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***Narragunnawali Research Report #5 –
Preliminary data collection findings –
December 2016***

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Abstract

Narragunnawali: Reconciliation in Schools and Early Learning is a national program designed and implemented by Reconciliation Australia. The aim of this current paper is to update the analysis of the factors associated with participation in a Reconciliation Action Plan (RAP), as well as outline a set of preliminary findings from the qualitative and quantitative data collection that is part of the evaluation.

Acknowledgements

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Overview of *Narragunnawali* and outline of paper

Narragunnawali: Reconciliation in Schools and Early Learning is a national program designed and implemented by Reconciliation Australia. *Narragunnawali* (pronounced narra-gunna-wally) is a word from the language of the Ngunnawal people meaning alive, wellbeing, coming together and peace. The program is designed to support all Australian schools and early learning services in developing a higher level of knowledge and pride in Aboriginal and Torres Strait Islander histories, cultures and contributions. The program is designed to be delivered at the whole-school or early learning service level, with benefits for all students and staff, as well as for the wider community.

In a previous set of analysis (*Narragunnawali Research Report #1 - Factors associated with developing a RAP*), the ANU looked at the factors associated with whether a school or early learning service has commenced a Reconciliation Action Plan (RAP) as of November 19th, 2015. The aim was to identify types of schools and early learning services that may not have engaged at the same rate as other schools or early learning services (all else being equal) and therefore areas where Reconciliation Australia might consider focusing additional attention. At the time of the report, educational institutions that engaged at a slower rate included infants/primary schools, preschools, education institutions outside of major cities, those in areas with high migrant populations or low Indigenous populations and those in relatively disadvantaged areas. There were, however, no differences between Independent schools and Government schools once other characteristics had been controlled for, although both had lower probabilities than Catholic schools.

A second report (*Narragunnawali Research Report #2 - Reconciliation in the classroom, around the school or early learning service, and with the community*) focused on those schools or early learning services that had commenced a Reconciliation Action Plan (a key focus of *Narragunnawali*), and analysed the responses to an initial whole-school or early learning service Reflection Survey (RS). A number of key findings emerged from the analysis. First, there was a considerable degree of uncertainty amongst the RAP Working Group (who filled out the survey) and what was happening within the school or early learning service. A second major finding was that there was a strong relationship between some of the key measures. For example, those schools or early learning services that display a flag are much more likely to have teachers that have completed cultural competency, proficiency or awareness training and are more likely to Acknowledge Country at events at the school or early learning service. Those schools or early learning services where teachers feel knowledgeable about local Aboriginal and Torres Strait Islander histories and cultures are more likely to be involved in activities with the local Aboriginal and Torres Strait Islander community. The final finding was that there are other characteristics that predict reconciliation activities and outcomes. These point to areas of existing strength, as well as where things can be built on.

The third report (*Narragunnawali Research Report #3: Reconciliation in Schools and Early Learning – Preparing for data collection*) updated some of the previous analysis and outlined a data collection strategy to augment the analysis of data collected as part of the process of developing a RAP. That report highlighted a very rapid growth in participation in the program, as well as some changes in the factors associated with participation in a RAP. That paper also outlined a proposal for qualitative and quantitative data collection as part of the evaluation of *Narragunnawali*. The quantitative data collection will be combined with a randomised promotion design in order to identify as best as possible the effects of the program. The qualitative interviews will focus on the implementation of the program and associated early learnings.

The fourth report (*Narragunnawali Research Report #4 – The process of developing Reconciliation Action Plans (RAPs)*) provided an overview of the factors associated with completing the requirement for the RAP. Most of the analysis for this project has focused on whether the school or early learning service had commenced a RAP. However, this is only the first step in the engagement process. Once a Working Group has been created, the school or early learning service should then undertake the Reflection Survey, create a Vision for Reconciliation, then identify and undertake a set of Actions. Once this has occurred, the RAP is recorded as being complete. There were some factors associated with the probability of completion (for those who have commenced). Catholic and Independent schools (in particular) are more likely to have completed than Government schools. Primary schools are more likely to have completed than secondary schools. There were, however, no differences by the area in which the school is located, or the State/Territory.

This current report presents preliminary findings from the data collection outlined in Research Report #3.

The aim of this current paper is threefold:

