

Student, parent, carer, and community Engagement with Narragunnawali*: Reconciliation in Education. Research Report #13

Prof Nicholas Biddle and Lucy Ellen

**Narragunnawali* (pronounced narra-gunna-wally) is a word from the language of the Ngunnawal people meaning alive, wellbeing, coming together and peace. The Ngunnawal people are the Traditional Owners of the Land on which Reconciliation Australia's Canberra office is located and on which the main campus of the Australian National University stands. Reconciliation Australia and the authors of this paper pay our respects and thank the United Ngunnawal Elders Council for giving Reconciliation Australia permission to use the word *Narragunnawali* as a meaningful name for its Reconciliation in Education program. It is an important demonstration of respect for Reconciliation Australia, being a national organisation, to acknowledge and recognise the Traditional Custodians of the Lands on which we live, learn and teach.

ANU Centre for Social Research and Methods, ANU College of Arts and Social Sciences
+61 466 841 595
nicholas.biddle@anu.edu.au
The Australian National University
Canberra ACT 0200 Australia
www.anu.edu.au
CRICOS Provider No. 00120C

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Abstract

The aim of this paper is to use a mix of qualitative and quantitative data to understand engagement with Reconciliation in Education, as well as some of the attitudes and beliefs that may influence that engagement. Overall, active engagement of parents and carers with the Narragunnawali program was reported by teachers and other educators to be low – particularly for schools (as compared to early learning services). Some participants, particularly those representing schools expressed a desire to have stronger parental engagement with the program. However, participants indicated that students at their school or early learning service had been open and willing to participate in RAP activities. One set of factors that are likely to impact on student, parent, and community engagement with a Reconciliation in Education program is the broader attitudes of the community to racism and discrimination experienced by Aboriginal and Torres Strait Islander peoples. In 2019, approximately eighty four percent of respondents agreed that Aboriginal and Torres Strait Islander people experience discrimination on the basis of ethnic origin. Around Sixty six percent of respondents believed that Indigenous Australians have to work harder than people of other ethnic origins to win a promotion. These findings will help target messages and information campaigns related to Reconciliation in Education, and may also be useful in helping explain some of the patterns in engagement with Narragunnawali that have been documented in this paper and elsewhere in this project.

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1. Introduction

Reconciliation Australia (RA) commissioned the Australian National University (ANU) and the Social Research Centre's Qualitative Research Unit (QRU) to undertake an evaluation of Narragunnawali: Reconciliation in Education (Narragunnawali). Narragunnawali is designed to support all schools and early learning services to develop environments that foster a high level of knowledge and pride in Aboriginal and Torres Strait Islander histories, cultures and contributions.

1.1. Reconciliation in Australia

Reconciliation as a concept has broad support in Australia, by both Aboriginal and Torres Strait Islander and non-Indigenous populations. This support is evidenced by the most recent 2018 Australian Reconciliation Barometer in which 90 per cent of the general community reported that the relationship between Indigenous and non-Indigenous Australians is fairly or very important (Polity Research & Consulting, 2019). In response to the same Barometer survey, 74 per cent of the general community agreed or strongly agreed that 'Aboriginal and Torres Strait Islander people hold a unique place as the First Australians'. Furthermore, 86 per cent of the general Australian population indicated that it was very or fairly important for 'for all Australians to learn more about the past issues of European settlement and government policy for Indigenous people' (Polity Research & Consulting, 2019). Despite this considerable support, a singular definition of what is meant by reconciliation in Australia has not been reached. Reconciliation can mean different things to different people and organisations (Biddle & Priest, 2019). It is also important to acknowledge that Aboriginal and Torres Strait Islander peoples are heterogeneous with diverse histories, cultures, and varying expectations for or understandings of reconciliation. Nonetheless, Reconciliation Australia, the lead national body for reconciliation, has developed a working definition (Reconciliation Australia, 2016). At its core, this working definition is about strengthening relationships between Aboriginal and Torres Strait Islander peoples and non-Indigenous peoples, for the benefit of all Australians.

Reconciliation Australia has identified five interrelated and interdependent dimensions of reconciliation: Race Relations, Equality and Equity, Institutional Integrity, Unity, and Historical Acceptance. Within the Race Relations dimension all Australians understand and value Aboriginal and Torres Strait Islander and non-Indigenous cultures, rights, and experiences. This, in turn, fosters stronger relationships based on trust and respect and that are free of racism. Equality and Equity recognises the need for equal participation of Aboriginal and Torres Strait Islander peoples in a range of life opportunities. While also ensuring that the unique rights of Aboriginal and Torres Strait Islander peoples are recognised and upheld. The Institutional Integrity dimension acknowledges that active support for reconciliation from our nation's political, business and community structures is needed. Unity is reflected through an Australian society which values and recognises Aboriginal and Torres Strait Islander cultures and heritage as a proud part of our shared national identity. Lastly, the Historical Acceptance dimension identifies the importance of all Australians understanding and accepting the wrongs of the past and their impact on Aboriginal and Torres Strait Islander peoples. Additionally, that Australia makes amends for these past policies and practices, and ensures that they are never repeated (Reconciliation Australia, 2016).

1.2. An overview of Narragunnawali

The Narragunnawali program encompasses a free-to-access online platform and consists of four key areas: Reconciliation Action Plans, Professional Learning, Curriculum and Awards. Each of the key areas are supported by communications, events and a Regional Engagement Program initiative.

Monitoring and evaluation support continual improvement of the program. The Narragunnawali online platform provides practical ways to introduce meaningful reconciliation initiatives in the classroom, around the school and with the community. While the platform can be accessed by any individual interested in reconciliation in education, it also provides a framework and aligned resources for driving reconciliation at the whole school or early learning service level. Through the Narragunnawali platform, schools and early learning services can develop a Reconciliation Action Plan (RAP), and teachers and educators can access professional learning and curriculum resources to support the implementation of reconciliation initiatives.

1.2.1. Reconciliation Action Plans

A Reconciliation Action Plan (RAP) is a formal statement of commitment to reconciliation. A school or early learning service can use the Narragunnawali platform to register existing initiatives or to begin a new journey towards reconciliation.

There are some minimally required and largely sequential key steps in the initial RAP development process. Namely, a RAP Working Group must be established, and can include teaching and non-teaching staff, parents, students and community members. For institutional integrity purposes, and to provide executive-level approval of the RAP prior to its publication, the school or early learning service's Principal/Director must be represented on the RAP Working Group. Additional individuals may also be identified as belonging to the school or early learning service's broader RAP support network; though this is not compulsory.

As another key step, the completion of a Reflection Survey facilitates a internal-assessment as to the current state of reconciliation within the school or early learning service. Each participating school or early learning service then develops their unique Vision for Reconciliation statement – an overarching, aspirational statement that provides an opportunity to publicly articulate what reconciliation means to the school or early learning service, and what it is that motivates the school or service's commitment to reconciliation.

Schools or early learning services commit to the 14 minimally required RAP Actions (though there are a total of 40 RAP Actions that may be selected) and can document – through setting specific Goals and Deliverables – how they will implement each of these Actions within their individual contexts. A Goal is an opportunity to describe a school or early learning service's unique, aspirational approach to a particular RAP Action. A Deliverable is a specific task or step that can support the delivery of a RAP Action.

Once the above steps have been completed, RAPs can be submitted, via the Narragunnawali platform, to the school Principal or early learning service Director for approval and then onwards to Reconciliation Australia for final review and publication.

To ensure that RAPs remains a living document, Working Groups undertake a refreshment process every 12 months after their initial RAP publication. At a minimum, RAP refreshment requires, recompletion of the Reflection Survey and re-submission of the RAP for review and republication. As part of the refresh process, schools and early learning services may also make updates to their Vision for Reconciliation statement and Action commitments, based on learnings from the previous 12 months.

In recent years, the Narragunnawali team has also led the management of workplace¹ RAPs for Education and Training sector organisations (for example; universities, TAFE/VET providers and education statutory authorities). While making an important contribution towards reconciliation in

¹ Information about Workplace RAPs can be found on Reconciliation Australia's website: <https://www.reconciliation.org.au/reconciliation-action-plans/>

education, these workplace RAPs are developed outside of the Narragunnawali program and as such are not included within the current research evaluation.

1.2.2. Professional Learning

Narragunnawali professional learning resources are designed to build staff awareness and understanding of Aboriginal and Torres Strait Islander histories, cultures, and contributions; and to support the implementation of reconciliation initiatives. Each resource is linked to the National Quality Standard (early learning) and the Australian Professional Standards for Teachers (primary and secondary) and is also aligned with one or more Narragunnawali RAP Actions.

The Narragunnawali platform also includes: registration links to a regular Narragunnawali webinar schedule; a terminology guide (to assist in using respectful and inclusive language); a RAP Working Group Kit; a suite of subject-specific resource guides; an emerging webinar series; reconciliation related news updates; and some information for Initial Teacher Education (ITE) staff and students.

1.2.3. Curriculum Resources

The Narragunnawali curriculum resources can be used as a part of implementing RAP Actions, or they can be accessed independently as standalone resources. As well as being aligned to one or more RAP Actions, each resource is aligned to the Early Years Learning Framework and the Australian Curriculum (primary and secondary).

1.2.4. National Awards

The Narragunnawali Awards were first held in 2017 and represent the first national awards program to celebrate reconciliation excellence in the education sector. These biennial Awards are designed to recognise and celebrate educational environments that have demonstrated exceptional commitment to reconciliation in the classroom, around the school and with the community. There are currently two award categories: one for schools, and one for early learning services.

1.3. The Narragunnawali evaluation to date

1.3.1. Phase 1

Phase 1 of the evaluation commenced in early 2015 and concluded in December 2017. It was completed through a genuine collaboration between the ANU and Reconciliation Australia; using mixed quantitative and qualitative methods. Since the commencement of Narragunnawali in 2014, the evaluation has found it to be a remarkably successful program. Phase 1 evaluation concentrated on important aspects of a program that was in its infancy; focusing on program growth, why particular schools or early learning services are more or less likely to engage in the program, change in engagement patterns across time, and rates of progress through the stages of developing a RAP.

Phase 1 of the evaluation made use of as much existing (administrative and program) data as possible. Broadly, the main evaluation findings can be summarised into the following categories: administrative data; reflection surveys, interviews and other qualitative data, and external datasets.

