

"FRANKLY, WE DON'T TEACH S.A.C.E."

SOCIAL AND CULTURAL EDUCATION IN NORTHERN TERRITORY ABORIGINAL SCHOOLS

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The Northern Territory, with some 110,000 people has a higher proportion of Aborigines in its population than any of the states in Australia. Of the 31,175 children enrolled in Territory schools in 1982, just over 32% were Aboriginal children. 5,873 Aboriginal pupils, out of a total of 10,099, were enrolled in the 80 Government Aboriginal schools, and a further 1,179 were in 6 mission schools. 2,768 were enrolled in urban schools. In 1982, out of a total of 1,834 full-time teachers, 422 worked in Aboriginal schools.

The Territory is truly the "Outback Australia" its tourist authorities promote to the rest of the world. Most Aboriginal people live in extremely remote parts of this harshest part of a harsh land. Invasion of their land has caused most of them to congregate in communities or, more correctly, given the diversity of Aboriginal peoples, settlements. Increasingly, since the early 70s, there has been a tendency for people to move away from these settlements back to their traditional homelands - a shift known as the out-station, or homeland, movement. Most often seriously, sometimes euphemistically, it involves an attempt to return to live with the land.

The logistical problems for education occasioned by clan and linguistic differences and by isolation are immense at the best of times, let alone at this penurious moment:

Whether or not a trained teacher is available at Papunya to serve as the visiting teacher for the Yai-Yai out-station - whether or not there is money to pay the

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Aboriginal assistant teacher living at Yai-Yai who continues school between the visits of the trained teacher - whether or not a Toyota, diesel and teaching supplies are available for the visiting teacher - whether or not the visiting teacher will camp out so he can either teach for the two days at Yai-Yai or travel on next day to Kungkayurnti; such are logistic matters. Of course they will affect the 'quality' and the 'quantity' of education, but what the nature of that education is, and what content the teacher will teach, is the crux of the *educational* problem. For example, the decision could be made that any of three programs could be taught in the outstations: an English only program following a typical urban curriculum: a bilingual program; an English-only program concentrating solely on English and Mathematics. Following such a decision, materials and methods may then be devised to suit the mode of educational delivery. However, physical remoteness is a useful symbol of the remoteness that does exist between the Aboriginal and non-Aboriginal worlds. (McGill, 1981, p.16)

Physical remoteness together with the massive gap that exists between the Aboriginal and non-Aboriginal worlds has caused us to face up to a need for a Social and Cultural Education (S.A.C.E.) curriculum designed specifically for the needs of Aboriginal children.

The Northern Territory Department of Education introduced core curriculum in six 'key' subject areas into all urban primary schools in 1981. The six 'key' areas in the primary schools are - English/ Language, Mathematics, Science, the Arts (Art/Craft, Dance, Drama, Music), Health and Physical Education and Social and Cultural Education (S.A.C.E.). In 1982 core was introduced also into Year 8 - the first year of junior secondary schooling.

The development of core curricula in these subjects originated in the report¹ of a task force set up in 1978 to advise the Minister for Education on curriculum, accreditation and assessment in N.T. secondary schools. This report recommended that all students should follow a common core curriculum up to the end of Year 10.

¹ N.T. Department of Education, *Report of the Task Force on Curriculum/Accreditation/Assessment in Northern Territory Secondary Schools*, April, 1979.

As a result of the Task Force Report a structure was developed which places curriculum development firmly in the hands of practising teachers and seeks to make optimum use of the scarce resources available in a system with a very small number of widely dispersed teachers. The process of curriculum by committee has been necessary owing to the small size of the Department, the Curriculum Section of which comprises 52 peripatetic professional people. The committee structure comprises Subject Area Committees operating under the umbrella of the Secretary for Education's Curriculum Advisory Committee.

The S.A.C.E. Subject Area Committee has established a number of sub-committees whose task it is to work on specific elements of the curriculum. One of these is the Aboriginal Sub-Committee, consisting of teachers (both Aboriginal and non-Aboriginal) and staff of the Professional Services Branch (P.S.B.).

CORE CURRICULUM

The S.A.C.E. core comprises a minimum taxonomy of:

- + social understandings
- + skills and processes
- + attitudes, values and feelings

All things being equal, all students should develop the understandings and skills; all should be involved in exploring, defining and clarifying their attitudes, values and feelings.

All things are not, of course, equal. A more or less official estimate has it that something like 20% of our students suffer from social, physical, cognitive and suchlike disadvantages, or emanate from such distinctly different cultural backgrounds from most as to prevent them from achieving in all areas of core.