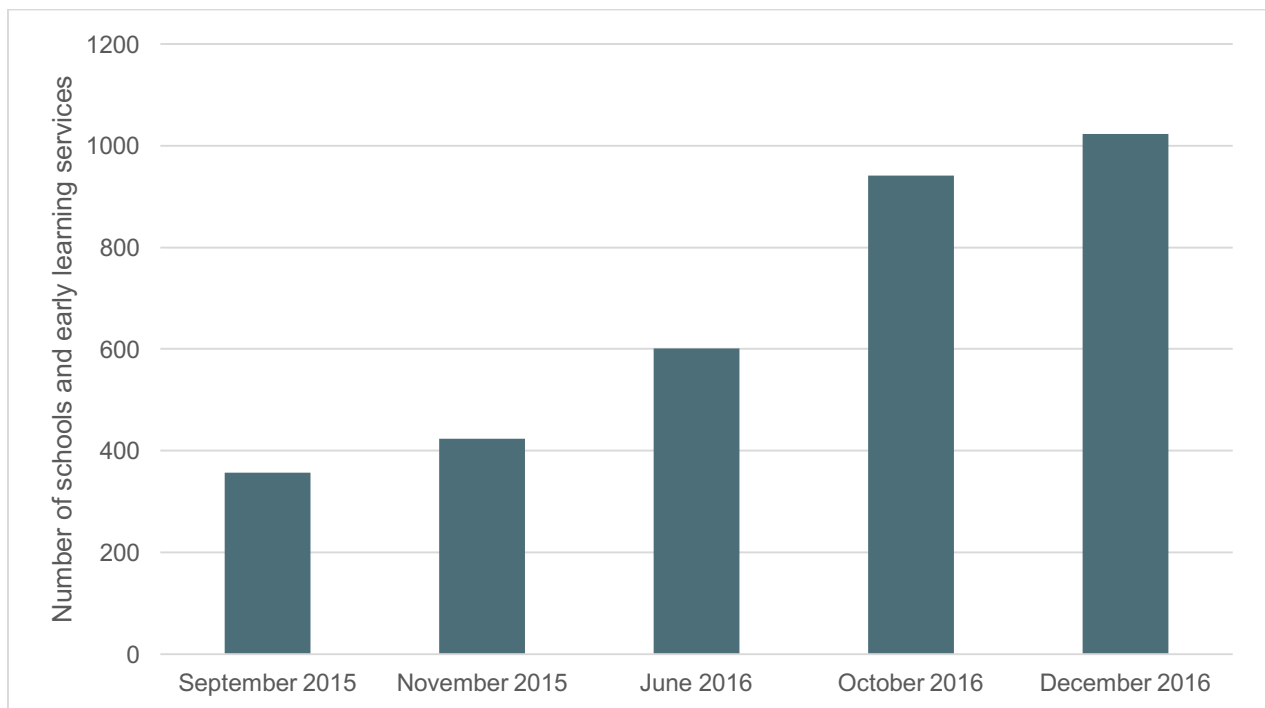
- To provide an updated data analysis (as of December 2016) of who is participating in *Narragunnawali*;
- To document the initial findings from the Baseline Reconciliation in Schools and Early Learning Services Survey; and
- To summarise the initial findings from the qualitative interviews of RAP participants and stakeholders.

Growth and change in engagement of schools and early learning services

Narragunnawali was introduced in 2014 to a small number of schools and early learning services. Analysis for this project commenced in September 2015 at which time there were 357 schools and early learning services that were recorded as having engaged with a RAP. By December 2016 when data for this paper was made available, this had increased to

1,023 schools and early learning services (see Figure 1). This is a very rapid growth in participation in the program.

Figure 1 Number of schools and early learning services engaged with a RAP – September 2015 to December 2016



One way to understand the change in schools and early learning services that have been participating in *Narragunnawali* is to re-run the analysis on the factors associated with participation using the data from December 2016. Like with the previous analysis, the dependent variables is binary – taking on a value of one if the school or early learning service has commenced a RAP and zero if it has not.

Like with previous analyses, in order to analyse the factors associated with commencing a RAP, a regression-style analysis is used. Specifically, we consider whether a particular variable is associated or correlated with having a RAP whilst holding constant or abstracting from all other variables in the model. For example, we know that Catholic or Independent schools are more likely to be Secondary schools than Infants/Primary schools. In our analysis, we look at whether Catholic or Independent schools are more likely to have a RAP than a Government school regardless of whether the school is an Infants/Primary or Secondary one. Similarly, we look at the association between the Indigenous share of the area and having a RAP for a given level of remoteness. This is not quite a causal relationship, as there are other unobserved characteristics that aren't in the model. But it is getting closer to a direct association.

We present the results in Table 1 as marginal effects or the difference in probability of having a RAP compared to a school or early learning service with the base case characteristics. Results from Research Report #1 (November 2015) are presented in the first two columns, the results from Research Report #2 (June 2016) data is available in the third and fourth

columns, the results from Research Report #4 (October 2016) is available in the fifth and sixth columns and results from the current analysis (December 2016) is available in the final two columns.

The base case characteristics are described underneath the table. The marginal effects for the binary variables are then expressed as the difference between a school or early learning service with that characteristic and a school or early learning service with the base case characteristics whilst holding all else constant. The marginal effects for the continuous variables are expressed as the difference in probability from a one-unit change in that variable. The statistical significance of the relationship is given in the final column, as described underneath the table.