1.3.2. Phase 1: Administrative data

Administrative data findings demonstrated a significant increase in engagement with RAPs from 357 schools and early learning services recorded as having a RAP in September 2015 to 1,230 schools and early learning services in November 2017. This engagement likely demonstrates support for Narragunnawali and reconciliation in general amongst Australian schools and early learning services.

Throughout the Phase 1 evaluation period, regression-style analysis of administrative data suggested consistent associations between some demographic type factors and participation in the Narragunnawali RAP development process. For example, higher rates of participation were found amongst: Catholic schools (as opposed to government schools); single sex schools; boarding schools; those in relatively advantaged areas; and schools and early learning services in South Australia, the Australian Capital Territory, and Queensland (compared to New South Wales, Victoria, Tasmania and the Northern Territory). There were lower rates of participation amongst schools for students with additional needs; those in outer regional and remote Australia (compared to major cities or inner regional areas); and Western Australia. Notably, between November 2015 and April 2017 the percentage of the community (in which a school or early learning service was located) that identified as Indigenous was positively associated with Narragunnawali RAP participation. However, at November 2017, this finding was no longer significant. This is as a particularly noteworthy finding as it is important that the focus of reconciliation programs (especially Narragunnawali) is not assumed to be the responsibility of Aboriginal and/or Torres Strait Islander people only.

1.3.3. Phase 1: Reflection surveys

One hundred and twenty-nine schools and early learning services completed the Reflection Survey in both 2016 and 2017. Analysis of this linked data found there is strong evidence that those schools who continue to engage with Narragunnawali increase the types of activities that the program is designed to support. Specifically, there was some positive change observed across time within these schools for: awareness of Australian Curriculum sections relevant to reconciliation; undertaking reconciliation relevant discussion at staff meetings; participation in National Reconciliation Week/NAIDOC week activities; facilitation of Welcomes to Country; and consultation with Aboriginal and Torres Strait Islander advisory groups. There were also positive changes observed for collaborating with Aboriginal and Torres Strait Islander people in preparing and delivering lessons; Acknowledging of Country; and staff undertaking Aboriginal and Torres Strait Islander cultural competency, proficiency or awareness training. Promisingly, there were very few schools or early learning services whose performance on key outcome measures decreased over time.

While acknowledging the encouraging findings of the time-linked Reflection Survey data; single time point data analysis also elucidated areas for improvement. The 2017 Reflection Survey data totalled 447 responses, and analyses indicated that while there was considerable self-reported knowledge of and confidence in incorporating Aboriginal and Torres Strait Islander content within the school or early learning service, Narragunnawali has the potential to do much more in facilitating direct interaction with Aboriginal and Torres Strait Islander communities, where appropriate. Promisingly, 54% of 2017 respondents indicated that their school or early learning service had an anti-racism strategy; however, 28.2 per cent of respondents were unsure and unable to answer the question as to whether or not their school or early learning service had a specific strategy for taking action against racism. In general, the analysis of 2016 data found considerable uncertainty among the RAP Working Group (who filled out the Reflection Survey) about what RAP Action activities are happening within their school or early learning service.

This Reflection Survey analysis also found that certain school or early learning service characteristics predict reconciliation activities and outcomes. Teachers at Independent schools were less likely to be knowledgeable of Aboriginal and Torres Strait Islander histories, cultures and perspectives and significantly less likely to Acknowledge Country. Schools or early learning services in relatively disadvantaged areas were less likely to display an Aboriginal and/or Torres Strait Islander flag. (This may be a resourcing issue.) Teachers in schools or early learning services in areas with a high

Indigenous population were more likely to have undertaken cultural competency, proficiency or awareness training.

1.3.4. Phase 1: Interviews and other qualitative data

This data included the Baseline Reconciliation in Schools and Early Learning Services Survey (Baseline RISELESS), interviews with five schools and early learning services, and an analysis of Vision for Reconciliation statements.

The RISELESS survey was designed for the Narragunnawali evaluation 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. Analysis of Baseline RISELESS data showed that most respondents agreed that Aboriginal and Torres Strait Islander peoples hold a unique place as First Australians (93.9%), and that their cultures are important to Australia's identity (93.9%), and that respondents feel proud of Aboriginal and Torres Strait Islander cultures (89.0%). A very large majority agreed that racism against Aboriginal and Torres Strait Islander people was a problem in Australia (82.9%), though few agreed that it was a problem in their school or early learning service (13.4%). There was a fairly high self-reported level of knowledge about Aboriginal and Torres Strait Islander histories and cultures (61.7%) and confidence in teaching about these topics (53.1%).

The analysis of interview data showed that, while participation in reconciliation processes and outcomes were unique in each school or early learning service, there was a genuinely positive view towards Narragunnawali and RAPs. Interviewees reported that the program provided a framework and the impetus to actively progress and sustain reconciliation activities within their school or early learning service. Interviewees also identified a number of perceived barriers to engagement with Narragunnawali, the most common of which were: no knowledge of whether Aboriginal or Torres Strait Islander students attended their school or early learning service; gaining and maintaining staff 'buy in'; not knowing how they can respectfully embed Aboriginal and Torres Strait Islander cultures and histories throughout the curriculum; and time constraints.

The analysis of Vision for Reconciliation statements included examining statements for 633 schools and early learning services, of which a randomised subsample was extracted for more detailed analysis. While heterogeneous in content, Vision for Reconciliation statements indicated a strong commitment and confidence in the ability of the school or early learning service to achieve its aims. Themes frequently occurring included: respect and recognition; partnerships and relationships; and learning about Aboriginal and Torres Strait Islander histories and cultures. Vision statements were rarely used to articulate concrete actions to implement the RAP processes. This is in keeping with the programs intention that Vision statements be an overarching aspirational statement for reconciliation.

1.3.5. Phase 1: External datasets

Cross sectional analysis of an external data set, the 2015 Release 8.0 Longitudinal Study of Indigenous Children (LSIC), was undertaken to investigate any possible differences in reconciliation based activities undertaken, teacher experience, and Aboriginal and Torres Strait Islander student experience between schools that have (or are developing) a RAP and schools that do not have a RAP. LSIC is administered by the Australian Department of Social Services, and data is collected annually from Aboriginal and Torres Strait Islander children, their families, and their teachers and educators

Four hundred and fourteen responding teachers (all primary school teachers), in the 2015 Release 8.0 survey, were asked whether the school currently had a RAP. The majority of teachers responded that

they did not know (57.6%); and there was a higher percentage that had a RAP or were working on one (26.3%) compared to those that did not have a RAP (16.1%). Schools with (or working on) a RAP were more engaged with Indigenous education aspects of school (e.g. endorsing “(An) Indigenous Education Worker/s is/are employed at the school.”).

Findings suggest that there may be an association between schools with (or developing) a RAP, and level of teacher engagement in some reconciliation relevant activities. For schools that have (or are developing) a RAP teachers were more likely (compared with those from schools without a RAP) to: ‘...have participated in Indigenous community events in the community where I teach’; ‘...have had a conversation with Indigenous community members outside of school in the community where I teach’; and ‘...have met with the parent or caregiver of an Indigenous student I teach’. No differences were found for Aboriginal and Torres Strait Islander student outcomes. This may suggest that it will take some time before the presence of a RAP may impact Indigenous student outcomes.

1.3.6. Phase 2

In 2017, Reconciliation Australia commissioned the ANU Centre for Social Research and Methods (CSR/M) and the Social Research Centre’s Qualitative Research Unit (QRU) to undertake Phase 2 of the evaluation of Narragunnawali: Reconciliation in Education (formally Narragunnawali: Reconciliation in Schools and Early Learning).

To coincide with the launch of the updated Narragunnawali platform, an updated Phase 2 evaluation framework for Narragunnawali was developed (Biddle, 2017). This framework is designed, primarily, to address the aims and objectives of Narragunnawali as articulated by Reconciliation Australia and supported by the five dimensions of reconciliation identified in The State of Reconciliation in Australia report (2016). The updated evaluation framework also takes into consideration the expansion of the program, as well as, key learnings gained from the Phase 1 evaluation.

1.3.7. Phase 2: Narragunnawali Research Report #9 – The Importance of Reconciliation in Education

This report summarises existing evidence and presents new analyses that shed light on the role of reconciliation in education. An analysis of the Longitudinal Study of Indigenous Children (LSIC) data (described under Phase 1: External Datasets section above) showed a negative and statistically significant relationship between racism/discrimination and cognitive development among the Indigenous Australian population. There was a particularly large negative effect found for the experience of racism/discrimination on a student’s self-perception and on their mathematics test scores. These findings provide evidence for a relationship between racism/discrimination and poorer developmental and learning outcomes for Aboriginal and Torres Strait Islander Australians. Such findings further impress the needs for reconciliation initiatives in our schools and early learning services.

1.3.8. Phase 2: Narragunnawali Research Report #10 – Revisiting Visions for Reconciliation

This paper presented as analysis of RAP Vision for Reconciliation statements prepared by a large sample of schools and early learning services as part of their Narragunnawali RAP development process. This research updated and extended Phase 1 analysis of Vision statements. Computational text analysis was used to relate these Vision for Reconciliation statements to the five dimensions of reconciliation identified in the 2016 The State of Reconciliation in Australia report –Race Relations; Equality and Equity; Institutional Integrity; Unity; and Historical Acceptance. The words that were found to be most likely used in Vision for Reconciliation statements (community, people/peoples, children,

culture/cultures, and respect) are in line with the goals and terminological guidance of Reconciliation Australia. The Equality and Equity dimension was found to have the greatest similarity with the Vision for Reconciliation statements, and the Historical Acceptance dimension was found to be the least similar. The Race Relations, Institutional Integrity and Unity dimensions fell somewhere in between.

1.3.9. Phase 2: Narragunnawali Research Report #11 – Hearing from Schools and Early Learning Services

This report provides a detailed summary of findings from qualitative interviews with schools and early learning services, as well as analysis of responses to the RAP Reflection Survey. Feedback through the qualitative data collection and responses to the Reconciliation Action Plan Reflection Survey demonstrate a high level of engagement, and very positive attitudes to Narragunnawali, and reconciliation in education. Online discussion board and in-depth interview data elucidated some factors that motivate schools and early learning services to engage with their Narragunnawali RAP. A key motivator outlined at both the discussion board and in-depth interviews related to the presence of Aboriginal and Torres Strait Islander students and families within the school or early learning service community.