RECOMMENDED CURRICULUM

The core is the same for both urban and Aboriginal students. As I said, it is pretty basic and it says nothing about the *content* through which the understandings are to be conveyed. However, we have, also, recommended curricula. These represent the best means yet developed of teaching core in the Territory. They provide a set of concepts and a body of content together with a number of teaching suggestions designed as a vehicle for teaching core. The recommended curricula are extremely malleable, enabling teachers to adapt them to suit the educational circumstances in

which they find themselves. Further, teachers can submit to the Subject Area Committee their own recommended curriculum if they consider it superior to that emanating from P.S.B.

It is the recommended curriculum for Aboriginal schools that has enabled us to try to meet the needs of Aboriginal students. In saying this, however, we run immediately into definitional problems.

WHO ARE WE WRITING FOR?

To date we have managed to draft a recommended curriculum for rural Aborigines, most beneficially those in bilingual schools.

We have not yet managed to cater adequately for pupils in small schools, especially those on pastoral properties; most of these children have their own set of educational needs occasioned, for example, by the fact that they spend little time in any one school as their families are constantly on the move from one property to another, from muster to muster. Some of these families confine their movements to that part of a region that is their mother country; but by no means all. Some embrace and/or feel a need to learn about the traditions of that mother country. Others come from different areas with different traditions. Others are mixed race children about whose sense of Aboriginality we know little. Any centrally promulgated curriculum will have to be amazingly flexible if it is to meet the needs of these students.

Teachers in such schools (more often than not straight out of college) are generally in the business of making use of those parts of both the urban and Aboriginal recommended curricula that appear to be applicable to the local situation in which they find themselves. In many instances, S.A.C.E. simply is not taught: the 3Rs are more obviously important and easier to try to program and teach.

I am aware that I tread on boggy ground when I speak, as I just have, of mixed race people. I was castigated at a recent conference by a Victorian Aboriginal delegation for having the temerity to use the term 'part-Aboriginal'. Such discussions, though, commonly generate more heat than light.

Notwithstanding the fact that individuals, quite rightly, are able to decide for themselves whether or not they are Aboriginal, the situation in the Territory (and I have nothing to say about other places) is complex. Mixed race people describe themselves variously as Aboriginal, part-Aboriginal, part-white, urban Aboriginal, coloured, mixed race or half-caste. Many regard themselves, and are

accepted by their countrymen as, Aborigines. Many recognise themselves as being part-Aboriginal, as a distinct minority, and as having a culture that is as mixed as their ancestry. Some do not concede any Aboriginality at all. All have different educational needs.

And all have different views of the role of the school in the area of Aboriginal studies. Some communities are adamant that the schools should teach only 'white' culture/knowledge; the rest, and certainly the sacred knowledge, must be left to the community. With varying degrees of reservation, other communities concede to the schools a role in the teaching of some Aboriginal knowledge.

The only mixed race people for whom a relevant S.A.C.E. curriculum exists are those who live as Aborigines in rural settlement situations. Urban Aboriginal and mixed race people remain uncatered for at present. The same might be said of all other ethnic minorities in what is culturally the most diverse place in Australia.

The rest of what I am going to say, then, concerns the Aboriginal recommended curriculum designed for use in large Aboriginal schools and, most efficaciously, bilingual schools.

BILINGUAL AND BICULTURAL EDUCATION

Bilingual education is as old as formal schooling in the Territory, dating back to 1880 when the Lutherans at Hermannsburg sought, with some success, government funding for vernacular readers.*

But it was not for the better part of another 100 years that government education authorities, in 1973, started to become committed to the concept. I say "started", because there is, still, by no means universal acceptance of it, notwithstanding well-nigh incontestable evidence in favour of bilingual education well executed.** Individual schools, meanwhile, had been going it alone as bilingual centres of learning for some years. That year, an Advisory Group, in a report *Bilingual Education in Schools in Aboriginal Communities in the Northern Territory*, borrowed from the United States this definition of bilingual education:

* Paradoxically, the Hermannsburg Mission was the first to pull out of the current bilingual program "mainly because of policy changes about bilingual and bicultural education with the Finke River (Lutheran) Mission". (Harris, S., 1981 A) The Mission maintains that Aboriginal parents want only the whiteman's culture taught in school; Aboriginal culture should be taught outside school.

** Admittedly, all the hard evidence in support of bilingual education is from abroad.

Bilingual education is the use of two languages, one of which is English, as mediums of instruction for the same pupil population in a well-organised program which encompasses part or all of the curriculum and includes the study of the history and culture associated with the mother tongue. A complete program develops and maintains the children's self-esteem and a legitimate pride in both cultures.

