure of 51 students represents 62.2% of the total enrolment from the remote communities during this period. Clearly, a large proportion of the student cohort who did not continue with their studies in teacher education during this period is from the Northern Territory’s remote communities. This is in contrast with the graduates who have been shown to be predominately coming from the NT urban centres and from Queensland. Is this shift a continuing trend from earlier, or is this something new that has begun occurring
during this period? In order to find some answers to this, it is useful to compare this period of 2002–2006 with an earlier period of teacher education at Batchelor Institute.

Data analysis: comparing 2006 with 1999

The data analysis to this point concerns data collected in the period 2002–2006. As detailed in Chapter 2, Batchelor Institute has a long history of involvement in teacher education in the Northern Territory. It is worthwhile to compare the current data with that of a previous time, in order to bring understanding to the data so far presented.

One of the academics who participated in the course development noted that the courses run in 2002–2006 were developed with an enrolment of 190 in mind. By 2005 the combined programs were enrolling around 80 students in total. In searching for data to use as comparisons, the information from course monitoring reports from 1997-1999 provide some detailed course statistics. However, with so many different types of data and incomplete figures, it is difficult to analyse the data for trends.

A comparison between the enrolment location of students in the total primary and early childhood program enrolments of the year 1999 with the total enrolments of the year 2006 is shown in Figure 4.16. Such a comparison is perhaps flawed in that the programs being compared are themselves quite disparate. In 1999, the graduating qualification was an Advanced Diploma of Teaching with a three year qualification equivalency. The 2006 graduating qualification was a Bachelor of Education with a four-year qualification equivalency. However, this comparison is useful as stimulus for further analysis. Please note that the 1999 data was unable to be differentiated between NT Remote 1 and NT Remote 2 and so both categories have been combined for the purposes of this analysis.
As illustrated above in Figure 4.16, a marked decrease in total enrolment numbers from 1999 to the year of 2006 is evident. Another way of representing this information is through the percentage share of total enrolments, using home location as the categoriser. This is presented on the following page in Figure 4.17.

(Source: Batchelor Institute internal records, 2002–2006)
As illustrated above, in Figure 4.17 in 1999, 74.0% of enrolments were from the remote communities of the Northern Territory. By 2006, this had dropped to 33.8%. Urban enrolments in the NT had increased from 20.3% to 30.8% and interstate enrolments had increased from 5.7% to 35.4%. Quite clearly, there has been a considerable shift in the demographics of the student cohort in teacher education at Batchelor Institute. This is one of the key results generated from this research and will be discussed further in this chapter.
4.2.3 Data analysis of course content: Indigenous knowledges

One of the key components of quality elicited from the literature in Chapter 2 is the embedding of Indigenous knowledges within the curriculum. At this point of the analysis it is possible to consider the documentation of the teacher education degree programs under consideration and to see whether or not Indigenous knowledges are present. The complete mapping of the units can be found in Appendix 2; however, a sample has been reproduced in Table 4.1 on the following page, to illustrate the methodology used. The two units, ‘EDC102 Development through the Lifespan’; and ‘EDC103: Community and Beyond’ have been chosen as examples for the purposes of illustration. The first is a first-year unit only taught in the early childhood program; the second is a first year unit taught only in the primary program.

Shading is used to indicate an outcome which requires the inclusion of specific Indigenous knowledge; or an outcome that requires an investigation that will lead to the discovery/creation of Indigenous knowledge as content. This is not to say that other outcomes are precluding Indigenous knowledges, but rather it will be at the discretion of the lecturer delivering the unit, or the individual student, as to how the outcomes will be met. This will, in many cases, also involve the investigation or creation of Indigenous knowledges. The two units were analysed, showing that Indigenous knowledge was included both as specific content and as a target of investigation in both of these units, as illustrated on the following page, in Table 4.1.
Table 4.1 Extract of analysis of unit outcomes for Indigenous knowledge in EDC102 and EDC103

<table>
<thead>
<tr>
<th>Unit outcomes</th>
<th>Indigenous knowledge specifically included as content in unit outcome</th>
<th>Outcomes include investigation of Indigenous knowledge</th>
</tr>
</thead>
</table>
| **EDC 102 Development through the Lifespan**  
  P + EC                                | 1 outcome                                                             | 1 outcome                                             |
| In this unit the students will:      |                                                                       |                                                       |
| • Identify key stages in lifespan development from a "both ways" perspective |                                                                       |                                                       |
| • Identify some of the major influencing factors of lifespan development and child rearing |                                                                       |                                                       |
| • Identify the practical implications of development for teaching and learning and its connection to other units of study |                                                                       |                                                       |
| • Develop observational skills to record and interpret development and learning |                                                                       |                                                       |
| • Discuss the role of teachers, parents, peers and others in the lives of learners |                                                                       |                                                       |
| • Key concepts include: Lifelong learning, Multiple Intelligences, Stages of Development, and Domains of Development including:  
  - Physical  
  - Social  
  - Self-concept and Personality  
  - Cultural understanding  
  - Environmental understanding  
  - Cognitive  
  - Language |                                                                       |                                                       |
| **EDC 103 Community and Beyond**  
  P |
| On the completion of this unit, participants will be able to: | 1 outcome                                                             | 2 outcomes                                           |
| • Articulate different notions of community |                                                                       |                                                       |
| • Identify the functions of local, state and international influences on community |                                                                       |                                                       |
| • Describe local, national and international levels of governance |                                                                       |                                                       |
| • Articulate the importance of indigenous systems of governance |                                                                       |                                                       |
| • Describe curriculum materials available for teaching Australian system of governance. |                                                                       |                                                       |

Continuing from the analysis as shown above in Table 4.1, the proportion of the unit that specifically contained Indigenous knowledges was generated, based on the number of
outcomes. This is acknowledged to an imprecise measurement of the content of a unit, but does give an indication of the inclusion of Indigenous knowledges. Thus, where the unit EDC103 has five outcomes and one of those was specifically Indigenous knowledges—‘Articulate the importance of indigenous systems of governance’—this counted as a 1/5.

The two outcomes—‘Articulate different notions of community’; and ‘Identify the functions of local, state and international influences on community’—were identified as being outcomes that would require the specific investigation or creation of Indigenous knowledges in their implementation. This gave the unit 2/5 for the second criteria. In total, then, the unit received 3/5 for having Indigenous knowledges embedded in the content.

Where an entire unit was built around Indigenous knowledges as content and involved further investigations in the field, it received a total of 1 in each category.

A good example of this is the unit ‘EDC205: Aboriginal and Torres Strait Islander languages’.

The extracted analysis for this unit is presented below in Table 4.2.

**Table 4.2 Extract of analysis of unit outcomes for Indigenous knowledge in unit EDC205**

<table>
<thead>
<tr>
<th>Unit outcomes</th>
<th>Indigenous knowledge specifically included as content in unit outcome</th>
<th>Outcomes include investigation of Indigenous knowledge</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>EDC 205 Aboriginal and Torres Strait Islander Languages</strong>&lt;br&gt;P</td>
<td>Whole unit</td>
<td>Whole unit</td>
</tr>
<tr>
<td>In this unit students will:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>• Develop a deeper understanding of Indigenous languages in general and their own language in particular</td>
<td></td>
<td></td>
</tr>
<tr>
<td>• Consider historical and current aspects of indigenous languages including continuous language changes, shifts and language coining</td>
<td></td>
<td></td>
</tr>
<tr>
<td>• Develop an individual language project in one of four areas: Introduction to Indigenous languages, Reclamation, Revitalisation, or Extension (maintenance).</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
The completed analysis of outcomes does not account for teaching and learning experiences that may have elicited Indigenous knowledges through delivery design or student choice. For example, in the unit EDC103, the outcome, ‘Describe local, national and international levels of governance’ is one where the lecturer may present materials on different Indigenous forms of governance, or may present only the three specific tiers of Australian government systems. As well as this, students may choose to describe Indigenous governance as part of their work, or may use Indigenous forms of making meaning to represent the knowledge that they are developing. The analysis is based on course documentation alone.

The analysis of the course documentation was completed for each unit in the course, providing the following information as presented below in Table 4.3.

<table>
<thead>
<tr>
<th>Table 4.3</th>
<th>Proportion of Indigenous knowledge in course structure in unit outcomes (as evidenced from course documentation)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Total number of units</td>
</tr>
<tr>
<td>Primary program</td>
<td>37</td>
</tr>
<tr>
<td>Early childhood program</td>
<td>37</td>
</tr>
</tbody>
</table>

Acknowledging that the analysis presented above in Table 4.3 is one that is reliant on the intellectualising of the researcher, this analysis still provides a useful representation of the relative amount of specific Indigenous knowledges included in the unit outcomes of the two programs. Each of the two programs contained a significant proportion of Indigenous knowledges within the unit outcomes, with there being 33.23% in the primary teacher education program and 28.09% in the early childhood teacher education program. This shows quite clearly that Indigenous knowledges were a part of both degree programs.
What has been presented in this section is the analysis of the data on the enrolments and progressions as well as an analysis of the course content for the inclusion of Indigenous knowledges. The data is complemented by the information gathered through the surveys which, whilst not of great statistical import, provide a connection from the paper-based information to the people involved in teacher education during this period—students, lecturers and stakeholders.

4.2.4 Survey results data

In this section the collected survey results are presented followed by a short analysis. As detailed in Chapter 3, surveys were sent to all students, staff and stakeholders. Unfortunately very few surveys were returned. The low numbers of respondents—seventeen students, three lecturers and six stakeholders—do not give statistically relevant information. However, the comments made by students do give an interesting account that finds resonance with what the graduates had to say in their movie19. Comments made by the responding lecturers were generally critical but positive, in that they responded favourably about the teacher education being provided but had some suggestions for improvements. Of the six stakeholders, one was new to the Territory and hopeful; the other five were highly critical of Batchelor Institute, citing a lack of support for remote communities and low standards as their major criticisms.

There is an absolute contrast between the responses from the seventeen students and those of the six stakeholders. The reasons for this may be one of perception and distance, with the stakeholders perhaps not as involved with Batchelor’s teacher education program as the students are. It could also be that those students who responded were ones who were strongly in support of the Institute and those stakeholders who responded were ones who felt strongly about their criticisms. Unfortunately, the small numbers of stakeholder

19 Note that the participating graduates did not respond to the written surveys.
respondents do not give more than a range of comments to help set the context of conflicting perceptions or experiences. This is in real contrast to the students who responded.

4.2.5 Data analysis: Survey responses

Student responses

The seventeen students who responded to the surveys rated their experiences with Batchelor Institute predominately in the Good/Very good ranges, as illustrated in Figure 4.18 below.

Figure 4.18 Student survey responses

(Source: Batchelor Institute internal records, 2002–2006)

The written comments from students complement these figures. Because of the small number of responses it has been possible to reproduce all written comments. Please note that these responses have been edited only for any obvious spelling and minor grammatical
errors. The first question that students were asked is a general question about how they found studying at Batchelor.

Survey responses: Studying at Batchelor Institute

- When I went to courses it really helped me so I'm looking at both worlds. Manymuk\(^{20}\). It helped me to become a teacher. Without Batchelor I would be sitting down playing cards.

- All students who studied at Batchelor were very traditional and culturally strong with their background which gave other students a sense of belonging.

- Because it gives me more understanding of the real world, about what is happening and where we are going and what theories our lives are connected to.

- It would help if the teaching staff was consistent, and if we studied at one venue. (Rather than travel to Alice Springs).

- A totally different experience to what I had expected. Great!

- Studying here at Batchelor, I feel very comfortable as I am studying with other Indigenous Aboriginal and Torres Strait Islanders. Also I live not far from the Institute.

- I find there is plenty of support for students' needs; in studying, extending knowledge and personal needs to do with studying.

- Darwin, Batchelor, cause it's in a different environment and different people with other great ideas.

- I felt comfortable studying at this Institute.

- Studying at Batchelor was a very helpful and supporting environment to study at.

- Studying at Batchelor was very good. Very helpful during the time.

- Meeting lots of other students with different background gave me the knowledge and understanding and the concepts of teaching and how to teach. Batchelor Institute is the centre where all knowledge and understanding come together.

- Studying at Batchelor College was good.

These positive statements are supported by the general comments students make about their teacher education courses, with some criticisms to do with the amount of work and difficulties with paperwork.

\(^{20}\) "Manymuk" is a Yolngu Matha word closely translated as 'good' or 'that's fine'.
Survey responses: The course

- Always having faults with the admin side of things
- I find it very interesting
- Interesting—especially with the Indigenous input. I quite enjoy both-ways learning.
- I am learning so much with each course.
- I would like to see a little more work for each two-week block. From 2,000 words to 3,000 words (for example). There is a lot of support from staff to assist students with this.
- I really enjoy the courses, but not enough hands on stuff.
- It covered all the areas needed to become a teacher with the help and influence to have an Indigenous perspective that we bring to our studies.
- The courses that I've done have been very good.
- Helped students and lecturers to meet their needs. The course had lots of broader ideas. Especially in numeracy and literacy.
- The course was good.

Further to these comments about the courses, students comment on their lecturers. One of these comments has been deleted as it named lecturers, even though it is made in a very positive light.

Student survey responses: Batchelor's teacher education lecturers

- Very supported and helpful.
- Very helpful and supportive.
- Very supportive in and helps us in many ways to prove our needs and carry out our knowledge, the skills and understanding in our community. And by producing lots of materials.
- The lecturers were very good.

Comments about the lecturers are consistently positive; not so the comments about the resources within the course. These are a mixture of positive and negative comments with a call for more resources in different subject areas.
Student survey responses: Resources

- It’s given me more ideas about teaching skills, when I learn more new skills and get more teaching resources at Batchelor.
- We could use text books for English. Some of the subject areas could use textbooks.
- Library needs to have better resources. Resource Centre needs to be advertised to students.
- BIITE provides an extensive range of relevant resources.
- Not much resources, but good people resources with heaps of ideas.
- We had access to the computers during and after hours and the resources the lecturers brought with them.
- There is resources already provided very well, the teaching methods were good at times. Some undecided.
- Producing lots of materials, what the classroom management suits the children and what strategies are formed to enrich the children’s knowledge. The structure or broader cultures interact to develop an understanding of the world.

This criticism of resources is not found reflected in the comments about assignments. On the whole, these report a positive experience for these students.

Students survey responses: Assignments

- They are very good because they aim at developing a greater understanding of the material and it is expected to be delivered in a method relevant to teaching (speaking in front of an audience).
- Because the lecturers always prepare the answers into the unit guide or into study guide.
- They’re not too bad. Some were hard for me like language and culture ones because English is my own language.
- Sometimes I felt that we had too much to do especially when away for a long period of time, e.g. long break—9 weeks before returning to institute and had numerous assignments to hand into different lecturers at one time.
- Assignments were great. Challenging but good for the brain.
- The assignments that I did were good and very understandable and sometimes easy to do.
• Good technique to achieve our goals, and helps us challenge in what we want to prove to become a good loyal teacher in our own community.

• The assignments were good.

This generally positive response about assignments continues through into the comments that student respondents make about teacher education at Batchelor. One notable criticism was made about professional placements.

Student survey responses: Teacher education

• Excellent except the prac placements were very unsatisfactory.

• It's amazing. I really enjoyed training to become a teacher.

• The schools I chose were great, especially (names of schools and teachers deleted here) both of whom I still keep in contact with

• Depending on who! (Name deleted) always tops my list and (Name deleted) gr8 teachers.

• This included the other students that did the course with me. We all wanted to be there and encourage each other.

• Some of the teaching strategies have been good and a lot of fun.

• Helped me where I stand as a trainee in my community. It also encouraged me to be a role model teacher in my community. I ended up with lots of experience. The wider world view and the philosophy have taught me a lot.

• My teacher training was good.

Such positive comments are not to be found in the section about support. It this section, some quite critical comments were made.

Student survey responses: Support

• There was a lot of lack of communication between lecturers and students. The support I got was very poor.

• I find lots of support through Batchelor Institute.

• (Names deleted) are great. So is (Name deleted).

• Staff support is very good and also willing to help at any time.

• I guess there was only us students to support each other more on our assignments.
• The support that I had during the time was good sometimes undecided.

• My appreciation mostly came from my fellow-students, friends, lecturer, supportive materials such as magazines, TV, Radio, e.g. and most of all my families.

This level of criticism is also to be found in the comments that student respondents make about the facilities at Batchelor Institute.

Student survey responses: Facilities

• Everything I need was provided. Thankyou Batchelor.

• Good in Batchelor. OK in Alice Springs (Alice needs work).

• Need an Indigenous female security officer ASAP.

• Computer labs are inaccessible during weekends and if no-one is in the computer lab, security will lock doors.

• The living quarters need to be improved in both comfort and security.

• The rooms could do with bright happy posters. It's all about colours.

• Was very good to help with my study.

• Facilities were very good.

• I am very satisfied with the facilities of Batchelor Institute. Everything I need is there already.

• The facilities were very good.

In order to give students the space to be able to make more critical comments, the following questions were asked in first a positive and then a negative light. The first question asked what the best part of studying with Batchelor Institute was.

Student survey responses: Best part

• The Both Ways learning philosophy.

• Learning more about western knowledge, for example maths and English. I can talk to visitors etc. Through my studies I learnt a lot and now I can teach my own people. Learning is manymuk to me. I could take my two girls with me when I went in to Batchelor.
• It was a very relaxing environment even though it was off the highway from Darwin. It was comfortable because you could almost relate to anyone, and it was good to see ATSI people all studying in the same environment.

• Meeting different people from different places and getting new ideas from them what is happening in their community.

• I have more time to spend with my children. You complete the subjects in two weeks (one subject does not go all semester).

• Actually having workshops on campus. Having the opportunity to meet and interact with other indigenous students from throughout Australia (in particular our host students from the NT). What an enriching experience.

• Interaction with people black and white, students and lecturers from all different parts of—Terra Nullius.

• That I’m not too far away from home.

• Support in an environment that is culturally sensitive.

• Getting a lot out of what to being a teacher is all about. Learning new stuff and doing all the exciting things in classrooms.

• The help and support that I got from the lecturers and staff on campus.

• My peers and meeting many people around Australia who want to better their lives studying to help their people in their communities/cities.

• Learning more about different strategies in teaching, doing research about in our own schools and community and actually doing it.

• Good to meet other people from other schools to get ideas and share works.

• Always keeping my scrap papers together. Working in teams. Using my real inspirations and helping my fellow-student by interpreting/facilitating. Using my best knowledge, skills and understanding of the world's view to help me as a strong leader/teacher in my own community.

• The best part about studying at Batchelor was very interesting.

These comments can be contrasted with the student responses to the question that asked what the worst part about studying with Batchelor Institute was. These comments can be clearly grouped into family issues, travelling, on-campus student issues, administrative errors and study difficulties.
Student survey responses: Worst part

- Missing families.
- I am away too much and miss my family.
- My study was a straight forward. Sometimes my family always came first. Interactions between family slowed me down on my studies. But in the end I would praise that I've done it all.
- Travelling to Alice Springs for workshops.
- Having to come home after workshops. I feel in my case I should have actually moved to the NT for four years to do my degree studies.
- Having to leave from home so often. The travelling got to me.
- Falling very sick in the middle of the courses.
- Too much politics, not enough independence about who we want to become in the future.
- There are a few people who believe I should not be there. But I am doing this for myself and my children. (The people I am talking about are other students.)
- On-campus 'incidents' that are mentioned but facts never told.
- Residence.
- Whenever there was an administrative error. Old courses to new courses. Also not enough tutors. Or night classes like they used to have, and everyone was recommended to go to these night time classes. That way everyone was at the same level of work.
- Missing out workshops and not coming to workshop in time.
- Not finishing work properly.

After they had been asked to reflect on criticisms, students were asked to share any good ideas that they had. These ideas presented by students are a mixture of ideas for changes to the course, facilities and processes.

Student survey responses: Good ideas

- Move on with our internship for those of us that are prepared for it
- Send students into Batchelor for block modules so they can learn more, talk and work with other students from communities. Then they can share ideas.
• Switch back to some of the old courses.

• Someone who misses the workshop can attend to that workshop through teleconference.

• Nursing & Rangers have their own uniforms. Maybe education should have something to identify we are from Batchelor. Even if the t-shirts that we can wear to class, maybe different colours for different years/and name tags.

• Have a 'Batchelor Institute' in every state.

• Employ an indigenous female security officer maybe 2!! Need to see more full-blood aborigines from the communities on campus.

• Be given information on each unit before we start, e.g. What is expected of us; What we are going to be learning.

• Have more field trips to community, to see how they work with the children. Plenty of ideas on classroom set ups.

• Do, like for instance getting children to do understandable activities that are simple and easy to understand and that they can recognise themselves as learners instead of trying hard to understand harder words and activities.

• Planning together and team teaching and sharing work together. Support one another.

• Look at and stick with the old strategies.

• Start studying.

Finally, students were asked to add any further comments that they wished to make and to give the Institute a mark out of ten. The average mark that students gave was 9.3. As a figure this means little but it does reflect a more positive experience by the students.

Students also make the following additional comments.
Student survey responses: Anything else

- Enjoyed all of my practicums.
- Maybe next year or in the future student will do their work, staying at Batchelor for 1 month and return home then come back to Batchelor for a month.
- Will particularly miss you next year : ) but you've encouraged me to be here, thank you : )
- Support new students when they arrive on campus. Some students are not used to using computers and will hold up students with assignments.
- Promotion of BIITE credibility nationally.
- National children's week conference; documenting our internships, getting familiar with the NTCF.
- I wish Batchelor Institute was based in Broome.
- I really want to continue my study and learn more and to finish off where I left off.

This section has provided the detailed responses by the seventeen students who returned completed surveys. A short analysis of these responses follows.

Data analysis: survey responses

The survey responses give conflicting information about the degree program that is difficult to interpret. One the one hand, students and staff seem to have had a more positive experience with this teaching degree whereas the six stakeholders presented, for the most part, a negative perception about the teacher education that Batchelor Institute provides. These negative stakeholder responses can perhaps be best understood in terms of the acknowledged shift in the enrolments and progressions within the degree—less graduates and a smaller remote community cohort being the two main possible areas of criticism. The students, however, for the most part report positively on their experiences. These survey responses have served as a reminder of the real people who are studying to become teachers at Batchelor Institute.
Summary: analysis of the data on the teacher education programs

The data on the teacher education programs at Batchelor Institute for the period 2002–2006, and its analysis, has now been presented. This has included the data on enrolments and progressions for the time period in question as well as the data presented by the survey results. Clearly the picture created by the numbers is somewhat different from that created by the survey responses. In the following section, the evidence of the changing student cohort is discussed.

4.2.6 Phase 1 results and discussion: the changing student cohort

Discussion of the data and its analysis will make use of the literature reviewed in Chapter 2 to bring some understanding to the evidence so presented. The teacher education cohort at Batchelor Institute for the period 2002–2006 shows a significant decrease in overall enrolments and a specific and marked decrease in the level of enrolments and progression of students from the remote communities of the Northern Territory. There is a corresponding relative and actual increase in the number of enrolments from interstate students. There is an actual decrease but a relative increase in the proportion of enrolments from the urban centres of the Northern Territory. Clearly, interstate enrolments are a growth area for Batchelor Institute. What is also clear is that a large proportion of the students who did not maintain their enrolment in the teacher education program during the period 2002–2006 were from the remote communities of the Northern Territory.

What can also be seen from the course documentation is the continued focus on both-ways and self-determination as key course outcomes, as well as the inclusion of teaching strategies and approaches commensurate with earlier approaches. The curriculum changed in response to changes in professional requirements of the time and the introduction of
graduate attributes, but retained the key elements present in earlier curricula at times of greater access and participation. What did change was the delivery mode.

As noted earlier in the chapter and at some length in Chapter 2, several factors had come into play in Batchelor Institute and in teacher education in the late 1990s which impacted on delivery and which may have contributed to this shift in enrolments. Funding decreases meant a shift from a delivery approach that had some community-based programs as well as a campus-based program to the ‘mixed-mode’ form of delivery where almost all workshops were held on campus. During this period, the number of teacher education lecturers based in remote communities decreased to the point where there were none by the year 2002. This period also saw an increase in student-staff ratios with the accompanying pressure from funding bodies to reduce costs through the use of computer assisted learning (Arbon 2002).

The shift in resources from the communities to the campuses may have had the effect of precluding some remote students from studying because they were not able to undertake the significant amount of travel involved in on-campus study. Remote students may also have been unable to continue their studies without the onsite support provided by the community-based lecturers. This research project did not investigate these issues. Current doctoral research into community-based teacher education in the Northern Territory being undertaken may provide answers to these questions. However, it must be acknowledged that these changes were likely to have had a significant impact on enrolments and progressions in the two teacher education programs.

Further impact would have resulted from the increased entry levels to the degree programs. A new tertiary preparatory program was implemented, replacing the Stage 1 program which had provided a direct pathway to teaching. Entry requirements for the programs were raised to a Year 12 completion or equivalent, where previously, entry was
based on community negotiation and support. Applicants, who were mostly mature-aged, were asked to submit written applications to provide evidence of English literacy and a commitment to teaching. These applications were assessed for literacy to a standard commensurate with a Year 10 level. Applicants, whose written applications did not reach these levels, were counselled into a pre-tertiary program.\textsuperscript{21} Any applicant who had completed Year 12 or its equivalent was automatically accepted.

However, there could be no applications from Year 12 graduates in the remote communities because at that time there were none. Secondary education provision in the Northern Territory has, at the time of writing, not been implemented in all communities or with overwhelming success in the areas that do have secondary education:

\begin{quote}
It is estimated that some 3 500 or more secondary aged young people in the Territory do not attend school (more than 20\% of the secondary-aged population) and the majority of these are likely to be young people living in remote areas.

(Ramsey 2003, p. 19)
\end{quote}

The challenges facing secondary education in the Northern Territory have impacted on the number of Aboriginal students successfully completing their Year 12 certificate. The first Aboriginal students from a remote community to do so were three students from Kalkaringi school and they completed their secondary studies in 2003 (Hewitson 2007). One implication of this is that there is a very small pool of potential enrolments through the pathway of secondary completion and this may have impacted on the enrolments in the degree programs. A further analysis of the student cohort in the age group 21–25 years seems to confirm this, as presented on the following page in Figure 4.19.

\textsuperscript{21} The information on entry processes is personal knowledge from the researcher who had the responsibility of course coordinator during the years 2004-2006.
In this age group the largest percentage of enrolments, at 40%, is from Queensland. This may be an indication of the greater relative success of secondary education for Indigenous students in that state. The completion of secondary education or equivalent may be the requirement of mainstream institutions, but this is not the case for Batchelor Institute. The majority of enrolments (83.0% of students were aged 26 or above at 31 December 2006) are mature aged students, who have often had schooling experiences that have not prepared them for further study (Arbon 2002).

Batchelor Institute students typically require high levels of support. English is a foreign language for over 70% of students; there is a cultural mismatch with Western academic systems; most remote students have had little or no formal education; they come from backgrounds of relatively higher economic disadvantage; they are older and suffer from relatively higher incidence of ill-health and disabilities (Arbon 2002). These elements all combine to form significant barriers to success for Batchelor’s students. These barriers
would likely have become insurmountable for many students when there was an increase in the length and professional requirements of the teaching qualifications to a three-year and then four-year degree. This increase in time and professional requirements may have made the study more difficult for students, particularly students for whom English was their subsequent language (Arbon 2002).

It is possible that students who were finding the teaching degrees too difficult to access or complete, sought alternative education. Prior to this period, education courses were the main study choice at Batchelor. However, through the 1990s, Batchelor Institute introduced a large number of new courses, thus expanding its offerings from its traditional education base and providing alternatives for those finding the barriers to teaching insurmountable, or who simply wished to study something else. This included the introduction of a wide range of vocational courses at lesser qualification levels, thus providing different pathways for students to choose from.

Clearly, many students have made a choice not to continue their teacher education with Batchelor in the period 2002-2006. All of the shifts in funding, requirements, support and delivery described above would have come into play, resulting in an impact on the enrolment and progression patterns of the degree programs. There is no doubt that the program of this period is one very different from that of the 1990s. At the same time, some students have reported through survey responses a generally positive experience in the degree program being considered within this research. The student experience is further explored in the next phase of the research data, the reflections of the graduates.

4.3 Phase 2: Reflections of the graduates

In the second phase of the research, the data is provided by the reflections of the graduates through the ‘Why Batchelor?’ movie created in the ‘Our Next Moment’ project. The approach used to create the data has been detailed in Chapter 3; and the analysis of
the data makes use of the indicators of quality for teacher education as elicited from the literature review in Chapter 2. The analysis of the graduates’ movie has been somewhat problematic and this section also contains a discussion of the challenges of using data ethically when working cross-culturally. Finally, through a discussion of the analysis, the second key result of this research is generated.

4.3.1 Data: reflections of the graduates

The most complete representation of what the graduates said can be found in the full transcription of the movie that is found in the appendices of this thesis. The learning journey presented by the three graduate teachers—Michiel, Annabella and Doris—forms a key component of the collected data in this thesis.

4.3.2 Data analysis: quality in teacher education

In this section the analysis of the graduates’ movie is presented. This is achieved through the use of the framework of indicators for quality in Indigenous teacher education developed through a consideration of the literature in the two fields of education and equity; and teacher education. The detailed review of the literature which generated these indicators, along with the complete summary listing, can be found in Chapter 2. The indicators of quality for Indigenous teacher education, as elicited from the literature have been summarised as follows:

- The institution has employment policies and practices that support Indigenous employment and advancement through targeted professional development programs. These programs include training for all staff to be culturally competent. The institution is a culturally safe place where Indigenous culture is highly visible. Academic, financial and personal support is provided for students. The institution
has the same high pass and retention rates for Indigenous and non-Indigenous students.

- The teacher education program has a rigorous, accredited curriculum that is equitable in its entry pathways and in its delivery. The program is distinctly different, with a focus on self-determination and the achievement of social outcomes. This well-resourced program connects with the community at all levels and makes use of innovative approaches to increase engagement.

- The curriculum is one that has Indigenous knowledges, cultures and languages at its core. There is a strong focus on pedagogy, balanced with subject matter knowledge and all the skills that teachers need to deliver quality teaching and learning programs for children. The curriculum meets all the requirements set by the professional organisations and registering authorities. The curriculum develops students’ knowledges on children and their development and learning. The curriculum balances theory with practice by ensuring that good quality professional placements are supported.

- The delivery of the teacher education program makes use of sound, culturally appropriate teaching and learning practices, using a learning community approach where students collaborate in their learning. The program connects with schools and the wider profession, employing suitable lecturers and tutors and offering flexible study options.