Table 1 Factors associated with engagement with a RAP – Early and new adopters

Variable name	November 2015 results		June 2016 results		October 2016 results		December 2016 results	
	Marginal effect	Significance	Marginal effect	Significance	Marginal effect	Significance	Marginal effect	Significance
Catholic school	0.0135	***	0.0154	***	0.0161	***	0.0172	***
Independent school	-0.0027		-0.0038		-0.0055		-0.0025	
Special school	-0.0084		-0.0129	*	-0.0115	*	-0.0127	*
Child care centre	0.0022		0.0025		0.0134	***	0.0149	***
Preschool	-0.0087	***	-0.0104	***	-0.0053		-0.0046	
Combined year levels	0.0253	***	0.0339	***	0.0314	***	0.0265	***
Secondary school	0.0142	***	0.0196	***	0.0221	***	0.0226	***
Single sex school	-0.0001		0.0046		0.0084	**	0.0091	**
Boarding school	0.0272	***	0.0301	***	0.0324	***	0.0383	***
School in inner regional Australia	-0.0021		0.0015		0.0039		0.0045	
School in outer regional Australia	-0.0101	***	-0.0127	***	-0.0130	***	-0.0124	***
School in remote or very remote Australia	-0.0097	***	-0.0140	***	-0.0172	***	-0.0183	***
Per cent of area identified as being Indigenous	0.0003	*	0.0004	**	0.0004	*	0.0004	**
Per cent of area born overseas	-0.0002	*	0.0000		0.0001		0.0000	
SEIFA advantage/disadvantage percentile of area*	0.0001	***	0.0002	***	0.0001	**	0.0001	***
Victoria	0.0015		-0.0048	**	0.0009		0.0011	
Queensland	0.0131	***	0.0079	**	0.0112	***	0.0133	***
South Australia	0.0284	***	0.0343	***	0.0581	***	0.0669	***
Western Australia	-0.0023		-0.0097	***	-0.0081	**	-0.0070	**
Tasmania	-0.0045		-0.0118	*	-0.0117	*	-0.0118	*
Northern Territory	0.0159		0.0057		0.0045		0.0024	
Australian Capital Territory	0.0757	***	0.0719	***	0.0671	***	0.0639	***
Predicted probability of base case	0.0138		0.0213		0.0244		0.0251	
Pseudo R-Squared	0.0771		0.0609		0.0514		0.0533	
Sample size	19,953		19,953		19,961		19,961	

Note: The base case school is a Government, Infants/Primary, that is co-ed and does not provide boarding and located in a major city. The base-case school has the average values for the three continuous variables from Table 1 in Research Report #1. A higher value for the SEIFA advantage/disadvantage index represents a more socioeconomically advantaged area. Those coefficients that were statistically significant at the 1% level of significance are labelled ***, those significant at the 5% level of significance only are labelled **, and those significant at the 10% level of significance only are labelled *.

Unlike in the previous reports, there were no major changes in the factors associated with participation in *Narragunnawali* since the previous report for this project. This may reflect the smaller time interval between this report and the previous one, and potentially an increasing stability in the characteristics of those schools and early learning services that are engaging in the program.

Analysing the attitudes and confidence of those working in schools and early learning services

The aim of this section is to document the initial findings from the Baseline Reconciliation in Schools and Early Learning Services Survey (Baseline RISELSS). As documented in more detail in *Narragunnawali Research Report #3*, this survey is designed to capture the attitudes and confidence of teachers and others working in schools and early learning services, with a particular focus on reconciliation, and incorporating Aboriginal and Torres Strait Islander histories and cultures in the curriculum. The survey is broken into five sections, as outlined below:

- Section 1 – Basic demographics, qualifications and teaching history
 - These items allow us to analyse key survey findings across different demographic characteristics, to identify whether findings are consistent or different by gender, age, years of teaching, education level, etc.
- Section 2 – Knowledge and confidence
 - These questions relate to a key aspect of the *Narragunnawali* program logic and are based on similar questions from the Reconciliation Barometer
- Section 3 – Attitudes and intergroup biases
 - These questions are adapted from US General Social Survey, as well as the Reconciliation Barometer.
- Section 4 – Trust in organisation
 - These questions relate to a key aspect of the *Narragunnawali* program logic and are based on similar questions from the Reconciliation Barometer.
- Section 5 – Program participation
 - These questions identify whether the individual educator is aware of their school or early learning centre participating in *Narragunnawali*.

At the time of analysis for this paper, there were 86 individuals who had completed the survey. This was four weeks after the survey had been advertised by Reconciliation Australia, and less than one week after the survey had been advertised on Facebook.

Of those who did complete the relevant question(s), 42.1 per cent reported that their school or early learning service had a RAP, compared to 26.3 per cent who said no, and 31.6 per cent who were unsure. Clearly the sample is biased towards those who were working in schools or learning services with a RAP (with previous sections of this paper showing much

lower rates of participation). This is not surprising given the way in which the sample was recruited. However, it does show that the final survey is likely to have a suitable mix of those in education institutions that are and are not participating. Nonetheless, results will be reported where possible by participation, with those in the no/unsure categories grouped together.

The demography of the survey responses reflect (for the most part) the distribution of those working in schools and early learning services. Only 9.6 per cent of respondents were male, and only 18.1 per cent were aged 30 years and under. There was an over-representation of respondents who identified as Aboriginal or Torres Strait Islander (not surprisingly given the subject matter), with 9.6 per cent identifying as such. The average tenure in the person's current school or early learning service was 7.6 years, although the data was highly skewed, ranging from 0 to 42 years.