The report went on:

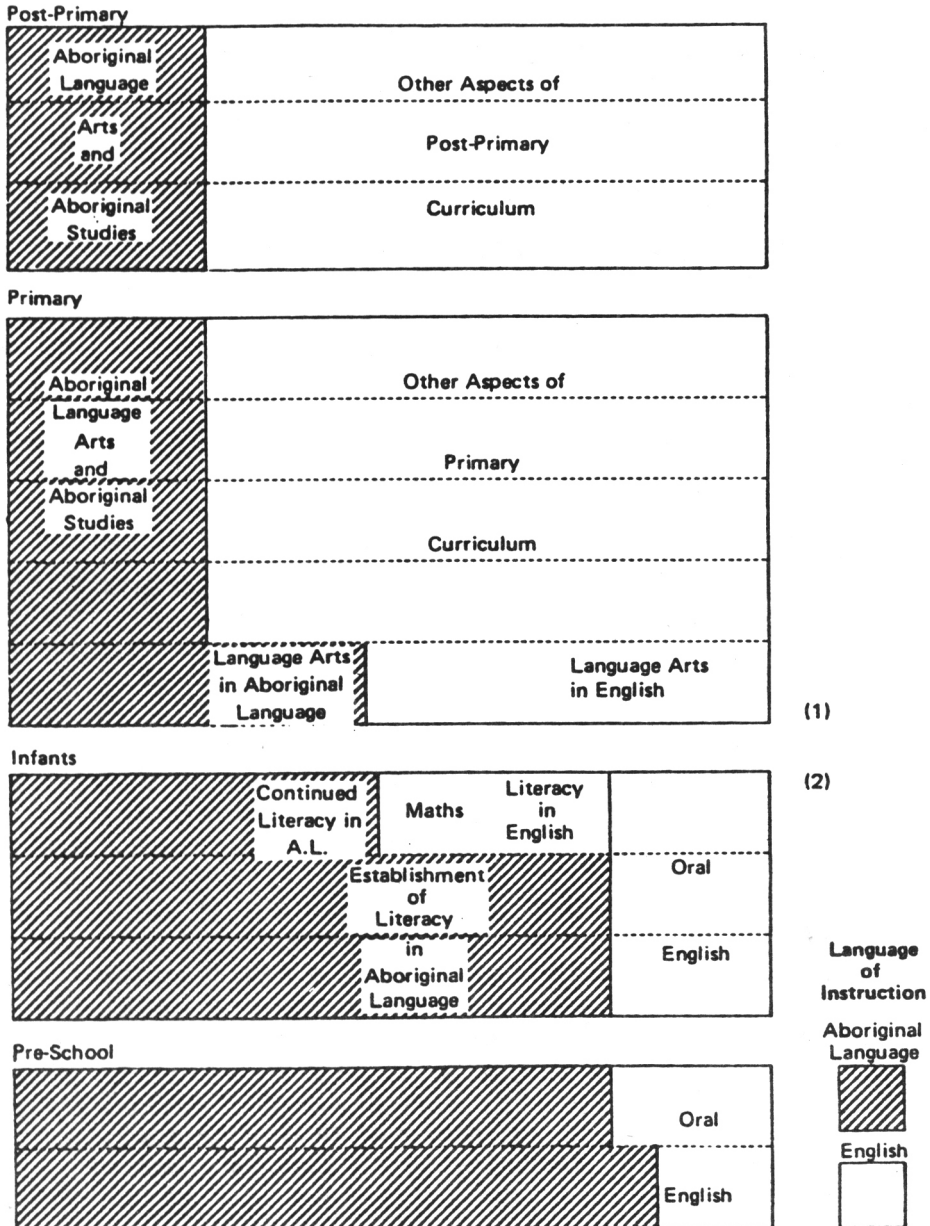
- 1.2 The education program in a school serving an Aboriginal community should recognise and respect the language/s and culture of that community.
 - 1.2.1 The school should be the agent of cultural continuity rather than of cultural discontinuity, with the non-Aboriginal culture being introduced in a manner acceptable to the people.
 - 1.2.2 The school should help to foster the children's pride in their ethnic identity and aid their development of favourable self-concepts.
 - 1.2.3 The school, through its teaching personnel, should offer the children effective and acceptable models from within their own ethnic group.
 - 1.2.4 The school program should be developed and implemented in such a way that the adults of the community feel an involvement in and responsibility for the education of their children.
 - 1.2.5 The above goals can be achieved only when the language of the community is an integral part of the school program.

(Watts *et al.* 1973)

In terms of practical implementation, the following models were proposed. Model I remains operative; Model II has never really been implemented.