- A quality teacher education program supports students to feel that they belong. Through developing positive relationships, students collaborate to develop their teaching and learning skills. Students see themselves as professionals and become leaders and change agents in their communities. Students are confident and reflective practitioners and are ‘teacher ready’ on graduation. They are highly competent classroom practitioners.
These indicators are a summary of the main points from the literature. The complete list of indicators is used as the framework for the analysis of the transcript of the final footage of the graduates’ story. They form a representation of the many different influences in higher education for Aboriginal and Torres Strait Islander students, as well as those specifically focused on teacher education. They also indicate what might be expected in a consideration of teacher education, rather than being used as a checklist. The analysis of the transcript of the graduates’ movie confirms many of these predicted indicators.

The challenge and the compromise

From the vibrant, personable experience that the graduates’ story brings to this research it seems a great distance to travel to reach the paper-based analysis contained within this thesis. It has been one of the greatest challenges in conducting this research—how to work from the audio visual to the written and how to interpret the findings. The mechanism used to analyse the visual data is that of the written transcript of the movie which can be found in complete detail in Appendix 3. The transcript is itself a compromise between the ethics and intentions of the research and the current practicalities of analysis. Given this compromise, the written information thus produced did provide a valuable tool for the next stage of the analysis.

Confirming or refuting the predictions

It is at this point of the analysis that predictions about quality, made from the published literature, are to be confirmed or refuted by the graduates through the use of the movie transcription. As detailed in Chapter 3, this was done by tallying the number of occurrences for each of the indicators. The complete analyses can be found in Appendix 4. The complete list of the indicators by the number of times they were mentioned within the transcript appears on the following page.
Table 4.4  Number of mentions for the complete list of indicators of quality for Indigenous teacher education, (generated through analysis of the graduates’ movie)

<table>
<thead>
<tr>
<th>Indicators of quality</th>
<th>Number of mentions in total</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>The institution</strong></td>
<td></td>
</tr>
<tr>
<td>– has Indigenous people in positions relating to governance, leadership and management</td>
<td>0</td>
</tr>
<tr>
<td>– provides academic support for students</td>
<td>4</td>
</tr>
<tr>
<td>– provides financial support for students, including scholarships</td>
<td>0</td>
</tr>
<tr>
<td>– provides personal support for students through counselling and advisory services</td>
<td>2</td>
</tr>
<tr>
<td>– provides a culturally safe place to study</td>
<td>6</td>
</tr>
<tr>
<td>– has high pass and retention rates that are the same for Indigenous and non-Indigenous students</td>
<td>0</td>
</tr>
<tr>
<td>– Indigenous culture as a highly visible and valued part of the Institution</td>
<td>4</td>
</tr>
<tr>
<td>– trains Indigenous leaders</td>
<td>0</td>
</tr>
<tr>
<td>– employs Indigenous staff</td>
<td>0</td>
</tr>
<tr>
<td>– employs and trains skilled staff to be culturally competent</td>
<td>1</td>
</tr>
<tr>
<td><strong>The teacher education program</strong></td>
<td></td>
</tr>
<tr>
<td>• Curriculum design</td>
<td></td>
</tr>
<tr>
<td>– is accredited by the appropriate authority</td>
<td>0</td>
</tr>
<tr>
<td>– has alternative entry pathways</td>
<td>0</td>
</tr>
<tr>
<td>– has equitable entry selection processes</td>
<td>0</td>
</tr>
<tr>
<td>– enrolls people who are suitable to become teachers</td>
<td>0</td>
</tr>
<tr>
<td>– has self-determination and emancipation as key outcomes</td>
<td>8</td>
</tr>
<tr>
<td>– has an aim of increasing health, civil and social outcomes</td>
<td>5</td>
</tr>
<tr>
<td>– caters to a diverse range of Indigenous Australians</td>
<td>3</td>
</tr>
<tr>
<td>– is distinctly different from other degrees</td>
<td>4</td>
</tr>
<tr>
<td>– is designed to be equitable in delivery not just in graduate outcomes</td>
<td>1</td>
</tr>
<tr>
<td>– connects in with the community at all levels of development and delivery</td>
<td>2</td>
</tr>
<tr>
<td>– includes innovative practices that are aimed to increase engagement</td>
<td>1</td>
</tr>
<tr>
<td>– is adequately resourced</td>
<td>1</td>
</tr>
<tr>
<td>• Curriculum content</td>
<td></td>
</tr>
<tr>
<td>– has Indigenous knowledge and culture at its core</td>
<td>0</td>
</tr>
<tr>
<td>– has Indigenous languages as part of the instruction</td>
<td>1</td>
</tr>
<tr>
<td>– has a good balance between theory and practice</td>
<td>1</td>
</tr>
<tr>
<td>– is focused on pedagogy</td>
<td>0</td>
</tr>
<tr>
<td>– has a strong emphasis on subject matter knowledge</td>
<td>0</td>
</tr>
<tr>
<td>Indicators of quality</td>
<td>Number of mentions in total</td>
</tr>
<tr>
<td>--------------------------------------------------------------------------------------</td>
<td>-----------------------------</td>
</tr>
<tr>
<td>- has a strong emphasis on student learning and development</td>
<td>0</td>
</tr>
<tr>
<td>- has a strong emphasis on curriculum planning and skills for reflection on practice</td>
<td>0</td>
</tr>
<tr>
<td>- has a strong emphasis on literacy</td>
<td>0</td>
</tr>
<tr>
<td>- teaches both phonics and whole language approaches to reading</td>
<td>0</td>
</tr>
<tr>
<td>- has a strong emphasis on numeracy</td>
<td>0</td>
</tr>
<tr>
<td>- has a strong emphasis on assessment</td>
<td>0</td>
</tr>
<tr>
<td>- has a strong emphasis on teaching skills</td>
<td>0</td>
</tr>
<tr>
<td>- has a strong emphasis on classroom management</td>
<td>0</td>
</tr>
<tr>
<td>- has a strong emphasis on special needs</td>
<td>0</td>
</tr>
<tr>
<td>- has a strong emphasis on catering for diversity</td>
<td>0</td>
</tr>
<tr>
<td>- has professional placements that total a minimum of 80 days</td>
<td>0</td>
</tr>
<tr>
<td>- provides professional placements that are each of a good length</td>
<td>0</td>
</tr>
<tr>
<td><strong>Delivery</strong></td>
<td></td>
</tr>
<tr>
<td>- is learner-centred in its approach</td>
<td>0</td>
</tr>
<tr>
<td>- makes use of the fundamentals of sound, culturally appropriate teaching and learning practices</td>
<td>3</td>
</tr>
<tr>
<td>- delivers by using hands-on, discovery learning</td>
<td>2</td>
</tr>
<tr>
<td>- makes use of collaborative group work</td>
<td>4</td>
</tr>
<tr>
<td>- uses an approach where the lecturers are also learning and the students are also teaching</td>
<td>1</td>
</tr>
<tr>
<td>- offers flexible study options</td>
<td>0</td>
</tr>
<tr>
<td>- connects into schools</td>
<td>3</td>
</tr>
<tr>
<td>- collaborates with other sectors</td>
<td>0</td>
</tr>
<tr>
<td>- brings the teaching profession in to the delivery</td>
<td>0</td>
</tr>
<tr>
<td>- supports professional placements through mentoring from lecturers and schools</td>
<td>0</td>
</tr>
<tr>
<td>- employs lecturers and tutors who are all experienced and successful classroom practitioners</td>
<td>0</td>
</tr>
<tr>
<td><strong>The students</strong></td>
<td></td>
</tr>
<tr>
<td>- as learners</td>
<td></td>
</tr>
<tr>
<td>- will feel that they belong</td>
<td>2</td>
</tr>
<tr>
<td>- will form positive relationships</td>
<td>5</td>
</tr>
<tr>
<td>- are self-directed learners</td>
<td>0</td>
</tr>
<tr>
<td>- are lifelong learners</td>
<td>0</td>
</tr>
<tr>
<td>- are members of learning communities</td>
<td>6</td>
</tr>
<tr>
<td>- have adequate personal literacy and numeracy skills</td>
<td>0</td>
</tr>
<tr>
<td>- are good communicators</td>
<td>0</td>
</tr>
<tr>
<td>- can work in teams</td>
<td>1</td>
</tr>
</tbody>
</table>
Table 4.5 shows the number of mentions in total for each indicator.

<table>
<thead>
<tr>
<th>Indicators of quality</th>
<th>Number of mentions in total</th>
</tr>
</thead>
<tbody>
<tr>
<td>have good problem solving skills</td>
<td>0</td>
</tr>
<tr>
<td>show initiative and enterprise</td>
<td>0</td>
</tr>
<tr>
<td>have good planning and organising skills</td>
<td>0</td>
</tr>
<tr>
<td>can self-manage</td>
<td>0</td>
</tr>
<tr>
<td>have well-developed learning skills</td>
<td>0</td>
</tr>
<tr>
<td>have well-developed technology skills</td>
<td>1</td>
</tr>
<tr>
<td>see themselves as professionals</td>
<td>3</td>
</tr>
<tr>
<td>contribute to community capacity building, with the goal of social, cultural and economic development of the whole Indigenous community</td>
<td>0</td>
</tr>
<tr>
<td>contribute to cultural and intellectual life in Australia</td>
<td>0</td>
</tr>
<tr>
<td>meet the professional standards for their jurisdiction</td>
<td>0</td>
</tr>
<tr>
<td>are bi-culturally competent</td>
<td>0</td>
</tr>
<tr>
<td>are ‘teacher ready’</td>
<td>1</td>
</tr>
<tr>
<td>are highly competent classroom practitioners</td>
<td>1</td>
</tr>
<tr>
<td>can teach in a variety of contexts</td>
<td>2</td>
</tr>
<tr>
<td>are futures oriented</td>
<td>0</td>
</tr>
<tr>
<td>have rapport with indigenous school students</td>
<td>1</td>
</tr>
<tr>
<td>are reflective practitioners</td>
<td>0</td>
</tr>
<tr>
<td>know their students</td>
<td>0</td>
</tr>
<tr>
<td>know how students learn and how to teach them</td>
<td>0</td>
</tr>
<tr>
<td>know the content they teach</td>
<td>0</td>
</tr>
<tr>
<td>can plan, program, assess and report for effective learning</td>
<td>0</td>
</tr>
<tr>
<td>can create and maintain safe and challenging learning environments</td>
<td>0</td>
</tr>
<tr>
<td>can use a range of teaching practices and resources to engage students in effective learning</td>
<td>0</td>
</tr>
<tr>
<td>can take responsibility for managing and monitoring student learning</td>
<td>0</td>
</tr>
</tbody>
</table>

Clearly, there are a number of indicators for which there was no match in the movie script.

At this point, the discussion centres on those indicators that were matched, and it is salient to present the information only on those matched indicators. The ordered listing of the indicators by the number of times they were mentioned within the transcript appears in Table 4.5, on the following page.
Table 4.5  Ordered number of mentions matched to the indicators of quality for Indigenous teacher education
 generated through analysis of the graduates’ movie

<table>
<thead>
<tr>
<th>Indicator</th>
<th>number of mentions</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>The teacher education program has self-determination and emancipation as key outcomes</td>
</tr>
<tr>
<td>B</td>
<td>The institution provides a culturally safe place to study</td>
</tr>
<tr>
<td>C</td>
<td>The students are members of learning communities</td>
</tr>
<tr>
<td>D</td>
<td>The teacher education program has an aim of increasing health, civil and social outcomes</td>
</tr>
<tr>
<td>E</td>
<td>The students will form positive relationships</td>
</tr>
<tr>
<td>F</td>
<td>The teacher education program is distinctly different from other degrees</td>
</tr>
<tr>
<td>G</td>
<td>The teacher education program makes use of collaborative group work</td>
</tr>
<tr>
<td>H</td>
<td>Indigenous culture is a highly visible and valued part of the Institution</td>
</tr>
<tr>
<td>I</td>
<td>The institution provides academic support for students</td>
</tr>
<tr>
<td>J</td>
<td>The students see themselves as professionals</td>
</tr>
<tr>
<td>K</td>
<td>The teacher education program caters to a diverse range of Indigenous Australians</td>
</tr>
<tr>
<td>L</td>
<td>The teacher education program connects with schools</td>
</tr>
<tr>
<td>M</td>
<td>The teacher education program makes use of the fundamentals of sound, culturally appropriate teaching and learning practices</td>
</tr>
<tr>
<td>N</td>
<td>The institution provides personal support for students through counselling and advisory services</td>
</tr>
<tr>
<td>O</td>
<td>The teacher education program connects with the community at all levels of development and delivery</td>
</tr>
<tr>
<td>P</td>
<td>The students will feel that they belong</td>
</tr>
<tr>
<td>Q</td>
<td>The students can teach in a variety of contexts</td>
</tr>
<tr>
<td>R</td>
<td>The teacher education program delivers by using hands-on, discovery learning</td>
</tr>
<tr>
<td>S</td>
<td>The institution employs and trains skilled staff to be culturally competent</td>
</tr>
<tr>
<td>T</td>
<td>The teacher education program is designed to be equitable in delivery not just in graduate outcomes</td>
</tr>
<tr>
<td>U</td>
<td>The teacher education program includes innovative practices that are aimed to increase engagement</td>
</tr>
<tr>
<td>V</td>
<td>The teacher education program is adequately resourced</td>
</tr>
<tr>
<td>W</td>
<td>The teacher education program has Indigenous languages as part of the instruction</td>
</tr>
<tr>
<td>X</td>
<td>The teacher education program has a good balance between theory and practice</td>
</tr>
<tr>
<td>Y</td>
<td>The teacher education program uses an approach where the</td>
</tr>
</tbody>
</table>
lecturers are also learning and the students are also teaching

| Z | The students can work in teams | 1 |
| AA | The students have well-developed technology skills | 1 |
| BB | The students are ‘teacher ready’ | 1 |
| CC | The students are highly competent classroom practitioners | 1 |
| DD | The students have rapport with indigenous school students | 1 |

The information provided above in Table 4.5 can also be graphically represented as shown below in Figure 4.20. Because of the size of the text, the letter code for each indicator has been used.

**Figure 4.20**  Ordered number of mentions for the indicators of quality for Indigenous teacher education

(generated through the analysis of the graduates’ movie)

The above representation in Figure 4.20, illustrates quite clearly that there are some indicators that are more important to the graduates than others. The presence of self-determination as a key outcome of the teacher education program has been cited eight times while the teachers being ‘teacher ready’ is cited once. This is not to say that it may not have been of importance to the graduates, but when asked the question ‘Why
Batchelor?’ the graduate teachers responded with more emphasis on the general outcome of self-determination than on the specific outcome from their degree. To understand the analysis, common themes were elicited from within the analysis.

As discussed in some depth in Chapter 3, any intention to conduct cross-cultural research in an ethical space requires a consideration of methods at all points in the process. In this research, the further analysis of data is being conducted by a non-Indigenous researcher imposing their own Western episteme on data provided by Aboriginal and Torres Strait Islander researchers, that was developed using Indigenous ways of making meaning. This is one of the key ‘points of discomfort’, and is not fully resolved. The decision to use an atomistic schema had to be made in the absence of other approaches. In order to balance the approach a further analysis is done that searches for connections within the initial results, making use of a mixed methods approach.

Making connections in the data

In order to find another way to make connections in the analysed data, a thematic analysis is undertaken. By considering the generated results, the four themes of ‘who’, ‘how’, ‘what’ and ‘why’ are identified. The categories are not developed from any documented literature but come rather through the intellectualising of the researcher (Denzin & Lincoln 2005) and the categories themselves are not discrete areas but rather connected general groupings where indicators of quality in Indigenous teacher education could result. Given the focus on self-determination and equity in the literature it is appropriate to begin with ‘why’. The reasoning for each of the categories is as follows:

**Why:** This category focuses on equity and includes the rationale and purpose of study.

**Who:** This category includes indicators that have anything to do with people. This includes interpersonal and intrapersonal skills, self-concept,
and identity. In this category can be seen all things to do with relating with others.

**How:** This category incorporates learning and the learning environment, acknowledging the inclusion of culture as part of the teaching and learning program and the skills of the staff doing the delivery.

**What:** This category comprises the content of the course itself, including the stated end points of the course, in this case, graduation capabilities as classroom teachers. Part of the delivery of the course will include aspects that are conducted outside the institution.

These four categories provide a very useful and illuminating method of further analysis. The thematic analysis can be extended to a quantification of the indicators of quality and their number of mentions, a mixed-methods approach where the qualitative and quantitative data are combined to build the results (Tashakkori & Teddue 2003). The quantification of the qualitative data into these four categories is reproduced in detail below in Table 4.6.

**Table 4.6** Categorisation of indicators into category of ‘why’, ‘who’, ‘how’ and ‘what’
(generated through the interpretations of the researcher)

<table>
<thead>
<tr>
<th>Understanding the findings – who, how, what, why</th>
<th>Indicators of quality</th>
<th>Number of mentions in total</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Who (the people)</strong> 5 indicators 15 mentions</td>
<td>The students will form positive relationships</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>The students see themselves as professionals</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>The teacher education program caters to a diverse range of Indigenous Australians</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>The institution provides personal support for students through counselling and advisory services</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>The students will feel that they belong</td>
<td>2</td>
</tr>
<tr>
<td><strong>How (the learning)</strong> 12 indicators 27 mentions</td>
<td>The institution provides a culturally safe place to study</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td>The students are members of learning communities</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td>The teacher education program is</td>
<td>4</td>
</tr>
<tr>
<td>Understanding the findings – who, how, what, why</td>
<td>Indicators of quality</td>
<td>Number of mentions in total</td>
</tr>
<tr>
<td>------------------------------------------------</td>
<td>-----------------------</td>
<td>-----------------------------</td>
</tr>
<tr>
<td>distinctly different from other degrees</td>
<td></td>
<td></td>
</tr>
<tr>
<td>The teacher education program makes use of collaborative group work</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>Indigenous culture is a highly visible and valued part of the Institution</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>The institution provides academic support for students</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>The teacher education program makes use of the fundamentals of sound, culturally appropriate teaching and learning practices</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>The teacher education program delivers by using hands-on, discovery learning</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>The institution employs and trains skilled staff to be culturally competent</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>The teacher education program includes innovative practices that are aimed to increase engagement</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>The teacher education program uses an approach where the lecturers are also learning and the students are also teaching</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>The students can work in teams</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>What (the course content, outcomes and delivery context)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>10 indicators</td>
<td>14 mentions</td>
<td></td>
</tr>
<tr>
<td>The students can teach in a variety of contexts</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>The teacher education program is adequately resourced</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>The teacher education program has Indigenous languages as part of the instruction</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>The teacher education program has a good balance between theory and practice</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>The students have well-developed technology skills</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>The students are ‘teacher ready’</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>The students are highly competent classroom practitioners</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>The students have rapport with indigenous school students</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>The teacher education program connects with schools</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>The teacher education program connects</td>
<td>2</td>
<td></td>
</tr>
</tbody>
</table>
Understanding the findings – who, how, what, why

Indicators of quality

<table>
<thead>
<tr>
<th>Number of mentions in total</th>
</tr>
</thead>
<tbody>
<tr>
<td>with the community at all levels of development and delivery</td>
</tr>
</tbody>
</table>

**Why (the rationale for the program)**

3 indicators

14 mentions

<table>
<thead>
<tr>
<th>Why (the rationale for the program)</th>
<th>Number of indicators and number of mentions</th>
<th>Number of mentions</th>
</tr>
</thead>
<tbody>
<tr>
<td>The teacher education program has self-determination and emancipation as key outcomes</td>
<td>3 indicators</td>
<td>14 mentions</td>
</tr>
<tr>
<td>The teacher education program has an aim of increasing health, civil and social outcomes</td>
<td></td>
<td>5</td>
</tr>
<tr>
<td>The teacher education program is designed to be equitable in delivery not just in graduate outcomes</td>
<td></td>
<td>1</td>
</tr>
</tbody>
</table>

The results of this categorisation can be represented visually as illustrated below in Figure 4.21.

**Figure 4.21** Number of indicators and number of mentions according to category of ‘why’, ‘who’, ‘how’ and ‘what’
As has been shown in Figure 4.21 above, the category with the largest number and proportion of both indicators and mentions is that of ‘how’. This category includes 12 indicators out of a possible 30, or 40%; and 27 mentions out of a total of 70, or 38.6%.

Another way to represent this data is to order the number of, firstly indicators and secondly, mentions. This can be seen in the following Figures 4.22 and 4.23.

**Figure 4.22**  Total number of indicators according to category of ‘why’, ‘who’, ‘how’ and ‘what’
Summary: analysis of the data from the graduates’ reflections

The analysis presented in the previous section is the result of the comparison of the predictions made through the literature, in the form of predictions of quality; and the data collected from the graduate teachers using their reflections on their learning journeys. Using the graduates’ story, the analysis has provided information about which of the indicators of quality the graduates mentioned in their movie. This analysis has proved problematic as it has involved the imposition of a Western atomistic schema overlayed on data generated through Indigenous ways of making meaning. As a counterpoint, the analysis has been grouped into common areas in the search for connections in the data.

One further aspect to consider is that this data has been provided by only three of the twelve graduates for this period of time. This is a small number and may not be representative of the total student cohort. This makes the results somewhat tentative in
nature. However, by considering the reflections of the graduates as counterpoints to the literature the results are strengthened. In the next section, all of the data and its analyses conducted thus far will be discussed in terms of the result that has been generated.

4.3.3 Phase 2 results and discussion: ‘how’, ‘who’, ‘why’ and ‘what’

Through analysis of the reflections of the graduates, it has been shown that the ‘how’ of the learning, the learning experience itself, was important to the graduates. The following discussion reflects the findings generated from the literature discussed in Chapter 2, including the literature on learning and identity. In this discussion, the four areas of ‘how’, ‘who’, ‘why’ and ‘what’ are explored in detail.

Discussion: How—relationship-based learning

As can be clearly seen in Figures 4.22 and 4.23 above, the category of ‘how’ stands out as being the factor most mentioned by the graduates in reflecting on their teacher education. The category of ‘how’ was delineated as follows:

How: This category incorporates learning and the learning environment, acknowledging the inclusion of culture as part of the teaching and learning program and the skills of the staff doing the delivery.

This category as been given the label of ‘relationship-based learning’. The reasoning for this becomes clear in the following discussion.

From the further analysis of the results, as presented above in figures 4.22 and 4.23, it is clear that the learning approach has been cited by the graduates as the most important factor in their success. The indicators in the graduates’ story that were placed in this category have been presented on the following page in Table 4.7.
Table 4.7  Number of indicators and number of mentions according to category of ‘how’  
(generated through the interpretations of the researcher)

<table>
<thead>
<tr>
<th>How—relationship-based learners</th>
<th>The institution provides a culturally safe place to study</th>
<th>6</th>
</tr>
</thead>
<tbody>
<tr>
<td>12 indicators</td>
<td>The students are members of learning communities</td>
<td>6</td>
</tr>
<tr>
<td>27 mentions</td>
<td>The teacher education program is distinctly different from other degrees</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>The teacher education program makes use of collaborative group work</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>Indigenous culture is a highly visible and valued part of the Institution</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>The institution provides academic support for students</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>The teacher education program makes use of the fundamentals of sound, culturally appropriate teaching and learning practices</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>The teacher education program delivers by using hands-on, discovery learning</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>The institution employs and trains skilled staff to be culturally competent</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>The teacher education program includes innovative practices that are aimed to increase engagement</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>The teacher education program uses an approach where the lecturers are also learning and the students are also teaching</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>The students can work in teams</td>
<td>1</td>
</tr>
</tbody>
</table>

The first two of the indicators encapsulate much of that deemed necessary for ensuring Indigenous success in higher education in Australia. The creation of a culturally safe place has been cited as being essential to the empowerment of students so as to retain their identities as Indigenous people within their studies (Bin-Sallik 2003; Read 2004).

The main feature that attracted me to Batchelor was the fact that it was a focus on both-ways teaching and learning so you could go there and you learnt how to study and you did all your study but your culture and your beliefs and ideas were still valued. (Annabella)
These two indicators are confirmed by the course documents themselves. The primary teacher education program lists amongst its aims

- To provide a teacher education program with an unrestricted award that is culturally appropriate for Indigenous participants (Batchelor Institute of Indigenous Tertiary Education 2001b, p. vi).

The early childhood teacher education program lists the following aim:

- To provide a culturally appropriate course which will enable Indigenous people to effectively initiate and maintain services to children aged 0-8 years... (Batchelor Institute of Indigenous Tertiary Education 2001a, p. v).

The intention to create a culturally appropriate education, as stated within the course documents, has been evidenced as lived experience by the graduates, thus supporting the stated aims of the two programs of teacher education. The realisation of such course aims can be seen throughout the learning experience.

When students feel that they are in a culturally safe place they are then able to engage in the learning in a meaningful way which, for adult Aboriginal and Torres Strait Islander learners, has been shown to focus on collaboration and group learning (Burrunali et al. 2001; Byrnes 1993; McClay 1988; White, L 2005). This form of learning is more than simply working in groups; it takes the form of a learning community (Kilpatrick, Barrett & Jones 2003; Ministerial Council on Education Employment Training and Youth Affairs Teacher Quality and Educational Leadership Taskforce 2003). Students formed relationships with each other and with their lecturers and support staff and these relationships created a learning community (Falk, Golding & Balatti 2000). The relationships within learning communities have been illustrated by the theory of networks, with the participant at the
centre of the intersecting networks with other students, teachers and the class (Balatti, Black & Falk 2007).

Whilst network theory helps to illustrate the relationships that the individual student develops in the learning context, it does not include the networks that students make through their family and community connections. This rich ‘web of connectedness’ (Marika-Mununggirritj & Christie 1995) brings another dimension to the theoretical positioning of relationships in the learning experience. In the networks model, the individual student sits at the centre of the learning. The model is based on the Western epistemological position where the relationships that the individual experiences while learning have been broken down into separate parts (Christie 1993). However, what the graduates have reported, and what much of the literature has evidenced, is that success for adult Aboriginal and Torres Strait Islander learners centres on the success of the group. Network theory, as manifested in a learning community, does consider the success of the group, but as it relates to the success experienced by the individual members (Falk, Golding & Balatti 2000). What the graduates have reported extends this notion of success:

What did I like about Batchelor? I liked the way that we were a community of learners. It wasn’t competitive. We were all there to reach a common goal of becoming a teacher and we didn’t try and get a higher mark than our friend. What we did is we all worked together so that we could all reach that common goal of becoming a teacher... (Annabella)

Group learning in this context is more than individual people learning in groups. In the analysis of the graduates’ story, not one mention matched with the indicator ‘The delivery in the teacher education program is learner-centred in its approach’.
Clearly, the learners see themselves as a member of a learning community, not only as individuals. What is also clear from the analysis is that the lecturers are part of the learning communities and form close relationships with the students:

...They also stayed in touch after you left your workshop on campus for the week. You know that you could ring them and get in touch with them and when you went back home if you needed help with anything. So that was really supportive of our lecturers... (Doris)

This form of learning has been labelled, in this research, relationship-based learning in order to distinguish it from the presented conceptualisation of learning communities that is predicated on the success of the individual. Relationship-based learning is learning that is based on the relationships between the learners and the teachers, where the relationships are not merely an aspect of the learning experience, they are foundation to it.

The relationship that students have with their lecturers has been highlighted by the graduates as being something that is different from some other institutions:

...Yeah and what I noticed when I was talking to other graduates from other universities. They were saying ‘do you know your lecturer personally?’ And I was like ‘yeah, we talk all the time and it’s just like a (yeah – aside from Michiel) big close knit family that we can all contact each other and check up on each other and make sure you know if we need help we can ask them and they’re just always there to help you... (Annabella)

This difference was important to the graduates with the indicator ‘The teacher education program is distinctly different from other degrees’, receiving four mentions. The difference, at all levels of the teacher education program, is reflected very clearly in the course structure of each program, where Indigenous perspectives, knowledges and self-empowerment are present within the very aims of the course. This is a much more
powerful instrument of curriculum design than the recommended embedding of Indigenous knowledge in a mainstream degree.

The kind of learning that occurs in the degree course is different because of relationship-based learning; it is also different because in this particular learning environment both Indigenous and Western systems of knowledge and learning are present. This presents a much more complex interaction. Indigenous ways of representing relationships within the learning have included the use of metaphor to express spiritual connections. Metaphor has been used in Batchelor Institute’s both-ways approach to education.

Both-ways learning

The philosophy of Indigenous education developed by Batchelor Institute over more than 40 years is that of both-ways philosophy, which, along with self-determination, forms the key operating principles employed by the Institute. This philosophy has been described as one that:

...brings together Indigenous Australian traditions of knowledge and Western academic disciplinary positions and cultural contexts, and embraces values of respect, tolerance and diversity.

(Batchelor Institute of Indigenous Tertiary Education 2007a, p. 2)

This statement can be considered in terms of the connections made in the analysis of the graduates’ story. The both-ways statement has three clear elements—knowledge, culture and people.

- Indigenous Australian traditions of knowledge and Western academic disciplinary positions—*What and How*
- Cultural contexts—*Who and How*
- Values of respect, tolerance and diversity—*Who.*
By applying the same organising schema, we find that the first element of knowledge could be assigned to the ‘what’ and ‘how’ categories; the second element to a ‘who’ and ‘how’ and the third to a ‘who’, providing further confirmation of the importance of the how and the who in Batchelor Institute’s approach.

A further element of both-ways is the principle of shared learning journeys, enacted through the interweaving of the different knowledge systems of the students. Through this learning journey there is a strengthening of students’ cross-cultural competence as well as increased knowledge of and the ability to walk in ‘both worlds’. This both-ways philosophy has further been explained in terms of three principles of practice (Ober & Bat 2007b, p. 59). These can also be examined by reflecting them against the schema:

1. Principle 1: Both-ways is a shared learning journey—How
2. Principle 2: Both-ways is student-centred—Who and How

The mapping of these principles resonates with what the graduates have said—that the ‘who’ and the ‘how’ are important. Indigenous knowledges are found inherently within these three principles. A shared learning journey includes building on the knowledge that students bring with them and negotiating the program as much as possible; a student-centred approach means respecting the learners as adults with their own languages and culture who will also be learning at home; and the strengthening of identity includes making use of the two knowledge systems. All of these aspects of both-ways are reflected in the results generated by this research.

One of the key learning approaches in both-ways to take a group approach and develop a community of learners. This involves more than the relationships amongst the learning community; this learning is occurring in a complex interplay of epistemologies and cultures.
operating within those knowledge systems. The importance of Indigenous cultures within the institute is reflected by the following indicator, which received four mentions—

‘Indigenous culture is a highly visible and valued part of the Institution’.

In this research, and within Batchelor Institute, Indigenous culture is not added on, nor even built in, but is the main positioning within the organisation, which is an Indigenous organisation whose statement of purpose is as follows:

Batchelor Institute serves the interests of the Aboriginal and Torres Strait Islander peoples in education and training and, in so doing, contributes to the cultural, social and economic development of Australia.