Most people agreed or strongly agreed with statements about Aboriginal and Torres Strait Islander peoples and cultures. Specifically, the proportion who did so for the first three of the questions are outlined below:

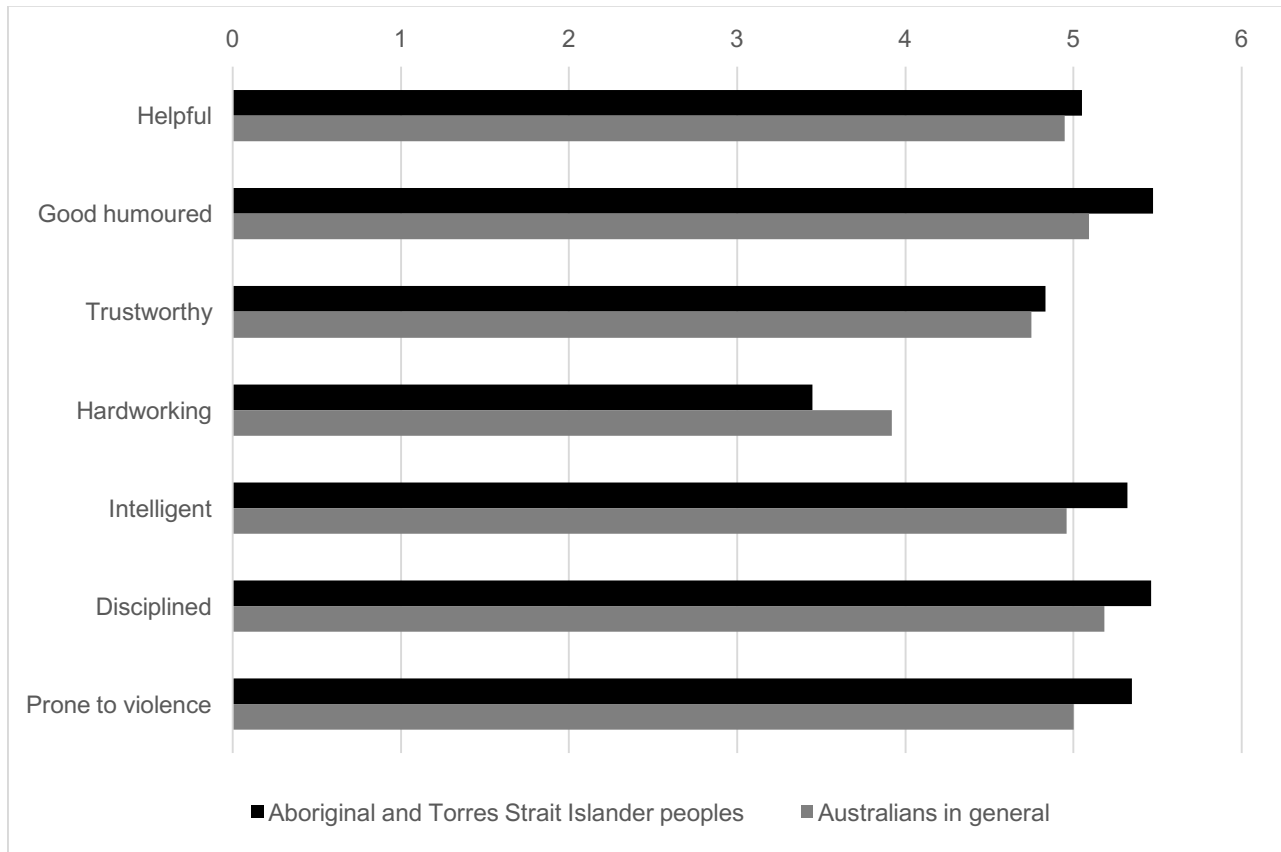
- Aboriginal and Torres Strait Islander people hold a unique place as the First Australians – 93.9 per cent agree or strongly agree
- Aboriginal and Torres Strait Islander cultures are important to Australia's identity as a nation – 93.9 per cent agree or strongly agree
- I feel proud of our Aboriginal and Torres Strait Islander cultures – 89.0 per cent agree or strongly agree

A slightly smaller percentage of the respondents (82.9 per cent) either agreed or strongly agreed that 'Racial discrimination towards Aboriginal and Torres Strait Islander people is a problem in Australia'. By comparison, only 13.4 per cent agreed or strongly agreed that 'Racial discrimination towards Aboriginal and Torres Strait Islander people is a problem in my school or early learning service'. While the numbers are quite small and not too much should be read into the preliminary results, there were roughly the same percentage of those who were working in schools or early learning services that had a RAP who agreed or strongly agreed with the statement on racial discrimination in the school, compared to those who responded no/unsure to RAP participation.

Keeping in mind the self-selected nature of the sample, there was a fairly high self-reported level of knowledge about the 'History of Aboriginal and Torres Strait Islander people in Australia' and 'Aboriginal and Torres Strait Islander cultures.' Specifically, 76.8 per cent reported very high or fairly high knowledge about the former, with a slightly lower percentage (58.5 per cent) reporting a very high or fairly high knowledge about the latter. Interestingly, there wasn't that much difference in confidence in teaching about these two topics compared to knowledge, with responses of 61.7 per cent and 53.1 per cent respectively.

The sample did not display very large differences in opinions towards Australians in general and Aboriginal and Torres Strait Islanders in particular. On a scale of 1 to 7, respondents were asked to rate these two groups against seven traits. Figure 2 summarises the distribution of responses across those traits.