MODEL I

A BILINGUAL EDUCATION PROGRAM IN SCHOOLS WHERE THERE IS A SINGLE ABORIGINAL LANGUAGE ACCEPTABLE TO THE COMMUNITY AND WHERE LINGUISTIC ANALYSIS AND RECORDING OF THAT LANGUAGE HAVE BEEN COMPLETED



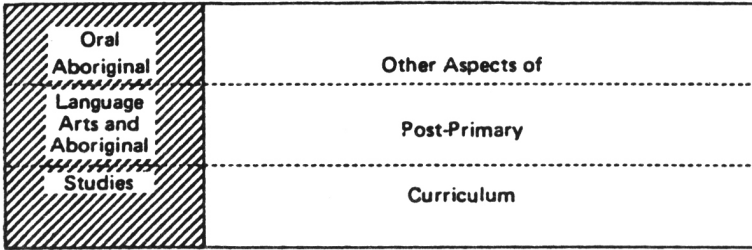
- (1) Gradual transition to English as the language of instruction.
- (2) There will be individual differences in timing of transition from literacy in Aboriginal Language to Literacy in English.

(Watts *et al.*, 1973)

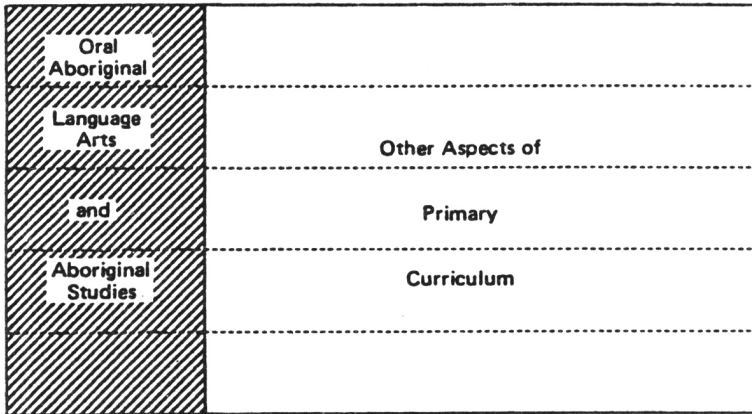
MODEL II

A BILINGUAL EDUCATION PROGRAM IN SCHOOLS IN WHICH THE ACCEPTED ABORIGINAL LANGUAGE HAS NOT BEEN ANALYSED AND RECORDED BY LINGUISTS

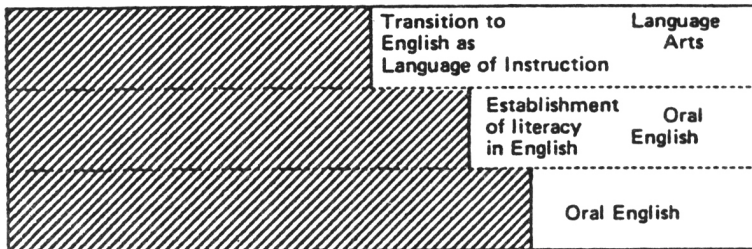
Post-Primary



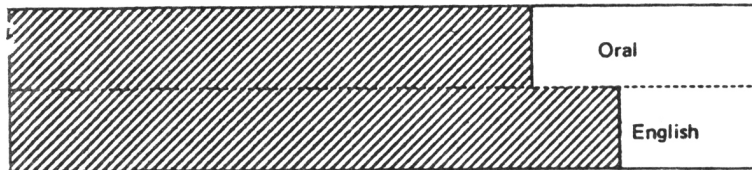
Primary



Infants'



Pre-School



(Watts *et al.*, 1973)

The report spoke also of the importance of Aboriginal teachers in the successful implementation of bilingual education, noting the vital importance of:

- . their competency, fluency and native accent in their Aboriginal language;
- . the emotional security they provide the children in the classroom;
- . their role as mediators between the Aboriginal culture and the non-Aboriginal Australian culture.

(Watts *et al.*, 1973,p.21)

Without using the term, the report, concomitantly, advocated *bicultural* education. If I may be excused another definition, the concept has been explained by Stephen Harris thus:

A bicultural person has the ability to shift into and operate in two cultures with relative ease and comfort. Such a person has access to, and is able to empathise with, the points of view of both cultures, without losing identity with the primary reference group.