(Batchelor Institute of Indigenous Tertiary Education 2007a, p. 3)

The results of this research clearly show that the foregrounding of Indigenous culture was an important aspect of the story from the graduate teachers:

It’s an Indigenous institute and Batchelor is a place where it’s, you can bring your culture and your knowledge into (the) your teaching. (Doris)

The approach to learning—the ‘how’ of the learning, that has been evidenced in this research as the approach that supported the success of the graduates—is learning that takes place in a culturally safe environment through culturally appropriate learning, and incorporates Indigenous knowledges and cultures as the foundation of the program. This has been shown to be an approach that engenders a shared learning journey based on relationship-based learning.

This is supported by strategies that focus on hands-on, problem-based learning (Byrnes 1993). In this degree, delivered through a both-ways approach to learning, those ‘problems’ are situated in the home communities and cultures of the students, in the real life teaching contexts that they will experience.
The primary teacher education document contains, within its aims, the following:

To promote and support the development of the concepts, knowledge base, processes and practices of both ways education and teacher education.

(Batchelor Institute of Indigenous Tertiary Education 2001b:vii)

The early childhood teacher education document contains the following aim:

To promote and support the development, processes and practices of Both Ways education in the interests of young children.

(Batchelor Institute of Indigenous Tertiary Education 2001a, p. v)

The andragogy of the course, both-ways, implements both of these aims and is reflected in the developing pedagogy of the teachers. This approach is one that has most recently been cited as the ideal for teacher education, an approach where an explicit framework for practice is implemented in the teacher education program itself, not just in the skills for the classroom that the teachers are developing (Ingvarson et al. 2005). The difference with Batchelor Institute’s teacher education programs is that they have been developed for Aboriginal and Torres Strait Islander teachers in an Indigenous teacher education program. The analysis of results in this research supports the focus on both-ways, having been cited by the graduates as an essential component of the teacher education program.

Some key strategies for learning have been cited in the literature on both-ways and these can be seen reflected in the comments made by the graduates; in particular, hands-on learning and problem solving:

...Why I liked studying at Batchelor is because you do a lot of theory in the class but not also do you do the theory you do the hands-on, you do the practical stuff in the classroom to get a more better understanding of what we are learning about in that class and what the teacher wants us to achieve at the end of that, that lesson. And I think, for me, I like to learn with my hands, you know, the more I learn with my hands, the more better
I understand and the more better I can pick things up. And, yeah, no, hands-on learning is really great... (Michiel)

...and another I liked was how, when we presented our work back, we didn’t have to do exams and get up and speak in front of you know, fifty people. It was a small group of, you know, good friends and presenting could have been in a practical way, using PowerPoint presentations. I think that was what I liked best about going to Batchelor... (Doris)

The key teaching and learning strategies of situating learning within real life situations, where hands-on learning is used together with a problem-solving approach is redolent of Kember’s framework for understanding the perceptions of quality in teaching and learning (Kember, Jenkins & Ng 2003). In their model, it was the ‘self-determining’ student who reported that diversity and flexibility were paramount to successful learning. These elements have been confirmed by the graduates and are all aspects of a both-ways approach. The express andragogy of these teacher education programs—the both-ways approach to Indigenous education—has been confirmed by the graduates as not only the approach that they experienced within their teacher education, but also as the most important aspect of their experience, the ‘how’.

Indigenous knowledge and culture at the core

The inclusion of Indigenous knowledges and cultures in the teaching and learning program is itself a vital component of the both-ways approach. It is also one of the indicators of quality elicited through the literature. Interestingly, in the analysis of the graduates’ story, there was not one mention that connected directly with the indicator ‘The teacher education program has Indigenous knowledge and culture at its core’. This is an interesting position to be in, where it appears that the graduates have found that the teaching and learning at Batchelor, the ‘how’, was integral to their retention and success and yet Indigenous knowledges were not specifically mentioned. If the degree program of the time
did not contain a lot of Indigenous knowledges, this may have indicated that the both-ways philosophy of practice was not reliant on Indigenous knowledges.

An investigation of the structure of the two teacher education programs provided evidence about the inclusion of Indigenous knowledges in the curriculum. Each of the teacher education degrees contained a total of 37 possible units spread over four years, with considerable overlap between the two programs. Analysis of the unit outcomes showed a significant proportion either specifically contained Indigenous knowledges or required an investigation of Indigenous knowledges.

The question remained: why didn’t any of the graduates specifically mention this in their story? One reason for this may have been the research question itself—‘Why Batchelor?’ In seeking to answer this question, the graduates may have been focusing on the more macro level of their experiences and not on the specifics of their learning. What is a more likely scenario is that, for the graduates, Indigenous knowledges are an embedded part of a learning approach, rather than a content approach. This was confirmed by one of the graduates when asked to think about this issue:

I think the course that we studied was mainly introduced for teachers to go back to their communities and teach. So I think that people brought their own Indigenous Knowledge to the course. We studied mainstream ways and then used our own personal backgrounds, ideologies and the idea of 'Indigenous Knowledge' and adapted it to our situations. For example if we did child development we would learn the mainstream theories and then people would adapt this to their situations. If someone came from a remote community they would share their Indigenous Knowledge with the rest of us. We had many valuable conversations regarding the different communities people came from. We could then apply this knowledge to different teaching areas and subjects.

We didn’t get taught Indigenous Knowledges, it was a by product of the diverse group of students that we had. So the mainstream theories that we
were taught, each student brought with them their background and culture and we applied this knowledge to the theories that were being taught. (Annabella)

The is an important insight, that it is the students who bring the Indigenous knowledges to the learning context, not the curriculum content alone, and confirms the importance of the students as the centre of a collaborative learning experience. It also confirms the importance of a learning approach that supports Indigenous knowledges as integral, not an ‘add-on’. The importance of this approach is underscored by the comments made by Annabella about one unit in particular and the profound effect it had on her and potentially on her community.

This entire unit, ‘EDC205 Aboriginal and Torres Strait Islander Languages’, revolves around specific Indigenous knowledges about language and involves a further investigation in this area. It is this unit to which Annabella refers in part, when she says:

Before I got to Batchelor I had no idea really that there was still Indigenous people practising their culture. I knew I was Indigenous but I wasn’t really strong in knowing all the things about it. So when I got to Batchelor and I heard people talking their languages, that was a real eye opener for me and it just made me and encouraged me to go back home to my community and learn, go and look up my language and try, try to learn all about it. (Annabella)

Discussion: Who—Identity and learning

The both-ways approach, which embeds Indigenous knowledges within its learning practice, is founded on the inclusion of Indigenous identity in the learning experience. The aspect of identity has been included in the category of ‘who’, which includes all aspects of interpersonal and intrapersonal relating. The relationships, formed in the learning communities and developed within the learning approaches as presented in the previous section on ‘how’, will now be discussed in more depth, with a consideration of the role
played by identity. What becomes clear in the discussion is that the separation of ‘who’ from ‘how’ in this research is one of analytical simplicity only, for in this context, the two are inextricably linked.

The connection of identity with learning has been made in Chapter 2 and has been reflected in these findings. The ‘how’ of learning contains reference to identity. This category of ‘how’ has clear connections with that of ‘who’. The categorisation of the findings for this category of who is presented below in Table 4.8.

Table 4.8  Number of indicators and number of mentions according to category of ‘who’

<table>
<thead>
<tr>
<th>Who</th>
<th></th>
<th>Number of mentions</th>
</tr>
</thead>
<tbody>
<tr>
<td>The students will form positive relationships</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>The students see themselves as professionals</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>The teacher education program caters to a diverse range of Indigenous Australians</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>The institution provides personal support for students through counselling and advisory services</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>The students will feel that they belong</td>
<td>2</td>
<td></td>
</tr>
</tbody>
</table>

Some of the comments made by the graduates that reflect these indicators were:

...making a whole heap of great friends from all over Australia (Doris)

Even though they had, they had good lecturers and all that but, still I just felt all wrong inside so I felt that I couldn’t study there. And so after that year, I completed there that year, I decided to go back to Batchelor and then I knew that I was back, you know, home cause I knew I was with people that I could, peers that I could work with together as a group and not be on my own as an individualist. (Michiel)

This last comment from Michiel is one that has found resonance with other Aboriginal and Torres Strait Islander people. Two of Batchelor’s academics, after watching the graduates’ story, commented that this feeling that Michiel is expressing is central to what it is about Batchelor Institute that makes it a good place to study and to work—that feeling of
belonging. It can be referenced to a quote cited in Chapter 2, in the section on culture and identity:

Being Aboriginal is not the colour of your skin, or how broad your nose is. It is a spiritual feeling, an identity you know in your heart. It is a unique feeling that is difficult for a non-Aboriginal to fully understand.


The graduates have said that a learning experience that makes them feel that they belong, that their culture is part of the learning and that is based on the use of collaborative group work is one that supports their success. Feeling that they feel that they belong reflects a learning experience that centralises their Indigenous identity (Wallace 2008).

Strengthening identity is a key focus of Batchelor Institute, as can be clearly seen in its vision statement:


(Batchelor Institute of Indigenous Tertiary Education 2007b, p. 4)

The three key tenets in this statement—strengthening identity; achieving success; and transforming lives—have resonance with the analysis of the graduates’ story, showing an emphasis of ‘who’, ‘how’ and ‘why’. It is likely that it is not often that the vision statement of an institution finds such confirmation from its students and this reinforces the importance of the finding based on the graduates’ story.

In Chapter 2 connections between identity formation and learning were explored in some detail. Firstly, there is the model provided by Hammack where the personal aspects of one’s identity, one’s ideology, are manifested in a personal narrative that is co-constructed with the master narrative of one’s culture and situated with the social context in which one
is interacting and participating (Hammack 2008). In this research, the social context is two-fold—that of the research context and that of the teacher education programs.

In the research context, a situation very similar to that experienced by the graduates when they were students was replicated, with the lead researcher taking the role of lecturer and the graduates taking the role of students. The graduates worked with the researcher to become skilled and to establish the problem at hand. They then took a collaborative approach to derive an answer to the research question, through the use of a practical methodology, the creation of a digital story. In the process, the graduates relied on the memory of their studies to reflect on their experiences and construct a narrative. In this way, they were using their individual ideologies to construct a joint narrative in a particular context, that of their teacher education. However, as the Hammack model proposes, this jointly constructed narrative is itself constructed within the master narrative of their shared cultural experiences. In this context, the master narrative is one that has been constructed in and across three different Indigenous cultures from the Torres Strait Islands, northern Queensland and northern Western Australia. As noted in Chapter 2, there is no one Indigenous Australian culture or language. The construction of the master narrative then, in this context, is situated in the both-ways learning environment of Batchelor Institute, which has been described with three principles of practice, one of which is that ‘Both-ways strengthens Indigenous identity’ (Ober & Bat 2007b, p. 59).

Whilst the Hammack model provides a useful description of the three aspects of identity—personal, story and context—and is useful for describing the research context as a moment of reconstructed memories, it is not sufficient to explain the interplay of identity in the learning environment at the time of learning (Falk 2003). It is this learning context, albeit a remembered one, that is the focus of this research. One model for describing the dynamics of identity in the learning process is that developed by Falk and Balatti (2004), which
included the interplay of categories of experience, processes, and identity resources as the dynamics of learning.

This model can support understandings of the graduates’ story. Firstly, taking the ‘categories of experience’, which can be individual, group or place, the graduates have said that their experience as Aboriginal and Torres Strait Islander learners is foremost in their reporting about their learning, citing family and ethnicity as vital in their experiences. When looking at ‘Processes’, where students are interacting and storying, the graduates reported that learning together was important, that the use of hands-on learning and group work were effective strategies. This is further reflected in the ‘Identity resources’ which were identified by the graduates as including the feelings of belonging and connectedness. These behaviours, beliefs and feelings are all situated in their identity as Aboriginal and Torres Strait Islander Australians, and includes their differing cultures, languages and knowledges.

As was noted in Chapter 2, Aboriginal and Torres Strait Islander Australians have shared that the land forms an integral part of their identity formation, as do family and story. These three aspects of identity can be found in the category of experience, separate from identity resources. Yet the identity resources, which are socially produced in the learning context, are themselves determined in the cultural context.

The elements can be recognised in these dimensions: the graduates have reported that the category of experience, the ‘sources’ of their identity, were most influenced by their shared group experiences in their class, their family, their community, and their ethnicity as Aboriginal and Torres Strait Islander Australians. The processes they cited as strengthening their identity in the learning experience were active learning strategies such as creating, experiencing and performing. They report that the interplay between the ‘processes’ within the learning and the group ‘sources’ is what, for them, created an increased feeling of
belonging and belief in themselves, as part of their ‘identity resources’. The aspects highlighted by the graduates are represented below in Figure 4.24.

**Figure 4.24** Identity processes, categories of experience and resources identified within graduates’ reflections

<table>
<thead>
<tr>
<th>Processes—interacting and storying through</th>
<th>Categories of experience for identity in learning (sources)</th>
<th>Identity resources</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Individual</td>
<td>Group</td>
</tr>
<tr>
<td>Creating</td>
<td>Education</td>
<td>Class</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Communities</td>
</tr>
<tr>
<td>Evaluating</td>
<td></td>
<td>Ethnicity</td>
</tr>
<tr>
<td>Experiencing</td>
<td>Name</td>
<td>Family</td>
</tr>
<tr>
<td>Feeling</td>
<td></td>
<td>Language</td>
</tr>
<tr>
<td>Performing</td>
<td>Spirituality</td>
<td></td>
</tr>
<tr>
<td>Talking about</td>
<td></td>
<td>Profession</td>
</tr>
<tr>
<td>Thinking</td>
<td></td>
<td>Religion</td>
</tr>
</tbody>
</table>

Further evidence for the importance of group based sources of identity is provided by a further consideration of the graduates’ story. To this point, the discussion has been based on an analysis of the indicators of quality against which the transcript of the graduates’ story was mapped. What has not yet been considered are those sections of transcript that did not connect to one of these indicators. It may be possible that the list of indicators is incomplete due to researcher error; it may be that the analysis is faulty; or, it may be that
the graduates have presented an aspect of their story that has not been considered within the literature in this field.

The sections of the graduates’ story that did not match with the indicators were found at the beginning of the story, where the graduates introduced themselves by talking about where they are from and where they went to school, and who their families are. These are introductions that are culturally appropriate for Aboriginal and Torres Strait Islander Australians and position the graduates in their cultural context. This is not necessarily an indicator of quality for Indigenous teacher education, but does position the following contributions made by the graduates:

...One of my goals in my life was to become a teacher because my sister was a role model for me. She’s a teacher and I found that was something I wanted to do as well... (Doris)

Each of the graduates spoke about the importance of family in making the decision to become a teacher; to study with Batchelor and even travelling together to study. This is a very important point to note. The role that family has played in the decision and in the beginning of the journey is integral to their learning experiences. For these graduate teachers, the beginning of their learning journey was undertaken with a friend or family accompanying them. They did not come to Batchelor Institute on their own:

...also, a cousin of mine also journeyed with me back and forth to Batchelor from Ayr to Townsville, from Townsville to Cairns and then to Darwin and back... (Michiel)

...So a friend and I decided that we were going to do our teaching degree because I always wanted to work with kids... (Doris)
Family, for these three graduates, was a determining factor in their decision to study teaching with Batchelor Institute and in the actual start of their study:

It was a funny story because I was sitting in my auntie’s office with my mum and my cousin and I’d just finished year 12 and I was thinking ‘oh my goodness, what am I going to do with my life?’ And then my cousin said that he was going to Batchelor and I was like ‘Oh cool. Can I have a look at all the courses?’ So I had a look at all the courses and I had wanted to work with children so um there was an education course and a teaching course. So I decided to join up and go to Batchelor…(Annabella)

From reading through the rest of the transcript where the graduates speak of forming close friendships with the other students and the lecturers and this becoming like family, it is clear that family relationships are a vital part of the experience of these graduate teachers. The connectedness that the graduates formed within their study is reflected in the analysis. The indicators ‘The students will form positive relationships’ and ‘The students are members of learning communities’ were each matched with five mentions. Comments from the graduates included this one from Annabella:

Yeah and what I noticed when I was talking to other graduates from other universities. They were saying ‘do you know your lecturer personally?’ And I was like ‘yeah, we talk all the time and it’s just like a (yeah – aside from Michiel) big close knit family that we can all contact each other and check up on each other and make sure you know if we need help we can ask them and they’re just always there to help you. (Annabella)

This is directly reflected in the literature on Indigenous identity in the learning context in Chapter 2. The sense of belonging and the web of connectedness (Marika-Mununggiritj & Christie 1995) has been acknowledged for its importance in the learning context itself. What is different here is that the graduates have expressed the importance of family throughout their entire program of study, beginning with the initial consideration of enrolment and their entry into their program. The graduates all began their learning
journeys with Batchelor in the company of a friend or family. They did not come alone. Once they had formed their close relationships with their colleagues—students and staff—they were able then to continue their studies without the physical presence of their initial support people. Where relationships are supported and emphasised, learning can occur. Relationships are the ‘who’ of learning but also form an integral component of the ‘how’ of Indigenous learning as discussed earlier in this chapter.

The importance of relationships is resonant with the first principle of Indigenous pedagogy for school-based education, that ‘Relationships drive teaching/learning’ (Blitner et al. 2000). Whether or not the interplay of relationships and a collaborative approach to learning in an Indigenous education experience is reflected in the models of identity presented above, is questionable. Whilst the ‘elements’ of identity in the models can be identified in the data and the analysis thereof, there is an epistemological dissonance arising from the application of a Western, atomistic model to an Indigenous learning context that is created through belongingness, that is, through connections made through country, family and story. What is clear is that, for the graduates, these essential components of relationship and collaboration were found in the both-ways philosophy of education enacted at Batchelor Institute.

**Discussion: Why—the purpose of learning**

What is also clear is that the purpose of their study was very important to the graduates.

...and I was looking through the newspaper and it had an advertisement about courses going and there was a vision statement in that paper that caught my eye and it said it’s about strengthening the identity of their students who will be achieving success and it will transform their lives. So that really caught me and I thought about that and also not only about that there’s a... I found out more about the Batchelor Institute and it’s a unique place. (Michiel)
The interconnectedness of the ‘how’ and the ‘who’ category has been recognised in the
discussion and can be further illustrated by the similarity of the indicators and the
mentions. One category that clearly stands separately is that of the ‘why’. With just three
indicators placed into this category, there were still fourteen mentions made by the
graduates in their story. Table 4.9, below, shows the categorisation of the indicators in the
category of ‘why’.

Table 4.9 Number of indicators and number of mentions according to
category of ‘why’

<table>
<thead>
<tr>
<th>Why</th>
<th>The teacher education program has self-determination and emancipation as key outcomes</th>
<th>8</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>The teacher education program has an aim of increasing health, civil and social outcomes</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>The teacher education program is designed to be equitable in delivery not just in graduate outcomes</td>
<td>1</td>
</tr>
</tbody>
</table>

The indicator concerning self-determination, as shown in Table 4.9 above, was the
indicator with the highest number of mentions made by the graduates:

So I think some advice for other students is, you know, you’re there for a
reason, you’re there to study, to, to make, to do something good in your life
and if you’re going to go there and study, you know, put your heart and
your soul into it and get where you want to, where you want to be because,
studying now, we’ve done our studies and now we’re reaping the rewards
of enjoying our teaching. (Doris)

The comments from the graduates are reflected in one of the key operating principles of
Batchelor Institute, which espouses two main principles of practice—self-determination
and both-ways. Batchelor Institute has a stated aim of employing the principles of self-
determination at all levels of its operations. This political intent is one that the graduates
confirm. In the analysis of their story against the indicators of quality, the indicator ‘The
teacher education program has self-determination and emancipation as key outcomes’ rated the highest number of mentions—eight. Again, there is clear indication that for these graduates, the stated aims and practices of Batchelor Institute is not rhetoric, but is their lived experience.

The outcome of self-determination and emancipation is also clearly reflected in the course structure of the two teacher education programs at Batchelor Institute. The both-ways approach is an experiential approach, based on an action research model, clearly positioning the learning of the students in a real-life context (Henry & McTaggart 1987; Stage 1 Nauiyu: Tiwi and Borroloola students 1992; Stewart, I 1989; White, L 2005). In the two teacher education programs under consideration, this positioning occurs in a context of community development. Both of the teacher education programs contain course aims directed at community development, empowerment and self-determination.

The primary teacher education program documentation contains the following course aims:

To equip graduates with the skills and knowledge to make a contribution to community development, through the forums and processes of schooling and education

To encourage a critical awareness and feeling of empowerment that will lead to the implementation of appropriate action plans and strategies

To improve the means through which consultation and negotiation with Indigenous communities and organisations occurs and reflect the aspirations and expectations raised through such processes, in line with the principles of self-determination and self-management.

(Batchelor Institute of Indigenous Tertiary Education 2001b, p. vii)
The early childhood degree documentation contains similar course aims:

To provide a culturally appropriate course which will enable Indigenous people to effectively initiate and maintain services to children aged 0-8 years, while supporting their goals of self-determination

To develop a critical awareness in order to effectively identify issues in the community that impinge on young children and to develop and implement appropriate plans and strategies

To encourage research as a contribution to community development.

(Batchelor Institute of Indigenous Tertiary Education 2001a, p. v)

The graduate responses confirm that both of the teacher education programs that were specifically designed to support self-determination in Indigenous Australia are achieving this goal. The explicit addressing of this outcome goes further than the call from the Indigenous Higher Education Advisory Council for the flow-on benefit of success in higher education for Australia’s Indigenous people (Indigenous Higher Education Advisory Council 2006). The two programs have built in this approach to community development and there is clear confirmation from the graduates that the purpose of their study, the ‘why’ is important. Graduates cite collaborative learning that builds on relationships and has a purpose of supporting self-determination as best practice in teacher education. The resulting societal gain has been recognised as one of the determinants of the existence of a learning community (Dewey 1938; Kilpatrick, Barrett & Jones 2003), with this product of learning being labelled ‘social capital’.

Social capital as a product of learning

The existence of an extended learning community in the teacher education programs at Batchelor Institute has been established in this chapter. The learning community of teacher education has worked together to achieve a key outcome of the course and a key aim of
the Institute: to achieve self-determination. Self-determination has been cited by the graduates as the most important factor in their education as teachers.

The purpose for learning has been described in terms of the development of social capital. Social capital, then, is the product of the learning. In Chapter 2, the three possible outputs from the learning context were presented as: the further development of identity resources; the further development of knowledge resources; and the creation of social capital (Falk & Kilpatrick 2000). The third product of learning, ‘social capital’ is in clear evidence in this research and has been identified in the analysis as a key indicator of success for the graduates:

So yeah, make the most of it because you’re not only doing it for yourself, you’re doing it for other family members, they can look up to you, people in your community, they can look up to you and see that, you know, if, oh, just with me for example, if Annabella can do it, gee I might go and have a go and see what I can do. So, and it’s a good feeling to know that you, you’re helping other people to make a wise choice and a good decision to better yourself. (Annabella)

The key reason the graduates chose Batchelor Institute as a place to undertake their teacher education, and the aspect of their education that was most important to them, was the social capital that was developed through their learning—self-determination and emancipation for Aboriginal and Torres Strait Islander peoples. The relationships developed during their learning journeys have been emphasised throughout their story. These relationships form the ‘web of connectedness’ (Marika-Mununggiritj & Christie 1995). This research confirms the importance of the consideration of social capital when designing and implementing teaching and learning programs.
Discussion: What—the course itself

The aim of self-determination has been recognised for its importance in the context of Indigenous teacher education, as have the importance of relationship-based learning and the affirmation of Indigenous identity. The final aspect of the analysis to be considered is that of content—the ‘what’ of the analysis. In this category, mentions that related to the content knowledge of the course, including knowledge and skills specific to the teaching profession were considered. Below, in Table 4.10 are the indicators in this category and the number of mentions mapped to them from the transcript of the graduates’ story.

Table 4.10 Number of indicators and number of mentions according to category of ‘what’

<table>
<thead>
<tr>
<th>What</th>
<th>Number of mentions</th>
</tr>
</thead>
<tbody>
<tr>
<td>10 indicators</td>
<td>14 mentions</td>
</tr>
<tr>
<td>The teacher education program connects with schools</td>
<td>3</td>
</tr>
<tr>
<td>The teacher education program connects with the community at all levels of development and delivery</td>
<td>2</td>
</tr>
<tr>
<td>The students can teach in a variety of contexts</td>
<td>2</td>
</tr>
<tr>
<td>The teacher education program is adequately resourced</td>
<td>1</td>
</tr>
<tr>
<td>The teacher education program has Indigenous languages as part of the instruction</td>
<td>1</td>
</tr>
<tr>
<td>The teacher education program has a good balance between theory and practice</td>
<td>1</td>
</tr>
<tr>
<td>The students have well-developed technology skills</td>
<td>1</td>
</tr>
<tr>
<td>The students are ‘teacher ready’</td>
<td>1</td>
</tr>
<tr>
<td>The students are highly competent classroom practitioners</td>
<td>1</td>
</tr>
<tr>
<td>The students have rapport with indigenous school students</td>
<td>1</td>
</tr>
</tbody>
</table>
The highest number of mentions in the category of ‘what’, as presented above in Table 4.10, were concerned with professional placements and connections with community:

And one of the ones that I really enjoyed was when we went to Elcho Island and we got to see a childcare centre that was run by and managed by the Aboriginal people from that community. And then we also got to go to and look at a or do a prac in a town childcare centre and see the difference in how it was managed and ... yeah. (Doris)

The comments by graduates reflect earlier discussions on the importance of relationships and connectedness, extending this importance into both professional and cultural communities:

Some of the workshops were community-based and we got to go out to different communities around the Northern Territory. (Michiel)

What is significant in this category is that the initial analysis of the transcript showed that the indicators associated with the teacher education program was an area that was not frequently discussed in any great depth.

In the section of the analysis relating to ‘Curriculum design’, four of the indicators out of a possible twelve were not matched to any comments made by the graduates. In the section headed ‘Content’, fifteen of the possible seventeen indicators were not matched and in ‘Delivery’, six out of eleven indicators were not matched in the transcript. In their responses to the question, ‘Why Batchelor?’ the graduates focused not on their specific teacher education per se, but rather on their learning experience at Batchelor Institute. This does not give any indication that the content of the teacher education programs was lacking in substance but perhaps that the design of the research question led them to consider their overall experience rather than their specific teacher skills and attributes developed through their degree. In their story, all three graduates report on highly
successful professional lives which they attribute in part to the education that they received at Batchelor Institute:

Ok, the course itself was pretty good and it prepared us for real life teaching. (Annabella)

The three graduates spoke about what was important to them and their comments were analysed in terms of the indicators of quality for Indigenous teacher education. They said that the people, the learning and the purpose of their study are at least as important if not more important than the qualification itself. The ‘who’, the ‘how’ and the ‘why’ of their responses accounted for 80% of mentions. This has immediate resonance with the literature on identity and learning and with Batchelor Institute’s own philosophy and principles of practice.

This concludes the presentation of the results generated from this research.

4.4 The findings: a synthesis of the results and discussions

The results of this research have now been presented and discussed in terms of the surrounding literature. The results will now be synthesised so as to generate the findings from this research into quality in Indigenous teacher education in Australia.

Teacher education plays an important role in a society where teachers must prepare the young children for a world that is experiencing unprecedented change and is redefining itself daily through a rate of information exchange never before encountered. In Australian classrooms there is a growing number of Aboriginal and Torres Strait Islander students, who are entitled to the best education possible. There is a clear link between the quality of the teacher and the success of the student and part of a quality approach to Indigenous education in Australian schools must include Aboriginal and Torres Strait Islander teachers. Unfortunately, Aboriginal and Torres Strait Islander teachers are underrepresented in the
Australian teaching workforce. To achieve equitable representation, more Aboriginal and Torres Strait Islander graduate teachers are needed.

At the same time, there is an acknowledgement that teaching quality is just as important as teacher quantity. A teacher education program that produces classroom-ready teachers can be defined in terms of the graduate standards of its jurisdiction, but just as importantly, it must have equity of inputs as well as outputs. This research has focused on those inputs, through developing understanding of what constitutes quality in Indigenous teacher education. These understandings have been developed through the literature, through one institution’s experience, and through the reflections of three graduate teachers. The research sought to answer this question:

Why Batchelor? What was it about the teacher education degree programs at Batchelor Institute that can inform knowledge on what quality teacher education programs are for Aboriginal and Torres Strait Islander students?

Batchelor Institute has been delivering training and education programs in education for over forty years and throughout that time has continued to develop its philosophy of education, both-ways, and to maintain its stance on self-determination for Indigenous people in Australia. This has been reflected in the course documentation in the time period studied and in those of previous times. The philosophy and approach of both-ways education has its origins in the Aboriginal communities of the Northern Territory who have shared their cultural and educational understandings with the institute and participated strongly in early curriculum development in teacher education. Whilst the level of Indigenous participation in curriculum development has at times been criticised (Jordan 1989), there can be seen reflected in the curriculum documents the continuing determination to embed these principles.
The course documentation for the period 2002-2006 is no exception. The course aims and objectives of both primary and early childhood teacher education programs contain specific references to self-determination and community development. The learning approach in the course documentation is that of both-ways. The course content shows also that a significant amount of Indigenous knowledges are present at unit outcome level. The course documents contain many of the elements of quality that have been elicited from within the literature, including that Indigenous knowledges are at the core of the content and that culturally appropriate approaches are taken to delivery.

However, the enrolments and progression data for this period also show a large decline in enrolments and dwindling progression rates. The number of students from remote communities has fallen and a large cohort of remote students has simply stopped studying. The course documentation shows connections between accreditation periods, and the continuation of successful approaches from earlier times when numbers were higher. What has changed significantly in most recent times is the impact on the delivery model employed by Batchelor Institute, a response to decreasing and changing funding levels rather than to community requests or educational evaluations.

The shift to the ‘mixed mode’ approach in the late 1990s has had a marked impact on the enrolment and participation of remote communities of the Northern Territory. This is supported by repeated calls from remote communities for community-based education such as experienced in the RATE days. This research has not confirmed this correlation but rather it. Other factors will have impacted on the enrolments and progressions. The professional requirements have grown, with increased entry requirements and longer courses. More options for study have become available.

What is clear from the statistics is that the overall participation in teacher education at Batchelor Institute has changed considerably from the early 1990s to the early 2000s. The
number of remote NT students has declined and the number of interstate enrolments has risen. With such low completion rates, at around 8%, further consideration will need to be given to the specific areas of community-based delivery, entry requirements and academic support to encourage an increase in participation rates in teacher education at Batchelor Institute and thereby an increase in the workforce participation rates for Aboriginal and Torres Strait Islander teachers in the NT workforce. Equity in teacher education is indicated by the participation rates and clearly there is work to be done in the Northern Territory and at Batchelor Institute to address this.