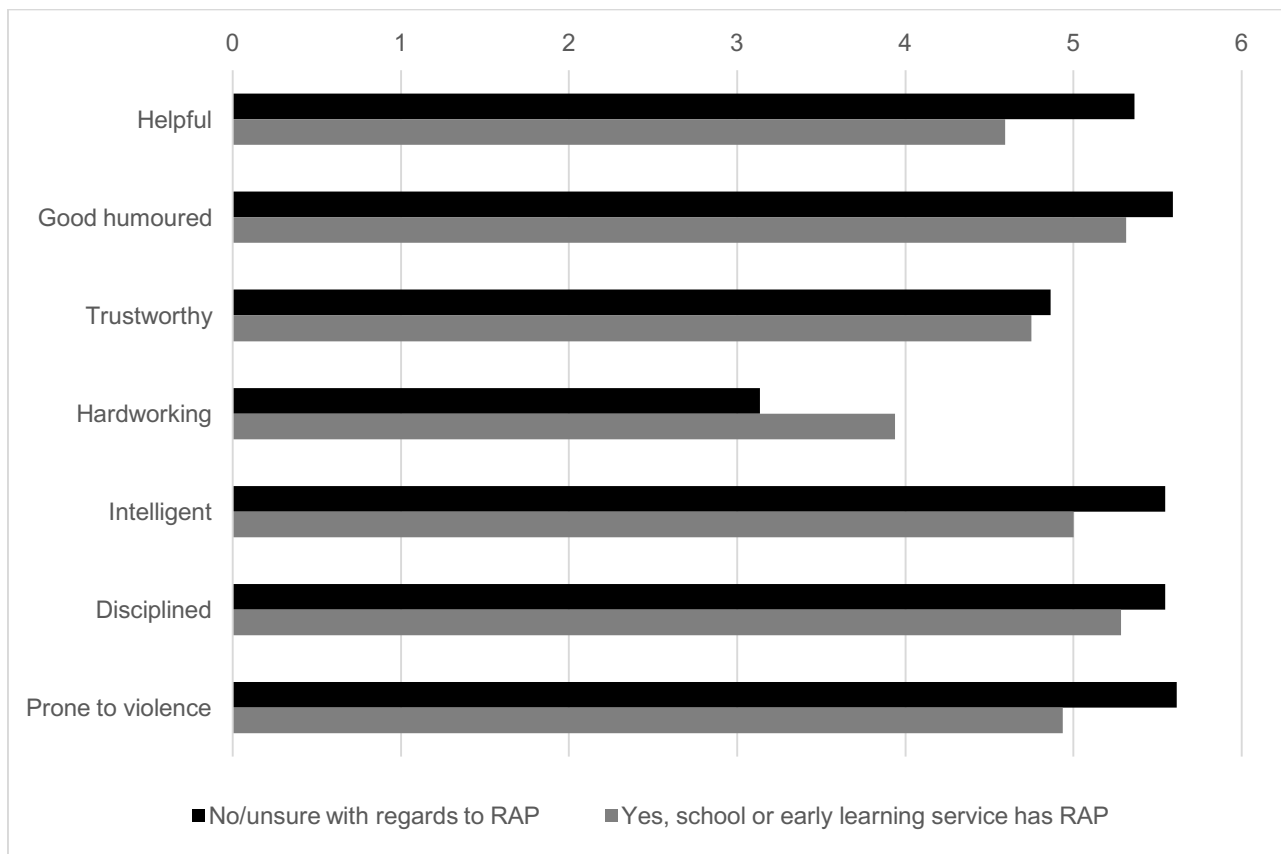
Figure 2 Ratings of characteristics – Australians in general, and Aboriginal and Torres Strait Islander peoples in particular



Keeping in mind the preliminary nature of the survey results, there were some differences in responses, without there being a general trend towards favouring Australians in general over Aboriginal and Torres Strait Islander peoples. Respondents were slightly more likely to report that Aboriginal and Torres Strait Islander peoples are good humoured, intelligent and disciplined (compared to Australians in general), but slightly less likely to report that they were hard working. They were also slightly more likely to report that Aboriginal and Torres Strait Islander peoples were prone to violence.

Another way to look at the ratings responses is by the school or learning service’s participation in a RAP. This should not be treated as causal as it is as likely to be due to the sample selection. That is, those schools or early learning services in which teaches have different responses may be more likely to have engaged with a RAP as opposed to engagement with a RAP causing differences in outcomes. Nonetheless, the responses do show that there are differences in the RAP schools/early learning services compared to other institutions. This is highlighted in Figure 3.

Figure 3 Ratings of characteristics – Aboriginal and Torres Strait Islander peoples in particular by RAP participation



According to the preliminary sample, those in RAP schools or early learning services (as reported by respondents) were more likely to say that Aboriginal and Torres Strait Islander peoples were hardworking and less likely to report they were prone to violence, but less likely to report that they were helpful or intelligent.

The results presented in this section were preliminary. However, they do indicate initial variation in the data. If replicated when the data collection period is finished, then they will have strong implications for what we know about teachers and those working in schools and early learning services, and will help shape the design of *Narragunnawali* and the evaluation.