Bicultural education in its broadest sense is the teaching of two ways of life. A bicultural Aboriginal school is one where at all levels the Aboriginal to non-Aboriginal staff ratios, class-room subject content, languages of instruction, teaching styles and sources of decision making significantly represent both cultures. A bicultural school is one where the non-local staff (in this case non-Aboriginal staff) thinks of itself primarily as a servant of the local community rather than as the direct sources of leadership in the process of social change. The staff in a bicultural school seeks to develop racial harmony and functional academic skills in the local community. Bicultural schooling involves the community, therefore, in such matters as the definition of the aims and objectives of the school, the design and siting of school buildings, the employment of school staff and the use of the school's financial resources. Such a school must develop out of consistent and lengthy consultation between appropriate representatives of both cultures. (Harris, S., 1978, p.22)

The implications of all this for S.A.C.E. seem obvious enough. Equally obvious, though, - implementation is more easily said than done. These were the heady days of school-based curriculum development. And it is clear that for the better part of a decade following

official acceptance of bilingual/bicultural education, S.A.C.E. has been well and truly neglected. There *have* been notable exceptions, for example, the cultural program at Yirrkala. But elsewhere those cultural activities that were indulged in tended to be a half-hearted, even haphazard appendage to the school curriculum. The emphasis all too often involved a preoccupation with cultural paraphernalia such as basket weaving, singing and dancing. Though obviously significant in themselves, these activities did not represent an in-depth consideration of one culture, let alone two. Some 'cultural' activities included landscaping the school grounds. Sometimes, earnest attempts to involve the community were to no avail. As one teacher lamented:

I think it is a great pity there is not more teaching of children by the old people. However, it is quite a big thing for them to come to our European style school and talk to unnaturally large groups of children, many of whom they don't have anything to do with, and sometimes they are laughed at.¹

Later in the '70s, as reading materials developed locally to support commercial reading schemes, traditional literature and local history began to creep into the classroom. Two East Arnhem schools in particular - Yirrkala and Shepherdson College - made significant strides, with Aboriginal teaching assistants intimately involved in course design and teaching. Explains one of them:

In our Aboriginal schools we teach the children how to find our own bush food how to hunt animals and also how we can cook in our own ways. We have six different things that we have found, and that we, as Aboriginal teachers, will teach the children. I talk to these other Aboriginal teachers and show them some of the works that I've been doing with the kids and how I prepare my lesson. Each teacher has one topic each, and we tell about the medicine how to put the thing on person's sore or to heal sick person. Or else take them around the area and show the kids what kind of leaves we use or tree or medicine. The other teacher talks about Homeland Centre and the other one is Natural Science and Old Ways, these are the topics for our teaching.²

¹ Baarda, W., Yuendumu Report, in N.T. Dept. of Education, *Report of the Eighth Meeting of the Bilingual Education Consultative Committee* 1979. 1980.

² Daynawe Nurruwutthan, Yirrkala Report, *ibid.*

An important statement. A promise of things to come. Aboriginal involvement in, and direction of Aboriginal studies. Where the will exists on the part of school authorities, and where a concomitant confidence is apparent in Aboriginal staff, programs of a much more significant nature are burgeoning.

FROM THE KNOWN TO THE UNKNOWN

The S.A.C.E. Aboriginal guidelines became necessary with the knowledge, implied by a formal policy of core curriculum, that teachers need a good deal of assistance with their curriculum development. The core should be the same both for urban and Aboriginal schools. But, given the axiom that children use the known as the basis for learning about the unknown, the guidelines for implementing the core must differ. Aboriginal children know different things from non-Aboriginals. An approach that is grounded in the Aboriginal environment is necessary both for intellectual growth and for providing children with a strong sense of identity and a positive self-concept, both of which are essential bases for further educational experiences. As Harris (1979, p.148) put it:

This is the base from which later cognitive development and learning will build irrespective of what is attempted by the school. If it is ignored, it is doubtful whether the school will play a significant part in the cognitive development of the Aboriginal child. If the school fails to recognise the importance of the child's previous cognitive development, the cognitive structures he has acquired and the Aboriginal systems of knowledge which provide the context in which his cognitive development has occurred, it is unlikely that the school will succeed in assisting the child to acquire Western concepts and skills. Any concept development which takes place in school will do so because the child has managed, on his own, to relate the new concepts to his previous experience. As Gagne (1970:189) emphasised in discussing the various forms of learning: '...these forms of learning do not occur within the medium of a *tabula rasa*. On the contrary, they build upon learnings that have preceded them. Although the learning of defined concepts and rules may well represent some frequent goals of a formal schooling process, it would be mistaken to believe that these goals can be reached by simply ignoring all the other forms of learning or by pushing the latter into a kind of trash can of unimportant events.'