1.3.10. Phase 2: Narragunnawali Research Report #12 – Ongoing Engagement with Narragunnawali – May 2020

This is the most recent report released as a part of the research evaluation of Narragunnawali, and findings are presented in two main sections. The first section utilized administrative, program, and census data to track the growth in school and early learning service program uptake and factors associated with program engagement. The second section of this report explores the possible feasibility and utility of Google Analytics as an informative data source for the ongoing evaluation of Narragunnawali.

The first section of this report concludes, in part, that while overall engagement of the education sector with Narragunnawali RAPs has increased across the life-time of the program; growth in uptake has not been uniform across the sector. Schools and early learning services located in higher SEFIA communities engage with the program at higher rates (compared to low SEFIA communities) and, while small in absolute value, this disparity has increased between November 2015 and April 2020. Schools and early learning service located in major cities are more likely to engage with Narragunnawali RAP development, compared to those in less urban settings. The gap between major city schools and services, and those located in outer regional, remote, and very remote areas also appears to have increased over the duration of the program.

The overarching conclusion of the second section of this report is that, if recommended amendments are made to current configuration of Google Analytics for Narragunnawali; Google Analytics is likely to provide a sound source of data for ongoing evaluation of the program. Current data limitations notwithstanding, some tentative substantive program findings and recommendations were also made. Substantive recommendations were to consider ways to increase visitor rate of return and visitor frequency to the Narragunnawali platform, and ways of increasing engagement with professional learning service (which appear to appear to be less utilized compared to curriculum resources or RAP pages).

2. Report #13: Initial Design and Design Pivot in response to COVID-19 Pandemic

2.1. The initial design for report #13

As originally co-designed by the CSRM and the Narragunnawali team; the current report was intended to have a cross-section two parallel survey design. It would also integrate findings from wave 4 of the qualitative interview component of the evaluation project throughout.

The first form of the parallel survey would be implemented on a national non-representative panel with participant recruitment focused on those with caring responsibilities for children and young people. This form of the survey would measure parents and carers knowledge of and attitudes towards their child(ren)'s engagement with reconciliation (and Narragunnawali) initiatives while attending school/early learning service, parent/carers direct participation in reconciliation activities, and parent/carers attitudes to reconciliation in education more broadly.

The second form of the planned survey was to be administer via the Narragunnawali platform. This form was designed for completion by users of the Narragunnawali platform (primarily teachers and educators, although some of whom identify as a 'Parent/Carer' on sign up, or in terms of their role on a Narragunnawali RAP Working Group). Similarly, this form of the survey was designed to capture respondents' knowledge, attitudes towards, and participant in reconciliation in education initiatives.

This cross-sectional parallel survey design has been postponed due to the COVID-19 pandemic. Firstly, in response to the COVID-19 pandemic, the Australian National University Human Research Ethics committee paused assessing any new human research applications that were not directly researching the pandemic itself. This prudent decision by the ANU HREC would have resulted in substantial delays should the evaluation team sort to pursue the parallel survey design which would require ethics approval. Secondly, professional reflection by the evaluation team on participant wellbeing resulted in sufficient uncertainty as to whether the beginning of a pandemic was a responsible time to place surveys of this nature in to the field. Thirdly, the COVID-19 pandemic itself caused unrepresented disruption to the Australian education sector, resulting in real measurement and methodological challenges. That is, participant responses were likely to be impacted by the experience of the rapidly changing pandemic situation.

It is planned that, when circumstances permit, the parallel surveys will be undertaken as a delayed component of the Phase 2 evaluation. However, given the uncertainty generated by the COVID-19 pandemic, a flexible stance will be maintained regarding final survey design and implementation. Nonetheless, relevant survey questions have been included within the November 2020 ANU Poll and will be summarised in a future publication. Collection of wave 4 qualitative interview data was completed prior to disruptions caused by COVID-19. As such these findings will still be incorporated in to the results for the current report. Changes made to our initial research design for Report 13 are described next.

2.2. Design pivot in response to COVID-19

As described above, the COVID-19 pandemic necessitated a pivot away from our initial research design, and towards a design that is robust to the impacts of COVID-19 while still providing a meaningful evaluation of the Narragunnawali program. In the context of Report 13, this is achieved through use of already collected survey data external, but relevant, to the Narragunnawali program.

Specifically, cross-sectional analysis of items from Wave 30 of the ANUPoll will be undertaken to better understand the characteristics and attitudes of those in Australia who do and do not feel that Aboriginal and Torres Strait Islander Australians are discriminated against. Consideration will be given to implications of ANUPoll results for the Australian education systems.

Wave 4 qualitative interview findings will be integrated throughout.

3. Methods: The Data and Analysis

3.1. Quantitative Data

ANUPoll Wave 30: Discrimination on the Basis of Ethnic Origin

The purpose of the ANU Poll is to assess Australians' opinions on important and topical issues. These polls are typically conducted three times a year, or about every four months. Some questions appear in every poll in order to provide information about changes in opinion over time; the majority of questions appear in one poll only.

In ANUPoll Wave 30 participants respond to questions about how they identify on the basis of ethnic origin, their personal experiences of discrimination on the basis of ethnic origins, and their beliefs about whether people of different ethnic origins are discriminated against in Australia. Some items also assess experiences of discrimination specific to workplace environments and the level of community support for some specific workplace interventions designed to reduce workplace discrimination on the basis of ethnic origins. However, workplace specific items are not utilised for the current analysis.

The ANU Poll is an Australia wide community representative survey conducted via the Social Research Centre's Life in Australia™ panel. Life in Australia™ members were randomly recruited via their landline or mobile phone and provided their contact details so that they could take part in surveys on a regular basis. This means that the population covered by the panel is all Australian adults 18 year or older and contactable via either a landline or mobile phone. Data collection for ANU Poll Wave 30 started on 05/08/2019 and ended on 19/08/2019.

3.2. Qualitative Data

In-depth Interviews

Fourteen interviewees, representing 12 schools and early learning services participated in this wave of research. Wave 4 interviewees were recruited from the cohorts participants who had previously participated in research evaluation of Narragunnawali. Meaning, that for all interviewees, this was the second time that they (or their school or early learning service) had participated in the evaluation of Narragunnawali. An effort was also made to, where possible, recruit participants across both schools and early learning services and across state and territory jurisdictions.

To recruit the current sample of interview participants, all individuals who had participated in wave 1 or wave 2 were sent a personalised email and follow-up phone calls inviting them to participate in the research (see Appendix A). Those who registered their interest were then sent an information sheet (see Appendix B).

An in-depth interview discussion guide was developed in consultation with Reconciliation Australia and the CSRM (see Appendix C). These questions focused on the growth, uptake and usage of RAPs within the school or early learning service, knowledge sharing related to the RAP, impacts of the RAP among different groups within the school or early learning service community, and use of Narragunnawali-developed resources. In keeping with the focus of the current report, qualitative findings reported will be restricted to those relevant to community interaction and engagement with the RAP and student experience of RAP initiatives.

Upon consent from interviewees, all interviews were audio-recorded and transcribed to assist analysis. The transcripts of the Interviews were anonymised, removing all identifiable information, and

thematically coded using NVivo software. While all participants had previously participated in the research evaluation of Narragunnawali, analysis undertaken was cross-sectional only.

Interviewees were offered a \$50 book voucher for their school or early learning service.

The undertaking of these in-depth interviews were approved by the ANU Human Research Ethics Committee.

Table 1 **Details of the 12 schools and early learning service providers interviewed**

Schools or Early Learning Service		Total
Type of Institute		
Early learning service		5
Non-Government school (may include an early learning service in addition to school education)		6
Government school		1
Location		
NSW		2
QLD		3
SA		5
WA		1
NT		1
Individual Participant		
Role within school or early learning service		
(Deputy/Associate) Principal / Director		3
Teaching or educator staff		4
Cultural Liaison or Aboriginal Education Worker		4
Parent or Carer		2

*One participant requested their school or early learning service role not be published

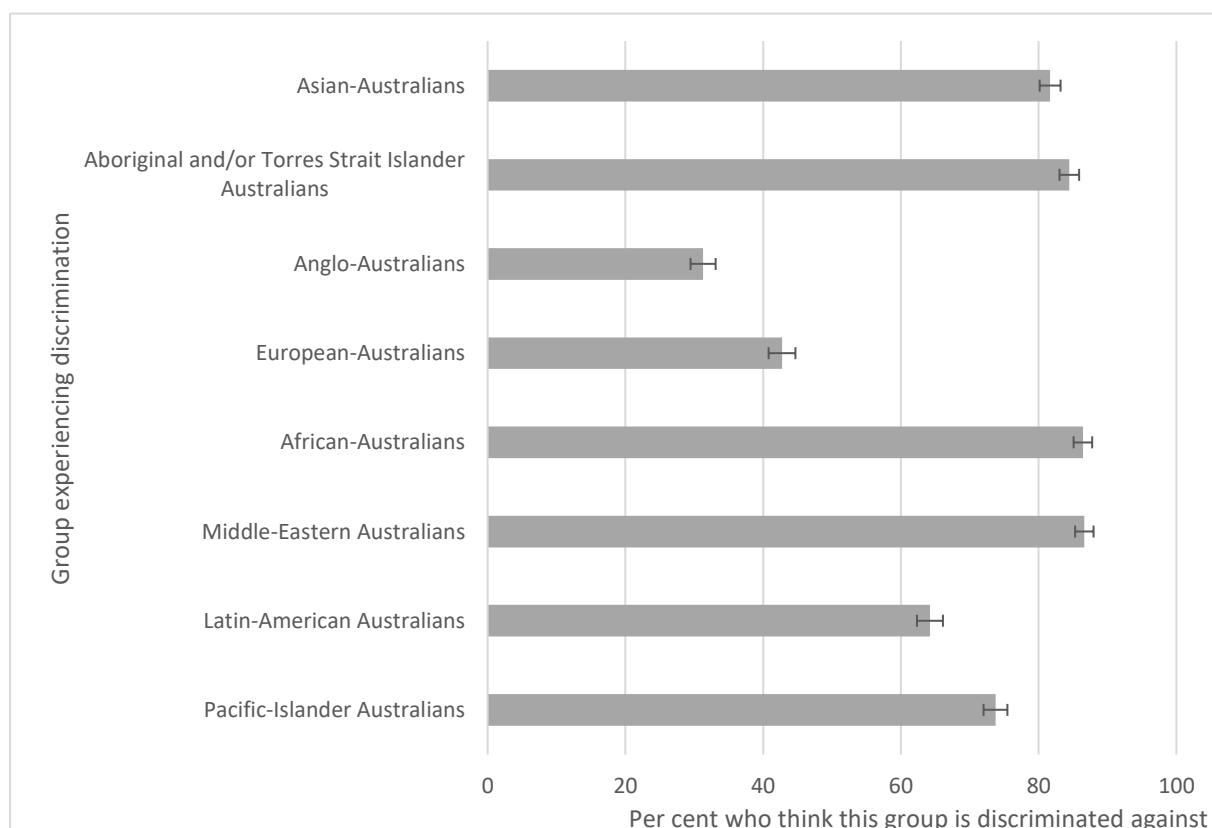
4. Findings – ANUpoll data

Responses by government, businesses and community organisation to the high level of discrimination experienced by Aboriginal and Torres Strait Islander Australians will be much more effective if there is an understanding amongst the rest of the population of the levels of discrimination being experienced. One of the focuses of Reconciliation Australia is to provide resources to convey an accurate picture of the extent to which Aboriginal and Torres Strait Islander Australians experience discrimination (at school, in the workplace, in the criminal justice system, and in wider society).