Initial qualitative findings on program implementation

The quantitative data summarised above can be used, and will be used, to identify the variation in attitudes and confidence amongst a sample of teachers and others involved in schools and early learning services, with a particular focus on how responses vary between those in schools and early learning services with a RAP, and those without. While this data can be used to infer information about the outcomes from *Narragunnawali*, there is limited information on the implementation of the program. For that reason, the evaluation also includes qualitative data collection with a particular focus on the subjective experiences of schools and early learning services.

At the time of writing this report, site visits have been conducted with 5 institutions (2 Independent schools and 3 early learning services) in South Australia, Victoria and Western Australia. Interviews with these schools and early services were conducted in November by researchers from the Social Research Centre. The Discussion Guide for these interviews is given in the Appendix two this document. In addition to the school visits, researchers have also conducted in-depth telephone interviews with two staff from educational organisations in Western Australia and Queensland.

It is anticipated that data collection will continue from February 2017 when the research team will engage with six state schools and an additional early learning service to participate in the evaluation of *Narragunnawali*. It is anticipated that this data collection will enable information to be collected on the new *Narragunnawali* platform, and will involve a mix of metro and regional schools, as well as a mix of primary and secondary schools.

One of the main findings from the qualitative interviews is that the process and outcomes from participation in *Narragunnawali* are unique to each school and early learning service. For this reason, each of the schools and early learning services are discussed as separate case studies below, with the final sub-section focusing on summary findings. It should be noted, however, that these summary findings should be treated as preliminary only, with the final recommendations based on the current and future case studies.

Case study 1 - Independent/faith school, metro area, primary & secondary students, Western Australia

For the first school in the study, the RAP is currently in action and has been launched to the whole of the school. Interviewees made it clear that the student body is represented on the RAP committee, which meets every term to work through goals. The school has created 'Reconciliation Student Leadership' (one Indigenous and one non-Indigenous) positions within the school to help roll out RAP and develop ideas.

The school identified a number of difficulties completing the online RAP, which needed to be uploaded by two members of staff. One limitation or disappointment that was identified was that the school's RAP was not made publically available on a website nor was there any acknowledgement when lodged with Reconciliation Australia.

Despite these limitations, there was a generally positive view towards the RAP process and *Narragunnawali*. According to the interviews, the RAP has helped record and instigate:

- 29 Indigenous student scholarships;
- Involvement of staff and students from all years across the school in embedding Indigenous culture and heritage;
- Audits of subject areas to embed Indigenous culture and heritage in curriculum;
- A Dance troupe;
- Cultural awareness training for staff; and

- Full time Indigenous pastoral support staff.

Some indicative quotes from interviewees are:

- '[The RAP] has brought it to a conscious level hasn't it? It's not just something buried in the background, it's a conscious thing';
- 'I think having a RAP is a great thing. And it gives a lot of people a chance to have a voice.';
- 'I think what set us up really well from the start was the workshop we had with Reconciliation Australia... that was very helpful'; and
- 'It's just the new format that we've struggled with a little bit... I can't comment yet because we haven't really used it on an ongoing way yet so that's still to come.'

Case study 2 – Independent/faith school, outer metro area, primary & secondary students, Victoria

For the second school, the RAP development was driven by a member of staff who identifies as an Indigenous Australian. In addition, the RAP committee involved staff from each area of college – including administrative areas and former students, with the RAP launched in May 2016. A conscious focus of the school was a 'whole of school' rollout, with the aim of embedding the RAP and associated cultural change throughout the school. The interviewees did state, however, that they felt that it was essential to maintain the RAP committee to ensure accountability and make sure goals are achieved.

The main outcomes identified from the RAP were:

- Cultural awareness training for all staff;
- Student incursions and excursions to learn about Indigenous culture and heritage;
- An explicit offering of school facilities to local Aboriginal and Torres Strait Islander groups, for example through the hosting of community meetings and events;
- An Indigenous teacher delivering culture- and heritage-based curriculum to younger years; and
- Accountability with all stakeholders to implement and monitor the RAP.

Two quotes from the interviewees were:

- 'The greater community's going to be the biggest, because that's the least control... I honestly see the media and the other stuff like that as probably the hardest thing that we will have to navigate in that space because you get that image or perception that's created'; and
- 'I guess the RAP came about to help, I guess, formalise - you know, as a school, there's lots of awesome anecdotal things that we do and stories, whether it's outdoor ed or Indigenous education but having a document and a plan that binds us together

and gives us vision and direction milestones and then a reference to be able to come back to has, I think, been really important.'