Relatedly, we have been at pains to produce a curriculum that increases as little as possible the culture/generation gap. Children should learn to respect their parents, be proud of their history and be secure in themselves. Social and Cultural Education must help balance the view Aboriginal children have of what values and life-styles are worth aspiring to. In this connection, Aboriginal people in the Territory still have, in many ways, a significantly wider range of choices, at least where they retain access to their homeland.

On the other hand, Aboriginal people today live in a total social environment dominated by non-Aboriginals which, by implication, demeans their way of life and culture - hardly uplifting for any group. Hardly conducive to a pleasant learning environment.

One of the most significant problems facing white teachers, in this regard, is the hidden curriculum. Most of the more 'highly qualified' people Aboriginal children come in contact with are from the majority culture. Accordingly, in many unplanned, but subtle and powerful ways, non-Aboriginal ways may be seen as being not only different but better. The recommended curriculum attempts to assist non-Aboriginal teachers to become sensitive to the demoralising effects of the hidden curriculum.

SURVIVAL SKILLS

For obvious reasons, I have not here tried to summarise the content either of the core or recommended curricula. However, the overview provided in Attachment 1 shows how the S.A.C.E. curriculum is divided into strands. Comparison with the Aboriginal overview (Attachment 2) reveals in the latter the absence of a specific Intercultural Studies strand. Intercultural (or, more correctly, 'Majority Australian Cultural') Studies is integrated within the other strands; the content needs to be very practical.

Aboriginal children, we believe, need to learn the social interaction skills and understandings necessary for them to function successfully when in contact with other ethnic groups in Australia. Without these skills they will suffer needless embarrassment, and traumatic misunderstandings will abound.

In this connection then, bicultural education involves a study of people, relationships and environments - both one's own and that of the contact group. All children need to learn why people from other cultures have the interests, systems and priorities they do;

they must, however, have had time to stabilise in their own cultural identity first. In these studies, in particular, teachers are encouraged to reinforce linguistic and conceptual development by dealing with topics both in the vernacular (or lingua franca where appropriate), and in English, with the vernacular used first followed by a reasonable time gap in the day to prevent linguistic interference. Some topics should be taught only in English (e.g., those dealing with English-only situations, such as aircraft travel); some should be taught only in the vernacular. There should be no translation as such.

IMPLICATIONS FOR TEACHERS

Non-Aboriginal teachers simply cannot teach the course - not without a good deal of help. With the best will in the world, they lack the necessary knowledge of the children and their cultural and historical background. A primary goal of non-Aboriginal teachers, therefore, must be to develop as much of this knowledge as possible: in this endeavour they have to rely on their Aboriginal colleagues. This reliance, in turn, requires them actively to *involve* Aboriginal teachers in the creation and development of programs. In any case, we are at pains to lessen the dependence of Aboriginal staff on their white colleagues - and without lessening their teaching effectiveness. One way of doing this has been to try to produce a curriculum document that is easily understood by Aboriginal teachers. Meanwhile, there is still a strong tendency for non-Aboriginal teachers to *direct* their often under-trained Aboriginal colleagues what to teach and how. It is in Social and Cultural Education that Aboriginal staff have the best chance to participate in curriculum development.

SUCSESSES

The *Aboriginal Guidelines T-7* (and, more recently, the Year 8 Guidelines) has been well received in many schools. Its main strengths appear to be that:

. it has been written with a view to integration with T.E.S.L. programs in schools. S.A.C.E. provides meaningful content on which T.E.S.L. programs can be founded;¹

¹ In this connection, we have begun work on a S.A.C.E. reading scheme - photo-based - that combines the English Language and S.A.C.E. curricula in an effort to expose pupils to off-the-settlement situations.

. Aboriginal content and suggested learning activities have been presented in a way that enables an individual school to make adaptations to suit its own unique situation;

. the document is in keeping with bilingualism in that it allows lesson content to be taught both in the vernacular and in English; it is consistent with biculturalism to the extent that learning activities begin with, and enculturate children in, Aboriginal life and tradition and use this as the foundation for intercultural studies;

. teachers' respect for different world views and for religious differences is insisted upon;

. every effort is made to ensure community and Aboriginal teacher involvement in curriculum development. It is apparent that greater interest in and emphasis on, Aboriginal teacher training and teacher authority has resulted (Harris, S., 1981, p.4);

. this involvement includes some recording of Aboriginal knowledge and Aboriginal achievement in the classroom - a small but significant start.

Which sounds very self-congratulatory. We do, however, face enormous problems of implementation.