In order to better understand the views of adults towards discrimination experienced by Indigenous Australians and hence the potential focus for school resources, respondents of all ethnic backgrounds in ANUpoll were asked whether they thought that people from a range of ethnic backgrounds experience discrimination based on their ethnic origin. Specifically, we prefaced our questions with the statement that 'We are now going to ask you a number of questions about your views on discrimination in Australia more broadly' and then asked all respondents 'Do you think people from the following backgrounds experience discrimination based on their ethnic origin?'

The highest 'yes' responses (when we combine 'some of the time' and 'a lot of the time' is for the per cent who thought African-Australians or Middle-Eastern Australians (86.4 per cent and 86.6 per cent respectively) were the subject of ethnic discrimination. This was followed by the proportion who think that Indigenous Australians experienced discrimination (84.4 per cent) and the proportion who thought that Asian-Australians experience discrimination based on their ethnic origin (81.6 per cent). These results are summarised in Figure 1 below.

Figure 1 Perceptions of discrimination experienced by others.



Source: ANUpoll, August 2019.

There were some interesting and statistically significant differences across the population in who thought Indigenous Australians experienced discrimination (Table 2). Females and those born overseas in an English-speaking country and those with an undergraduate degree were all more likely to say that Aboriginal and Torres Strait Islander Australians experienced discrimination than males, those born in Australia and those without a post-school qualification respectively. Those born in a non-English speaking country and those who live in a relatively disadvantaged area are all less likely to say that Indigenous Australians are discriminated against, compared to those born in Australia and those living the most socio-economically privileged areas. In the additional models, we also show that those adults who say they have experienced discrimination themselves are less likely to report that Indigenous Australians experience discrimination (Model 2) and that there are particular self-identified ethnic groups with low support for the view that Indigenous Australians experience discrimination (Asian-Australians, Middle-Eastern Australians, African-Australians, and European-Australians in particular; when compared to Anglo-Australians). These findings suggest that, to the extent that there is very strong empirical evidence that Indigenous Australians do experience discrimination, there are schools and students that may benefit from a targeted instruction of the negative experiences of Indigenous Australians.

Table 2 Factors associated with discrimination

Explanatory variable	Model 1		Model 2		Model 3	
	M.Effect.	Sig.	M.Effect.	Sig.	M.Effect.	Sig.
Respondent experiences discrimination themselves			-0.038	*	-0.001	
Asian-Australians					-0.205	***
Aboriginal and/or Torres Strait Islander Australians					0.002	
European-Australians					-0.099	***
African-Australians					-0.125	**
Middle-Eastern Australians					-0.212	***
Latin-American Australians					0.113	***
Pacific-Islander Australians					-0.010	
No stated identity					-0.051	*
Female	0.067	***	0.061	***	0.049	***
Aged 18 to 24	0.005		0.001		0.021	
Aged 24 to 34	0.028		0.027		0.033	
Aged 35 to 44	0.023		0.021		0.019	
Aged 55 to 64	-0.045		-0.045		-0.044	*
Aged 65 to 74	0.009		-0.003		-0.018	
Aged 75 plus	-0.037		-0.050		-0.053	
Born overseas in an English speaking country	0.079	***	0.075	***	0.047	**
Born overseas in a non-English speaking country	-0.101	***	-0.082	***	-0.008	
Has not completed Year 12	-0.013		0.000		-0.010	
Has a postgraduate degree	0.036		0.032		0.012	
Has an undergraduate degree	0.055	**	0.051	**	0.032	*
Has a Certificate III/IV or Diploma	-0.002		0.000		-0.017	
Lives in SEIFA Quintile 1 (most disadvantaged) area	-0.064	**	-0.078	***	-0.081	***
Lives in SEIFA Quintile 2 area	0.036		0.029		0.017	
Lives in SEIFA Quintile 3 area	0.036		0.034		0.008	
Lives in SEIFA Quintile 4 area	0.035		0.031		0.013	
Lives outside a capital city	0.021		0.012		0.008	
Probability of base case	0.803		0.821		0.883	
Sample size	2,349		2,243		2,191	

Source: ANUpoll, November 2020.

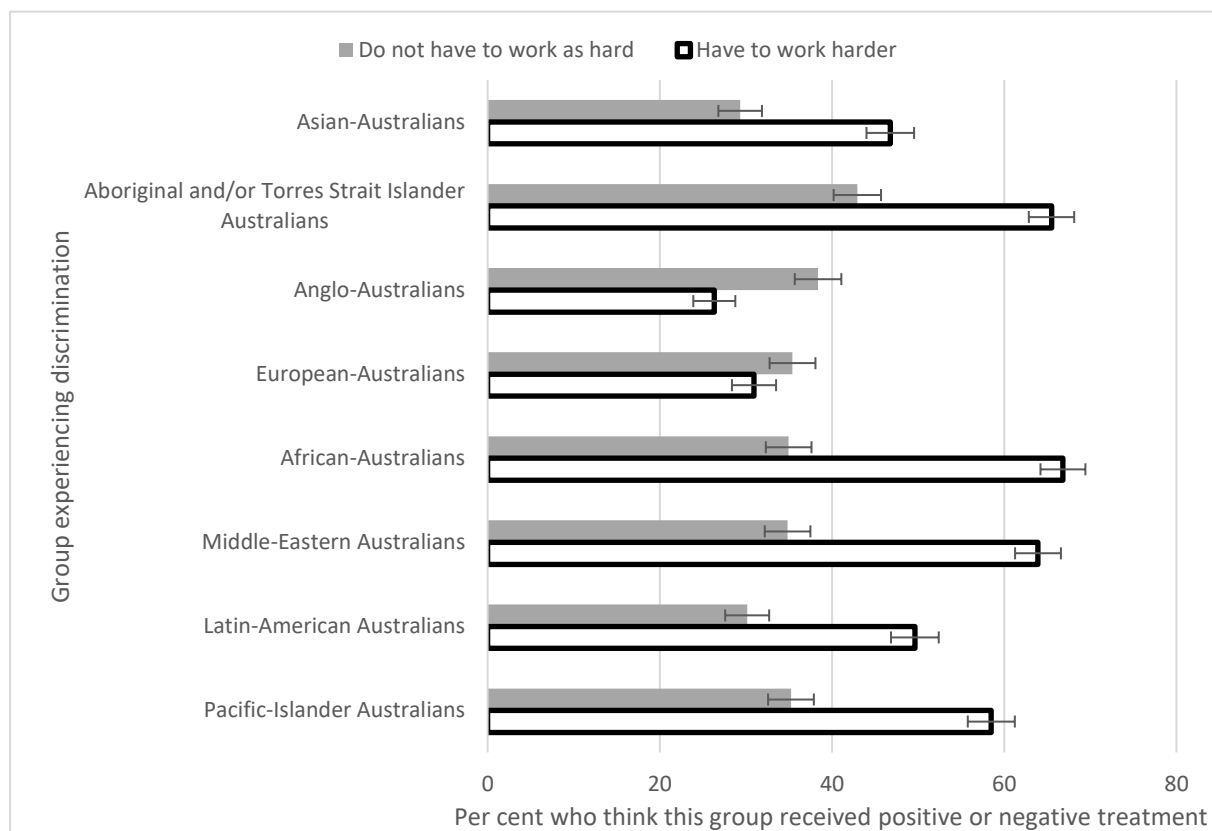
Notes: Probit regression model. The base case individual is Anglo-Australian; female; aged 35 to 44;; born in Australia; does not speak a language other than English at home; has completed Year 12 but does not have a post-graduate degree; lives in neither an advantaged or disadvantaged suburb (third quintile); and lives in a capital city. Coefficients that are statistically significant at the 1 per cent level of significance are labelled ***; those significant at the 5 per cent level of significance are labelled **, and those significant at the 10 per cent level of significance are labelled *.

Looking more specifically at the workplace, we split the sample into two, and asked half the sample 'Do you think people from the following backgrounds **do not have to work as hard** as others to win a

promotion?’ and the other half ‘Do you think people from the following backgrounds **have to work harder than** others to win a promotion?’ [bold added]. Results presented in Figure 8 show a very complex relationship between ethnicity and what we might call positive and negative experience.

When asked about favourable treatment, 29.3 per cent of that half of the sample thought that Asian-Australians did not have to work as hard as the rest of the population, the lowest for all the groups asked. The highest was 42.0 per cent who thought Indigenous Australians did not have to work as hard. When asked about unfavourable treatment, 46.8 per cent of the sample thought that Asian-Australians had to work harder than others to win promotion. This is lower than for all other groups apart from Anglo-Australians and European-Australians. One of the largest percentages with regards to negative experience was Indigenous Australians, at 65.5 per cent of respondents.

Figure 2 Perceptions of whether population groups do not have to work as hard/need to work harder than other groups.



Source: ANUpoll, August 2019.

Discrimination in the labour market is likely to have particularly pervasive negative effects, and also require a very careful policy response. There is mixed evidence on whether there are negative consequences of anti-discrimination legislation on those for whom the legislation is targeted to improve the outcomes for. For example, according to Neumark and Stock (2006) ‘Because an equal pay constraint raises the relative price of female labor, we would expect the relative employment of females to decline. We find robust evidence that state equal pay laws for women reduced relative employment of both black women and white women.’ Compared to this though, Neumark et al. (2016) concluded that ‘Using state variation in disability discrimination protections, we find little or no evidence that stronger disability discrimination laws lower the hiring of nondisabled older workers. We similarly find no evidence of adverse effects of disability discrimination laws on hiring of disabled older workers.’