However, equity must also be present in the teacher education program itself and it is on equity that much of this research has focused. Given that there is no consensus in the literature about what a quality teacher education program looks like in Australia, literature from many different spheres of influence was critically reviewed in order to develop a set of indicators of quality. These indicators themselves make a contribution to Indigenous teacher education in Australia, providing a synthesis of the literature and a useful tool for further analysis and research.

In this research, the indicators of quality were used to analyse the reflections of three graduate teachers from the teacher education programs at Batchelor Institute. The small number of graduates available has an impact on the generalisability of the findings; however this is mitigated through the use of the literature. Many of the predictions about quality elicited from the literature have been confirmed by the analysis of the graduates’ story. The analysis has highlighted the factors that the graduates found to be the most important in their choice of Batchelor Institute as the place at which to complete their teacher education.

The analysis of the graduates’ reflections on their learning journeys shows that the presence of self-determination as an outcome of the course is paramount. This confirms
the literature and positions self-determination as integral to an Australian Indigenous higher education program. It also confirms the role that social capital can play in the education sector.

Other key determinants of quality elicited from the literature and confirmed through the analysis of the graduates’ story concern the learning experience itself. A culturally safe place to study and the feeling of belonging were evidenced through the literature and supported by the analysis. Collaboration and the importance of developing relationships in the learning community were also confirmed. The role that identity plays within the learning experience was explored in terms of Western and Indigenous philosophies and representations. What has emerged through the discussion of the results was that the relationships in the learning context create a new family and it is in these relationships that the learning is situated. This confirms Indigenous representations on the role of identity in learning and finds some dissonance with current Western theorising, which positions the individual and the learning at the centre of the relationships created to support the learning.

The learning at Batchelor Institute is situated in both-ways philosophy and practice, which is evident throughout the curriculum documentation. Through the documentation and through the reflections of the graduates, another important aspect of quality in teacher education is supported. This is the use of a learning approach in the teacher education program that itself becomes part of the pedagogy of the teachers in school classrooms. Both-ways is an approach based in action research where continuous reflection is used to engage in situated problem solving and Indigenous knowledges are integral to the content and the learning.

The importance of Indigenous knowledges in curriculum has been emphasised in the literature as integral, but requiring an approach to learning that supports Indigenous ways
of learning and making meaning. The analysis of the graduates’ reflections did not immediately confirm this despite Indigenous knowledges being a significant component of the curriculum. The insight provided by Annabella, that it is the students who bring the Indigenous knowledges to the learning context, not the curriculum content alone, raises some important points.

The first is that it is the students who bring the Indigenous knowledges with them to contribute to the learning experience. This role helps students to feel that they belong and strengthens their own identity as Aboriginal and Torres Strait Islander people. The curriculum makes space for the inclusion of Indigenous knowledges and the approach to learning facilitates it, but the knowledge itself belongs to the students. Supporting a culturally safe learning space becomes vital.

The other important point raised by Annabella’s insight is that Aboriginal and Torres Strait Islander students themselves play a key role within the collaborative learning experience. It is the relationships formed between the students, the lecturers, the support staff and the profession itself, that create the foundation of the learning experience. Again, a culturally safe place to learn is paramount in supporting the students to share their knowledge.

Relationships are fundamental in Indigenous education, strengthening identity for Aboriginal and Torres Strait Islander people in the learning context. This is one of the three ways that Aboriginal and Torres Strait Islander peoples in Australia have shared that identity is constructed. The other two are country and story. This research has centred on the relationships in the learning context as an extension of family. The learning experience can be viewed as an extension of the stories that people bring with them to learning and the Indigenous knowledges created and explored therein. What has not been discussed in this research is the third aspect of identity, that of place.
In the Western models of identity in learning, the role of place is in the categories of experience, or sources of identity. Again, this is counterintuitive to the sharing of Aboriginal and Torres Strait Islander peoples on the importance of country within their spiritual lives and the role that country plays in the web of connectedness (Marika-Mununggiritj & Christie 1995). Relationships are part of country and country is central to identity formation. Extending this to the learning context, the role that country plays becomes integral. In this research, the analysis of the three graduate’s reflections revealed workplaces and the institution as the places discussed in terms of learning. Communities were discussed in terms of professional connections but not in terms of identity. However, it is posited that for many students the importance of country, of place, in identity formation is of greater importance.

This is one explanation for the drop in enrolments from the remote communities of the Northern Territory that reconciles the statistical story with the story of the graduates. Relationships must include relationships to country, as well as to people. Where students have strong connections to country this aspect of their identity and their relationships must be included within the learning context for real relationships and learning to occur. Where students are required to leave country for long periods of time, or where the learning does not include their relationships and knowledges from country, the learning will be impacted.

Through this research, it has been shown that teacher education at Batchelor Institute has changed over the past twenty years. While it has maintained a consistency throughout much of its curriculum documentation, its delivery approaches have changed significantly. This, combined with other factors such as entry, academic and professional requirements, may have contributed to the decline in numbers and are factors to be considered in any efforts to redress this inequitable situation.
What has also been shown is that the approach to learning that Batchelor Institute takes, that of both-ways and self-determination, has been confirmed by three of its graduate teachers. The insights provided by the reflections of those graduates have highlighted the key indicators of quality from the literature in Indigenous teacher education. These indicators, balanced with an approach to delivery that ensures equity of access and academic support, will support a more equitable approach to Indigenous teacher education in Australia.

4.5 Conclusion
This chapter has presented the results and findings of the research as generated through the discussion of results. These results were generated through two phases of data collection and analysis, one being the teacher education programs at Batchelor Institute and the second being the reflections of three graduate teachers. The learning journey of the graduates was presented in the form of the transcript of a video created through a collaborative research project. The research project itself contributed to the findings of this research, by making a contribution to ethical and effective cross-cultural qualitative research using video. The findings in this research have shown that there is a significant change occurring in teacher education at Batchelor Institute. In the context of that change, three graduates have reported on their own experiences, providing a significant contribution to the understanding of quality in Indigenous teacher education as well as to the role that relationships play in learning. The possible implications of these findings, in the areas of Batchelor Institute; teacher education; Indigenous higher education; Indigenous education; and cross-cultural research will now be considered in chapter 5. The discussion will highlight the tensions between quality assurance and the restrictions arising through funding and regulation that continue to confront the higher education sector across the globe, as well as the opportunity for enhanced learning and practice in both
Indigenous education and research through an approach predicated on Indigenous ways of learning. These discussions and the ensuing implications are included in the following chapter, Chapter 5: Summary, implications and conclusions.
Chapter 5: Summary, implications and conclusions

5.1 Introduction

This, the last chapter of the thesis concludes the doctoral work. In this chapter a summary of the research, including its context and aims is presented, followed by a presentation of the findings in the context of the contribution that these findings make to the fields of education and research. The limitations of the study are then presented, highlighting some of the challenges in this doctoral work. This section is followed by a presentation of the potential implications from the findings of the research in the areas of higher education for Aboriginal and Torres Strait Islander peoples, teacher education, Batchelor Institute, Indigenous education and finally, cross-cultural research.

The five final conclusions succinctly encapsulate the results, findings and implications into useful statements. The concluding comments complete the learning journey undertaken by the researcher in her search for greater understandings about Indigenous teacher education. The chapter begins with a summary of the research.

5.2 Summary of the research

This research is timely, in an international, national and local context. Internationally, the information age hastens a possible cultural homogenisation which is being resisted by the world’s Indigenous peoples. Nationally, the Australian higher education sector is moving into a new era of funding structures and professional rigour. Locally, Batchelor Institute is undergoing substantial review and restructure. And within these three levels of context, the access, participation and retention rates of Australia’s Aboriginal and Torres Strait Islander higher education students is signalling the need for change.
5.2.1 Rationale for the research

This study has taken place in the context of teacher education for Aboriginal and Torres Strait Islander students in the higher education sector in Australia. In this field there are two realities—Australia does not have an equitable representation of Aboriginal and Torres Strait Islander teachers in its teaching profession, nor does it have equitable participation of Aboriginal and Torres Strait Islander students in its higher education programs. A plethora of reports into the teaching profession in Australia have produced a vast bank of knowledge and recommendations as to the directions that teacher education can take and the general frameworks in which it can operate.

The strongest recommendations from these reports are practice oriented and have included making the connection between teacher education and schools; implementing professional standards for teachers; and the establishment of accrediting authorities for teacher education programs. All three of these elements have had an impact on teacher education in Australia through the political machinations of the various registering and accrediting authorities.

The first of these elements, to ensure that there is a connection between the teacher education providers and schools, has taken a focus on calling for sufficient depth and breadth of professional placements during initial teacher education. In some teaching degrees this has seen the establishment of teaching schools; in others it has seen a lengthening of time spent in schools by student teachers. The second of these elements, the establishment of professional standards, has had a profound impact on the teaching profession in Australia, enabling the national and state/territory framing of the standards expected of teachers and so providing a controlled exit point for graduates of teacher preparatory programs. The efficacy of teacher education programs can now be judged in terms of the outcomes achieved, through these standards. Such attention to the graduate
standards has provided the path for the introduction, by each registering authority within the states and territories in Australia, of the requirement for teacher education programs to be accredited by the relevant authority. Such accreditation processes are promoted as being able to assure rigour in the preparation of Australia’s teachers.

However much of an impact these three elements have had on the preparation of Australia’s teachers, there is yet to be agreement on what constitutes a quality teacher education program. It is in this broader context that this research has taken place—the consideration of quality within teacher education. Alongside this context of quality in teacher education, is the further consideration of equity. With the evidence showing that Australia does not have equity in representation in either its teaching profession or within its higher education programs, it is impossible to consider quality in teacher education for Aboriginal and Torres Strait Islander Australians without considering the literature on equity in education. Further to the literature on equity are the collected knowledge, wisdom and experience that have been generated from the field of Indigenous education.

5.2.2 Context for the research

In order to investigate the question for this study concerning quality in teacher education, one major site for teacher education of Aboriginal and Torres Strait Islander peoples was selected. This research has taken place in the teacher education programs at Batchelor Institute of Indigenous Tertiary Education, Australia’s sole national provider of tertiary education for Aboriginal and Torres Strait Islander peoples. Batchelor Institute has been providing training and further education for education workers and teachers in various forms for over forty years. What began in the mid 1960s as a vocational program for the Northern Territory’s Aboriginal assistant teachers has evolved into two teacher education programs that train both primary and early childhood teachers, with Aboriginal and Torres Strait Islander students coming from across Australia to undertake their studies.
The development of and changes in the teacher education programs and in the student cohort have provided much cause for reflection within the Institute. Batchelor Institute presents two key tenets of institutional practice—that of self-determination and both-ways. These two tenets have been generated by the remote Aboriginal communities of the Northern Territory, for whom Batchelor Institute was initially established. However, Batchelor Institute has evolved to become a place of learning that has opened its doors to all of Australia’s Aboriginal and Torres Strait Islander peoples.

5.2.3 Research aims

Batchelor Institute in the twenty-first century is very different from Batchelor College of the oft remembered ‘golden era’ of teacher education in the mid 1980s. This research sought to understand the current context of teacher education at Batchelor Institute by closely examining the period and curriculum of 2002–2006, supported by the reflections and opinions of some of the graduate teachers from that period.

In particular, this research sought to answer these questions:

Why Batchelor? What is it about the teacher education degree programs at Batchelor Institute that can inform knowledge on what quality teacher education programs are for Aboriginal and Torres Strait Islander students?

In seeking answers to this question that would deepen understandings around the teacher education programs, it has been the intention of the researcher to ensure that an ethical position is maintained throughout. The resolution of this intention has itself become an essential component of the research, providing the opportunity for a consideration of ethical research practice in a cross-cultural research project that is making use of qualitative methods applied to audio visual data.
5.3 Research findings and key contributions

The findings of this research are generated from the analysis of the data surrounding teacher education at Batchelor Institute, through the analysis of a reflection of three graduates from those teacher education programs and through a consideration of ethical practice in cross-cultural research.

5.3.1 Why Batchelor?

In answer to the first part of the research question ‘Why Batchelor?’ it has been shown through this research that three graduates reflected that they chose Batchelor Institute because it was a place recommended by family. They further reported that they felt that they belonged as Indigenous people while studying with Batchelor Institute and that through their studies they could make a contribution to community development. This finding reflects Batchelor Institute’s two operating principles — self-determination and both-ways.

**Self-determination**

One of Batchelor Institute’s key principles is that of self-determination. The importance of this principle has been evidenced within the research, with the inclusion of self-determination at the course level as the most mentioned indicator of quality in the analysis of the graduates’ story. Such a result emphasises two things. Firstly, that self-determination, as an aim of Aboriginal and Torres Strait Islander peoples in Australia, is an imperative that has been highlighted in the literature as an essential ingredient to achieving equity within all aspects of life, including education. This imperative has been evidenced through the research as a real product of learning, thus confirming the existence and relevance of social capital. Secondly, this finding confirms the principle of self-determination as having been enacted through curriculum and delivery, as confirmed by the graduates.
Both-ways

Further to the finding about self-determination was the finding about both-ways. The ‘how’ of the learning was found to have contributed significantly to the enrolment and retention of the now graduate teachers in their decision to study with Batchelor Institute. In this research context, the andragogical approach in evidence was the both-ways philosophy of education. Both-ways takes an action research approach to learning where students and staff form a learning community that is built on the relationships established within the learning community.

Both-ways presents an approach to Indigenous education that incorporates Indigenous ways of learning to engage Indigenous learners with Indigenous and Western systems and knowledges. This practice is situated in the Northern Territory’s Aboriginal communities who have brought their knowledges and practices into Batchelor over a period of over forty years. The philosophy has been evolving over this time, as has the Institute itself.

Integral to the both-ways practice, and further confirmed by this research, is the inclusion of Indigenous knowledges as an integral part of course and unit outcomes. However, this research has also clearly shown that the embedding of Indigenous knowledges is part of a broader, both-ways approach, not a stand-alone strategy. This approach foregrounds the knowledges that students bring with them through an action research approach to learning. The implication of this for curriculum development cannot be ignored. When developing curriculum in teacher education and other higher education programs, the embedding of Indigenous knowledges in the curriculum is one aspect of an approach that will support the success of Aboriginal and Torres Strait Islander students. Alone it is not sufficient and needs to be accompanied by appropriate learning approaches.
5.3.2 Access and participation in teacher education at Batchelor Institute

As information was gathered about the teacher education programs under consideration, a statistical picture emerged from the data that required consideration. Small numbers of graduates and dwindling enrolment and progression rates were evidence of a change in teacher education at Batchelor Institute. Course documentation showed that the underlying philosophies and approaches of the courses maintained connections through differing accreditation periods. The two principles of self-determination and both-ways were also evident.

A number of factors were identified as being connected to the decreasing numbers. These included changes to professional requirements within the teaching profession as well as the raising of the entry level requirements to the higher education programs at Batchelor Institute. One strong connection posited in this research is that the shift to the mixed-mode approach impacted on the participation of students from remote communities of the Northern Territory. Further research in this area will help to confirm or refute this connection.

Aboriginal and Torres Strait Islander students create identity through the interplay of family, country and story. Identity is central to the formation of relationships which are the foundation of learning. Where one or more of these three aspects is not supported in the learning experience, relationships and learning will be impacted. It is posited that the disconnection to country brought about by the change in delivery approach at Batchelor Institute has impacted on the relationships vital to the learning experience.
5.3.3 Quality in Indigenous teacher education

The second part of the research question, ‘What was it about the teacher education degree programs at Batchelor Institute that can inform knowledge on what quality teacher education programs are for Aboriginal and Torres Strait Islander students?’ is also answered in the findings of this research. Some indicators of quality elicited from the literature were confirmed by the reflections of the graduates.

These confirmations are important to Batchelor Institute because they provide a reflection of its approach to teacher education. They also serve as evidence about the elements of quality from the literature that are reflected in the graduates’ story. This finding is a tentative one, given the small number of graduates and its wider application will benefit from further investigation. Given that limitation, it is still important to note that, in considering the graduates’ reflections, certain indicators of quality for an equitable program of Indigenous teacher education were confirmed. These indicators make a worthwhile contribution to the current national consideration of the constituents of quality in teacher education. These elements of quality also serve as a reminder that an Indigenous teacher education program is distinctly different from other degrees.

Through this research, several indicators of quality have been confirmed as important in an Indigenous teacher education program. These include the course outcomes of self-determination and community capacity building. Quality is also reflected by a program that embeds Indigenous knowledges in the course content and makes use of an approach to learning that is centred on relationships.

Such learning serves to strengthen Indigenous identity and ensures that students feel that they belong to the learning community, which consists of students, staff, and lecturers as well as the families and communities of the students. The learning journey is one where
everyone is learning and everyone is teaching. This reciprocal approach supports the sharing of knowledges across the different epistemes present in the learning context.

The students in a quality Indigenous teacher education program are learning to teach using the very methods and approaches that they will apply in the classroom as their pedagogy. This approach supports the development of the professionalism of the students as well as their skills, knowledge and professional experience in schools and communities which are closely connected to the programs. The learning experience itself is a vital component of the quality of the teacher education program. A quality learning experience is one situated in the relationships in the learning context.

5.3.4 Relationship-based learning

The importance of the relationships in the learning context is a key finding of this research. In many models and frameworks for learning, relationships are positioned as an element of the learning experience that centres on the individual. This research has shown that it is the relationships within the learning community that form the basis of the learning.

For Aboriginal and Torres Strait Islander learners, identity is formed through relatedness to country, family and story. The research found that family relationships of the graduates were extended into the learning experience and the graduates developed strong relationships with other students, staff and lecturers. This became their extended family. The feeling of belonging is central to the success of the learning experience and this belongingness is constructed through the development of relationships. Such a collaborative approach to learning is more than simple group work and results in a shared learning journey that strengthens the identity of the Aboriginal and Torres Strait Islander students. The strengthening of identity also ensures that the development and strengthening of knowledge and skills in ‘both worlds’ (Wilson 1996).
To support understandings around the role of identity in learning, several different models and representations were considered. These included Hammack’s ‘cultural identity’ model (2008) and Falk and Balatti’s ‘three dynamics of identity’ (2004). These models, situated within the Western epistemological positioning, have been contrasted with Indigenous ways of making meaning and representations, where relatedness and identity have been shown to be fundamental to learning (Biermann & Townsend-Cross 2008; Blitner et al. 2000; Christie 2007; Marika-Mununggiritj & Christie 1995; Wallace 2008). There is clearly a dissonance between the results and the modelling.

This research finds that there is a shift in the role that relationships play in the learning situation from one of being situated as an aspect of the learning, such as currently represented in Western theorising on identity and learning, to the position where learning is situated within the relationships, the ‘web of connectedness’ (Marika-Mununggiritj & Christie 1995). This reflects an epistemological and ontological positioning of learning that places identity within the social and cultural lives of people (Biermann & Townsend-Cross 2008; Blitner et al. 2000; Christie 2007; Marika-Mununggiritj & Christie 1995; Wallace 2008). The interconnectedness of the people within the learning experience supports the importance of social capital as a real product of the learning experience.

The role that country plays in relationships in the learning context has not been explored to any great extent this research, other than as a ‘source’ of identity formation. This is likely to be the result of the research being conducted by a non-Indigenous researcher. The understandings generated by this research of the importance of relationships as fundamental to learning, combined with the importance of country in Indigenous identity formation may help to explain the fall in enrolment numbers in the teacher education programs at Batchelor Institute.
This takes the researcher into a challenging place as a non-Indigenous researcher, where there is great risk of colonising the knowledge of Aboriginal and Torres Strait Islander peoples. The positioning of the importance of relationships in learning and their central role in identity has been widely presented by Aboriginal and Torres Strait Islander academics and educational philosophers (Biermann & Townsend-Cross 2008; Blitner et al. 2000; Christie 2007; Marika-Mununggiritj & Christie 1995; Wallace 2008). Further research or writing by Aboriginal and Torres Strait Islander academics and education philosophers will bring greater understanding of the role of identity in learning.

5.3.5 A new research methodology

The research question being asked in this study has been posed to Aboriginal and Torres Strait Islander teachers about their experiences as Aboriginal and Torres Strait Islander students in an Indigenous education organisation. They have been asked by a non-Indigenous academic who works for the organisation. For this cross-cultural work to have credibility required the creation of an ethical space. The creation of such a space formed an integral aspect of the research project undertaken and generated another finding of this research, that where a collaborative action research approach is taken, the use of video as the research process provides an effective medium for the application of ethical cross-cultural research practice.

The intention to ensure that ethical practice is present at all levels of a research project formed one of the key tenets of the project and generated a research methodology that provides a useful example. In the ‘Our Next Moment’ research project, audio visual data was used, in the form of initial interviews and the final research product, a digital story. In the work undertaken by the research team, the ethical space was enacted at all levels, from the initial negotiations around participation through to the publication of findings via a co-authored paper.
In essence this methodology consisted of the following steps:

1. Negotiate the project
2. Interview each person on video
3. Review the initial interview footage
4. Make movie to tell the story
5. Share the findings

At all stages of this methodology, the ethical space was maintained through a vigilant and reflexive approach. The element of trust was essential to the success of the work, as was the surety that all members of the research team were benefiting from this work. For the doctoral researcher, the benefit was gaining data for her doctoral work; for Michiel, Annabella and Doris it was the opportunity to reunite at Batchelor, to tell their story, and to develop some skills in making videos.

The two elements of trust and mutual benefit were essential to the success of this project in ensuring that the ethical space was enacted throughout. The methodology that resulted gives an example of one methodology that has successfully employed such an ethical stance. The project also gives an example of a visual methodology that can successfully be employed in a cross-cultural research context.

The use of the individual video interviews provided a sound basis for further reflections by the individual research team members. Their joint analysis of those individual interviews and their collaboration to produce a group digital story placed Indigenous ways of making meaning at the centre of the data analysis process. This example of an ethical and effective
tool for data analysis makes a significant contribution to the field of qualitative research that is itself striving to improve ethical practice in the digital age. The methodology presented is one that is easy to replicate, given the essential ingredients of an intention to create an ethical space; some skills in digital video making; and a good relationship between the team members.

The success of this project was founded on the existing professional and personal relationships in the research team. Without that pre-existing relationship, the methodology would require some attention to be paid to the establishment of trust and the building of the relationships between all members of the research team. The importance of relationship is central to the findings of this research. What is also apparent within the work is that there are limitations that need to be acknowledged.

5.4 Limitations of the study

There are several factors that may limit this study. The first of these relates to the credibility of the research. This research has been conducted by a non-Indigenous academic in the field of Indigenous higher education. Despite the stated intercultural capabilities and extensive experience of the researcher, this will be a limiting factor in the work, particularly in the areas of theorising on both-ways and identity in learning. The researcher was able to make use of the published literature and collected data, and the direction of the data analysis and discussion has been determined with consideration to respect and authority. In this research, the researcher does not have the authority to speak on behalf of Aboriginal and Torres Strait Islander peoples, nor to further theorise on Indigenous learning. These areas could possibly be further investigated by Aboriginal and Torres Strait Islander academics and philosophers.

Further confirmation may also be needed in the area of transferability. This research was conducted in a specific teacher education program in an Indigenous institute. The
transferability of these findings to the broader arena of higher education in the mainstream may be extrapolating the findings beyond their validity. However, careful consideration has been given to this issue and confirmation of findings through the literature strengthens the transferability of the findings.

It is also important to note that only three of the twelve graduates were able to participate in this research program. All three of the graduates had come from interstate to study with Batchelor and so provided a breadth of experience and reflection. However, no graduates from the Northern Territory itself were able to and it is possible that their comments and reflections may have differed from their interstate colleagues. This may have impacted on the dependability of the research data.

As to the confirmability of this research, the analysis of the data, while in concurrence with the limited survey responses from students, may be impacted upon by the instrument developed within the research, the set of quality indicators for Indigenous teacher education programs. The choice of analytic tool will necessarily impact on the form that the analysis takes and it must be acknowledged that other tools may have been used. However, the data provided by the graduates, through their movie transcript, provides a useful mechanism for the retention of voice and evidence in the research.

5.5 Implications of the results and the findings

The results and findings of this doctoral work combine to provide a deep and wide consideration of Indigenous learning and education. This research was focused on answering a question about Batchelor Institute and has brought with it insight into much more than one organisation’s teacher education programs. The implications for Indigenous higher education, teacher education, Batchelor Institute, Indigenous education, and cross-cultural research are now presented.
5.5.1 Implications for higher education for Aboriginal and Torres Strait Islander peoples

This research has been centred on one particular teacher education program at one institution. Through that research, aspects of quality in teacher education have been confirmed. There is a clear link from these findings to the more general field of higher education in Australia. Good practice in the area of teacher education will have aspects of quality that can be applied generally in higher education.

As discussed in Chapter 2, the forces of globalisation that are impacting on the world’s educational institutions have brought considerable change. Firstly, there is the struggle against ‘cultural levelling’ (Niezen 2004). The determination of the world’s Indigenous people to retain their culture has been reflected in this research, with self-determination being found to be a key aspect of quality. What has also been confirmed by this research is the importance of cultural safety and the inclusion of culture in the higher education institution if there is to be success for Aboriginal and Torres Strait Islander students.

Another major shift, globally, has been that of the shift to the information age and the increasing recognition of social capital as an economic measure of the success of education, confirming the call by the Indigenous Higher Education Advisory Council (2006) for the recognition of the benefit of community development as a product of higher education. This research has clearly demonstrated that the purpose of the learning, the social capital engendered through the degree program, played a significant part in the enrolment and retention of graduates. With such low retention rates of Aboriginal and Torres Strait Islander students in Australia’s higher education programs, it is important that providers listen to what the graduates have said, that one key to the quality of their higher education experience is the provision of a culturally safe place to study and the recognition of their culture in the place of learning.
One aspect of higher education that providers have responded to is that of the provision of academic support for Aboriginal and Torres Strait Islander students. This may have been the factor that has contributed to the small increase in the access rate for Aboriginal and Torres Strait Islander students in Australia during the 1990s. The vital nature of such support is confirmed by the graduates in this research. Another important development in Australia’s provision of higher education for Aboriginal and Torres Strait Islander Australians has been the establishment of the ‘enclaves’ at each higher education institution in the country. Through the enclaves, students experience personal and academic support and a validation of their identity and culture. However, without an approach to teaching and learning that incorporates Indigenous ways of learning, the support given by the enclaves may not be sufficient to ensure success. The implication here is that, without sufficient resources and without an institution-wide approach to teaching and learning that incorporates the aspects of teaching and learning highlighted in this research, Aboriginal and Torres Strait Islander students may continue to feel isolated and struggle with their study.

Through this research, the graduates have shared an experience of learning that has included a focus on relationship-based learning, where their identity as Aboriginal and Torres Strait Islander people is central to the learning and the relationships formed with other students, staff and lecturers are foundation to the quality of their experience. The research has shown that identity and relationships are not merely an important aspect of the learning experience, they are essential and foundational. This is more than group work and suggests an approach that is predicated on the success of the group, where collaboration and cooperation are the normal, expected learning approach, not an introduced construct from the lecturer. For providers of higher education programs in Australia, the implication is that funding and resources need to be allocated to ensure that not only are staff skilled with intercultural capabilities but that there is a student/staff ratio
that supports the development and nurturing of deeper, closer professional and personal connections.

The opportunity proposed in the Bradley review (2008) is for Australia to embrace the contribution of Indigenous knowledges within teaching and learning programs and so increase the intercultural capabilities of all learners and teachers. This would contribute to a deeper cross-cultural experience and understanding within Australia. What is of some concern, given the findings here, is that the Bradley review (2008) envisages such reform as being enacted through the embedding of Indigenous knowledges. Rather, the advice of Nakata (2004b) that the inclusion of Indigenous knowledges in curriculum alone is not enough, and that there needs to be a shift to including Indigenous ways of learning within the program as well, has been confirmed by this research. In reflecting on their higher education experience, none of the graduates specifically mentioned the Indigenous knowledges that were embedded throughout their course, despite this comprising almost one quarter of the outcomes of each of the programs. Rather, the graduates have highlighted their learning experience as being inherently inclusive of Indigenous knowledges.

Through this research, the importance of belongingness, and that this will be supported through developing positive relationships within a learning community has been confirmed. The approaches and programs that create teaching and learning environments that are supportive of Aboriginal and Torres Strait Islander peoples will also provide positive learning experiences for many other students. There must be recognition that this will not be the case for all students, most particularly those students whose learning preference is for a reproductive method of learning that utilises more didactic methods of instruction (Kember, Jenkins & Ng 2003).
What can be implemented without favour to a particular learning preference is the validation of identity and culture of students and staff who form part of the learning community. For Aboriginal and Torres Strait Islander students this will involve the formation of relationships and the centralisation of their identities as Aboriginal and Torres Strait Islander people in order to create a feeling of belonging. Such confirmation can be achieved through ensuring that Indigenous cultures are highly visible in the institution and that the institution is a culturally safe place to study.

A quality higher education program that incorporates self-determination, Indigenous knowledges, cultures and ways of learning will support the enrolment and retention of Aboriginal and Torres Strait Islander students. In a country with such small participation, retention and graduation rates for Indigenous students in higher education, the allocation of sufficient resources to implement programs and approaches such as those highlighted above must be an imperative. The impact of these elements would be felt through the institution and would provide a strong platform from which to launch teaching and learning programs.

5.5.2 Implications for teacher education

In this research, a set of quality indicators was developed, based on the collected literature on education and equity; and teacher education, with a focus on Indigenous education and Aboriginal and Torres Strait Islander teachers. The data and its analysis conducted have shown that there are some clear indicators of quality in teacher education for Aboriginal and Torres Strait Islander peoples that graduate teachers have highlighted as integral to their preferred approach to teacher education. These graduate reflections have been utilised to highlight the key indicators of quality, at an institute level, at a course level, and at the student experience level. They provide a timely reminder to course developers and deliverers of the elements of quality that can be built in to teacher education courses
designed for Aboriginal and Torres Strait Islander students and for those that are designed to be inclusive of Aboriginal and Torres Strait Islander students. An extrapolation of this work, in keeping with the tenor of the Bradley review (2008) would be that the inclusion of these elements into any teacher education program in Australia would strengthen the program by supporting the knowledge and skills of all students as they journey to become Australia’s teachers.

As Australia moves further into the information age the role that its teachers play is undergoing rapid transformation. The teaching profession is striving to meet the requirements of educating children in a world of such rapid change. This has been reflected in the myriad of reports into teacher education in Australia over the past thirty years; the creation of teacher registration and accrediting authorities in each jurisdiction; and the establishment of an independent and politically robust national body, The Australian Institute for Teaching and School Leadership (AITSL). The often-cited divide between schools and those institutions educating teachers has gained recognition and work has been undertaken in different areas to ensure that teacher educators are working with schools and schools are working with teacher educators, to develop a workforce equipped to teach in the present and in the near future.