ABORIGINAL LEARNING STYLES

Our formal institutions do not lend themselves entirely to the use of Aboriginal learning styles, though in the early primary years some emphasis in this regard is possible. More is probably known in the N.T. about Aboriginal learning styles than in most places. Utilisation of these styles is surely basic to enculturation. Yet, the mere existence of a formal document and the 'white' manner of its presentation is equally surely inimical to the utilisation of these styles.

A learning experience is not totally 'Aboriginal' unless both content and process are Aboriginal. (Harris, J., 1979, p.31)

ENQUIRY LEARNING

We remain uncomfortable about our Western presuppositions of the utility of enquiry learning - which is encapsulated in our urban documents in particular. There is no gainsaying the need for

Aboriginal people to learn how to acquire certain 'white' information. On the other hand, forthright talk is not encouraged in Aboriginal society. In fact, it is bad manners to be too inquisitive. Aboriginal children usually do not experience in their own culture the use of questioning as a teaching technique or the question and answer means of transferring knowledge. Hypothetical questions are not normally found in Aboriginal speech (Harris, S., 1981A, p.8)

Aborigines tend to accept the universe as a 'given' of life, and not something that is open to man's manipulation and change. In short, this means that 'discovery methods' of learning may not be as effective with Aboriginal children as they are with non-Aborigines, because the success of the 'discovery method' depends on an underlying cultural expectation that desirable changes can be wrought through manipulating the environment, and on a cultural value that there are a variety of ways of solving problems through inventiveness and innovation.

(Harris, S., 1981, p.31)

ABORIGINAL INVOLVEMENT

We remain a long way from the ideal of Aboriginal community and teacher involvement in programming. A good deal has happened, it is true. A handbook has been developed by the Bilingual Unit at P.S.B. in an effort to encourage, in early childhood programs, the use of Aboriginal languages for concept development and to help Aboriginal children learn school ways of thinking and learning.

Wangkami

provides strategies for Aboriginal parents and teachers to extend children's use of the vernaculars through more direct and lengthy verbal instruction than would have occurred traditionally, and through the gradual introduction of overt verbal analysis of problems and the use of the question-and-answer teaching technique. In these ways Aboriginal parents and teachers are encouraged to use their language for fairly non-traditional functions, but in the modern school setting. (Harris, S., 1981A, p.18)

Meanwhile many Aborigines, understandably enough, are reticent about discussing Aboriginal matters with white teachers who have not been in the community long enough, or look like remaining long enough, to warrant Aboriginal confidence; or who have not been trained effectively to teach Aboriginal children and work with Aboriginal teachers; or who simply are unable to relate to Aboriginal people and empathise with Aboriginal ways.

The problem is compounded by a history of government failure to train sufficient numbers of Aboriginal teachers. In 1980 there were a mere 24 Aborigines in the Commonwealth Teaching Service. The 300 or so teaching assistants are, in the main, badly underprepared to perform, in a formal sense, in a white institution. Owing to a variety of influences such as family commitments, the distance of the training college at Batchelor from their homes, the stress on marriages in the college environment, etc., a large percentage of Aboriginal teachers either has not attempted formal training or has not completed a training program (McGill, 1981, p.18).

EUROPEAN TEACHERS

There are many first class, long resident and overworked European teachers in our schools. There is also an array of short-term, sometimes more Aboriginal than the Aborigines, often inappropriately prepared, inexperienced teachers. The array poses significant long-term implementation problems. We continue to hear the admission: "Frankly, we don't teach S.A.C.E. We're having trouble enough with the 3Rs".

I have, in this paper, laboured the significance of bilingual education and indicated how mutually appropriate it and S.A.C.E. are. While only 15 of the larger schools, out of a total of 75 Aboriginal schools, are undertaking bilingual programs (with another 7 planned), they cater for some 50% of Aboriginal students - 3,000 traditionally oriented students whose mother tongue is an Aboriginal language. Further, the document is, we believe, very - though not quite equally - useful in other large Aboriginal schools.

Informal feedback, especially from white teachers, but also from Aborigines, has been very positive. However, a formal survey is currently being conducted in which Aboriginal teachers only, and Aboriginal councils and other organisations are being asked to comment on the recommended curriculum. Meanwhile, we have begun to develop Aboriginal recommended curricula for junior secondary students - albeit it in the knowledge that only a small minority of secondary age students have been prepared academically to undertake formal secondary studies. Finally, I might mention the most pleasing sign yet of the implementation of Aboriginal S.A.C.E. curricula - the development at Angurugu, Bamyili and Ngukkur schools of local 'Aboriginal Studies' components designed to instil in students a knowledge of, and pride in, their culture and history.