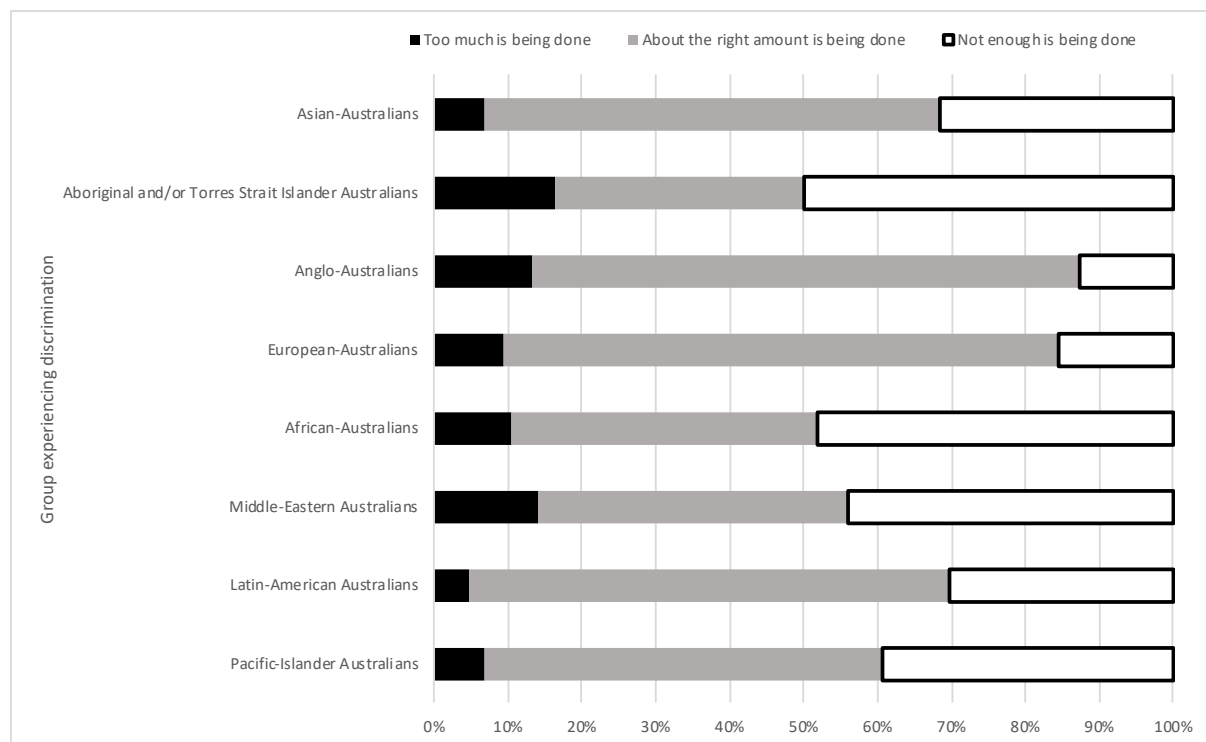
With regards to more micro-interventions, there is some evidence that some specific interventions can have a negative impact on those whose outcomes are trying to be improved. For example, with regards

to anonymisation (or blind) referees, Behaghel et al. (2015) found that ‘participating firms become less likely to interview and hire minority candidates when receiving anonymous résumés’ whereas Krause (2012) found that ‘the underrepresented gender was hurt by anonymous applications.’

The effects of anti-discrimination legislation then, is mixed and context specific. In many ways, this mixed evidence is reflected in responses from respondents on policies to reduce discrimination. Specifically, we asked respondents ‘Which of the following best describes your view on how much is being done to reduce discrimination in Australia among the following groups’ with the following response options: Too much is being done; About the right amount is being done; and Not enough is being done.²

The three population groups for which the highest proportion of people think not enough is being done to reduce discrimination is Indigenous Australians (49.8 per cent); African-Australians (48.1 per cent) and Middle-Eastern Australians (43.4 per cent). Two of these groups, however, also had the highest proportion of people who thought that too much was being done – Indigenous Australians (16.3 per cent); and Middle Eastern Australians (14.2 per cent). Anglo-Australians (13.3 per cent) also had a relatively high proportion.

Figure 3 Perceptions of whether enough or too much is being done to reduce discrimination.



Source: ANUpoll, August 2019.

² The order of the response options was randomised, though the middle response category (About the right amount...) stayed the same.

5. Findings – Qualitative data

Findings are outlined against each of the relevant research questions aligned with domains 5 Community Interaction and Engagement and 6 Student Experience of the Phase 2 evaluation framework.

Importantly, while the qualitative participant sample did include a couple of parent/carers and one participant who identified as an Aboriginal Elder, the majority of participants were school or early learning service executive staff. Subsequently (unless otherwise noted), the qualitative findings reported below are predominately the observations and reflections of school and early learning service staff about the experiences of student, parent/carer, Aboriginal and Torres Straits Islander, and broader, communities.

5.1. Community interaction and engagement

5.1.1. Parent and carer engagement in Narragunnawali program activities

5a. What is the level of knowledge of parents/carers about Narragunnawali and its components?
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Qualitative participants were described the ways in which information about engagement with the Narragunnawali program (including their RAP) is shared parents and carers at their school or early learning service. These varied communication strategies ensured that parents and carers were aware and understood what Narragunnawali initiatives and activities were happening at their school or early learning service. Many of these modes of communication were the same as those used to communicate with students. The key modes of information sharing are listed according to the most commonly cited:

- Newsletters or e-news
- Email or paper letter

Participants described sending email or paper letter communications to parents and carers on an ad hoc basis to inform them of upcoming Narragunnawali program activities.

- Learning Management System

And then if parents—all our courses [on the online learning management system] are open for parents to view, so they can see what's going on in the school through curriculum, et cetera. [Non-government school; teaching staff]

- Ad hoc in-person conversations

Some participants reported that parents and carers take the opportunity, in -person, to comment on Narragunnawali activities their children have engaged with.

- Social media (including Facebook, Twitter, Instagram, Snapchat)
- school or early learning service's website, providing parents and carers access to this information.
- Learning stories or portfolios

Participants representing Early Learning Services frequently explained that written and photographic information about the Narragunnawali activities their child had participated in, was regularly made available to parents and carers. This information was provided to parents either in a hard copy folder kept at the early learning service or via an online platform designed for this purpose.

- New family orientations

Some participants representing Early Learning Services explained that introducing the Narragunnawali program and RAP was a part of their process for orienting new parents and carers to the service.

- In-person parent information sessions
- Physical posters or displays

5b. What is the usage of components of Narragunnawali by parents/carers?

5c. What is the attitude of parents/carers towards Narragunnawali, and towards reconciliation in education more generally? What factors might explain these attitudes?

Qualitative participants reported that the overall level of active engagement from parents and carers with the Narragunnawali program was low. This was particularly so for schools (as compared to early learning services). Some participants, particularly those representing schools expressed a desire to have stronger parental engagement with the program.

The kids are doing fine, the teachers are doing fine, but there needs to be more of an education with the parents and carers, because that's where the huge gap is in our generation. [Non-government school; parent or carer]

We have a really low number of students who identify as Aboriginal or Torres Strait Islander in the school, and I suppose most people [student parents and carers] think to themselves, "Well, I don't identify as that, it's probably not my right to have an opinion", although we're open to talking to everybody about it. And then those people who do identify, I think they get a little bit nervous that you're going to ask them for a lot. Like, they want you to do something, which we've been very careful to say we don't. But I think that's what they worry about. [Non-government school; Principal or executive principal]

Qualitative participants representing both schools and early learning services reported inviting parents and carers into their campuses to participate in reconciliation activities, but that attendance rates were usually low.

...and we invite the families to come along to that and those who can come, though they often aren't able to come...But we do always invite the families to events around reconciliation. [Early learning service; educator and centre director engaged in single interview]

Some qualitative participants focused particularly on the importance of engaging Aboriginal and Torres Strait Islanders parents and carers, when asked about parent/career engagement generally.

And we received quite good feedback from our Indigenous families in terms of appropriateness of the Actions and we keep checking with them to ensure ... sometimes we have good intentions but sometimes the outcome is not what you think it should be and so we keep checking backwards and forwards to make sure that in no way we are disrespecting any aspect of the culture. [Early learning service; educator and centre director engaged in single interview]

And a lot of [Aboriginal and Torres Strait Islander] parents say, "Oh it'd be good if we did this at the school", and it's like "Oh we actually do have that, we do it through our Reconciliation Action Plan, this is our committee if you would like to join". So, the invitation is always there, but we don't have a lot that actually take up the offer. [Non-government school; teacher or educator]

While only mentioned by one participant, this participant was a parent and they believed both that Narragunnawali was a program that required a high level of assumed knowledge in order for parents and carers to be able to engage with it fully and, also that parents and carers ought to take more personal responsibility to learn about Australia's First Peoples.

Some qualitative participants representing early learning services noted that parents and carers do provide them with incidental feedback that is highly supportive of the RAP and wider Narragunnawali program activities .

Just the feedback that we get from parents, that they all comment that they love that we embed culture, that we talk to children about it ...[Early learning service; director or associate director]

While, as already noted, qualitative participants reported that overall parent and carer engagement was low, a couple of early learning service participants were able to provide tangible examples of way in which their parent-carer community had engaged directly with RAP activities.

We did have a lovely experience in babies after we invited families to donate fabric so that we could sew our own Aboriginal and Torres Strait Islander flags and we got lots of fabric donations and one of our parents even offered her time to do the sewing on the Torres Strait Islander one and now that they're completed, they're kind of like a patch work of the centre's involvement in our RAP because the fabric comes from the families and the work is done by staff and families and they're on display. [Early learning service; educator and centre director engaged in single interview]

We have changed the names of all our rooms to use our local [Indigenous] language with children, and the children and the families came up with the names. [Early learning service; director or associate director]

Finally, several qualitative participants noted that parents and carers were being engaged with aspects of the Narragunnawali program via their children's growing knowledge and understanding.

So, they become involved and then they feed back to us that the kids bring it home and they want to do yarnning circles with their toys. So, it actually spreads out to the community and so they're aware that when they bring their children in, we make it known that we are passionate about our RAP and your child will be learning about reconciliation. [Early learning service; Cultural Liaison or Aboriginal Education].

5.1.2. Broader community engagement with the Narragunnawali Program

5h. What is the usage of components of Narragunnawali by other community members?