In the teaching profession in Australia there is recognition of the need to encourage the education and participation of more Aboriginal and Torres Strait Islander teachers. Proportionately, there is a large disparity between the number of Aboriginal and Torres Strait Islander teachers in Australia and the population. Nationally, there is recognition that despite the large numbers of reviews conducted into teacher education, no consensus on quality in teacher education has been reached.

In this doctoral research, three successful classroom practitioners have reflected on the education that they received at Batchelor Institute. Their reflections confirmed key
indicators of quality, from a set of indicators developed in the literature on teacher education in Australia. Many of these indicators relate to the institution as a whole and have been discussed in the previous section. They include establishing a learning environment where students’ identity as Aboriginal and Torres Strait Islander people is supported and becomes central to the learning. This can be achieved through embedding Indigenous knowledges in the curriculum and by supporting practices which develop and nurture relationships amongst a learning community. The graduates have reported that their learning experience in their teacher education was more important than any other aspect. This included ensuring that Indigenous knowledges are part of the learning process.

One aspect of creating a learning experience that supports Indigenous learning is by addressing issues of curriculum.

A quality teacher education program should include course outcomes relating to self-determination and to increasing health, civil and social outcomes. The program must be designed to connect with the community and the profession at all levels of development and delivery. For a teacher education program to be of a high quality, it must ensure that the purpose of the course is aimed at increasing social capital. This is a course-level outcome and one which can then be played out throughout the course content. The confirmation of social capital as a direct and meaningful product of learning as well as its stated determination as part of a program, as confirmed by this research, is something that provides guidance for teacher education in Australia. The research showed that the development of social capital was in-built at a course level and was strongly confirmed through the graduates’ story. With the profession’s focus on graduate standards and the rigorous accreditation of programs, the social capital aspect must not be neglected. The inclusion of this element into degree programs is one way to ensure that there is equity of inputs, not just of outputs.
Aboriginal and Torres Strait Islander graduates in this research have reported that making sure that the program is different from other degrees and that it caters for a range of Indigenous Australians is a key element of quality. Inclusiveness as part of the program itself, rather than as one unit within a course, is an important site of difference. In presenting these findings at Batchelor Institute, a comment made by a senior lecturer extends this discussion. It was suggested that both-ways, with its focus on inclusive practices across Indigenous cultures and knowledges is, through the specific course outcomes, extended into the pedagogical practices of the teachers who are then able to teach successfully in a variety of contexts.

Teacher education program should connect with the community, not just with schools. In both-ways learning, as explained and illustrated within this research, students undertake a learning journey that includes their home and community; their learning is situated in their home communities and makes use of action research undertaken in their own communities. This mechanism ensures that students develop knowledge and practices that are situated in real-life experiences. The sharing of their learning journeys in the learning community that is created in their teacher education ensures that they benefit from the investigations and learning of each other and that through this sharing and collaboration, students gain in knowledge and skills through the many Indigenous and Western epistemological positionings.

The both-ways philosophy of education has provided a strong framework for the supported development of the students as teachers, and has resonance with the evaluation of the Bachelor of Learning Management (Ingvarson et al. 2005) in which a specific learning framework is taught to students as the framework for their learning and for their teaching. The learning framework examined in this research was that of both-ways, and its application throughout the course and unit outcomes was a significant element in
enrolment and retention for the graduates. The both-ways philosophy and practice of education, then, is a framework for curriculum design and andragogical practice that can be used in teacher education to support the development of appropriate and successful pedagogy for teachers teaching a diverse range of students, particularly Aboriginal and Torres Strait Islander students.

In this research, the learning approach was found to be the most important factor in attracting students to study teaching at Batchelor. When matched to areas of content in curriculum, none of the indicators of quality regarding content were confirmed by the graduates, although two of the indicators did receive one mention each. This is not to say that content is not important, but it does highlight the apparent mismatch between professional standards and the focus on content in curriculum with the research reported on here. The Batchelor Institute graduates, as successful classroom practitioners, have graduated with the skills and knowledge necessary to fulfil their professional obligations. In many ways, the graduates’ lack of attention to the issues of content confirms that the program was successful in preparing them for teaching, that there was a quality of outputs. This does not suggest that one should ignore content in developing teacher education programs but rather perhaps that the profession and the providers, once they have succeeded in mapping the skills and knowledge to be included in teacher education programs, must take the next step, which is to more carefully consider the way in which the students are learning to become teachers.

The way in which the graduates were learning was the both-ways approach, which incorporates Indigenous knowledges as a key aspect of the content. The importance of the inclusion of Indigenous knowledges within the course was also confirmed by the graduates through the importance of the creation of a culturally safe place to study and the visibility of culture within the institute. The graduates reported that the way they were learning was
the most important element in their learning and this will include Indigenous knowledges as part of the content of the degree. In the degree programs in which the graduates studied, nearly one quarter of the unit outcomes was centred on Indigenous knowledges. This inclusion of Indigenous knowledges in the course and unit outcomes is one that can be achieved through community consultation and careful curriculum design. This is one of the key factors in designing a program that is essentially different to other programs and will attract Aboriginal and Torres Strait Islander students.

The focus on graduate standards has been a strong focus in the evolution of the teaching profession; however, for Aboriginal and Torres Strait Islander teachers, the journey itself is just as important, if not more important than the qualification itself. This research has given some very clear guidelines on what delivery in a program that supports and trains Aboriginal and Torres Strait Islander teachers should look like. The program needs to be conducted through the establishment and nurturing of learning communities that are based on relationship-based learning, where who you are ‘is as important as what you know’ (Ober & Bat 2007a, p. 70). These learning communities are formed through the relationships between students, lecturers and support staff, and also include the students’ families and communities. Such learning communities undertake a collaborative form of learning that ensures the group’s success. This learning is situated in the real-life context of students, their families, communities and schools and uses hands-on, inquiry-based learning. This form of learning is personal as well as professional. It requires staff be equipped with the necessary intercultural capabilities to support this form of learning.

Skilling staff is a time-intensive endeavour that requires a staff/student ratio and a resourcing level above what may currently be in place. Given the large amounts of funding available through Australia’s ‘Education Revolution’; such changes could be implemented in institutions and programs to support the kind of teacher education that has been
evidenced through this research: that which encourages the increased access, participation and retention of Aboriginal and Torres Strait Islander students.

Within the next five years, the higher education sector in Australia will undergo a significant restructure as the result of recent reviews and policy changes. At the time of writing a project is underway to consider the indicators of quality in teacher education. This amount of reform brings with it great opportunity. The graduates have told their story. The opportunity presented—to listen deeply to that story—is one that will strengthen teacher education specifically, and higher education generally, for Aboriginal and Torres Strait Islander peoples.

The inclusion of self-determination within all levels of the education institute, including the curriculum itself, has important implications for teacher education. In seeking to establish indicators of quality in teacher education, in a profession which acknowledges that there is a disparity in the access and participation of Aboriginal and Torres Strait Islander peoples, it is vital that the profession ensures that self-determination is included as an indicator of quality.

It is already widely recognised that the embedding of Indigenous knowledges in a curriculum is another mechanism to ensure that Aboriginal and Torres Strait Islander peoples are represented and included in the learning context. However, it is only through the implementation of teaching and learning practices which themselves embody the ontological realities in Indigenous epistemes that effective learning and learning in the Western academic tradition will occur. Such practices are those which are based on the relationships within the learning community formed through collaborative learning, typified by the both-ways approach. Utilising such an approach to learning within the teaching degree will ensure a flow-on effect into schools, with the graduate teachers skilled
in creating teaching and learning experiences that are inclusive of these elements of quality.

In summary, a quality Indigenous teacher education program is one that creates a welcoming, supportive, respectful and inclusive atmosphere. Everyone is learning. Students feel that they belong and that they do not have to compromise their identities in order to gain their professional qualifications. Everyone forms close friendships and relationships. Students know that each person is important, has a voice and has personal support from their lecturers and other support staff. The diverse cultures, languages and knowledges of the students are part of the curriculum itself. Their families and their communities form part of their classrooms.

There is a real purpose to this learning, which creates the connections between all the people in the teacher education program. This teacher education program has the aim of supporting self-determination and this is enacted at all levels of curriculum and delivery. The program is well designed, paying attention to the requirements of the profession as well as the needs of the learners.

This quality teacher education program recognises the importance of identity in the learning, identity that is formed through country, family and story. Students with strong connections to country are supported to learn on country. Delivery is a blend of community-based and campus-based programs, meeting the needs of different groups of students.

This is supported by an action research approach to learning where students investigate, develop and attain new knowledge and experience, building on the existing knowledge and experiences that people bring with them. They share this new knowledge with each other, creating a reflexive approach to learning. In a teacher education program such as this, the
way that the student teachers are learning is the very pedagogy that they can use in their classrooms, a pedagogy that works for Aboriginal and Torres Strait Islander students, a pedagogy embedded in Indigenous ways of making meaning.

An approach such as this supports the development of community capacity; strengthens the identity of the Aboriginal and Torres Strait Islander students; and graduates confident and competent classroom practitioners. As the higher education sector seeks to achieve greater outcomes for Aboriginal and Torres Strait Islander peoples, the enacting of these elements of quality in teacher education will provide a benchmark for quality.

5.5.3 Implications for Batchelor Institute

The teacher education programs at Batchelor Institute have been shown to be ‘walking the talk’, that is, the organisation has been implementing teacher education programs through the application of the organisation’s own principles of self-determination and both-ways.

At the time of writing, Batchelor Institute is undergoing a period of the most intense scrutiny, unrest and externally driven transformation that it has ever encountered. As a place of learning that is committed to the self-reflective, action-research based model that is both-ways, Batchelor Institute is engaged in a continuous process of renewal. The ‘site of contestation’ that fuels the dynamics of both-ways learning plays out in the organisation’s operational and administrative areas. This creates an arena of constant change with regard to improving access and participation for students.

However, at this period of time, it is financial obligations that have forced change upon the Institute. In this account of the Institute’s history from 1985-1999, the then Director, John Ingram, details some of the financial constraints imposed on the Institute and the compromises that impacted on delivery and quality, including the almost total cessation of community-based education due to the lack of funding (Ingram 2004). Striving for balance between accountability to the communities of the Northern Territory, to the wider
Aboriginal and Torres Strait Islander population of Australia, and to the funding and regulatory bodies, has had major impacts on the Institute. And never more so than at present, where Batchelor Institute is struggling to survive a major restructure brought about by large operating losses. This restructure is being conducted independently of the Institute’s own governing functions though with regard to the educational tenets of the Institute. This research and its findings are timely.

Firstly there is the finding that it is the principles of self-determination and both-ways that attract the students to study at Batchelor Institute. The confirmation that both-ways is still fundamental at Batchelor Institute and is an essential element of successful practice is important. This education philosophy puts relationships between people first, recognising this as the fundamental necessity to create the learning communities in which students learn. The personal and professional reassurance of the teaching and support staff and the current students is essential to the maintenance of morale and the maintenance of the imperative to strive for self-determination. In a country where participation and retention rates for Aboriginal and Torres Strait Islander students in higher education have been acknowledged as being appallingly low, it becomes imperative to support an institution that has shown its approach to education is so successful. Both-ways is an effective and successful method of implementing higher education generally, and teacher education specifically, for Aboriginal and Torres Strait Islander students.

This does not mean that the Institute can simply package both-ways into a curriculum organiser and be satisfied that this approach is sufficient. Both-ways is not an answer, but rather the continual question that arises when Aboriginal and Torres Strait Islander students are engaging with Indigenous and Western knowledge systems in the journey to achieving their professional qualification. This shared journey involves the continual renewal of knowledge and practice for teaching staff. Both-ways centres on the experience
of the student and involves the investment of large amounts of time and personal energy in working with students who come to the Institute most often having had a negative experience of education and with a language and culture that is often not of the mainstream education world.

Batchelor is a safe place to study and the maintenance of such cultural safety requires a continuous input from all. Many different Aboriginal and Torres Strait Islander peoples from across Australia are coming together at this national site to share stories and to journey together in their learning. Such a culturally complex learning environment requires expert support from Aboriginal and Torres Strait Islander staff to ensure that appropriate cultural protocols are followed, both by students and by staff.

The necessity of supporting the cultural safety of students and staff has in part been affected by the considerable change in the student cohort at Batchelor. Whilst the students from remote communities of the Northern Territory are still enrolling in teacher education, comprising around one-third of the cohort, the rest of the students are coming, in almost equal proportions from either the urban centres of the Northern Territory, or from interstate, predominately Queensland. When discussing the changes at Batchelor Institute with an Indigenous colleague, she related that, in the earlier days of Batchelor, there used to be friction between the Aboriginal people from Central Australia (the desert mob) and those from the Top End of the Northern Territory (the saltwater people). These two groups of people had not had much cause or opportunity to interact so closely before Batchelor Institute was formed and so there was a period of time when some talking needed to be done in order for everyone to be able to come together in a culturally safe way. At the time of which the lecturer was speaking, Batchelor Institute was catering almost entirely for remote students only. More recently, the change in enrolments has brought a new group of Aboriginal and Torres Strait Islander peoples together.
One question that immediately comes to mind is that about both-ways—has the increase of urban and interstate students changed both-ways? This research has shown clear evidence that the tenets and practices espoused by Batchelor Institute, in its both-ways philosophy, have been confirmed by the graduates who participated in this research. However, when one considers the essential elements of this practice, it becomes clear that there are considerations to be made.

In the both-ways learning journey, the students are recognised as bringing both Indigenous and Western knowledges and skills with them to the learning experience. Through their journeying at Batchelor, they develop further knowledge and skills and their abilities to ‘walk both worlds’ is enhanced. For students from the remote communities of the Northern Territory, then, many will have strong and deep knowledge of Aboriginal culture and cultural practices that they bring to their education at Batchelor. They will need a learning experience that supports the development of their Western academic practices through recognition and use of their prior knowledge. This helps to affirm their identity as Aboriginal peoples and to gain the confidence necessary to work in their chosen fields of expertise without having to compromise who they are.

Intercultural competence and a strengthened identity is also something that urban and interstate students will achieve. However, with these two groups of students it is likely that many will come without the same large bank of Indigenous knowledge to support their education. Many students come to Batchelor Institute seeking this Indigenous knowledge and experience. All three graduates who participated in this research came from interstate to study with Batchelor Institute. They came with different cultures and different experiences and yet all three agree that the both-ways approach has worked for them. One unintended consequence of the increase in interstate enrolments was that the graduates
would choose to stay and teach in the Northern Territory. Two of the three graduates who participated in this research are still teaching in the Northern Territory.

One potential impact of the changing cohort could be the lessening of the recognition or inclusion of Indigenous knowledges within the teaching and learning program. With more students coming to Batchelor Institute seeking an experience of Indigenous knowledges and a decrease in the number of students who hold much of the traditional Indigenous knowledges, it is possible that the key strand of Indigenous knowledges could impact on the both-ways approach. This may have a positive impact in that both-ways evolves to include more contemporary knowledges. One way to support the inclusion of Indigenous knowledges is through curriculum design. The degree program in which the graduates studied had explicit outcomes at course and unit level regarding both-ways and Indigenous knowledges. This ensured that all students experienced the discovery or creation of Indigenous knowledges within their field. The attention to curriculum has supported the both-ways approach with a changing student cohort.

The other potential impact of the increase in interstate and urban students is that the students from the remote communities may choose not to study at Batchelor Institute because they no longer see Batchelor Institute as their place to study. This may be evidenced by the marked decrease in participation in the teaching programs by students from the remote communities in the Northern Territory. However, given that there are so many other factors that came into play, such as the cessation of community-based education, the increase in study options and the increase in entry levels and the length of the degree, it cannot be stated with any certainty that there is any correlation between the two.

What can be stated with absolute certainty is that Batchelor Institute, through its both-ways practice, has an opportunity to support the remote communities of the Northern
Territory to share their knowledges and, through the sharing, strive to increase their own confidence, skill and knowledge in being able to ‘walk both worlds’. The political imperative of self-determination is vital to ensure the continued existence of the Northern Territory’s communities and both-ways, implemented properly, can support this. Both-ways can work for all of Australia’s Aboriginal and Torres Strait Islander peoples.

The increase in urban NT and interstate enrolments, as the Institute sought to expand its catchment areas and therefore its funding base, was matched by the almost complete disappearance of community-based education at Batchelor. The ‘mixed-mode’ approach, which consists of workshops on campus supported by work and research undertaken in the students’ home communities, is a model which continues today. If the decrease in funding resulted in the decrease in community-based education, which in turn, must have contributed to the marked decrease in enrolments from the communities of the Northern Territory, then it is even more disconcerting that the funding is insufficient to support the ‘mixed-mode’ model and Batchelor Institute will be forced to implement other models of operation. It is absolutely essential to the efficacy of the education provided by Batchelor Institute that any shift in delivery is done with reference to both-ways and its effective implementation. Both-ways is expensive—it takes large amounts of time and energy to sustain and to support students through journeys that strengthen their identity and transform their lives.

The changing cohort in the teacher education programs at Batchelor Institute has illustrated a bigger shift within Batchelor Institute, from a provider focused solely on the remote Aboriginal communities of the Northern Territory to a dual sector provider that now draws its enrolments from across Indigenous Australia. The challenges that this diverse student population brings with it can best be illustrated by considering cultural safety. In a mainstream university, the creation of a culturally safe place for students to
study may most often imply a culturally safe place within the mainstream non-Indigenous learning environment. However, at Batchelor Institute, the issue of cultural safety is realised in the diversity of Aboriginal and Torres Strait Islander peoples who now come there to study.

In the teacher education programs, around one-third of students are from interstate, one-third from urban centres of the Northern Territory, and one-third from the remote communities of the Northern Territory—all are Aboriginal and Torres Strait Islander Australians. Whilst this diversity brings together a wealth of cultures, languages and experiences it also brings with it a potential tension. Batchelor Institute, through its both-ways practices, seeks to meet the needs of all students and works to strengthen their identity through a shared learning journey. The enacting of the both-ways philosophy, then, with a changing cohort, may impact on the strategies that Batchelor Institute needs to employ.

One such strategy that Batchelor Institute may use is to provide explicit examples of Indigenous knowledges in the different disciplines in order to support curriculum content and delivery. This would also provide further opportunities for the recording of Indigenous knowledges in different discipline areas. The resulting repository of knowledges would further support other investigations and creation of Indigenous knowledges and potentially provide an opportunity for bringing more Aboriginal and Torres Strait Islander elders into the learning experience and creating the opportunity to support a clearing house for Indigenous Australia. This research has shown that Indigenous knowledges are crucial to the success of Indigenous education, but on its own it is not sufficient.

The other strategy that Batchelor Institute may need to consider is that of ensuring that the relationships that support learning are developing well. These relationships are formed between people and with regard to country, family and story. As noted in this research, this
level of personal and professional support amongst students and staff is a time-intense and resource-heavy endeavour. However, given that relationships are essential to effective learning in the both-ways approach, Batchelor Institute will need to ensure that it has the necessary resources and the expertise amongst its staff to implement effective both-ways practice.

5.5.4 Implications for Indigenous education

The finding that relationship-based learning is key to successful learning journeys for Aboriginal and Torres Strait Islander students, is one way to represent the fundamental tenets of Indigenous education as expressed by Aboriginal and Torres Strait Islander academics and education philosophers. This term, relationship-based learning, is used to highlight that this is not the same as group work or collaborative learning, but that these strategies are part of an approach that foregrounds identity in the learning context.

Aboriginal and Torres Strait Islander educators and education philosophers have been sharing this knowledge about relationship-based learning for many years. The research here is one more example of this knowledge being applied in an education context. The implication of this finding is that the opportunity exists for a renewing of education practice by giving a deeper consideration to shared knowledge. There is no doubt that such a consideration involves all levels of the education organisation and program and involves risk-taking. However, the risk brings with it the possibility of strengthening the education experience for Aboriginal and Torres Strait Islander students, and perhaps other students as well.

5.5.5 Implications for cross-cultural research

A stronger research program can also be developed through applying the principle of relationship-based learning in the research context. In research, this principle has been
applied by communities by creating their own research codes of conduct and through the establishment of national guidelines on conducting research in cross-cultural contexts. Further guidance is provided in the literature on ethical practice.

The finding that it is possible to conduct ethical cross-cultural research using the medium of video provides a positive example for qualitative researchers. This is not to say that other researchers should adopt the methodology per se. Rather, it is the approach to the research that allows for the emergence of the methodology through a reflective, collaborative and ethical practice based on a relationship-based learning approach. Such an approach has an inherent benefit for all members of the research team, facilitating a creative and rigorous approach to research, seated in the connection of the cultures of the researchers themselves.

5.6 Conclusions from the research

There are five main conclusions that can be drawn as a result of this research. It is now concluded that:

1. Relationships between all the participants in a learning experience underpin all learning in Indigenous education. These relationships are both personal and professional in nature and create a new family joined by the ‘web of connectedness’ (Marika-Mununggiritj & Christie 1995). These relationships are integral to the strengthening of identity formed through family, country and story.

2. Relationship-based learning is a quality approach to learning for Aboriginal and Torres Strait Islander peoples in higher education in Australia. Relationships are inextricably linked with identity. Family, country and story are integral to identity, relationships and learning.
3. A quality Indigenous teacher education program has equity of inputs as well as outputs (Ministerial Council on Education Employment Training and Youth Affairs Taskforce on Indigenous Education 2001).
   a. An equity of inputs is evident when:
      i. Self-determination is a key purpose of the course
      ii. Indigenous knowledges and cultures are embedded throughout the course
      iii. Delivery of the course strengthens identity through relationship-based learning.
   b. An equity of outputs is evident when:
      i. Graduates attain professional standards
      ii. Graduation rates are commensurate with all other students
      iii. Social capital is created through community capacity building.

4. The teacher education program at Batchelor Institute in the period 2002–2006 contained aspects of equity in inputs and outputs.
   a. Inputs in evidence:
      i. Self-determination was a key purpose of the course
      ii. Indigenous knowledges and cultures were embedded throughout the course
      iii. Delivery of the course strengthened identity for some graduates.
      The mixed mode approach may have impacted on the efficacy of delivery.
b. Outputs in evidence:
   i. Graduates attained professional standards
   ii. Graduation rates were very low. A number of factors have been highlighted as impacting on enrolments and progression rates
   iii. The importance of social capital was confirmed by the graduates.

5. It is possible to conduct effective and ethical qualitative cross-cultural research within an ethical space through the use of an audio-visual medium.

5.7 Opportunities for further research

This research has reached conclusions about aspects of Indigenous teacher education in Australia and through the journey to reach those understandings, many more questions have arisen. This following section highlights some of those questions and opportunities for further research.

5.7.1 Further research into both-ways at Batchelor Institute

Both-ways, as an educational philosophy and practice, is not a static approach, but rather, is a continual question. Further investigations into the theory and practice of both-ways will help to both renew and strengthen Batchelor Institute’s practice as well as to continue the intention to share practice outside the Institute.

Both-ways practices and Indigenous knowledges

Both-ways is an education practice developed through Indigenous theorising supported by Aboriginal, Torres Strait Islander and other academics and colleagues. Its continued development and constant renewal is a key imperative for Batchelor Institute. At the time of writing, a research project has been approved for two of Batchelor’s Indigenous academics to research and document examples of both-ways practice which will then be
shared through an online space. The researchers have also proposed that a further stage to this project would be the establishment of a database of practice which could also include Indigenous knowledges generated through both-ways at Batchelor.

Both-ways theorising

Further to the practices of both-ways is the theorising of both-ways. At a time of such change for Batchelor Institute there is an opportunity for Batchelor Institute to re-engage with the Aboriginal educators and academics of the Northern Territory and renew the theory of both-ways, engaging with others from both national and international forums.

Embedding both-ways practice

In delivering education across these two knowledge systems, there exists an opportunity to create curriculum frameworks that incorporate the principles and practices of both-ways. Further investigation in this area would provide useful guidance for higher education providers. The translation of theory into practice is an area that requires considerable attention both to best practice examples as well as to the specific context at hand. Whilst the project at Batchelor Institute will collect examples of both-ways practice in teaching and learning, the opportunity to embed both-ways at institutional level, through the creation of institutional policy, learning frameworks and curriculum, is one that would support both-ways learning.

With high staff turnover and the continued need to renew both-ways knowledge amongst staff, such policy and curriculum development would be one mechanism to ensure that both-ways remains strong. Another way to support both-ways is through the continued development and support of both-ways professional development for staff, at induction and throughout their employment. The development of a structured professional development program that caters to all staff, not only teaching staff, would make use of the both-ways practice examples currently being researched and collected. It would also
provide a structured program that can be shared with other organisations and education providers wishing to implement both-ways practices.

Both-ways and online learning

Within Batchelor Institute, there exists a tension that has been growing over the past decade—the need to balance the constraints of funding with the high resource requirements that the both-ways approach requires. Currently Batchelor Institute is under review and its mixed-mode approach is being questioned. There is much discussion around ways to ensure quality while reducing the high costs of delivery. One obvious direction is to implement more online learning and reduce the amount of face-to-face delivery. The development of online learning practices that follow both-ways practices and principles is a challenging one that will require further research.

5.7.2 Further research into teacher education at Batchelor Institute

Where are all the inactive students?

Whilst this research has confirmed that both-ways is a key element in the success of the graduates, there was no consideration given to those students who did not complete their qualification. An obvious investigation that could be generated from this study is the further consideration of the student cohort, in particular, that section that has been listed as ‘inactive’. Further research with these students may help the Institute to understand where the barriers to success lie for these students and what changes, if any, are needed. This research has posited that this change will necessitate a consideration of the delivery approach taken at Batchelor Institute, that of mixed-mode and a return to community-based delivery.
5.7.3 Further research into teacher education

Both-ways for learning and teaching: the link into school-based education

One aspect of both-ways practice that was highlighted through this work was the connection of the curriculum and delivery of the teacher education program with that of the pedagogical practices being developed by the students. The student teachers were learning to teach children through both-ways practices within a teacher education program that was using both-ways practices. This link from teacher preparation to classroom teaching is one that could be further explored.

Batchelor’s graduate teachers have a well-earned reputation for two things—being classroom ready and being able to teach a diverse range of children. This has been attributed to their both-ways practices. The potential of the both-ways approach as one that is appropriate to support improved practice within the classroom is one that could be further explored in terms of general professional development for teachers of Aboriginal and Torres Strait Islander children as well as for inclusion in mainstream teacher education programs.

5.7.4 Further research into identity and learning

This research has clearly indicated that relationships are central to the learning process and that identity formed through these relationships is strengthened through collaborative learning processes. When attempting to understand this using Western models of identity and learning there arose a dissonance that is clearly generated by applying a Western epistemological framework to a learning context that is situated across knowledge systems and based in an Indigenous ontological positioning. The role that country plays within identity has also not been explored in depth.
The opportunity for further sharing of knowledge and further research by Aboriginal and Torres Strait Islander educators, philosophers and researchers is one which could bring a new depth to the theoretical positionings of Indigenous education. Through such sharing, an articulation of the interplay between identity, family, story, country and learning could be achieved.

5.8 Concluding comments

This study has investigated quality in Indigenous teacher education through the teacher education programs at Batchelor Institute of Indigenous Tertiary Education. By considering the period 2002–2006, it has been possible to undertake a review of teacher education at Batchelor Institute through published documentation; literature in the field; and through the reflections of three of Batchelor’s graduate teachers.

It has become evident that there has been considerable change in the teacher education programs at Batchelor Institute, most clearly illustrated by the changing demographics and numbers of enrolments. What was also evident was the confirmation by the graduates that Batchelor Institute’s two organisational imperatives of self-determination and both-ways have been the lived experience of the graduates and the determining factors in their enrolment and retention.

Also experiencing change in the digital age is the area of qualitative research, particularly as it turns its focus to the ethics and practices of cross-cultural research. The methodology developed within this doctoral work that makes use of video methods provides a very practical example of how this can be achieved in practice.