Case study 3 – Early learning service, outer metro area, Western Australia

The third case study involved interviews with an Early Learning Service. For this case study, there was a staff meeting to decide on inclusions in RAP, that was driven by a particular staff member who has since left the institution. One issue that was raised was an initial concern about 'tokenism.' However, the subsequent feeling has been that embedding Indigenous culture throughout centre will not be difficult (in fact, it is essential to welcome and encourage Indigenous families). Two initial outcomes identified are:

- An increase in Aboriginal and Torres Strait Islander families attending the centre and the donation of flags and Indigenous artefacts to the Early Learning Service; and
- A whole of service welcome song ('Wanjoo') that students either listen or sing along to (depending on their age). The centre sent lyrics home with the children for parents to learn and provided a link to a *YouTube* clip

Despite these positive reported outcomes, interviewees felt that they would welcome cultural awareness training, but haven't been able to do so up until now. Three quotes from the interview were:

- 'I don't think that hanging an Aboriginal flag in your centre is actually being authentic at all; you need to understand the history, the people, the culture before you can embark on journeys like this';
- 'I'm really fortunate that I've got a team of people that three of my educators identify as indigenous and I've got - I think fortunately with the groundwork that [name] and [name] and the team have put in, I've got a really, really lucky position that they will embrace it and they will roll it out meaningfully'; and
- 'My goal is obviously to teach myself more about the culture and then to embed that throughout the service without people even knowing it. And hopefully we can create a generation that's not so closed minded as what the rest of Australia - no offence, people - is.'

Case study 4 – Early learning service, outer metro area, Western Australia

The fourth case study is different from the others in that there is currently no RAP in place. Interviewees felt inspired to develop a RAP but were not sure where to start. There was also a concern about developing a RAP as they were not aware of any Aboriginal or Torres Strait Islander families or staff members and they did not want to be seen tokenistic or to 'step on anyone's toes.' Furthermore, there was a lack of community connections and a feeling that they did not know who to contact or where to start. Time was also a barrier to completing the RAP, with interviewees feeling that there were competing time pressures that needed to be balanced. Although they hadn't used the website resources (as they had not been aware

of them) nor had they undertaken cultural awareness training for staff, it is something that they would consider.

Case study 5 – Early learning service, regional area, South Australia

The final case study has a RAP in action. Staff from the school were inspired to complete a RAP from a presentation at a conference. Like some of the other case studies, the early learning service was concerned about tokenism, as they were not aware of any Aboriginal or Torres Strait Islander families that were attending the centre. The RAP was developed with the manager of the centre and other members of staff, and they used consultation with Indigenous member of the community to hone the RAP goals. One of the aims was to embed the RAP throughout the operation of the centre and to use it as a catalyst for a shift in the approach to presentation of Indigenous culture. Two quotes from interviewees were:

- ‘We weren't embedding it. It was just purely once a year, “let's get all this stuff out”, and it's wrong. I will be the first to admit it was definitely wrong, but I just don't think anyone here knew how to fix that, so this was a good way of actually being able to embed it. You know, every day, every week it's there, so it becomes a culture within the centre, not just that once a year’; and
- ‘We were doing the Reconciliation Days and all of that... but once again it was just so tokenistic, it's like, why in the world are we even doing this? But we didn't know how else to implement anything, whereas the Action Plan gave us some ideas... I think we just didn't have enough knowledge - anyone here didn't have enough knowledge to go, this is what we need to do. And finding how to do it - it's just overwhelming. If something is overwhelming, you just don't touch it because then you don't know what to do with it.’

Summary of barriers and recommendations

Across the case studies (and the interviews with educational institutions) there was a generally and genuinely positive view towards *Narragunnawali* and RAPs. It was felt that they either provided a framework to embed and expand on existing activities, or as an impetus to undertake activities that had been seen as important, but for which those involved in the school or early learning service did not know how to get started. There was also a sense of making activities that were infrequent or irregular a more integral part of the school or early learning service.

There were, however, a number of barriers to a more successful engagement with *Narragunnawali* that were identified as part of the interviews. The most common of these were:

- No knowledge of Aboriginal or Torres Strait Islander families that were attending the school or ELS so, they were unsure why a RAP would be necessary or where they should start;

- The difficulty in bringing together a committee with staff buy-in needed;
- Personal beliefs of individual staff members, with some seeing RAPs as ‘another thing’ they have to do;
- Not knowing how they can embed Aboriginal and Torres Strait Islander cultures and histories throughout the curriculum, and a repeated fear of getting it wrong, or not doing it respectfully; and
- A lack of time to develop the RAP.

The interviewees also gave a number of specific recommendations on how *Narragunnawali* could be changed and adapted. It has to be said, that these would require a considerable inflow of resources, resources that may not be available to operate the program at scale. Specifically, the key recommendations were:

- To increase the number of workshops or targeted information to help develop goals for the RAP;
- Explicitly encourage schools and Early Learning Services to ‘have a go’ at RAP development;
- Provide tips on how to contact Aboriginal community organisations, elders or Land Councils (committee members were often calling Local Governments and they cannot help);
- The confirmation of accreditation of RAP with the RAP itself placed publically on a website; and
- Retain Reconciliation Australia contact options (telephone and email) so schools and ELS can get help to complete RAP

Despite these barriers and recommendations, there was a very positive feeling towards RAPs, *Narragunnawali*, and Reconciliation Australia in general. This is summarised by the following quote from an early learning service: ‘Certainly at an organisational level, we use the Reconciliation Australia resources and templates. You know when we’re doing stuff like NAIDOC week or National Reconciliation week the RA website is my first go to place.’