All qualitative participants spoke about their connections and relationships specifically with Aboriginal and Torres Strait Islander people that were not otherwise a part of their immediate school or early learning service community (i.e. outside of staff, students, and parents or carers). Otherwise, qualitative participants provided little information about any possible broader non-Indigenous community engagement with their RAP and other Narragunnawali program activities.

Nonetheless, a couple of qualitative participants described how they were able to assist other schools and services to develop and implement RAPs

We've actually just become more involved as such, going from just having the background knowledge but never actually publishing, through to having it published, and advising other schools in our region about how to use the service, because they've now found us and contacted

us, and asked for some assistance to get their stuff done. [Non-government school; Principal or executive principal]

I've actually been approached by several organisations to help them initiate doing their own [RAP] and so we know that it is getting through to the families and the families are sharing that in the community. [Early learning service; Cultural Liaison or Aboriginal Education].

5g. What is the level of knowledge of other community members about Narragunnawali and its components?

Most qualitative participants were able to describe ways in which the broader public could learn about their RAP and other Narragunnawali program activities. However, participants generally seemed not to have actively designed communications to connect with the broader community. Instead, some of the communication strategies targeting parents and carers, could incidentally also be accessed by members of the broader community. However, all qualitative participants were able to describe the ways in which their school or early learning service had contacted and shared information specifically with Aboriginal and Torres Strait Islanders people and communities.

Modes of information sharing with the broader community (but not specifically designed for Aboriginal and/or Torres Strait Islander communities) reported by qualitative participants were mainly:

- E-news or Newsletter via school or early learning service website, email, or posted hardcopy
- School or early learning service website

5.1.3. Relationships between schools or early learning services and Aboriginal and Torres Strait Islander communities. Aboriginal and Torres Strait Islander engagement with the Narragunnawali Program

5d. What is the level of knowledge of Indigenous community members about Narragunnawali and its components?

5e. What is the usage of components of Narragunnawali by Indigenous community members?

5f. What is the attitude of Indigenous community members towards Narragunnawali, and towards reconciliation in education more generally? What factors might explain these attitudes?

It is pertinent to again note that due to the make-up of the qualitative study sample, (unless otherwise noted), qualitative findings reported below are predominately the reflections of school and early learning service staff about their observations of student, parent/carer, Aboriginal and Torres Strait Islander, and broader, communities' experiences.

Building relationships with Aboriginal and Torres Strait Islander Communities as essential to engaging with Narragunnawali and developing a RAP

All qualitative participants recognised that developing and nurturing relationships with Aboriginal and Torres Strait Islander people was an essential part of engaging with the Narragunnawali program. Participants reported varying strengths to the relationships their school or early learning service had with Aboriginal and Torres Strait Islander communities.

When we started with the Narragunnawali, it was clear in our learning that it's all about relationships. You can't just blitz things off with paper when there's not a relationship. So to build trust and relationships with people who've been very hurt and acknowledge the fragility and wellbeing too, we'd better walk the talk. Because there's been a lot of hurt and damage. So having the Narragunnawali vision and working with an Aboriginal Elder on that, it's been exceptional. [Non-government school; teacher or educator]

There was an acknowledgment among some qualitative participants that developing authentic relationships takes time. While not explicated by participants, this is aligned with communications under the 'Build Relationships with Community' RAP Action page on the Narragunnawali platform.³

So, maybe that is another avenue [towards building relationships with Aboriginal and Torres Strait Islander community] that we could explore a little bit more and it also takes time but you need to dedicate the time. [Early learning service; educator and centre director engaged in single interview]

Initiating relationships with Aboriginal and Torres Strait Islander Community

All qualitative participants were able to describe the ways in which they forged relationships with Aboriginal and Torres Strait Islander people and Community, as an essential component of implementing their RAP. The different ways in which qualitative participants described connecting with Community are listed approximately by the frequency with which they were discussed by participants (most frequent to least frequent).

- By referral after contacting a local cultural centre or state/territory-based reconciliation organisation.
- Through pre-existing personal relationships

Fortunately, I'm very lucky because I have a lot of friends who are Aboriginal and I just told them that they have to help me and so I asked if I could respond to their family and friends [Early learning service; Cultural Liaison or Aboriginal Education].

One of the teachers down there has a very close connection with [Indigenous community member], and so he comes to our school when he's in [location], which is amazing. [Non-government school; teaching staff]

- Through asking another school how they made their connections with community

And then I engaged with conversations with the various teachers that were there to say how do you make connections, et cetera? And came up with a list of names. And on that list of names was [Indigenous Community Member]. [Non-government school; teaching staff]

- Attending an Aboriginal and Torres Strait Islander Community event

And the curriculum coordinators and myself also attended a tribute to the Stolen Generation recently at the [venue] recently and through that we met some Aboriginal people who had some suggestions about how we could connect to community and one of those is to invite the children from [name] Centre to our centre to create like a sisterhood. So, I am going to see if they're interested in doing something like that. [Early learning service; educator and centre director engaged in single interview]

³The Build Relationships with Community RAP Action page can be accessed here: <https://www.narragunnawali.org.au/rap/actions/27/build-relationships-with-community>

- When booking any service, asking if there is an Aboriginal or Torres Strait Islander person available to provide the service.

because I have Aboriginal families and when I ask someone to come and present to or guest speak to our Aboriginal families, I ask them if you have an Aboriginal person who works with you who could deliver that? For example, first aid, they have an Aboriginal worker that can come and talk to our mums about doing baby first aid. So, I always ask them which is great because then we build that rapport and say that we have a RAP and we're doing this, are you able to come and speak? But that's just me, I'll put myself out there and ask because they can say no or they can say yes. [Early learning service; Cultural Liaison or Aboriginal Education].

Qualitative participants generally described phoning or emailing possible contacts within the Aboriginal and Torres Strait Islander community to discuss the possibility of developing a relationship or undertaking an engagement.

One qualitative participant described supporting initial RAP development. It was significant to this participant that they did not (or very rarely) receive communications about ongoing RAP implementation nor were they invited to any subsequent RAP Working Group meetings.

Well, especially those meetings. I think that's one of the main things, well I suppose I have got a bit to say about it but it might be better for them to be part of that more, coming from a cultural ... reconciliation kind of stuff. I know they might need to have other people from the community come in there, I don't know, but if we had that meeting we'd all be on, I'd know where they are at with their RAP, how they're implementing it and all of that. So those meetings are probably the main thing that I would really like to improve. [Early learning service; Cultural Liaison or Aboriginal Education]

One qualitative participant expressed concern about needing to protect cultural storytelling from being inappropriately used by others. The example given by this participant was the risk that stories may be 'commercialised' into a product, against the participant's wishes.

Connecting with Aboriginal and Torres Strait Islander Community through cultural activities and products

Qualitative participants described interactions with Aboriginal and Torres Strait Islander Communities that were a part of organising or experiencing a cultural activity or purchasing a cultural product. While not explicated by qualitative participants, these activities are aligned with the 'Cultural Competence for Staff,' 'Support Aboriginal and Torres Strait Islander Owned Business,' 'Local Sites, Events and Excursions', 'Elders and Tradition Owners Share Histories and Cultures', 'Welcome to Country', 'Visibly Demonstrate Respect for Aboriginal and Torres Strait Islander Cultures' and 'Aboriginal and Torres Strait Islander Languages' Narragunnawali RAP Actions.

The types of cultural experiences qualitative participants described as being facilitated by Aboriginal and Torres Strait Islander visitors to their school or early learning service included:

- Dance performance or lessons
- Smoking Ceremony
- Welcome to Country
- Music performance
- Art lessons
- Language Lessons

- Cultural Competency Training for staff
- Building of traditional structures
- Teaching about bush survival

We're probably lucky that in terms of the cultural awareness stuff we do have [Indigenous Elder] here who's a really good local resource, and she's really happy to sit there and talk with staff, that sort of thing. [Government school; Cultural Liaison or Aboriginal Education]

So in the past we've had incursions with Aboriginal and Torres Strait Islander groups in the performing arts really coming to visit our school and giving us a cultural lesson, and then we've also had guest speakers from the Community as well [Non-government school; parent or carer].

In another example, a qualitative participant explained that her early learning service intentionally sourced catering and learning resources from Aboriginal businesses.

We've got connections with businesses who provide art and food and training and fabrics and books and resources, and all of those sorts of things ... We're very, very driven there to find businesses and services where the money goes directly back to, and the service is ... business is run by Aboriginal people. [Early learning service; director or associate director]

Connecting with Aboriginal and Torres Strait Islander Community through ongoing mentoring and advice

A couple of qualitative participants described ongoing mentoring relationships with an Aboriginal or Torres Strait Islander person(s), where the Community member provided cultural knowledge and advice relating to their RAP development and implementation.

So with [Indigenous community member], I think it's just trying to allow [Indigenous community member] to take the lead, and listening to her advice on how to go ahead with things, and I suppose she's been a really good person to help with that understanding of the nuances. [Non-government school; parent or carer]

Challenges in Building Relationships with Aboriginal and Torres Strait Islander Communities

Some qualitative participants described successes in developing and maintaining relationships with Aboriginal and Torres Strait Islander people and Community. Qualitative participants also reported experiencing challenges in initiating and nurturing connections with Indigenous community members. Limited school or early learning service finances to support reconciliation activities was, by far, the most commonly cited challenge. The other challenges outlined below were identified by only a few qualitative participants each.

- **Limited school or early learning service finances to support cultural activities** – participants recognised the importance of paying for services and speakers from Aboriginal and Torres Strait Islander communities but felt limited in their ability to pay due to budgetary or funding constraints. This was by far the most common challenge identified by participants.

A lot of people want to be hired for their time, because they're professionals in their own rights. We can't hire the people because we don't have any money. [Non-government school; teaching staff]

Or sometimes there's a particular person or if I want a smoking ceremony or Welcome to Country or something, that costs money and sometimes we don't have the funding. [Early learning service; Cultural Liaison or Aboriginal Education].

I'm not against paying anybody for services—but I can't fund something ... perhaps six or eight hundred dollars for an hours' consultation. It's just out of my reach. [Early learning service; director or associate director]

- **Differences in communication styles** – a small number of participants described differences in expectations around the scheduling of meetings and the structuring of time within those meetings. Participants explained that the school or early learning service held expectations for more tightly scheduled interactions, and this was not always aligned with the expectations and priorities of Aboriginal and Torres Strait Islander Community member(s) they were engaging.