As the teaching profession and education providers strive to respond to the ever changing nature of the information society as well as to ensure equity in access and participation for
Aboriginal and Torres Strait Islander students, this research provides a useful example of one institution's contribution to quality.
## Appendices

### Appendix 1  Course structure by unit offering (both programs)

<table>
<thead>
<tr>
<th>Year 1 Diploma of Teaching</th>
<th>Primary</th>
<th>Early Childhood</th>
<th>Common to both</th>
</tr>
</thead>
<tbody>
<tr>
<td>Semester 1</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>EDC101 The learning environment (P: 3 weeks)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>EDC102 Development through the lifespan</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>CSS104 Public communication</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>EDC103 Community and beyond</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>EDE107 Play and development</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Semester 2</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>CSS102 Telling histories</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>EDC104 Physical education and health</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>EDC105 Developing oral language</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>EDP106 Teaching and learning (P: 3 weeks)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>EDE108 The role of the early childhood educator (P: 3 weeks)</td>
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<td></td>
<td></td>
</tr>
</tbody>
</table>

### Year 2 Advanced Diploma of Teaching

| Semester 1                  |         |                 |                |
| EDC201 Issues in community development: cultural survival, maintenance and renewal |         |                 |                |
| EDC202 Bilingual education |         |                 |                |
| EDC203 English for educators |         |                 |                |
| EDC204 Using curriculum documents and programming (P: 3 weeks) |         |                 |                |
| EDC205 Aboriginal and Torres Strait Islander languages |         |                 |                |
| EDE209 Children’s health  |         |                 |                |
| EDE210 Expressive arts    |         |                 |                |
| Semester 2                  |         |                 |                |
| EDC206 Teaching mathematics 1 |         |                 |                |
| EDC207 Western ideas and education |         |                 |                |
| EDP208 Reflective practice: teaching and assessment (P: 3 weeks) |         |                 |                |
| EDE211 Developing and delivering children’s services |         |                 |                |
| EDE212 Management and administration of children’s services (P: 3 weeks) |         |                 |                |

### Year 3 Bachelor of Teaching

| Semester 1                  |         |                 |                |
| EDC301 Teaching mathematics 2 |         |                 |                |

---

22 P = Professional placement, or practicum
<table>
<thead>
<tr>
<th>Semester 1</th>
<th>Primary</th>
<th>Early Childhood</th>
<th>Common to both</th>
</tr>
</thead>
<tbody>
<tr>
<td>EDC302 Teaching science</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>EDC303 Teaching print literacy</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>EDC304 Teaching TESOL</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>EDC305 Specialist education study (option)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>HSMB303 Life promotion (option)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Semester 2</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>EDC306 Inclusive education</td>
<td></td>
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<tr>
<td>EDC307 Integrating the curriculum</td>
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<tr>
<td>EDC308 Internship (P: 9 weeks)</td>
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<tr>
<td>EDC309 Indigenous pedagogies</td>
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<td></td>
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<tr>
<td>EDC310 Specialist education study (option)</td>
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</tr>
<tr>
<td>Year 4: Bachelor of Education</td>
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<td>Semester 1</td>
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<tr>
<td>EDC401 Introduction to qualitative research</td>
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<tr>
<td>EDC402 Educational technology</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>EDC403 Indigenous literature (option)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>EDC404 Education and social change (option)</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>EDC405 Specialist education study (P: 1-3 weeks)</td>
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<td></td>
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<tr>
<td>Semester 2</td>
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<tr>
<td>EDC406 Assessment of learning</td>
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<tr>
<td>EDC407 The arts (option)</td>
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<tr>
<td>EDC408 Emerging academic discourses (option)</td>
<td></td>
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<tr>
<td>EDC409 Storytelling (option)</td>
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</tr>
<tr>
<td>EDC410 Specialist education study (P: 1-3 weeks)</td>
<td></td>
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</tbody>
</table>

(Source: Batchelor Institute of Indigenous Tertiary Education 2001a; Batchelor Institute of Indigenous Tertiary Education 2001b)

Note: Shading highlights where a unit is part of a particular program, or common to both degree programs.
## Appendix 2  Analysis of total Indigenous knowledges in unit outcomes

Note: P = Primary; EC = Early Childhood; Pr = Prac unit

<table>
<thead>
<tr>
<th>Code</th>
<th>Title</th>
<th>Specific knowledge</th>
<th>Investigation of knowledge</th>
<th>Total (^2)</th>
<th>Total %</th>
</tr>
</thead>
<tbody>
<tr>
<td>EDC101</td>
<td>The learning environment (Pr: P+EC)</td>
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<td>0</td>
<td>0</td>
<td>0</td>
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<tr>
<td>EDC102</td>
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<td>1/6</td>
<td>1/3</td>
<td>33.33</td>
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<tr>
<td>CSS104</td>
<td>Public communication (P+EC)</td>
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<td>1</td>
<td>1</td>
<td>100</td>
</tr>
<tr>
<td>EDC103</td>
<td>Community and beyond (P)</td>
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<td>2/5</td>
<td>3/5</td>
<td>60</td>
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<tr>
<td>EDE107</td>
<td>Play and development (EC)</td>
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<td>1/8</td>
<td>1/8</td>
<td>12.5</td>
</tr>
<tr>
<td>CSS102</td>
<td>Telling histories (P+EC)</td>
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<td>1</td>
<td>1</td>
<td>100</td>
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<tr>
<td>EDC104</td>
<td>Physical education and health (P+EC)</td>
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<td>0</td>
<td>0</td>
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<tr>
<td>EDC105</td>
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<td>3/5</td>
<td>4/5</td>
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<tr>
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<tr>
<td>EDC201</td>
<td>Issues in community development: cultural survival, maintenance and renewal (P)</td>
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<td>1</td>
<td>1</td>
<td>100</td>
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<tr>
<td>EDC202</td>
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<td>1</td>
<td>1</td>
<td>100</td>
</tr>
<tr>
<td>EDC203</td>
<td>English for educators (P)</td>
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<td>0</td>
<td>1/8</td>
<td>12.5</td>
</tr>
<tr>
<td>EDC204</td>
<td>Using curriculum documents and programming (Pr: P + EC)</td>
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<tr>
<td>EDC205</td>
<td>Aboriginal and Torres Strait Islander languages (P)</td>
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<td>1</td>
<td>1</td>
<td>100</td>
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<tr>
<td>EDE209</td>
<td>Children’s health (EC)</td>
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<td>1/6</td>
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<td>1/5</td>
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<td>¼</td>
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<tr>
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<td>1/2</td>
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<tr>
<td>EDE212</td>
<td>Management and administration of children’s services (Pr: EC)</td>
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<tr>
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<td>1/4</td>
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<tr>
<td>EDC303</td>
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<td>2/5</td>
<td>0</td>
<td>2/5</td>
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\(^2\) Note that this has been done to account for duplication where whole units meet both criteria.
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<th>Course Code</th>
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<th>Specific knowledge</th>
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<th>Total 24</th>
<th>Total %</th>
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<tbody>
<tr>
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<tr>
<td>HSMB303</td>
<td>Life promotion (option)</td>
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<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>EDC306</td>
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<tr>
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<tr>
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<td>EDC310</td>
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<tr>
<td>EDC401</td>
<td>Introduction to qualitative research (P+EC)</td>
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<td>EDC402</td>
<td>Educational technology (P+EC)</td>
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<td>EDC403</td>
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<td>EDC407</td>
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<td>EDC409</td>
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<table>
<thead>
<tr>
<th>Degree</th>
<th>Total units</th>
<th>Total percentages of units as Indigenous knowledge in outcomes</th>
<th>Total proportion of Indigenous knowledge in course outcomes</th>
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<tbody>
<tr>
<td><strong>Primary degree</strong></td>
<td>37</td>
<td>1229.41%</td>
<td>33.23%</td>
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<tr>
<td><strong>Early Childhood degree</strong></td>
<td>37</td>
<td>1039.41%</td>
<td>28.09%</td>
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</table>

24 Note that this has been done to account for duplication where whole units meet both criteria.
<table>
<thead>
<tr>
<th><strong>Unit outcomes</strong></th>
<th><strong>Indigenous knowledge specifically included as content</strong></th>
<th><strong>Outcomes includes investigation of Indigenous knowledge</strong></th>
</tr>
</thead>
</table>
| **EDC 101 The Learning Environment (PRAC ) P + EC**  
In this unit the students will:  
- begin to become familiar with the environments in which children learn  
- conduct observations of students, teachers, and the physical environment  
- develop strategies for planning learning activities  
- practice delivering activities to small groups  
- develop an awareness of effective behaviour management strategies  
- begin to develop an understanding of professional communication  
- begin to develop a reflective stance in relation to teaching and learning. | none | none |
| **EDC 102 Development through the Lifespan P + EC**  
In this unit the students will:  
- identify key stages in lifespan development from a ‘both ways’ perspective  
- identify some of the major influencing factors of lifespan development and child rearing  
- identify the practical implications of development for teaching and learning and its connection to other units of study  
- develop observational skills to record and interpret development and learning  
- discuss the role of teachers, parents, peers and others in the lives of learners  
- Key concepts include: Life long learning, Multiple Intelligences, Stages of Development, and Domains of Development including:  
  - physical  
  - social  
  - self-concept and Personality  
  - cultural understanding  
  - environmental understanding  
  - cognitive  
  - language. | one outcome | one outcome |
| **EDC 103 Community and Beyond P**  
On the completion of this unit, participants will be able to:  
- articulate different notions of community  
- identify the functions of local, state and international influences on community  
- describe local, national and international levels of governance  
- articulate the importance of indigenous systems of governance  
- describe curriculum materials available for teaching Australian systems of governance. | one outcome | two outcomes |
| **EDE 107 Play and Development EC**  
This unit provides students with knowledge of the value and function of play and developmentally appropriate practices in the child.  
Students will develop an understanding of:  
- the role of play in the early childhood setting  
- what is play? | | one outcome |
- the play environment
- aspects of health and safety
- the role and responsibilities of early childhood educators in promoting and facilitating play
- the types of play activities and materials that are developmentally appropriate to the ages and stages of young children
- planning and teaching play activities
- the importance of observing children engaged in play.

**CSS104 Public Communication P+EC**

In this Unit students will be offered the opportunity to develop the language skills, the socio-cultural understandings and the confidence to imagine themselves as participating in and continuing a long and significant tradition of public speech and public action by Indigenous public leaders in the struggle for Indigenous rights.

**CSS 102 Telling Histories P+EC**

In this unit students will be:
- introduced to the content and processes of Indigenous Australian History and history making, and the ways in which they may be used to support and strengthen Indigenous communities and culture.

**EDC104 Physical Education and Health P**

In this unit students will:
- develop an understanding of the issues related to teaching the meaning of a physically and mentally healthy lifestyle.
- develop an awareness of the range of individual differences in health and physical status among children.
- develop an understanding that differences in children’s learning ability and their physical skills’ development can be health-related.
- begin to use curriculum materials and resources to plan, teach and evaluate a series of PE and Health lessons.
- discuss ways in which the school and the community address the physical skills and health needs of members, e.g. organising sport competitions, community council recreation facilities, community health promotion programs etc.

**EDC105 Developing Oral Language P + EC**

In this unit students will:
- identify stages of language development and strategies that foster language development.
- identify the distinction between a learner’s ‘first’ language and other languages.
- identify external factors that affect language development.
- identify functions of oral language (genres) used between children and carers and between adult learners and teachers, and discuss the different demands including school and out-of-school contexts.
- understand the place of storytelling in language development.

**EDP 106 Teaching and Learning (PRAC) P**

This unit prepares students to program teaching and learning experiences. In this unit students will:
- identify theories of how children learn including multiple intelligence, emotional intelligence, and NT EsseNTial Learnings.
- structure experiences for children to facilitate learning.
- plan teaching and learning experiences.
- develop skills of reflective teaching practice.
- understand the importance of grouping children for teaching and learning.
<table>
<thead>
<tr>
<th>Course Code</th>
<th>Course Title</th>
<th>Learning Outcomes</th>
<th>Credits</th>
</tr>
</thead>
</table>
| EDE 108     | The Role of the Early Childhood Educator (PRAC) EC | - Review and develop behaviour management strategies  
- Review and develop professional communication skills. | none    |
<p>|             |                                      | In this unit students will:                                                       |         |
|             |                                      | - Complete a three-week Practicum in a pre-school or child care centre            |         |
|             |                                      | - Explore different approaches to planning                                        |         |
|             |                                      | - Understand the importance of evaluation in the planning process                 |         |
|             |                                      | - Become familiar with a range of resources designed for early childhood programs |         |
|             |                                      | - Understand the importance of communication in maintaining good relationships    |         |
|             |                                      | with children, parents and other team members in the pre-school or child care    |         |
|             |                                      | centre                                                                             |         |
|             |                                      | - Discuss the idea of professionalism and the need for a professional code of    |         |
|             |                                      | ethics and standards for the care and education of children.                     |         |
| EDC 201     | Issues in Community Development:     | <strong>Whole unit</strong>                                                                    |         |
|             | Cultural Survival, Maintenance &amp;    |                                                                                    |         |
|             | Renewal P                           | On the completion of this unit the students will:                                |         |
|             |                                      | - Developed understandings of cultural maintenance, renewal and survival          |         |
|             |                                      | - Developed understandings of community development                              |         |
|             |                                      | - Explored the role of community education in community development especially |         |
|             |                                      | in relation to cultural survival, renewal and maintenance.                        |         |
|             |                                      | - Demonstrated ability to carry out a case study                                  |         |
|             |                                      | - Identified current policies and reports, as well as community programs that    |         |
|             |                                      | support the notions of cultural survival, maintenance and renewal in early    |         |
|             |                                      | childhood, school or workplace contexts.                                          |         |
| EDC 202     | Bilingual Education P + EC           | <strong>Whole unit</strong>                                                                    |         |
|             |                                      | In this unit student will                                                          |         |
|             |                                      | - Develop an understanding of bilingual education, its underpinning theories,    |         |
|             |                                      | models, issues and its current status in NT Two Way Education                     |         |
|             |                                      | - Explore the implications of learners’ language background for teaching         |         |
|             |                                      | - Become familiar with the Indigenous Languages and Culture strand of the NTDE  |         |
|             |                                      | Curriculum Framework and its relation to other strands.                           |         |
| EDC 203     | English for Educators P              | <strong>One outcome</strong>                                                                   |         |
|             |                                      | Students will extend their understanding of the English language through:         |         |
|             |                                      | - Understanding the history of English                                            |         |
|             |                                      | - Comparing Standard Australian English and other languages (Aboriginal languages, |         |
|             |                                      | Aboriginal English, Kriol)                                                       |         |
|             |                                      | - Understanding the relationship between language and social power               |         |
|             |                                      | - Understanding how English has evolved to represent technical and abstract     |         |
|             |                                      | discourses                                                                        |         |
|             |                                      | - Examine the differences between spoken English and written English             |         |
|             |                                      | - Understand the difference between everyday spoken English and written academic |         |
|             |                                      | English                                                                          |         |
|             |                                      | - Understand written language through text analysis at the whole text, sentence |         |
|             |                                      | and word level                                                                    |         |
|             |                                      | - Develop strategies for furthering their own English language skills.            |         |</p>
<table>
<thead>
<tr>
<th>Course Code</th>
<th>Course Title</th>
<th>Outcomes</th>
</tr>
</thead>
<tbody>
<tr>
<td>EDC 204</td>
<td>Using Curriculum Documents and Programming (PRAC) P + EC</td>
<td>none</td>
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<tr>
<td></td>
<td>This unit focuses on becoming familiar with, and using curriculum documents. Students will use curriculum documents for programming teaching and learning. In this unit students will:</td>
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<tr>
<td></td>
<td>• develop an understanding of curriculum documents used in the Northern Territory.</td>
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<td></td>
<td>• become familiar with the range of curriculum documents used in other states.</td>
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<td></td>
<td>• identify the different levels deployed in a teaching and learning program.</td>
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<td></td>
<td>• understand the cyclical nature of programming and how programming involves identifying learning outcomes, planning to meet those outcomes, teaching, assessing, evaluating and then re-planning.</td>
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<tr>
<td></td>
<td>• program units of work for a single curriculum area.</td>
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<td></td>
<td>• begin to understand social processes/social dynamics in the classroom.</td>
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<td></td>
<td>• continue to develop reflective teaching practice.</td>
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<td></td>
<td></td>
<td>One outcome</td>
</tr>
<tr>
<td>EDE 209</td>
<td>Children’s Health EC</td>
<td>one outcome</td>
</tr>
<tr>
<td></td>
<td>On completion of this unit, students will be able to:</td>
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<tr>
<td></td>
<td>1. recognise the characteristics of a healthy child and characteristics of a child in ill health</td>
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<td></td>
<td>2. understand factors that affect health of Indigenous children at particular ages and discuss support strategies for mothers and children</td>
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<td>3. explore the importance of diet in the development of the healthy child</td>
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<td>4. understand routines and practices to maintain and promote good health, safety and hygiene in an early childhood setting</td>
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<td></td>
<td>5. examine curriculum documents to plan a series of health lessons</td>
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<td></td>
<td>6. increase knowledge of first aid</td>
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<tr>
<td>EDE 210</td>
<td>Expressive Arts EC</td>
<td>one outcome</td>
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<tr>
<td></td>
<td>• revise key elements in a play oriented curriculum</td>
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<td></td>
<td>• discuss the importance of art, music, movement, drama and media in the development of young children</td>
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<td></td>
<td>• understand how to organise resources, spaces and people to develop young children’s art experiences</td>
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<td></td>
<td>• identify safety issues</td>
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<td></td>
<td>• develop skills for effective teaching in the arts.</td>
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<tr>
<td>EDC 205</td>
<td>Aboriginal and Torres Strait Islander Languages P</td>
<td>whole unit</td>
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<tr>
<td></td>
<td>In this unit students will:</td>
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<tr>
<td></td>
<td>• develop a deeper understanding of Indigenous languages in general and their own language in particular.</td>
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<td></td>
<td>• consider historical and current aspects of Indigenous languages including continuous language changes, shifts and language coining</td>
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<td></td>
<td>• develop an individual language project in one of four areas: Introduction to Indigenous languages, Reclamation, Revitalisation, or Extension (maintenance).</td>
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<td></td>
<td></td>
<td>whole unit</td>
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<tr>
<td>EDC 206</td>
<td>Teaching Mathematics 1 P + EC</td>
<td>one outcome</td>
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<tr>
<td></td>
<td>The principle focus of the unit is the way children learn mathematics. This underpins the pedagogy in the mathematics classroom. In this unit students will:</td>
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<tr>
<td></td>
<td>• recognise the experiences and approaches to learning that children bring to school and use this knowledge to inform</td>
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<tr>
<td>Teaching Practice within Different Learning Environments</td>
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<td>----------------------------------------------------------</td>
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<tr>
<td>• apply knowledge from previous units on the social</td>
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<tr>
<td>construction of knowledge to the teaching of mathematics</td>
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<tr>
<td>• understand the importance of language, play, prior</td>
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<tr>
<td>experiences, problem solving and the use of concrete</td>
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<td>materials in the development of mathematical understandings</td>
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<td>• explore the process strand of <em>Working Mathematically</em></td>
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<tr>
<td>(Mathematics – a Curriculum Profile for Australian Schools)</td>
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<td>in order to develop own mathematical skills and</td>
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<tr>
<td>understandings informing own teaching practice</td>
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<tr>
<td>• examine relevant state or territory mathematics curriculum</td>
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<tr>
<td>documents, profiles and resource materials</td>
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<tr>
<td>• increase own mathematics content knowledge.</td>
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</tbody>
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<table>
<thead>
<tr>
<th>EDC 207 Western Ideas and Education P + EC</th>
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</thead>
<tbody>
<tr>
<td>In this unit students will develop understandings about:</td>
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<tr>
<td>1. human values</td>
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<td>2. cultural variances relating to the relationship between</td>
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<tr>
<td>ontology and epistemology</td>
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<tr>
<td>3. the nature of mathematical systems (the social</td>
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<td>construction of knowledge by cultural groups)</td>
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<tr>
<td>4. the historical evolution of western thinking with</td>
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<tr>
<td>regards to:</td>
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<tr>
<td>• the conceptualisation of ‘the self’</td>
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<td>• social organisation and the use of resources</td>
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<tr>
<td>• land use</td>
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<tr>
<td>• settlement patterns</td>
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<tr>
<td>• appropriation of knowledge</td>
</tr>
<tr>
<td>• colonisation</td>
</tr>
<tr>
<td>• Social Darwinism and survival of the fittest</td>
</tr>
<tr>
<td>• industrialisation</td>
</tr>
<tr>
<td>• capitalism</td>
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<tr>
<td>• socialism</td>
</tr>
<tr>
<td>• urbanisation</td>
</tr>
<tr>
<td>• institutions</td>
</tr>
<tr>
<td>• forms of government</td>
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<tr>
<td>• education</td>
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<tr>
<td>• the place of ceremony in the transmission of</td>
</tr>
<tr>
<td>knowledge.</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>EDP 208 Reflective P PRAC) P</th>
</tr>
</thead>
<tbody>
<tr>
<td>This unit aims to further develop participants’ skills as</td>
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<tr>
<td>reflective practitioners and to develop their</td>
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<tr>
<td>understanding about the place of assessment in the</td>
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<tr>
<td>programming cycle. Students will:</td>
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<tr>
<td>• identify a range of methods, tools and techniques for</td>
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<tr>
<td>collecting data on student learning and achievement</td>
</tr>
<tr>
<td>• use data on student learning and achievement, in order</td>
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<tr>
<td>to make judgements about the rate and progress of</td>
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<tr>
<td>student learning</td>
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<tr>
<td>• understand the pivotal link between assessment of</td>
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<tr>
<td>student learning and the evaluation of teaching and</td>
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<tr>
<td>learning programs</td>
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<tr>
<td>• identify and discuss different categories of</td>
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<tr>
<td>questioning in the classroom</td>
</tr>
<tr>
<td>• discuss ways to encourage positive behaviour in</td>
</tr>
<tr>
<td>students and positive relationships between teacher</td>
</tr>
<tr>
<td>and students.</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>EDE 211 Developing and Delivering Children’s Services EC</th>
</tr>
</thead>
<tbody>
<tr>
<td>In this unit students will</td>
</tr>
<tr>
<td>• understand the current NT Child Care licensing</td>
</tr>
<tr>
<td>conditions and standards and to assess these for their</td>
</tr>
<tr>
<td>appropriateness to remote community settings.</td>
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<tr>
<td>• develop skills for communicating with other staff,</td>
</tr>
<tr>
<td>parents, and community members in order to ensure</td>
</tr>
<tr>
<td>that children’s services are linked with parent and</td>
</tr>
<tr>
<td>community aspirations.</td>
</tr>
<tr>
<td>Course</td>
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<tr>
<td>--------------------------------------------</td>
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<tr>
<td>EDE 212 Management and Administration of Children’s Services (PRAC) EC</td>
</tr>
<tr>
<td>EDC 301 Teaching Mathematics 2 P + EC</td>
</tr>
<tr>
<td>EDC 302 Teaching Science P + EC</td>
</tr>
<tr>
<td>EDC 303 Teaching Print Literacy P + EC</td>
</tr>
</tbody>
</table>

**EDE 212 Management and Administration of Children’s Services (PRAC) EC**
In this unit students will:
- describe the roles and responsibilities of different categories of staff
- describe the management and organisational structure of an early childhood setting
- explore key documents such as Code of Ethics, and occupational health and safety legislation as relevant
- discuss the importance of children’s services and how they support clients and facilities
- develop personal action plans to improve practice
- plan, implement, evaluate and assess units of work for groups of children
- respond to an employment opportunity with an appropriate resume.

**EDC 301 Teaching Mathematics 2 P + EC**
The principal focus for the unit is consolidating the skills from the earlier unit EDC 206 Teaching Mathematics 1 to enable students to competently plan mathematics programs and complete units of work, together with an understanding of assessment strategies and tools.
In this unit students will:
- work extensively with curriculum resources to produce units of work which are both gender and culturally inclusive
- micro-teach mathematics activities to peers
- gain experience using various assessment tools
- learn how to work independently in order to increase their own content knowledge.

**EDC 302 Teaching Science P + EC**
In this unit students will:
- review current approaches to how children’s thinking develops including perception, attention, memory, problem solving
- extend the ideas of science as a social and cultural construct explored in the other units and consider the implications of these ideas for teaching in a cross-cultural context
- begin to understand and use the process ‘working scientifically’ in both their own investigations and planning
- become familiar with National and State/Territory Science curriculum documents and use them in planning
- further develop their own scientific knowledge and learn how to be independent learners of science when preparing unfamiliar topics for teaching
- conduct a scientific investigation and micro-teach science lessons.

**EDC 303 Teaching Print Literacy P + EC**
In this unit students will:
- discuss the historical emergence of written text and its relationship to the needs and purposes of large-scale social and political institutions (governments, written law, private property)
- discuss the contemporary sociocultural uses and meanings of literacy in cross-cultural and colonial contexts
- discuss the competing theories and approaches to literacy and literacy pedagogy
- explore the potential significance of a ‘mismatch’ between the culture, languages or patterns of language use ‘out of school’ and the culture, language, and uses of language in the dominant educational context.
- investigate strategies for assessing existing literacy competence, designing literacy programs, delivering literacy programs and evaluating outcomes for literacy achievement.
- extend awareness of the role of interference of vision and hearing problems and discuss strategies for dealing with these issues.

EDC 304 Teaching TESOL P + EC
In this unit students will:
- demonstrate knowledge of learner’s development in English as a second language
- describe the characteristics of a successful ESL learning environment including resources
- identify a range of elements constituting the English language relevant to TESOL teaching/learning
- describe assessment techniques for ESL such as the ESL frameworks for children or adults

EDC 305 Specialist Education Study P + EC
In this unit students will:
- discuss the approach and reasons for selecting a particular area for the specialist study
- prepare a background paper describing the project
- review the area of the specialist study to canvas current research, approaches and methodologies
- apply the knowledge, skills and understandings from the project to a practical context
- reflect on the process of the study.

HSMB 303 Life Promotion P + EC
The unit will provide the knowledge and skills to identify and assess people at risk of suicide and implement first-aid strategies. Students will explore issues relating to suicide, especially the magnitude of suicidal behaviour, prevention and postvention strategies.

EDC 306 Inclusive Education P + EC
In this unit students will
- become aware of the range of developmental variations and diversity among learners
- identify strategies for inclusion of learners with additional needs
- identify support services for learners with additional needs
- examine the role of the family, school, and community as supports for learners with additional needs
- describe commonly occurring disabilities and the programs, environments, and strategies used in relation to these disabilities
- identify the condition, treatment and management of otitis media.

EDC 307 Integrating the Curriculum P + EC
On the completion of this unit the students will be able to
- demonstrate skills in planning, teaching and assessing integrated units of work
- demonstrate the ability to use the SOSE curriculum as a basis for developing an integrated unit of work
- identify various models of integrated planning.

EDC 308 Internship P + EC
In this unit students will:
- consolidate knowledge and skills developed in the previous practical placements
- further develop and articulate ideas about Aboriginal and
Torres Strait Islander teaching styles
- consolidate their understanding of the processes involved in planning and programming
- key concepts include: term length planning, weekly planning, daily planning, Indigenous pedagogy, evaluation, assessment, professional responsibilities, administration

During placement, students will
- critically reflect on their experience
- articulate how it will influence their future as teachers
- describe and justify how this will fit into an Indigenous pedagogical framework.

EDC 309 Indigenous Pedagogies P + EC
In this unit students will:
- explore the notion of an Indigenous pedagogy as it applies to themselves as educators and community members.
- further explore the existing structures of educational settings and educational systems
- examine alternative management structures for their appropriateness for educational institutions for Indigenous people
- key concepts include: Indigenous pedagogy, personal teaching style, cultural reproduction, management and authority structures, power relations, curriculum design, support services, and decision making.

EDC 310 Specialist Education Study P + EC
In this unit students will:
- Discuss the approach and reasons for selecting a particular area for the specialist study
- Prepare a background paper describing the project
- Review the area of the specialist study to canvas current research, approaches and methodologies
- Apply the knowledge, skills and understandings from the project to a practical context
- Reflect on the process of the study.

EDC 401 Introduction to Qualitative Research P + EC
In this unit students will:
- be introduced to qualitative methods in educational research
- compare and contrast qualitative research methods
- develop a qualitative research plan.

EDC 402 Educational Technology P + EC
In this unit students will
- demonstrate knowledge of different types of educational technology (hardware and software)
- demonstrate the ability to use a range of educational technology to enhance delivery skills
- understand the practical advantages and disadvantages of different technologies
- understand the relevance and significance of using educational technologies in the teaching/learning environment.

EDC 403 Indigenous Literature P + EC
In this unit students will
- explore various forms of Indigenous literature
- discuss the role of literature for personal development and for teaching purposes
- develop the ability to read literature with a critical perspective
- demonstrate how to select appropriate literature and plan a unit of work for a specific classroom context.
<table>
<thead>
<tr>
<th>Course Code</th>
<th>Course Title</th>
<th>Outcomes</th>
</tr>
</thead>
<tbody>
<tr>
<td>EDC 404</td>
<td>Education and Social Change P + EC</td>
<td>further develop an understandings of the purposes of education</td>
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<td></td>
<td></td>
<td>Further develop understanding about human rights and Indigenous rights</td>
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<td>identify how education has been used historically as a mechanism for social change</td>
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<td>develop an understanding of the theory that informs various transformative models of education</td>
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<td>further develop skills in research</td>
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<td></td>
<td>articulate an Indigenous pedagogical approach that includes principles of empowerment.</td>
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<td></td>
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<td>two outcomes</td>
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<tr>
<td>EDC 405</td>
<td>Specialist Education Study P + EC</td>
<td>discuss the approach and reasons for selecting a particular area for the specialist study</td>
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<tr>
<td></td>
<td></td>
<td>prepare a background paper describing the project</td>
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<td></td>
<td>review the area of the specialist study to canvas current research, approaches and methodologies</td>
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<td></td>
<td>apply the knowledge, skills and understandings from the project to a practical context</td>
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<td></td>
<td>reflect on the process of the study.</td>
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<tr>
<td>EDC 406</td>
<td>Assessment of Learning P + EC</td>
<td>further develop understandings about the meaning of assessment and evaluation</td>
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<td>understand the purposes of assessment</td>
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<td>identify current theories and practices in assessment</td>
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<td>discuss the use and purpose of system wide testing</td>
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<td>discuss cultural bias in assessment</td>
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<td>develop a critical orientation to assessment issues and practices.</td>
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<tr>
<td>EDC 407</td>
<td>The Arts P + EC</td>
<td>demonstrate an understanding of the place of art in developing learning for early childhood and primary age learners</td>
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<td>become familiar with The Arts Learning Area as defined in the NT curriculum framework and/or other relevant curriculum documents</td>
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<td>develop skills in planning, implementing, and evaluating culturally relevant art experiences for children</td>
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<td>develop and consolidate personal skills in an arts area</td>
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<td>reflect on personal development in arts through the unit.</td>
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<td>one outcome</td>
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<tr>
<td>EDC 408</td>
<td>Emerging Academic Discourses P + EC</td>
<td>identify the rhetorical context of academic writing (e.g. intended audience, use of abstraction, use of technical terms, positioning the reader as member of an academic discourse community) across a range of academic genres and representative examples</td>
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<td></td>
<td>describe the political and ethical relationships and tensions between academic discourse as a discourse of knowledge, public intellectuals as a discourse of social justice and expertise as a discourse of institutional power</td>
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<td></td>
<td>identify disruptive, subversive or blurring of the genres of academic discourse emerging from the efforts of ‘other-ed’ subjects in appropriating academic discourse to their own purposes and reflect on their relevance to the purposes of Indigenous academic discourse</td>
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<td>identify and use the textual patterns and rhetorical patterns</td>
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</table>
prominent in organising the structure of academic text as tools for predicting and analysing written academic discourse when reading or outlining one’s own written texts
- identify and use the grammatical forms of English that are foregrounded and privileged in academic writing such as passive constructions, identifying clauses, highly nominalised clause complexes, hypotaxis by contrast with the grammatical forms of casual spoken conversation.