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ATTACHMENT 1

Continuing Themes	Self and Environment						Living in Communities			Human Development				
	Transition	Stage 1	Stage 2	Stage 3	Stage 4	Stage 6	Stage 3	Stage 4	Stage 5	Stage 6	Stage 3	Stage 4	Stage 5	
Satisfying Needs and Wants	Me (as an individual)	The needs and wants of my family	Shelter, food and protection	Workers	Travel and transport	Communication	Me (as an individual)	Workers	Exploring our community's past	Exploration and settlement of Northern Australia	Life in Australia (before Federation)	Travel and transport	Primary secondary and tertiary industries	Use of our environment
The Social Environment	The family group	People at play	Our neighbourhood	Weather and climate of our environment	Natural features of our environment	Use of our environment	The family group	Ways of life in our local area	Groups in the community	Organising our community	Life in Australia (before Federation)	Exploring our community's past	Exploration and settlement of Northern Australia	Use of our environment
The Natural Environment	Living and non-living things	Living things around us	Exploring our natural environment	Rules	Groups in the community	Use of our environment	Living and non-living things	Weather and climate of our environment	Groups in the community	Organising our community	Life in Australia (before Federation)	Exploring our community's past	Exploration and settlement of Northern Australia	Use of our environment
Social Organisation	Awareness of ourselves and others	My friends and neighbours	People who help us	Rules	Groups in the community	Use of our environment	Awareness of ourselves and others	People who help us	Groups in the community	Organising our community	Life in Australia (before Federation)	Exploring our community's past	Exploration and settlement of Northern Australia	Use of our environment
CURRENT AFFAIRS AND SPECIAL EVENTS														
Intercultural Studies	Children around the world						Early people			Contact with the wider world				

AUSTRALIAN CULTURAL STUDIES

OVERVIEW TABLE

SOCIAL AND INTERCULTURAL STUDIES		SELF AND ENVIRONMENT	LIVING IN COMMUNITIES	MAN'S DEVELOPMENT
		STAGE 1-2	STAGE 3-4	STAGE 5-7
THE NATURAL ENVIRONMENT	<ul style="list-style-type: none"> * THE ENVIRONMENT AND ME * CLASSIFYING THE ENVIRONMENT 	<ul style="list-style-type: none"> * THE SEASONS * FEATURES OF THE ENVIRONMENT * COMPARATIVE STUDY 	<ul style="list-style-type: none"> * RESOURCES IN THE ENVIRONMENT * MODIFYING THE ENVIRONMENT * COMPARATIVE STUDY 	
SOCIAL ORGANISATION	<ul style="list-style-type: none"> * FAMILY RELATIONSHIPS <ul style="list-style-type: none"> - My family and me - The wider family - Other families - People and relations who help us 	<ul style="list-style-type: none"> * LIVING WITH OTHERS * ORGANISATION AND RULES * ORGANISING THE COMMUNITY * COMPARATIVE STUDY 	<ul style="list-style-type: none"> * PROTECTING PEOPLE'S RIGHTS AND PROPERTY * DECISION MAKING (LOCAL, STATE AND NATIONAL) * COMPARATIVE STUDY 	
SATISFYING NEEDS AND WANTS	<ul style="list-style-type: none"> * ESTABLISHING AN IDENTITY <ul style="list-style-type: none"> - Me, myself - My family group * SATISFYING NEEDS AND WANTS IN DIFFERENT WAYS 	<ul style="list-style-type: none"> * OUR COMMUNITY HELPERS * TRAVEL AND TRANSPORT * INTERDEPENDENCE OF COMMUNITIES IN SUPPORTING NEEDS AND WANTS * COMPARATIVE STUDY 	<ul style="list-style-type: none"> * COMMUNICATION * PRIMARY, SECONDARY AND TERTIARY INDUSTRIES * COMPARATIVE STUDY 	
THE SOCIAL ENVIRONMENT	<ul style="list-style-type: none"> * THINGS WE DO <ul style="list-style-type: none"> - Me - My family - Other people 	<ul style="list-style-type: none"> * PRESENT WAYS OF LIFE IN OUR REGION * EXPLORING OUR PEOPLE'S PAST * COMPARATIVE STUDY 	<ul style="list-style-type: none"> * EXPLORING OUR SETTLEMENT'S PAST * EXPLORING OUR WIDER COMMUNITY'S PAST * COMPARATIVE STUDY 	
CURRENT AFFAIRS	CURRENT AND SPECIAL EVENTS			
ABORIGINAL ORG-ANISED STUDIES	THIS STRAND SHOULD BE INITIATED, CONTROLLED AND ORGANISED BY THE ABORIGINAL STAFF AND COMMUNITY			