For meetings, there's not necessarily an agenda, it's just like you come and have a yarn. For our meetings, there's a little bit of an agenda, but it has been pointed out that if you're going to go and have a chat with people, then you don't do a sort of piece of paper and say, "This is the agenda". It doesn't work that way. [Non-government school; parent or carer]

Only one participant expressed some frustration that they had not been able to connect with Community via phone or email. This participant explained that they were not able to visit Aboriginal or Torres Strait Islander community members in person due to the travel time required.

So, we've invited them for—we've asked the Elders if they'd like to come and have coffee with us. ...And then we were going to hire them for a smoking ceremony for the room. All that type of stuff. But then we received nothing from them. No returned phone calls, no follow-up emails, reception doesn't pick up the phone. We don't have time to drive to [location]. So, it's not that we're not doing it, it's just that we're not getting any response from the other end. [Non-government school; teaching staff]

- **Aboriginal or Torres Strait Islander Persons are absent for cultural reasons** – A couple of participants described some difficulty in nurturing relationships with Aboriginal or Torres Strait Islander community members because of their unavailability due to cultural reasons. Participants acknowledged the importance of attendance and participation in Ceremony and other cultural events. Nonetheless, this was described, by a couple of participants, as somewhat disruptive to the relationship that their school or early learning service had developed with the Aboriginal or Torres Strait Islander Community.

I think the only issue that we have, and it's beyond anybody's control, is sometimes life gets in the way and people have other things that they need to do and they can't make the meetings all the time or there's sorry business and just life things that get in the way.. [Early learning service; Cultural Liaison or Aboriginal Education].

- **Participant concern about placing too great a burden on Community members** – A couple of participants expressed the concern that they may be asking too much of an Aboriginal or Torres Strait Islander community member.

..you know, what we do notice is people like [Indigenous community member]in the community hold the torch for so—and consultants and are holding roles around cultural consultation for so many different groups and organisations, that we just are very conscious of, you know, there's few of them and a lot of us. [Non-government school; parent or carer]

- **Appearing political and needing permission** – This concern was identified by only one participant. They did not feel able to fully express the extent of their allegiance with Aboriginal and Torres Strait Islander community; limiting their ability to strengthen those relationships.

...but I think I need permission from the leadership [of the school] for those things that might have a political question to them. To be able to promote them more, so that we're seeing more staff,

families, et cetera, living our reconciliation out in community and not just on our campus. Sometimes it's easy to go to a reconciliation breakfast, which is quite corporate. But sometimes just to sit on the ground with people at [location] and be there on Survival Day is quite different. [Non-government school; teacher or educator]

- **Relationship rupture** – Only one participant reported a real relationship rupture which posed a significant challenge to their school or early learning services' ongoing relationship with Aboriginal and Torres Strait Islander Community. This participant described sharing information about an aspect of Australian identity in, what they perceived, to be a carefully considered fashion. Nonetheless, this conversation ended in relationship breakdown.

5.1.4. Student experience

6a. What is the level of knowledge of Indigenous/non-Indigenous students about Narragunnawali and its components?

6b. What is the attitude of Indigenous/non-Indigenous students towards Narragunnawali, and reconciliation in education more generally? What factors might explain these attitudes.

Overwhelmingly, qualitative participants indicated that students at their school or early learning centre had been open and willing to participate in RAP activities. A couple of qualitative participants also reported that students were now in RAP leadership roles; either as a RAP Working Group member or in a specifically designed student ambassador role.

Yeah, there's a lot more conversation going on with them [students]. And when we first started, I think I mentioned a year twelve student joined the RAP team. We're now at a point where we have students who volunteer to become what we call RAP ambassadors. [Non-government school; teaching staff]

where we've got eighteen students on the RAP team, nine of them are Aboriginal, nine non-Aboriginal, [Non-government school; teacher or educator]

Mostly, qualitative participants described their RAP activities as being accessible to all students (regardless of Aboriginal and Torres Strait Islander identify). However, a couple of participants described activities that are designed exclusively for Aboriginal and Torres Strait Islander students.

Qualitative participants noted a range of ways in which information about the RAP and any upcoming reconciliation activities was shared with students (that are not Working Group members). The ways in which the Working Group actively shared information about the RAP are listed below listed approximately by the frequency with which they were discussed by qualitative participants (most frequent to least frequent:

- Physical posters or displays
- Assemblies or regular school wide announcements
- Newsletters and e-news
- Learning Management System
- Email
- One participant described communication strategies designed to specifically reach Aboriginal and Torres Strait Islander students.

We advertise it through, when we do our Indigenous family welcome barbeque, ... and families come to that. We advertise it through there.... We talk individually to our [Aboriginal and Torres Strait Islander] kids. [Non-government school; teaching staff]

In some cases, qualitative participants described their observations of students' increased knowledge and general awareness of Aboriginal and Torres Strait Islander histories and cultures

Just their awareness and knowledge and understanding of the Aboriginal and Torres Strait Islander people. They were virtually ignorant, I think, because nobody had bothered to talk about it. Nobody had bothered to teach anything about it. They knew the white colonial history. They didn't know what had been done to the Aboriginal people, they had heard words like 'Stolen Generation', but nobody had ever talked to them about it. Whereas now people are talking to them about it. [Non-government school; teaching staff]

we started doing it [Acknowledgement of Country] every single day, and then after a little while I started asking them, "why?" and so I said, "who are we acknowledging?" They'd say, "the [Indigenous Nation] people", I'd say, "yeah, but why?" And because of our previous conversations, they would say to me, "to show respect". And so they have that, once again, that deeper level of understanding and they could actually explain it to other educators that we show respect because if I went to your house, I'd say "thank you for having me". And we're on their land. I'm like, "yeah that's ... [inaudible] is actually right". So that's ... yeah, I was very, very proud of them. [Early learning service; teacher or educator]

However, while observing an increased knowledge in their student body about Aboriginal and Torres Strait Islander peoples' histories and experience, this qualitative participant felt that a lack of real understanding remained.

So having real connections, because we've got, within the school, we've got [number] junior school students who have Aboriginal heritage, that's it. So for our girls to actually connect with and understand the modern day, or the current plight of the Aboriginal people, talking to them about how racism exists and prejudice, they still haven't got that concept. [Non-government school; teaching staff]

6c. What is the effect of Narragunnawali on Indigenous/non-Indigenous students and children whilst they are in schools or early learning services?

The impacts and effects of engaging with the RAP on students, as observed and described by participants, were varied. Nonetheless, all participant observations were that any effects on students were exclusively positive or beneficial. No participant reported any adverse effects on students as result of their school or early learning services' involvement with the Narragunnawali program.

A couple of participants commented on an observed increased in confidence of Aboriginal and Torres Strait Islander students, as well as enthusiastic exchanges of cultural knowledge between Aboriginal and Torres Strait Islander and non-Indigenous students.

I would say with our actual Aboriginal Islander kids, they have been, I guess you could say, a little more confident, with participating in it [RAP activities] and talking about it [the RAP] in classroom. [Non-government school; teaching staff]

And that they're really excited about it. And then it's cool. And then the Aboriginal kids are excited and wanting to share with the others [non-indigenous students] wanting to listen. It is really fun to see that unfold. [Non-government school; teacher or educator]

Some participants reiterated that a meaningful and positive effect of students' participation in the Narragunnawali program was the ways in which these young people passed on knowledge and understanding to their families.

And you can see the ones that have maybe come from families that might not be so open, you can actually see the changes and the changes in the families, like the mother of the little girl where she said 'I've never thought to look up Aboriginal stories on YouTube. I didn't even know there would be anything on there. How naïve of me. My daughter said "can we look on YouTube because that's what we look at every day."' Those sorts of things where the kids are teaching the parents. I think that's gold in itself. [Early learning service; educator and centre director engaged in single interview]

While this participant was emphasising students' growing knowledge and use of a local Indigenous language, this quote also describes how young people are passing knowledge and connection to Community on to their families. This connection and the amount of knowledge transferred may be limited. Nonetheless it represented a significant and positive change for this participant.

...we have a word [location] here, [Indigenous language word], which means 'hi', and I actually saw these little fellas in the shopping centre and they'll call [Indigenous language word, participant's name], you know, and the parents go, who's he? ...So they're using that language, they're using the language that we use with them when I go and visited them, so that's a big change, you know. So having that understanding, I suppose, they know what they're saying and they're saying it in our language. I know it's only one word here or there, but they're only four years old, some are even younger [Early learning service; Cultural Liaison or Aboriginal Education]

One participant observed tangible benefits for students whom regularly participating in a 'Yarning Circle' activity.

You can come in in the first term and some children won't speak yet and in the yarning circle they'll pass and by the end of second term, most kids are hanging out to get a hold of it and to share their news. And it might not have anything to do with ... it could just be like 'last night my mum took me to the pool for a swim,' but now that they have that chance to listen to each person, the staff have actually noticed that they stop and listen to each other rather than just half listen. And I've noticed that they connect better with each student and they have a better connection with each student doing the yarning circle and they actually do it and look forward to it. [Early learning service; Cultural Liaison or Aboriginal Education].

6. Summary and Suggestions

6.1. Qualitative Findings Summary

6.1.1. Community Interaction and Engagement

Overall, active engagement of parents and carers with the Narragunnawali program was reported to be low – particularly for schools (as compared to early learning services). Some participants, particularly those representing schools expressed a desire to have stronger parental engagement with the program.

Some participants noted that their school or early learning service makes information about their RAP available to the broader community. Of note, a couple of participants described how their institutions' knowledge and practice of reconciliation has grown to the extent that they were now engaging with other schools and services in their broader community and assisting them in their cultural change process.

All participants recognised that developing and nurturing relationships with Aboriginal and Torres Strait Islander people was an essential part of engaging with the Narragunnawali program. Participants reported mixed success in establishing these relationships with Aboriginal and Torres Strait Islander communities.

6.1.2. Student Experience

Overwhelmingly, participants indicated that students at their school or early learning service had been open and willing to participate in RAP activities. A couple of participants also reported that students were now in RAP leadership roles; either as a RAP Working Group member or in a specifically designed student ambassador role. The impacts and effects of engaging with the RAP on students, as observed and described by participants, were varied. Nonetheless, all participant observations were that any effects on students were exclusively positive or beneficial, including increased levels of knowledge and cultural understanding. No participant reported any adverse effects on students as result of their school or early learning services' involvement with the Narragunnawali program.