<table>
<thead>
<tr>
<th>EDC 409 Storytelling P + EC</th>
<th>whole unit</th>
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<tbody>
<tr>
<td>In this unit students will:</td>
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<tr>
<td>- discuss the ‘power of story’ and the ‘art of storytelling’.</td>
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<tr>
<td>- understand a broad overview of the history of storytelling and will discuss the importance of storytelling as a transmitter of culture, cultural values, knowledge and beliefs.</td>
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<td>- understand the importance and place of storytelling in developing language skills, listening skills and concept development.</td>
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<tr>
<td>- explore the value of storytelling as a teaching tool across the primary school curriculum and understand the place of story in the integrated curriculum.</td>
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<tr>
<td>- develop confidence and effective storytelling strategies</td>
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<tr>
<td>- develop techniques in storytelling in English and / or language for children of different ages.</td>
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<thead>
<tr>
<th>EDC 410 Specialist Education Study P + EC</th>
<th>none</th>
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</thead>
<tbody>
<tr>
<td>In this unit students will:</td>
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<tr>
<td>- discuss the approach and reasons for selecting a particular area for the specialist study</td>
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<tr>
<td>- prepare a background paper describing the project</td>
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<td>- review the area of the specialist study to canvas current research, approaches and methodologies</td>
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<tr>
<td>- apply the knowledge, skills and understandings from the project to a practical context</td>
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<tr>
<td>- reflect on the process of the study.</td>
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<tr>
<th>HSA 301 Introduction to Research P + EC</th>
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<tbody>
<tr>
<td>In this unit students will be able to:</td>
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<tr>
<td>1. discuss the historical factors and frameworks in the practice of Indigenous-focused research</td>
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<td>2. conduct a literature review and evaluate research reports</td>
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<td>3. identify processes and safeguards designed to protect research subjects from exploitation and harm</td>
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<tr>
<td>4. identify processes for analysing and presenting data</td>
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<td>5. discuss the responsibilities of the researcher in maintaining and sharing research information and reporting findings</td>
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<tr>
<td>6. frame a research question on a specific topic.</td>
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Appendix 3  Transcription of audio of 'Why Batchelor?' movie

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<thead>
<tr>
<th>Scene</th>
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<th>Who is in shot?</th>
<th>Who’s speaking?</th>
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<tr>
<td>1</td>
<td>0:15:14</td>
<td>Doris</td>
<td>Doris</td>
<td>Hi. My name’s Doris. I’m from a place called Marble Bar which is in the north-west of Western Australia. Marble Bar is where I did my schooling, right up to year nine and then my family moved to Port Hedland. How I found out about Batchelor? I was working in a childcare centre in Broome and I’d heard lots of positive things about how good Batchelor was and some of the great courses they were doing. So a friend and I decided that we were going to do our teaching degree because I always wanted to work with kids. And teaching was, I think teaching was my calling so that’s why I enrolled at Batchelor. I chose Batchelor because of its uniqueness. It’s an Indigenous institute and Batchelor is a place where it’s, you can bring your culture and your knowledge into the, your teaching.</td>
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<tr>
<td>2</td>
<td>1:27:09</td>
<td>Michiel</td>
<td>Michiel</td>
<td>Hi. My name is Michiel. I come from Ayr. It’s a little rural town in North Queensland. It’s a cane farming town. And I come from a big family. There’s eleven of us in the family. There’s seven boys, two girls and my mum and dad. And my father he’s from Murray Island and my mum she’s descended from Tenner Island in the South Seas. And I did my schooling in, in my primary years I did my schooling at Jarvisfield state school and from there I went to Ayr State High School and after that I started at the Barrier Institute of TAFE. I did a Certificate IV in Arts and after that I was wanted to continue my study and go somewhere else and have a change of my career and I decided to talk to my cousin who lived in Batchelor and he said there’s some good courses there at the Batchelor Institute and so one day I went to the library and I was looking through the newspaper and it had an advertisement about courses going and there was a vision statement in that paper that caught my eye and it said it’s about strengthening the identity of their students who will be achieving success and it will transform their lives. So that really caught me and I thought about that and also not only about that there’s a I found out more about the Batchelor Institute and it’s a unique place. It’s the only one of its kind in the Northern Territory and it’s mainly Indigenous focused. All the people from the communities in the NT, from Arnhem land, from Alice Springs down area in the NT come out. Not only that all the people from interstate to go there. All Indigenous</td>
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<td>Scene</td>
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<td>3</td>
<td>3:46</td>
<td>Annabella</td>
<td>Annabella</td>
<td>Hi. My name is Annabella and I come from a small rural town called Ayr which is in North Queensland. I went to Batchelor Institute to study teaching. It was a funny story because I was sitting in my auntie’s office with my mum and my cousin and I’d just finished year 12 and I was thinking ‘oh my goodness, what am I going to do with my life?’ And then my cousin said that he was going to Batchelor and I was like ‘Oh cool. Can I have a look at all the courses?’ So I had a look at all the courses and I had wanted to work with children so um there was an education course and a teaching course. So I decided to join up and go to Batchelor. The main feature that attracted me to Batchelor was the fact that it was a focus on both-ways teaching and learning so you could go there and you learnt how to study and you did all your study but your culture and your beliefs and ideas were still valued. So that was really important to me and that’s one of the main reasons why I chose Batchelor.</td>
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<tr>
<td>4</td>
<td>4:57:06</td>
<td>Doris</td>
<td>Doris</td>
<td>One of my goals in my life was to become a teacher because my sister was a role model for me. She’s a teacher and I found that was something I wanted to do as well. So I was really inspired by her and then also with this, I wanted to be successful and a role model for the kids in my community and family – if they can see that if I can go through, do my teaching, they’ll be proud of me and I’ll be proud of myself as well.</td>
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<tr>
<td>5</td>
<td>5:38:11</td>
<td>Michiel</td>
<td>Michiel</td>
<td>What I hoped to achieve in going to Batchelor was to get a degree in the Bachelor of Education in the primary area. My goal throughout that study period was to complete each unit, pass, you know, pass and prioritise not only that, my study, and also my family and social life with that. And the people who inspired me to be a teacher were the colleagues I and the peers I studied with. They were all excited. They wanted to be teachers. They all had the same goal I had and they had that goal and so I had that goal and we all worked together to achieve that goal and I think, by this, it inspired me just to keep going and you know, keep going and be persistent and pursue my dream of being</td>
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<td>6</td>
<td>6:38:00</td>
<td>Michiel</td>
<td>Michiel</td>
<td>And not only was it my peers, my peers at the Batchelor Institute that inspired me but it was also. When I was going through High School. I had a teacher there and she looked at me and told me that, you know, I’ll never be anything. I’ll never be someone and, probably because I was Indigenous. And you know, I was cut down. After school I still had that low self-esteem but then coming through Batchelor, then I thought no, I’m going to prove this person wrong, you know. I said I can be somebody. I can be what I want to be. And do what I want to do. And from her negative statement that she said at me I wanted to prove this to be a positive thing and also not only that positive for me but I wanted to prove to that person that she’s wrong. And I can be somebody. And this inspired me to go and to really pursue that teaching degree and now that I can go back and find that teacher maybe one day and say ‘Miss, hello, remember me?’ And say that ‘I’m Michiel and now I’ve been teaching for so long and as a teacher at the Northern Territory’ or wherever may be and then just show her that I am somebody now. And I can be somebody.</td>
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<tr>
<td>7</td>
<td>7:56:04</td>
<td>Annabella</td>
<td>Annabella</td>
<td>When I went to study at Batchelor, I learnt, my goal was to teach Indigenous kids because when I was going to school I saw too many of my friends and my family drop out of school at an early age. So I just wanted to be a role model for those kids and help them see that they can make a change and that they can do something with their life. Cause most of my friends didn’t even finish school and it was they said that school was boring and that it wasn’t really relevant to them. So I chose to be a teacher so that I could help these kids work through the system and I could help make school relevant to them.</td>
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<td>8</td>
<td>8:48:03</td>
<td>Michiel</td>
<td>Michiel</td>
<td>My previous experience that I’d had before I came, while I was at Batchelor is, well I was looking at my study in primary but then I thought I’d go and do secondary and Batchelor Institute didn’t offer secondary training so I thought I’d go to Geelong in Melbourne at the Deakin University at IKE Institute and study there. So I went down there for a year and, I found it very different and it was a different, a totally different environment altogether. It wasn’t as friendly as I thought it would be, like Batchelor was and it</td>
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<td>wasn’t like family orientated, it wasn’t like a group learning thing, it was more like an individual learning sort of style and I didn’t feel comfortable studying there. Even though they had, they had good lecturers and all that but, still I just felt all wrong inside so I felt that I couldn’t study there. And so after that year, I completed there that year, I decided to go back to Batchelor and then I knew that I was back, you know, home cause I knew I was with people that I could, peers that I could work with together as a group and not be on my own as an individualist.</td>
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<td>9</td>
<td>10:05:20</td>
<td>Doris</td>
<td>Doris</td>
<td>My previous experience, before I started my studying, I did a, or started a bridging course at a uni in Perth, when I was younger but I found that it was, it was too big for a little country girl from Marble Bar so I thought it was too overwhelming for me. I felt really uncomfortable being amongst a lot of non-Indigenous people. So when I found out about Batchelor and it was an Indigenous institute, and once I started it I knew that’s where I, Batchelor was the place where I wanted to do my teaching degree.</td>
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<td>10</td>
<td>11:03:20</td>
<td>Doris, Annabella &amp; Michiel</td>
<td>Annabella</td>
<td>Before I got to Batchelor I had no idea really that there was still Indigenous people practising their culture. I knew I was Indigenous but I wasn’t really strong in knowing all the things about it. So when I got to Batchelor and I heard people talking their languages, that was a real eye opener for me and it just made me and encouraged me to go back home to my community and learn, go and look up my language and try, try to learn all about it.</td>
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<td>10</td>
<td>11:42:04</td>
<td>Doris, Annabella &amp; Michiel</td>
<td>Doris</td>
<td>I think what we all liked about the workshop, the workshop delivery model was how we could all sit around as a group, learning with the lecturer sitting down with us, not up the front, like they’re speaking down to us. That was what I liked about the delivery. And, hands-on learning.</td>
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<td>10</td>
<td>12:08:16</td>
<td>Doris, Annabella &amp; Michiel</td>
<td>Michiel</td>
<td>Why I liked studying at Batchelor is because you do a lot of theory in the class but not also do you do the theory you do the hands-on, you do the practical stuff in the classroom to get a more better understanding of what we are learning about in that class and what the teacher wants us to achieve at the end of that, that lesson. And I think, for me, I like to learn with my hands, you know, the more I learn with my hands, the more better I understand and the more better I can</td>
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<td>11</td>
<td>12:4 2:13</td>
<td>Doris, Annabella &amp; Michiel</td>
<td>Doris</td>
<td>Some of the workshops were community-based and we got to go out to different communities around the Northern Territory. And one of the ones that I really enjoyed was when we went to Elcho Island and we got to see a childcare centre that was run by and managed by the Aboriginal people from that community. And then we also got to go to and look at a or do a prac in a town childcare centre and see the difference in how it was managed and... yeah.</td>
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<td>11</td>
<td>13:2 3:12</td>
<td>Doris, Annabella &amp; Michiel</td>
<td>Annabella</td>
<td>We also went to, over to Gove, to Yirrkala and one of our units was the arts and we went over there to worked in the school and we did a dancing story as part of storytelling and we went into the classroom and we learnt a story and then we had to perform it at the Garma festival which was really good. And a real eye opener.</td>
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<td>12</td>
<td>13:5 3:05</td>
<td>Doris, Annabella &amp; Michiel</td>
<td>Annabella</td>
<td>The lecturers at Batchelor were really helpful. They gave you a lot of support. They weren’t there just to teach you, they actually were your friends that would sit down and help (Yeah, that’s right – aside from Michiel). And they’d always have time for you if you needed to ask them a question. And yeah.</td>
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<td>12</td>
<td>14:1 1:06</td>
<td>Doris, Annabella &amp; Michiel</td>
<td>Doris</td>
<td>They also stayed in touch after you left your workshop on campus for the week. You know that you could ring them and get in touch with them and when you went back home if you needed help with anything. So that was really supportive of our lecturers.</td>
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<td>12</td>
<td>14:2 8:08</td>
<td>Doris, Annabella &amp; Michiel</td>
<td>Annabella</td>
<td>Yeah and what I noticed when I was talking to other graduates from other universities. They were saying ‘do you know your lecturer personally?’ And I was like ‘yeah, we talk all the time and it’s just like a (yeah – aside from Michiel) big close knit family that we can all contact each other and check up on each other and make sure you know if we need help we can ask them and they’re just always there to help you.</td>
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<td>12</td>
<td>14:5 3:14</td>
<td>Doris, Annabella &amp; Michiel</td>
<td>Michiel</td>
<td>Yeah that’s right. And I think not also if you had issues in your life, you know apart from your study life in your family life, if you had issues, and you couldn’t get an essay, or an assignment in, you know they’d be you know, they’d have an (understanding – Doris; be understanding – Annabella) an understanding with you too. They can extend it you for you as long as you like as long as you completed it on a certain date and yeah</td>
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<td>Doris</td>
<td>They were great. To do that because they, because they</td>
<td>were work in a both-way, (yeah – aside from Annabella) they could understand our side of our culture and (how it all works – aside from Annabella) how it all works. Yeah.</td>
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<td>12</td>
<td>15:2</td>
<td>Doris</td>
<td>I think another good thing was the resources that Batchelor’s got, like they’ve got a fantastic library, computer lab which students could use any time of the day or night. It was there for them.</td>
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<td>12</td>
<td>15:4</td>
<td>Doris</td>
<td>If you needed a tutor. (Yeah– aside from Doris). You could organise to have a tutor to help you.</td>
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<td>13</td>
<td>15:4</td>
<td>Annabella</td>
<td>Ok, the course itself was pretty good and it prepared us for real life teaching. And the actual work wasn’t too easy; it wasn’t too hard. It was just at the right level that we could understand – and, but it was challenging. Hey, like, it wasn’t easy, I don’t think that’s the right, but it wasn’t set up for us to fail and we were able to understand once we’d worked through it all what we had to do.</td>
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<td>14</td>
<td>16:1</td>
<td>Doris</td>
<td>Where I am at the moment – I’ve done my teaching degree – the Bachelor of Education in Early Childhood and I’m now, or have been teaching in a primary school in my home town for four years., working at a school with a size of 500 children. So, yeah, that’s where I am now after Batchelor.</td>
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<td>15</td>
<td>16:4</td>
<td>Annabella</td>
<td>My life after Batchelor. Well – where can I start? I graduated in 2005 and I’ve been teaching in a school in Katherine for nearly four years now. Also I have been nominated for a teacher’s excellence award and this is an award where you get nominated by a certain amount of people and they have to, you have to reach a certain criteria and then you get nominated and then, the teacher, which is me, I had to fill out all these forms and answer questions how do I teach, what results have you achieved, and all of that sort of stuff. And it’s really good to be nominated. I didn’t win the overall award in the whole of Australia but it was good just to be recognised for the work that I do in my school.</td>
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<td>16</td>
<td>17:4</td>
<td>Michiel</td>
<td>Okay, where am I now? After I completed the four-year course in teaching at Batchelor I registered at the Northern Territory, it was DEET but now it’s DET. I went into the office in the teaching area. And then I went home. And then in January in the new year I got a phone call from a principal in Katherine at Clyde Fenton</td>
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<td>17</td>
<td>19:10:21</td>
<td>Michiel</td>
<td>Michiel</td>
<td>Yeah, now I am at Oenpelli – it’s 2008. I’ve moved out there, bush and I took on a year 1 and 2 class, term 1 and term 2 – semester one, and then term 3 in semester 2 I, they’ve mixed the classes up and I went to transition/one class – that was in term 3 and now term 4, the next half, the last term of the year, I’m heading to outstation Mamadawerre.</td>
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<td>18</td>
<td>19:42:06</td>
<td>Doris, Annabella &amp; Michiel</td>
<td>Annabella</td>
<td>I was talking with some other graduates from some other universities and they were saying that they do, when they come back from a prac or they do their assignment they don’t share their findings with each other. What I liked about Batchelor was that you got to present back to the group. And we were all there to help each other and we could share ideas so if you found all these great resources you didn’t just keep them to yourself, you would photocopy them and give them to your friends so they had that resource as well. And it was just good to be able to reflect from each other and that helps you to learn as well. Like, say, if someone made a mistake maybe in their prac you would all learn from that or someone did something really good then you’d all say ‘oh that was a really good idea I might use that next time’.</td>
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<td>18</td>
<td>20:32:06</td>
<td>Doris, Annabella &amp; Michiel</td>
<td>Doris</td>
<td>And I think that’s created a really good friendship amongst, especially the small group of students that ended up finishing together. We’ve got, we’ve created a really strong friendship and, we all got on so well so...(yes – aside from Annabella). We weren’t scared or shamed to get up and do our reports back or our presentations.</td>
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<td>18</td>
<td>21:00:10</td>
<td>Doris, Annabella</td>
<td>Annabella</td>
<td>Yeah, it was just a really good work environment to work in and we still all keep in contact now. (yeah –</td>
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<td></td>
<td>&amp; Michiel</td>
<td>Michiel</td>
<td>asides from Doris and Michiel). So we ring up each other and we tell them stories that happened in our class – funny ones, sad ones, scary ones, and also we ring up each other and you know, ‘when are your reports due? Mine are due this week. When’s yours? Ah, next week. Oh, stress! But – it’s just good to have a network of people you can talk to and so we’re still supporting each other now, like we were when we were back studying at Batchelor.</td>
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<td>19</td>
<td>21:35:18</td>
<td>Michiel</td>
<td>Michiel</td>
<td>Ah, what did I like about Batchelor? I think there was...what I really, really liked about Batchelor was the flying, flying from interstate, from Queensland over to the Northern Territory and going there; but most of all meeting new people; meeting the community mob that lived at the community and getting to know them and build friendship with people from all over Australia and also, what I really liked is at graduation time. At the end of the four years we were these flash red, yellow, golden robes. It made us look really proud of, you know proud to be an Indigenous person and the dancers would walk us, before us, in front of us and we’d walk behind and you know, it was awesome, an awesome feeling of you know, you’re proud that you’ve, you’ve studied there, you’re proud that you know, you’ve passed everything and now this is the climax of it. You’ve come through it and they just walk you up through there on the sand then actually get an award, a certificate saying that you know, you’ve completed the, you know, you’ve run the race, you’ve got the prize now, you’ve got your certificate to say that you are a teacher now and not only that but the bonus one was that I got a little trophy for IT, being like clever doing little stuff here, but, yeah, that’s... and the food was great, it was really good. Thumbs up for that.</td>
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<td>20</td>
<td>23:11:24</td>
<td>Doris</td>
<td>Doris</td>
<td>What I liked about studying at Batchelor is, over the four years, I’ve found that I liked the way that the workshops were delivered; making a whole heap of great friends from all over Australia and another I liked was how, when we presented our work back, we didn’t have to do exams and get up and speak in front of you know, fifty people. It was a small group of, you know, good friends and presenting could have been in a practical way, using powerpoint presentations. I think that was what I liked best about going to Batchelor.</td>
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<tr>
<td>21</td>
<td>24:00</td>
<td>Annabella</td>
<td>Annabella</td>
<td>What did I like about Batchelor? I liked the way that we</td>
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Scene  | Time stamp | Who is in shot? | Who’s speaking? | What did they say?
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2:00 | 24:4 | Doris, Annabella & Michiel | Doris | we were a community of learners. It wasn’t competitive. We were all there to reach a common goal of becoming a teacher and we didn’t try and get a higher mark than our friend. What we did is we all worked together so that we could all reach that common goal of becoming a teacher. I also liked the way that Batchelor is a learning experience in itself. You don’t only just grow as a learner but you grow as a person and you...

22 | 24:4 | Doris, Annabella & Michiel | Doris | So I think some advice for other students is, you know, you’re there for a reason, you’re there to study, to, to make, to do something good in your life and if you’re going to go there and study, you know, put your heart and your soul into it and get where you want to, where you want to be because, studying now, we’ve done our studies and now we’re reaping the rewards of enjoying our teaching.

22 | 25:1 | Doris, Annabella & Michiel | Annabella | So yeah, make the most of it because you’re not only doing it for yourself, you’re doing it for other family members, they can look up to you, people in your community, they can look up to you and see that, you know, if, oh, just with me for example, if Annabella can do it, gee I might go and have a go and see what I can do. So, and it’s a good feeling to know that you, you’re helping other people to make a wise choice and a good decision to better yourself.

22 | 25:4 | Doris, Annabella & Michiel | Michiel | You know, I think also, be strong in your identity, you know, be proud of who you are, you know, not only that, be...what’s the word? You know, just be able to be, you know, pursue, if you want to be a teacher, stick to your, stick to that goal and try as hard as you can.

23. | 26:0 | Doris, Annabella & Michiel | Michiel | Also, I reckon, you know be proud of your identity of who you are, cause you know, when you go out into the big world they see you as just an Indigenous person, you don’t know nuthin, you know, you can’t be successful but, as the Batchelor vision statement says, you know, be strong, be strong in your identity, you know. You can also achieve academic... academically, you know, you can be successful in that and...

24 | 27:5 | Doris, Annabella & Michiel | Annabella | And I sort of think our journey at Batchelor has been like a butterfly’s metamorphosis from a grub (yes – aside from Michiel) to a butterfly. Like, you might not be much when you start at Batchelor, you might not know anything, you might not have did grade 12, you might have already had a family and you’re just
<table>
<thead>
<tr>
<th>Scene</th>
<th>Time stamp</th>
<th>Who is in shot?</th>
<th>Who’s speaking?</th>
<th>What did they say?</th>
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</thead>
<tbody>
<tr>
<td></td>
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<td></td>
<td>wanting to better yourself. So you start out as a grub and I think the time we spend at Batchelor is the cocoon bit where we study and we have all this information coming in, the knowledge and you learn all of this stuff and then finally when you graduate it’s like when you’re coming out of the cocoon you turn into a butterfly so you transform from when you were a grub to a butterfly. You know all of these new things, you have a new life, you can get a job in your chosen field that you chose to study in and so it’s like a whole big life changing experience.</td>
</tr>
</tbody>
</table>
## Appendix 4  Analysis of transcript against Indicators of quality

<table>
<thead>
<tr>
<th>Indicators of quality</th>
<th>Mentions by the graduates</th>
</tr>
</thead>
<tbody>
<tr>
<td>These indicators have been taken a wide range of literature and represent the total findings of the literature reviewed in chapter 2. These indicators predict the facets of a quality teacher education program for Indigenous people in Australia. The indicators have been organised into three groups—the organisation; the teacher education program; and the graduates.</td>
<td>These numbers relate to the scene and speaker, from the transcript of the movie. Where a comment could be placed against more than one indicator, it has been copied to all.</td>
</tr>
<tr>
<td>The institution... has Indigenous people in positions relating to governance, leadership and management</td>
<td>These statements are quotes taken directly from the movie.</td>
</tr>
<tr>
<td>provides academic support for students</td>
<td></td>
</tr>
<tr>
<td>12: Annabella</td>
<td>The lecturers at Batchelor were really helpful. They gave you a lot of support.</td>
</tr>
<tr>
<td>12: Doris</td>
<td>They also stayed in touch after you left your workshop on campus for the week. You know that you could ring them and get in touch with them and when you went back home if you needed help with anything. So that was really supportive of our lecturers.</td>
</tr>
<tr>
<td>12: Annabella</td>
<td>Yeah and what I noticed when I was talking to other graduates from other universities. They were saying 'do you know your lecturer personally?' And I was like ‘yeah, we talk all the time and it’s just like a (yeah – aside from Michiel) big close knit family that we can all contact each other and check up on each other and make sure you know if we need help we can ask them and they’re just always there to help you.</td>
</tr>
</tbody>
</table>
### Indicators of quality