Appendix – Discussion guide

Evaluation of Narragunnawali Reconciliation in Schools and Early Learning

Discussion Guide – School and Early Learning Services Visits

Draft V3.0 (August 2016)

Researcher Notes:

The main purpose of the discussions is to explore perceptions and experiences of schools/early learning services that have chosen to participate in to Narragunnawali and have commenced a Reconciliation Action Plan. Views will be sought from key staff in each school who have been involved to a greater or lesser extent including.

Key topics to explore are:

- How the school heard about Narragunnawali – information channels and sources
- Reasons for participation – processes and decision making (including any potential barriers, resistance or concerns at that stage)
- Expectations – school (and other stakeholder) aims and objectives
- Progress thus far (including responsiveness, planning, implementation) – what has been achieved thus far, observable changes etc)
- Use of RA resources (including Curriculum Resources, Teacher Professional Learning, National School Awards)
- Development of SRAP
- RAP working group – how this is working
- Potential barriers and facilitators to ongoing engagement and success (including lessons learnt thus far)
- Next steps – plans and expectations for the future

NOTE: The guide should be viewed as an aide-memoire for the interviewer to ensure exploration of the key topics, rather than a list of set questions that need to be answered sequentially. The questions included here and their sequencing are indicative only.

Introductions

- What is your role here at the school?
- How have you been involved in the Narragunnawali program?
- Has the school been involved in any other initiatives or made commitments to reconciliation issues? Which ones? How have they impacted the school? Why?
- Previous initiatives and commitment to reconciliation issues – explore involving in development of knowledge about Aboriginal and Torres Strait Islander histories, cultures and contributions, relationships with the local Aboriginal community

Current stage

- What stage is Narragunnawali at now within the school?
- Action Plan in place
- What's helped and hindered your getting to this stage?
- Probe: support, IT, drive, Aboriginal education officer, indigenous community at school

Awareness of Narragunnawali

- How did they first hear about the program? (did they attend conference presentation/workshops/webinars?)
- What do you think the goals of the program are?

Deciding to participate

- What information did you receive about Narragunnawali?
- How did the school/early learning service make the decision to participate in the program? (was the school encourage at a department/sectoral level?)
- Were there differing views within the school/early learning service as to whether or not to participate, and how were they resolved?
- What barriers or concerns were there, if any and how were these addressed?

Expectations of Narragunnawali

- What were your objectives?
- Did they have any expectations of what the initiative might look like or involve? What did you hope to achieve and why?
- Any experience of being involved in anything similar?

- What did they hope would be the benefits or outcomes?
- What about expectations from other stakeholders (parents, children, governing bodies etc) – what were their thoughts?

Development of the RAP

- Have you developed a Reconciliation Action Plan? Why? Why not?
- Discussion of process – how has this worked?
- Who contributed and how? (whole-staff engagement, student, parent, and community engagement)
- How long did it take to develop and agree upon the Action Plan?
- What is included in the RAP?
- When did the school implement the plan?
- Was the plan rolled out to all teachers in the school? How?

RAP Working Group

- Membership, suitability of terms of reference, operations
- Effectiveness – roles and reach

Progress thus far

- Planning and implementation – what has been happening, what achievements have there been so far? – How has the RAP been implemented? (in the classroom, around the school, with the community)
- Explore progress related to increasing respect, reduction of prejudice and strengthened relationships, and mutually beneficial opportunities – how is this being embedded in the school/early learning setting (in the classroom, around the school, with the community)
- Any observable changes at this stage? (in the classroom, around the school, with the community)
- What has helped/hindered this? Explore for changes in school/early learning service community and in wider environment (children, parents, teachers, families, etc.) (in the classroom, around the school, with the community)

Use of RA resources

- Are you aware of the Narragunnawali resources? How did you learn about the resources?

- Videos ('Introducing Narragunnawali', 'From Little Things Big Things Grow', 'Who We Are' series,
- SBS 'First Contact' series
- Cool Australia website
- Teacher packs ('Recognise', 'Reconciliation South Australia', 'Reconciliation in Australia e-Book series')
- National Reconciliation Week website and materials
- Share our Pride website
- Which resources did you use to develop your Action Plan? Why?
- Probe: videos, templates, teacher packs, links to other websites
- How are you using the resources in planning lessons or linking with curriculum topics?
- Have you needed support from people at Reconciliation Australia to complete any aspects of Narragunnawali? What aspects? How did they help?
- What other resources have been accessed to complete the Action Plan?
- Any other resources needed?
- What recommendations could you make about the resources on the Reconciliation Australia website?

Drivers for change

- What have been the main drivers or facilitators – explore for people, relationships with local Aboriginal community, activities, resources, timing etc – and how?

Barriers for change

- What has hindered change for the school/community thus far? Explore for people, activities, support (or lack of) from Reconciliation Australia, resources, timing etc – and why?

Outcomes and Impact

- What difference is *Narragunnawali* making? How and why?
- What expectations are there for the future? What more can be/needs to be done?
- Were there any unintended consequences from participation in the program?

Recommendations

- Would you have benefitted from help to complete the Action Plan? Why?

- Was the plan development unclear? What kind of questions did you have when developing the plan? What kind of information would have been helpful when completing the plan?
- How could the program be improved, if at all?
- In your opinion, how could other schools and early learning services be encouraged to participate in the program?