<table>
<thead>
<tr>
<th>Mentions by the graduates</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>12: Annabella</strong></td>
</tr>
<tr>
<td>If you needed a tutor. (Yeah-aside from Doris) You could organise to have a tutor to help you.</td>
</tr>
<tr>
<td><strong>provides financial support for students, including scholarships</strong></td>
</tr>
<tr>
<td><strong>12: Annabella</strong></td>
</tr>
<tr>
<td>Yeah and what I noticed when I was talking to other graduates from other universities. They were saying ‘do you know your lecturer personally?’ And I was like ‘yeah, we talk all the time and it’s just like a (yeah – aside from Michiel) big close knit family that we can all contact each other and check up on each other and make sure you know if we need help we can ask them and they’re just always there to help you.</td>
</tr>
<tr>
<td><strong>provides personal support for students through counselling and advisory services</strong></td>
</tr>
<tr>
<td><strong>12: Michiel</strong></td>
</tr>
<tr>
<td>Yeah that’s right. And I think not also if you had issues in your life, you know apart from your study life in your family life, if you had issues, and you couldn’t get an essay, or an assignment in, you know they’d be you know, they’d have an (understanding – Doris; be understanding – Annabella) an understanding with you too. They can extend it you for you as long as you like as long as you completed it on a certain date and yeah they were great. To do that because they, because they were work in a both-way, (yeah – aside from Annabella) they could understand our side of our culture and (how it all works – aside from Annabella) how it all works. Yep.</td>
</tr>
<tr>
<td><strong>provides a culturally safe place to study</strong></td>
</tr>
<tr>
<td><strong>1: Doris</strong></td>
</tr>
<tr>
<td>It’s an Indigenous institute and Batchelor is a place where it’s, you can bring your culture and your knowledge into the your teaching.</td>
</tr>
<tr>
<td><strong>2: Michiel</strong></td>
</tr>
<tr>
<td>All the people from the communities in the NT, from Arnhem land, from Alice Springs down area in the NT come out. Not only that all the people from interstate to go there. All Indigenous people.</td>
</tr>
<tr>
<td><strong>3: Annabella</strong></td>
</tr>
<tr>
<td>The main feature that attracted me to Batchelor was the fact that it was a focus on both-ways teaching and learning so you could go there and you learnt how to study and you did all your study but your culture and your beliefs and ideas were still valued.</td>
</tr>
<tr>
<td><strong>8: Michiel</strong></td>
</tr>
<tr>
<td>Even though they had, they had good</td>
</tr>
<tr>
<td>Indicators of quality</td>
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<td>-----------------------------------------------------------</td>
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<tr>
<td>lecturers and all that but, still I just felt all wrong inside so I felt that I couldn’t study there. And so after that year, I completed there that year, I decided to go back to Batchelor and then I knew that I was back, you know, home cause I knew I was with people that I could, peers that I could work with together as a group and not be on my own as an individualist.</td>
</tr>
<tr>
<td>9: Doris</td>
</tr>
<tr>
<td>18: Doris</td>
</tr>
<tr>
<td>has high pass and retention rates that the same for Indigenous and non-Indigenous students</td>
</tr>
<tr>
<td>1: Doris</td>
</tr>
<tr>
<td>Indigenous culture is a highly visible and valued part of the Institution</td>
</tr>
<tr>
<td>3: Annabella</td>
</tr>
<tr>
<td>10: Annabella</td>
</tr>
<tr>
<td>19: Michiel</td>
</tr>
<tr>
<td>trains Indigenous</td>
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<tr>
<td>Indicators of quality</td>
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<td>--------------------------------------------------</td>
</tr>
<tr>
<td>leaders</td>
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<tr>
<td>employs Indigenous staff</td>
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<tr>
<td>employs and trains skilled staff to be culturally competent</td>
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<tr>
<td>The teacher education program...</td>
</tr>
<tr>
<td>Curriculum design</td>
</tr>
<tr>
<td>is accredited by the appropriate authority</td>
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<tr>
<td>has alternative entry pathways</td>
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<tr>
<td>has equitable entry selection processes</td>
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<tr>
<td>enrols people who are suitable to become teachers</td>
</tr>
<tr>
<td>has self-determination and emancipation as key outcomes</td>
</tr>
<tr>
<td>2: Michiel</td>
</tr>
<tr>
<td>4: Doris</td>
</tr>
<tr>
<td>Indicators of quality</td>
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<tr>
<td>----------------------</td>
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<tr>
<td>me and I’ll be proud of myself as well</td>
</tr>
<tr>
<td>6: Michiel</td>
</tr>
<tr>
<td>6: Annabella</td>
</tr>
<tr>
<td>22: Doris</td>
</tr>
<tr>
<td>22: Michiel</td>
</tr>
<tr>
<td>23: Michiel</td>
</tr>
<tr>
<td>Indicators of quality</td>
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<tr>
<td>----------------------</td>
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<tr>
<td>24: Annabella</td>
</tr>
<tr>
<td>7: Annabella</td>
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<tr>
<td>21: Annabella</td>
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<tr>
<td>22: Annabella</td>
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<tr>
<td>Indicators of quality</td>
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<td>---------------------------------------</td>
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<tr>
<td>that you, you’re helping other people to make a wise choice and a good decision to better yourself.</td>
</tr>
<tr>
<td>You know, I think also, be strong in your identity, you know, be proud of who you are and, you know, not only that, be...what’s the word? You know, just be able to be, you know, pursue, if you want to be a teacher, stick to your, stick to that goal and try as hard as you can.</td>
</tr>
<tr>
<td>Also, I reckon, you know be proud of your identity of who you are, cause you know, when you go out into the big world they see you as just an Indigenous person, you don’t know nuthin, you know, you can’t be successful but, as the Batchelor vision statement says, you know, be strong, be strong in your identity, you know. You can also achieve academic... academically, you know, you can be successful in that and...</td>
</tr>
<tr>
<td>caters to a diverse range of Indigenous Australians</td>
</tr>
<tr>
<td>All the people from the communities in the NT, from Arnhem land, from Alice Springs down area in the NT come out. Not only that all the people from interstate to go there. All Indigenous people.</td>
</tr>
<tr>
<td>but most of all meeting new people; meeting the community mob that lived at the community and getting to know them and build friendship with people from all over Australia</td>
</tr>
<tr>
<td>making a whole heap of great friends from all over Australia</td>
</tr>
<tr>
<td>is distinctly different from other degrees</td>
</tr>
<tr>
<td>I chose Batchelor because of its uniqueness</td>
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<tr>
<td>It’s the only one of its kind in the Northern Territory and it’s mainly Indigenous focused.</td>
</tr>
<tr>
<td>So I went down there for a year and, I found it very different and it was a different, a totally different environment altogether.</td>
</tr>
<tr>
<td>Yeah and what I noticed when I was talking to other graduates from other universities. They were saying ‘do you know your lecturer personally?’ And I was like ‘yeah, we talk all the time and it’s just like a (yeah – aside from Michiel)</td>
</tr>
<tr>
<td><strong>Indicators of quality</strong></td>
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<td>------------------------------------------------------------------------------------------</td>
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<tr>
<td>is designed to be equitable in delivery not just in graduate outcomes</td>
</tr>
<tr>
<td>connects in with the community at all levels of development and delivery</td>
</tr>
<tr>
<td>includes innovative practices that are aimed to increase engagement</td>
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<tr>
<td>is adequately resourced</td>
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**Curriculum content**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
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<tbody>
<tr>
<td>has Indigenous knowledge and culture at its core</td>
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<tr>
<td>has Indigenous languages as part of the instruction</td>
<td>10: Annabella So when I got to Batchelor and I heard people talking their languages, that was a real eye opener for me and it just made me and encouraged me to go back home to my community and learn, go and look up my language and try, try to learn all about it.</td>
</tr>
<tr>
<td>has a good balance between theory and practice</td>
<td>10: Michiel Why I liked studying at Batchelor is because you do a lot of theory in the class but not also do you do the theory you do the hands-on, you do the practical stuff in the classroom to get a more better understanding of what we are learning about in that class and what the teacher wants us to achieve at the end of that, that lesson.</td>
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<tr>
<td>is focused on pedagogy</td>
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<tr>
<td><strong>Indicators of quality</strong></td>
<td><strong>Mentions by the graduates</strong></td>
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<tr>
<td>has a strong emphasis on subject matter knowledge</td>
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<td>has a strong emphasis on student learning and development</td>
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<td>has a strong emphasis on curriculum planning and skills for reflection on practice</td>
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<td>has a strong emphasis on literacy</td>
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<td>teaches both phonics and whole language approaches to reading</td>
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<td>has a strong emphasis on numeracy</td>
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<td>has a strong emphasis on assessment</td>
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<td>has a strong emphasis on teaching skills</td>
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<tr>
<td>has a strong emphasis on classroom management</td>
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<td>has a strong emphasis on special needs</td>
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<tr>
<td>has a strong emphasis on catering for diversity</td>
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<tr>
<td>has professional placements that total a minimum of 80 days</td>
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<tr>
<td>provides professional placements that are each of a good length</td>
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<tr>
<td><strong>Delivery</strong></td>
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<tr>
<td>is learner-centred in its approach</td>
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<tr>
<td>makes use of the fundamentals of sound, culturally appropriate teaching and learning practices</td>
<td>20: Doris</td>
</tr>
<tr>
<td></td>
<td>20: Doris</td>
</tr>
<tr>
<td>Indicators of quality</td>
<td>Mentions by the graduates</td>
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</tbody>
</table>
| do exams and get up and speak in front of you know, fifty people. It was a small group of, you know, good friends and presenting could have been in a practical way, using powerpoint presentations. I think that was what I liked best about going to Batchelor | 21: Annabella
What did I like about Batchelor? I liked the way that we were a community of learners. It wasn’t competitive. We were all there to reach a common goal of becoming a teacher and we didn’t try and get a higher mark than our friend. What we did is we all worked together so that we could all reach that common goal of becoming a teacher |
| delivers by using hands-on, discovery learning | 10: Doris
And, hands-on learning. |
| 10: Michiel
Why I liked studying at Batchelor is because you do a lot of theory in the class but not also do you do the theory you do the hands-on, you do the practical stuff in the classroom to get a more better understanding of what we are learning about in that class and what the teacher wants us to achieve at the end of that, that lesson. And I think, for me, I like to learn with my hands, you know, the more I learn with my hands, the more better I understand and the more better I can pick things up. And, yeah, no, hands-on learning is really great. | makes use of collaborative group work |
| 5: Michiel
And the people who inspired me to be a teacher were the colleagues I and the peers I studied with. They were all excited. They wanted to be teachers. They all had the same goal I had and they had that goal and so I had that goal and we all worked together to achieve that goal and I think, by this, it inspired me just to keep going and you know, keep going and be persistent and pursue my dream of being a teacher. | 8: Michiel
It wasn’t as friendly as I thought it would be, like Batchelor was and it wasn’t like family orientated, it wasn’t like a group learning thing, it was more like an individual learning sort of style and I didn’t feel comfortable studying there. |
<table>
<thead>
<tr>
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<th>Mentions by the graduates</th>
</tr>
</thead>
<tbody>
<tr>
<td>10: Doris</td>
<td>I think what we all liked about the workshop, the workshop delivery model was how we could all sit around as a group...</td>
</tr>
<tr>
<td>18: Annabella</td>
<td>What I liked about Batchelor was that you got to present back to the group. And we were all there to help each other and we could share ideas so if you found all these great resources you didn’t just keep them to yourself, you would photocopy them and give them to your friends so they had that resource as well. And it was just good to be able to reflect from each other and that helps you to learn as well. Like, say, if someone made a mistake maybe in their prac you would all learn from that or someone did something really good then you’d all say ‘oh that was a really good idea I might use that next time’.</td>
</tr>
<tr>
<td></td>
<td>uses an approach where the lecturers are also learning and the students are also teaching</td>
</tr>
<tr>
<td>10: Doris</td>
<td>I think what we all liked about the workshop, the workshop delivery model was how we could all sit around as a group, learning with the lecturer sitting down with us, not up the front, like they’re speaking down to us.</td>
</tr>
<tr>
<td>connects with schools</td>
<td>11: Doris</td>
</tr>
<tr>
<td></td>
<td>11: Doris</td>
</tr>
<tr>
<td></td>
<td>11: Annabella</td>
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<td>Mentions by the graduates</td>
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<tr>
<td>collaborates with other sectors</td>
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<tr>
<td>brings the teaching profession in to the delivery</td>
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<tr>
<td>supports professional placements through mentoring from lecturers and schools</td>
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</tr>
<tr>
<td>employs lecturers and tutors who are all experienced and successful classroom practitioners</td>
<td></td>
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<tr>
<td>The students as learners</td>
<td></td>
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<tr>
<td>will feel that they belong</td>
<td>8: Michiel</td>
</tr>
<tr>
<td></td>
<td>It wasn’t as friendly as I thought it would be, like Batchelor was and it wasn’t like family orientated, it wasn’t like a group learning thing, it was more like an individual learning sort of style and I didn’t feel comfortable studying there.</td>
</tr>
<tr>
<td></td>
<td>9: Doris</td>
</tr>
<tr>
<td></td>
<td>So when I found out about Batchelor and it was an Indigenous institute, and once I started it I knew that’s where I, Batchelor was the place where I wanted to do my teaching degree.</td>
</tr>
<tr>
<td>will form positive relationships</td>
<td>5: Michiel</td>
</tr>
<tr>
<td></td>
<td>And the people who inspired me to be a teacher were the colleagues I and the peers I studied with. They were all excited. They wanted to be teachers. They all had the same goal I had and they had that goal and so I had that goal and we all worked together to achieve that goal and I think, by this, it inspired me just to keep going and you know, keep going and be persistent and pursue my dream of being a teacher.</td>
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<tr>
<td></td>
<td>12: Annabella</td>
</tr>
<tr>
<td></td>
<td>They weren’t there just to teach you, they actually were your friends that would sit down and help (Yeah, that’s right – aside from Michiel). And they’d always have time for you if you needed to ask them a question. And yeah.</td>
</tr>
<tr>
<td></td>
<td>12: Annabella</td>
</tr>
<tr>
<td></td>
<td>Yeah and what I noticed when I was talking to other graduates from other universities. They</td>
</tr>
<tr>
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<td>Mentions by the graduates</td>
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<tr>
<td>were saying ‘do you know your lecturer personally?’ And I was like ‘yeah, we talk all the time and it’s just like a (yeah – aside from Michiel) big close knit family that we can all contact each other and check up on each other and make sure you know if we need help we can ask them and they’re just always there to help you.</td>
<td>18: Annabella</td>
</tr>
<tr>
<td>and so we’re still supporting each other now, like we were when we were back studying at Batchelor</td>
<td>20: Doris</td>
</tr>
<tr>
<td>making a whole heap of great friends from all over Australia</td>
<td></td>
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<tr>
<td>are self-directed learners</td>
<td></td>
</tr>
<tr>
<td>are lifelong learners</td>
<td></td>
</tr>
<tr>
<td>are members of learning communities</td>
<td>5: Michiel</td>
</tr>
<tr>
<td>And the people who inspired me to be a teacher were the colleagues I and the peers I studied with. They were all excited. They wanted to be teachers. They all had the same goal I had and they had that goal and so I had that goal and we all worked together to achieve that goal and I think, by this, it inspired me just to keep going and you know, keep going and be persistent and pursue my dream of being a teacher.</td>
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<td>5: Michiel</td>
</tr>
<tr>
<td>it’s just good to have a network of people you can talk to and so we’re still supporting each other now, like we were when we were back studying at Batchelor</td>
<td>18: Annabella</td>
</tr>
<tr>
<td>What I liked about Batchelor was that you got to present back to the group. And we were all there to help each other and we could share ideas so if you found all these great resources you didn’t just keep them to yourself, you would photocopy them and give them to your</td>
<td>18: Annabella</td>
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<td>Mentions by the graduates</td>
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<tr>
<td></td>
<td>friends so they had that resource as well. And it was just good to be able to reflect from each other and that helps you to learn as well. Like, say, if someone made a mistake maybe in their prac you would all learn from that or someone did something really good then you’d all say ‘oh that was a really good idea I might use that next time’.</td>
</tr>
<tr>
<td>18: Doris</td>
<td>And I think that’s created a really good friendship amongst, especially the small group of students that ended up finishing together. We’ve got, we’ve created a really strong friendship and, we all got on so well so... (yes – aside from Annabella). We weren’t scared or shamed to get up and do our reports back or our presentations.</td>
</tr>
<tr>
<td>21: Annabella</td>
<td>What did I like about Batchelor? I liked the way that we were a community of learners. It wasn’t competitive. We were all there to reach a common goal of becoming a teacher and we didn’t try and get a higher mark than our friend. What we did is we all worked together so that we could all reach that common goal of becoming a teacher.</td>
</tr>
<tr>
<td>have adequate personal literacy and numeracy skills</td>
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<tr>
<td>are good communicators</td>
<td></td>
</tr>
<tr>
<td>can work in teams</td>
<td>5: Michiel</td>
</tr>
<tr>
<td>have good problem solving skills</td>
<td>And the people who inspired me to be a teacher were the colleagues I and the peers I studied with. They were all excited. They wanted to be teachers. They all had the same goal I had and they had that goal and so I had that goal and we all worked together to achieve that goal and I think, by this, it inspired me just to keep going and you know, keep going and be persistent and pursue my dream of being a teacher.</td>
</tr>
<tr>
<td>show initiative and enterprise</td>
<td></td>
</tr>
<tr>
<td>have good planning and organizing skills</td>
<td></td>
</tr>
</tbody>
</table>
### Indicators of quality

<table>
<thead>
<tr>
<th>Mentions by the graduates</th>
</tr>
</thead>
<tbody>
<tr>
<td>can self-manage</td>
</tr>
<tr>
<td>have well-developed</td>
</tr>
<tr>
<td>learning skills</td>
</tr>
<tr>
<td>have well-developed</td>
</tr>
<tr>
<td>technology skills</td>
</tr>
</tbody>
</table>

19: Michiel
that I got a little trophy for IT, being like clever
doing little stuff here, but, yeah, that’s... and
the food was great, it was really good.
Thumbs up for that.

- as professionals

14: Doris
Where I am at the moment – I've done my
teaching degree – the Bachelor of Education
in Early Childhood and I’m now, or have been
teaching in a primary school in my home town
for four years., working at a school with a size
of 500 children. So, yeah, that’s where I am
now after Batchelor.

15: Annabella
My life after Batchelor. Well – where can I
start? I graduated in 2005 and I've been
teaching in a school in Katherine for nearly
four years now. Also I have been nominated
for a teacherla excellence award and this is an
award where you get nominated by a certain
amount of people and they have to, you have
to reach a certain criteria and then you get
nominated and then, the teacher, which is
me, I had to fill out all these forms and answer
questions how do I teach, what results have
you achieved, and all of that sort of stuff. And
it’s really good to be nominated. I didn’t win
the overall award in the whole of Australia but
it was good just to be recognised for the work
that I do in my school.

16: Michiel
Okay, where am I now? After I completed theour-year course in teaching at Batchelor I
registered at the Northern Territory, it was
DEET but now it’s DET. I went into the office in
the teaching area. And then I went home. And
then in January in the new year I got a phone
call from a principal in Katherine at Clyde
Fenton school. So anyway, he asked me if I
wanted the job so I said yes, I’ll take the job.
So they flew me into Katherine, ah, flew me to
Darwin then bussed me down. I went to
Katherine. I really loved it there but...I stayed
there for two years and worked in 2006, 2007
and, but I always felt in my heart I had to go
and teach my people. I had to go bush. I
<table>
<thead>
<tr>
<th>Indicators of quality</th>
<th>Mentions by the graduates</th>
</tr>
</thead>
<tbody>
<tr>
<td>wanted to go to a community and teach ESL with the Indigenous people so, after 2007 I said to the boss I have to go and he said okay, I’ll let you go – you know, he’s trained me up and he let me, he transferred me to a school now that I’m at this year, 2008, at Gunbalanya, Oenpelli. That’s in west Arnhem land, just over the road from Jabiru.</td>
<td></td>
</tr>
<tr>
<td>contribute to community capacity building, with the goal of social, cultural and economic development of the whole Indigenous community</td>
<td></td>
</tr>
<tr>
<td>contribute to the cultural and intellectual life in Australia</td>
<td></td>
</tr>
<tr>
<td>meet the professional standards for their jurisdiction</td>
<td></td>
</tr>
<tr>
<td>are bi-culturally competent</td>
<td></td>
</tr>
<tr>
<td>as classroom teachers</td>
<td></td>
</tr>
<tr>
<td>are ‘teacher ready’</td>
<td>13: Annabella Ok, the course itself was pretty good and it prepared us for real life teaching.</td>
</tr>
<tr>
<td>are highly competent classroom practitioners</td>
<td>15: Annabella Also I have been nominated for a teacherla excellence award and this is an award where you get nominated by a certain amount of people and they have to, you have to reach a certain criteria and then you get nominated and then, the teacher, which is me, I had to fill out all these forms and answer questions how do I teach, what results have you achieved, and all of that sort of stuff. And it’s really good to be nominated. I didn’t win the overall award in the whole of Australia but it was good just to be recognised for the work that I do in my school.</td>
</tr>
<tr>
<td>can teach in a variety of contexts</td>
<td>16: Michiel Okay, where am I now? After I completed the four-year course in teaching at Batchelor I registered at the Northern Territory, it was DEET but now it’s DET. I went into the office in the teaching area. And then I went home. And</td>
</tr>
<tr>
<td>Indicators of quality</td>
<td>Mentions by the graduates</td>
</tr>
<tr>
<td>-----------------------</td>
<td>---------------------------</td>
</tr>
<tr>
<td>then in January in the new year I got a phone call from a principal in Katherine at Clyde Fenton school. So anyway, he asked me if I wanted the job so I said yes, I’ll take the job. So they flew me into Katherine, ah, flew me to Darwin then bussed me down. I went to Katherine. I really loved it there but…I stayed there for two years and worked in 2006, 2007 and, but I always felt in my heart I had to go and teach my people. I had to go bush. I wanted to go to a community and teach ESL with the Indigenous people so, after 2007 I said to the boss I have to go and he said okay, I’ll let you go – you know, he’s trained me up and he let me, he transferred me to a school now that I’m at this year, 2008, at Gunbalanya, Oenpelli. That’s in west Arnhem land, just over the road from Jabiru.</td>
<td></td>
</tr>
<tr>
<td>17: Michiel</td>
<td>Yeah, now I am at Oenpelli – it’s 2008. I’ve moved out there, bush and I took on a year 1 and 2 class, term1 and term 2 – semester one, and then term3 in semester 2 I, they’ve mixed the classes up and I went to transition/one class – that was in term 3 and now term4, the next half, the last term of the year, I’m heading to outstation Mamadawerre.</td>
</tr>
<tr>
<td>are futures oriented have rapport with indigenous school students</td>
<td>17: Michiel</td>
</tr>
<tr>
<td>are reflective practitioners know their students know how students learn and how to teach them know the content they teach can plan, program, assess and report for effective learning</td>
<td></td>
</tr>
<tr>
<td>Indicators of quality</td>
<td>Mentions by the graduates</td>
</tr>
<tr>
<td>-------------------------------------------------------------------------------------</td>
<td>--------------------------</td>
</tr>
<tr>
<td>can create and maintain safe and challenging learning environments</td>
<td></td>
</tr>
<tr>
<td>can use a range of teaching practices and resources to engage students in effective learning</td>
<td></td>
</tr>
<tr>
<td>can take responsibility for managing and monitoring student learning</td>
<td></td>
</tr>
<tr>
<td><strong>Name of the Project</strong></td>
<td>What are the factors in a higher education preservice degree that contribute to the good preparation of classroom teachers?</td>
</tr>
<tr>
<td>------------------------</td>
<td>------------------------------------------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td><strong>The Researcher's names</strong></td>
<td>Melodie Rat</td>
</tr>
<tr>
<td><strong>Aims of the project</strong></td>
<td>The aim of this research is to evaluate the current degree course with regard to teacher preparation using feedback from students, graduates, staff and other stakeholders.</td>
</tr>
<tr>
<td><strong>Benefits of the project</strong></td>
<td>This project will give a clear picture of the design and delivery strengths and weaknesses in the current course that need to be reflected in the new course</td>
</tr>
<tr>
<td><strong>Agreements with the participant's community involvement in research project and its management</strong></td>
<td>Not applicable</td>
</tr>
<tr>
<td><strong>Intellectual Property &amp; Copyright</strong></td>
<td>The intellectual property rights and the copyright of published material will rest with the researcher. Participants will retain the intellectual property rights over their own data and the Batchelor Institute will retain copyright and intellectual property rights of the developed courses.</td>
</tr>
<tr>
<td><strong>Publication of data</strong></td>
<td>Final product will be doctoral thesis with Charles Darwin University. Other publishable papers will be written and sent to participants who request a copy.</td>
</tr>
<tr>
<td><strong>How the data will be kept confidential</strong></td>
<td>All the information collected will be stored by the researcher in secure place. Any information that is shared will not have anyone's name on it. If it seems possible that someone might be identified, the researcher will obtain specific consent in that situation, or re-write it so that no-one can be identified.</td>
</tr>
<tr>
<td><strong>Data gathering techniques and how the data will be used</strong></td>
<td>Data will be collected by gathering existing documents and statistics, and by talking with people either in person, or over the internet. I will then look for patterns in the information and use this to make judgements about the design of the courses.</td>
</tr>
<tr>
<td><strong>Post-research obligations</strong></td>
<td>A thank you to all participants will be sent, along with a summary of the research findings. A copy of the thesis will be presented to the Institute library and to the Head of School of SEASS.</td>
</tr>
<tr>
<td><strong>Project budgets and employment</strong></td>
<td>The researcher is full-time academic staff and all research will be conducted within the normal working environment. There is no funding for participants in this project.</td>
</tr>
<tr>
<td><strong>Security and confidentiality of records</strong></td>
<td>All information will be stored at Batchelor Institute – paper copies in a locked filing cabinet; and electronic files on the Batchelor server or back-up CD, both protected by password.</td>
</tr>
</tbody>
</table>
## Batchelor Institute of Indigenous Tertiary Education

### Plain English Statement Form
(Research Proposals and Ethics Applications)

<table>
<thead>
<tr>
<th>Procedures for consent</th>
<th>All participants will be given this plain language statement and asked to sign a written consent form. For those people who are communicating electronically, an email will be requested giving consent. Participants may choose to withdraw at any time without giving a reason and without consequence.</th>
</tr>
</thead>
<tbody>
<tr>
<td>The possible risks to the individual, the community and/or the environment, even if unlikely, and any inconvenience or discomfort which may be experienced</td>
<td>It is possible that some students may feel uncomfortable about being truly honest when asked to reflect on their experiences in the course.</td>
</tr>
</tbody>
</table>
| Who to contact if you have any concerns about the research | Melodie Bat, Principal Researcher, Batchelor Institute, on telephone 08 8939 7264 or by e-mail, melodie.bat@batchelor.edu.au  
Mai Katona, Research Coordinator, Batchelor Institute on telephone 08 8939 7264 or by e-mail, mai.katona@batchelor.edu.au  
Hemali Seneviratne, Executive Officer, Research Office, Charles Darwin University on telephone 08 8946 7064 or by e-mail, hemali.seneviratne@cd.edu.au |
| Advise when the research is likely to to be completed and how the participants will be informed of the results | 2000 – thank you letters, report to SEASS, seminar presentation |
| How participants are kept informed about the progress of the research | Communication schedule will be developed within course development process. All published papers will be sent to the project participants on request |
| If the research involves children or persons with an intellectual disability, the consent must include information on the following: | Parent or Guardian consent for the child or person with and intellectual disability to participate in the research  
Reasonable precautions to minimise the risk of abuse to the participant (physical, emotional, sexual and spiritual)  
Provision of counselling for anyone who becomes disturbed as a result of participation in the research (if relevant) |
## Appendix 6  Batchelor Institute consent form phase 1

**RESEARCH PROJECT CONSENT FORM**

<table>
<thead>
<tr>
<th>Project Title: What are the factors in a higher education preservice degree that contribute to the good preparation of classroom teachers?</th>
<th>Principal Researcher's Name: Melodie Bat</th>
</tr>
</thead>
</table>

I understand that the purpose of the research is to evaluate the current degree course with regard to teacher preparation using feedback from students, graduates, staff and other stakeholders.

- I understand the project background, aims, methods, anticipated benefits, and possible hazards of the research study, which have been explained to me.
- I understand that I voluntarily and give my consent to my participation in such a research study.
- I understand that where my participation has formed the basis of the research study, that if I complete a survey or questionnaire, or participate in any interview, my identity will be kept absolutely confidential and my name and address will not be used for publication purposes without my permission. All data will be stored securely and confidentially.
- I understand that I am free to withdraw my consent at any time during the study, in which event my participation in the research study will immediately cease and any information obtained from me will not be used and will be destroyed as to how it will be disposed.
- Please forward a copy of original research materials generated through my involvement. Yes ☐ No ☐
- I understand the results of this research will not be published in a form that permits my identification without my consent.
- My contribution will not be used for any purpose other than that for which consent was gained, unless further permission is given by me.

I understand the points raised above and I voluntarily participate in this project.

<table>
<thead>
<tr>
<th>Participants Signature</th>
<th>Date</th>
</tr>
</thead>
</table>

Please Note: Researcher should send a copy of this form to the Executive Officer of IREC.
<table>
<thead>
<tr>
<th>Name of the Project</th>
<th>The graduates speak: Why Batchelor?</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Researcher’s names</td>
<td>Melodie Bat</td>
</tr>
<tr>
<td>Aims of the project</td>
<td>This project has two main aims:  1. To create a documentary that evaluates the current education degree at Batchelor Institute.  2. To develop collaborative video editing as a new form of thematic analysis in the field of critical participatory action research.</td>
</tr>
<tr>
<td>Benefits of the project</td>
<td>Together we will create a short documentary about the experiences, reflections and advice of the graduate teachers. This documentary will form part of Melodie’s doctoral research, which is an evaluation of the current degree program. The documentary and the full PhD research will be invaluable insight for the Institute and for teacher education generally. This way of working together to collaboratively analyse video interviews by making it into a documentary, is a new tool for qualitative research and will make an important contribution to the field of indigenous research methodology. Through participating in this project, you will gain some research skills, have your voice heard, have the opportunity to reunite with fellow graduates and gain increased skills and knowledge about video editing, documentary making and online collaborations.</td>
</tr>
<tr>
<td>Agreements with the participant’s community involvement in research project and its management</td>
<td>Not applicable</td>
</tr>
<tr>
<td>Intellectual Property &amp; Copyright</td>
<td>The intellectual property rights and the copyright of published material will rest with the researcher. However, you will retain the intellectual property rights over your own data—your opinions and experiences. Because the documentary will be created within the work environment, Batchelor Institute will retain copyright and intellectual property rights over the completed documentary. Any commercialisation opportunities for the documentary will serve to firstly reimburse costs incurred in its production and then all rights pursuant to that will rest with Batchelor Institute.</td>
</tr>
<tr>
<td>Publication of data</td>
<td>Research findings will be published through the completed doctoral thesis, through published papers and through the possible distribution of the completed documentary. Papers and the completed documentary will be presented at suitable conferences, including the both-ways conference.</td>
</tr>
<tr>
<td>How the data will be kept confidential</td>
<td>All documentary footage will be available to all participating graduates for the purposes of analysis and editing your own footage and the completed documentary will be released publicly. This means that you will be the only person who can edit your own footage but that it will be a team effort to put it all together. Everyone’s name will appear in the documentary and everyone will be readily identifiable. All the original footage will be kept confidential by the researcher and only the final documentary will be released for general viewing.</td>
</tr>
</tbody>
</table>
## Data gathering techniques and how the data will be used

We will work together to analyse the interview data—through collaborative thematic analysis using video editing. In this way, we will work together to make sure that your voice is heard and that the knowledge and perspectives of you, the Indigenous participants is in the front. We will talk it all through together to identify the major themes we’re finding and use that to put the documentary together. The completed documentary will then be further analysed by Melodie as a way to see how your themes and perspectives reflect the themes I have found from the literature and from written surveys.

## Post-research obligations

A copy of the final documentary will be sent to all participating graduates. Any papers published out of the research will be sent to participating graduates. Also, a thank you to all participants will be sent, along with a summary of the research findings. A copy of the thesis will be presented to the Institute library and to the Head of the Division of Teaching & Learning.

## Project budgets and employment

The researcher is full-time academic staff and all research will be conducted within the normal working environment. There is no funding for participants in this project.

## Security and confidentiality of records

All information will be stored at Batchelor Institute – paper copies in a locked filing cabinet; and electronic files on the Batchelor server or back-up CD; both protected by password.

## Procedures for consent

All participants will be given this plain language statement and asked to sign a written consent form. Participants may choose to withdraw at any time without giving a reason and without consequence.

## The possible risks to the individual, the community and/or the environment, even if unlikely, and any inconvenience or discomfort which may be experienced

This research is one that involves risk and finding ways to minimise these risks and create an ethical and safe space is vital to the success of this work. For example, it is possible that some graduates may feel uncomfortable about being truly honest when asked to reflect on their experiences in the course.

Discussions around the issues of consent will be ongoing and you will be able to withdraw your consent at any point without any form of penalty. Should this occur, all footage of you, the individual will be returned to you and your contributions fully edited from the data. At the initial individual interview stage, I will discuss with you all issues related to the research methodology, power dynamics and ethics. This will form the basis for discussions and agreements to be made at the beginning of the collaborative editing stage when we all get together. At that time we will negotiate a set of principles around our rights and responsibilities and negotiate a process of conflict resolution. To further support this process and to ensure that cultural safety is paramount, an Indigenous academic not connected to the education degree will be asked to provide the role of mediator and support person. Then, if issues do arise through disagreement around content or process, someone with cultural and academic expertise will be able to assist in conflict resolution. You will be able to control what information is edited out of the final draft.

## Who to contact if you have any concerns about the research

Melodie Bat, Principal Researcher, Batchelor Institute, on telephone 08-8039 7361 or by e-mail, melodie.bat@batchelor.edu.au

Dr Peter Stephenson, Head of Research, Batchelor Institute on telephone 1800 288 590 or 08-8039...
<table>
<thead>
<tr>
<th>Plain English Statement Form</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Batchelor Institute of Indigenous Tertiary Education</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Advice when the research is likely to be completed and how the participants will be informed of the results</th>
<th>2008 – we will launch the documentary together. 2010 - thank you letters, copies of the research findings will be sent out.</th>
</tr>
</thead>
<tbody>
<tr>
<td>How participants are kept informed about the progress of the research</td>
<td>Email updates will be sent and an online collaborative space established for continued editing and commenting. All published papers will be sent to the graduate participants.</td>
</tr>
</tbody>
</table>

7166 or by e-mail, peter.stephenson@batchelor.edu.au
Hermal Seneviratne
Executive Officer, Research Office, Charles Darwin University on telephone 08 8946 7064 or by e-mail, hermal.seneviratne@cdlu.edu.au
Appendix 8  Batchelor Institute consent form phase 2

Batchelor Institute Consent Form Phase 2

RESEARCH PROJECT
CONSENT FORM

Note: This form must be accompanied with a Plain Language Statement of the project to the participant. This Consent Form must be filled in by the Researcher. All participants of any project must sign separate forms (having first understood the nature of their participation in the project).

Project Title: The graduates speak: Why Batchelor?

Principal Researchers Name: Melodie Bat

I (Participant Name)

Address & Contact Number

I understand that the purpose of the research is: (Researcher to complete by outlining the summary of the project)

This research has two main aims:
1. To create a documentary that evaluates the current education degree at Batchelor Institute.
2. To develop collaborative video editing as a new form of thematic analysis in the field of critical participatory action research.

- I understand the project background, aims, methods, anticipated benefits, and possible hazards of the research study, which have been explained to me.
- I understand that I voluntarily and give my consent to my participation in such a research study.
- I understand that where my participation has formed the basis of the research study, that if I complete a survey or questionnaire, or participate in any interview, orally or in writing, my knowledge will be kept absolutely confidential and my name and address not used for publication purposes without my permission. All data will be stored securely and confidentially.
- I understand that I am free to withdraw my consent at any time during the study, in which event my participation in the research study will immediately cease and any information obtained from me will not be used and will be negotiated as to how it will be disposed.
- Please read a copy of the original research documents generated through my involvement.
- I understand that the research will be published in a form that permits my identification and I give my consent for this.
- My contribution will not be used for any purpose other than that, for which consent was gained, unless further permission is given by me.

I understand the points raised above and I voluntarily participate in this project.

Participants Signature

Date

Please Note: Researcher should send a copy of this Form to the Executive Officer of IREC

DATE RECEIVED: IREC EXECUTIVE OFFICER:
HUMAN RESEARCH ETHICS COMMITTEE CLEARANCE

NEW PROPOSAL

HEC REFERENCE: H06029


CHIEF INVESTIGATOR(S): Ms Melodie Bat

The Chair of the Charles Darwin University Human Research Ethics Committee has considered your project.

The Chair is satisfied that the research proposed in this project conforms with the general principles set out in the current National Health and Medical Research Council regulations, and to the policy of the Charles Darwin University.

It should be noted that data must be stored securely on campus. Storage in a central facility (with limited access if necessary) is available. Researchers should address any queries concerning data storage to their relevant faculty.

Expiry date: 17 November 2009

Please Note: A Final Report is due on completion of this project, or if the project extends beyond the expiry date, ethics clearance must be renewed before it expires.

APPROVED

[Signature]

Chair, CDU Human Research Ethics Committee

Dated 17/11/06

cc: Supervisor Prof Ian Fair

Research Office, Casuarina Campus, Ph: 08 8946 9466 Fax: 08 8946 7199 Email: plawy.purlch@cdu.edu.au

Casuarina Campus Ellgrovean Drive, Darwin, Palmerston Campus University Avenue, Palmerston
Postal Address: Darwin, Northern Territory 0909 Australia
Telephone: 08 8946 6666 Facsimile: 08 8927 0612
Dear Melodie,

Research Ethics Application for project proposal entitled

Why Batchelor?
IREC Approval Number 04/08

The Institute Research and Ethics Committee reviewed your application for ethics approval with respect to your PhD research at its meeting on 7th May 2008. I am pleased to advise that your application has been approved in principle with the following conditions.

- The Research Division’s free call number (1800 288 590) be included in the Plain Language Statement for participants to use if they have any concerns.

I also draw your attention to the following general comments of the Committee:

The committee noted the high standard of application and the strong support from IREC.
The committee gave approval for the application under IREC Approval Number 04/08.

I wish you well in this project and look forward to updates on the research outcomes.

Best regards,

[Signature]
References


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