A couple of participants commented on an observed increased in confidence of Aboriginal and Torres Strait Islander students, as well as enthusiastic exchanges of cultural knowledge between Aboriginal and Torres Strait Islander and non-Indigenous students. Some participants reiterated that a meaningful and positive effect of students' participation in the Narragunnawali program was the ways in which these young people passed on knowledge and understanding to their families.

6.2. Qualitative Research Suggestions

6.2.1. Suggestions

Based on the analysis undertaken of the evidence provided through the interviews, there are some areas of recommendation which may assist with the implementation and effectiveness Narragunnawali.

- **Engaging parents and carers**

Most participants described challenges they experienced engaging deeply with their parent-carer community. The Narragunnawali team may wish to consider the merit of having elements of the platform targeted towards parent-carers (including Working Group members).

- **Explicating the context in which individual challenges are situated: Australia’s colonial and genocidal history.**

All participants spoke about challenges experienced when developing and nurturing relationships with Aboriginal and Torres Strait Islander Communities. Many participants also reported that teachers and educators fear doing the ‘wrong thing’ or of being disrespectful to Aboriginal and Torres Strait Islander peoples when teaching about reconciliation.

While there were exceptions, participants rarely explicated the relationship between their individual challenges and the broader context of Australia’s colonial and genocidal history. Reconciliation Australia may wish to consider how, if they believe it would be useful, to support schools and early learning services further develop this reflexivity. It is possible that by doing so, schools and early learning services will develop a broader understanding about why these relationships can be difficult to forge and strengthen, as well as an increased and continued motivation to do this important relational cultural change work.

- **Aligning expectations for continuing relationships: schools or early learning services and Aboriginal and Torres Strait Islander people.**

One participant identified themselves as an Aboriginal Elder. Their experience cannot be generalised to all Elders (or Indigenous people) engaged with the Narragunnawali program. This notwithstanding, the Elder contributed valuable feedback about their experience with the Narragunnawali program. In part, this participant described supporting initial RAP development. It was significant to this participant that they did not (or very rarely) receive communications about ongoing RAP implementation nor were they invited to any subsequent RAP Working Group meetings. It is currently not known whether this is a common experience of Elders or other Indigenous people contributing to the program. Nonetheless, it is an issue that the Narragunnawali team may wish to further investigate.

- **Addressing concern about protection of cultural knowledge**

Again, the experience of the one participant that identified themselves as an Aboriginal Elder cannot be generalised to other Elders (or Indigenous people) engaged with the Narragunnawali program. Again, nonetheless, acknowledging the value of this participant’s feedback. This participants expressed concern about needing to protect their cultural storytelling from being inappropriately used by others. They felt there was risk of stories being ‘commercialised’ into a product by others. The Narragunnawali team may wish to investigate whether this is an issue also experienced by other Aboriginal and/or Torres Strait Islander people engaging with the program.

6.3. ANUPoll Findings Summary and Implications

One set of factors that are likely to impact on student, parent, and community engagement with a Reconciliation in Education program is the broader attitudes of the community to racism and discrimination experienced by Aboriginal and Torres Strait Islander peoples. With this in mind, we supplemented the qualitative analysis in this paper with new analysis of a recent quantitative survey of a representative sample of the Australia population.

From this sample, we were able to show that approximately eighty four percent of respondents agreed that Aboriginal and Torres Strait Islander people experience discrimination on the basis of ethnic origin. Females (compare to males), those born overseas in an English-speaking country and those with an undergraduate degree were all more likely to say that Aboriginal and Torres Strait Islander Australians experienced discrimination than males, those born in Australia and those without a post-school qualification respectively. Those born in an overseas non-English speaking country and those who live

in relatively disadvantaged areas were all less likely to say that Indigenous Australians are discriminated against, compared to those born in Australia and those living the most socio-economically privileged areas. Those reported experiencing discrimination based on their ethnic origin were less likely to report that Indigenous Australians experience ethnic discrimination. When compared to respondents who self-identified as Anglo-Australian, those that identified as Asian-Australians, Middle-Eastern Australians, African-Australians, and European-Australians were less likely to agree that Aboriginal and Torres Strait Islander Australians experience discrimination based on ethnicity.

Sixty five and a half percent of respondents believed that Indigenous Australians have to work harder to than people of other ethnic origins to win a promotion. Perhaps with the exception of African-Australians and Middle-Eastern Australians, the largest proportion of respondents recognised that Indigenous Australians needed to work harder than others because of ethnic discrimination.

A significant proportion of respondents, 49.8 percent, indicated they believe not enough is being done to reduce discrimination against Indigenous Australians. Conversely, 16.3 percent of respondents believed too much is being done to reduce discrimination against Indigenous Australians. When compared with responses to the same questions but in relation to people of different ethnic origin groups; the Indigenous ethnic origins group received one of the largest proportion of responses indicating that not enough is being done to reduce discrimination, and one of the largest proportion of responses that believed too much is being done.

These findings will help target messages and information campaigns related to Reconciliation in Education, and may also be useful in helping explain some of the patterns in engagement with Narragunnawali that have been documented in this paper and elsewhere in this project.

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Appendix A: Primary Approach

Letter – email

Email subject line: Reconciliation Australia -<school_name> Narragunnawali Research Evaluation

Good morning/afternoon <first_name>,

About 12-18 months ago you and <school_name> took part in a telephone interview for the evaluation of [Narragunnawali: Reconciliation in Education](#). Thank you.

The [Social Research Centre](#), working on behalf of Reconciliation Australia, is getting back in-touch with those who participated in a telephone interview. **We would like to check-in with you to find out about your Narragunnawali journey since we last spoke.** We are interested to hear about the key benefits and challenges you have encountered along the way. If, for whatever reason, your school or early learning service is no longer actively engaged with Narragunnawali, your participation is still very much welcomed.

Your contribution to the evaluation has already been enormously valuable in helping us to understand experiences with Narragunnawali. You can learn more about the evaluation, which is being conducted in partnership with the Australian National University, on [our website](#).

What is Involved

If you choose to participate in another interview, this will be conducted over the phone at a time convenient to you. Interviews are expected to take about one hour and will be conducted with RAP Working Group member/s. You will receive a book voucher as a thank you for your participation.

How to Participate

To register your interest, or if you have any questions about the evaluation, please respond to this email or call us on **1800 265 648**. We will also be in touch over the coming weeks to check-in.

Warm Regards,

Lucy

Lucy Ellen

Research Officer - Social Research, Behavioural Economics, and Evaluation
Registered Psychologist
Australian National University
Social Research Centre

Appendix B: Participant Information Sheet

Evaluation of Narragunnawali: Reconciliation in Education

Participant Information Sheet

Reconciliation Australia has asked The Social Research Centre (SRC) and The Australian National University (ANU) to conduct an evaluation of *Narragunnawali: Reconciliation in Education* across Australia. As part of the evaluation, we are interested in getting a better understanding of your engagement with the Narragunnawali program; including your insights into any strengths, weaknesses, and possible improvements.

General Outline of the Project:

This project is a detailed evaluation of *Narragunnawali: Reconciliation in Education* and is funded by Reconciliation Australia. The project is designed to evaluate how the program works and what could be done to improve the outcomes of the program.

You have been invited to participate because your school or early learning service has participated in the Narragunnawali program. Some of the types of questions we would like to ask you are:

- How your school went about participating in the program?
- What were your experiences in engaging with the program?
- What components of the program have you found easy to implement?
- What components of the program have you found difficult to implement?
- How effective have particular aspects of the program been?
- What are the potential improvements to the program?

Participant Involvement:

Your participation in this project is entirely voluntary. If you do choose to take part, you have the right to withdraw your participation at any stage of the project before a report is written. Please contact the SRC or ANU research team if you have concerns about your contribution. Your participation (or not) in this project has no impact on the employment relationship between you and your school or early learning service.

What does participation in the research request of you?

We are asking you, and other interested members of your Working Group, to take part in an interview that will be conducted over the phone. Interviews are expected to take one hour and can be scheduled at a time convenient to you. Before the interview begins you will be asked to provide consent for participation. If you provide your consent, the interview will be audio recorded.

There is an expectation that matters discussed during the discussion will remain confidential between the researcher and the participant/s. There is also an expectation that participants will not disclose any confidential information. Further, it is anticipated that the discussion will take place in a respectful environment where all individuals feel comfortable to contribute. Any defamatory statements may compromise an individuals' participation in the evaluation.

Your contribution to this evaluation will inform the future delivery of the Narragunnawali program to Australian schools and early learning services.

Confidentiality:

The evaluation information will be used by Reconciliation Australia to inform the delivery of their program. The results may also be published in academic journal articles and presented at conferences, but your individual identity and school or early learning service identity will not be disclosed. The confidentiality of information can only be guaranteed as far as the law allows. All interview information will be password protected at The Australian National University and The Social Research Centre. Reconciliation Australia will not have access to individual interview transcripts or audio - only those researchers directly involved in the research project can access identifiable interview data.

Privacy Notice:

The ANU Privacy Policy can be found at https://policies.anu.edu.au/ppl/document/ANUP_010007 and contains information about how you can:

- have access or seek correction to your personal information; or
- complain about a breach of an Australian Privacy Principle (APP) by ANU and how ANU will handle the complaint.

Data Storage:

The information you provide will be handled with care. All information collected will be stored under secure password protected conditions at The Australian National University and The Social Research Centre for 5 years following publication, in accordance with the ANU Code of Research Conduct.

Queries and Concerns:

If you have any questions or complaints about the study, please contact:

Professor Nicholas Biddle Associate Director, ANU Centre for Social Research and Methods, The Australian National University Canberra ACT Email: Nicholas.biddle@anu.edu.au	Karen Kellard The Social Research Centre, 277 William Street, Melbourne, Vic Email: Karen.Kellard@srcentre.com.au
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Ethics Committee Clearance:

The ethical aspects of this research have been approved by the ANU Human Research Ethics Committee. If you have any concerns or complaints about how this research has been conducted, please contact:

Ethics Manager
The ANU Human Research Ethics Committee
The Australian National University
Telephone: +61 2 6125 3427
Email: Human.Ethics.Officer@anu.edu.au

Appendix B: Participant Information Sheet

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

The key topics to explore are:

- Reasons for continued participation in the Narragunnawali program, online platform and Reconciliation Action Plan (RAP) development process – processes and decision making (motivators, barriers, resistance or concerns)
- Development and implementation of Narragunnawali RAPs
- Use of Reconciliation Australia resources (RAP Action-aligned professional learning and curriculum resources on the Narragunnawali platform, as well as wider resources such as the Narragunnawali webinar series and Narragunnawali News issues. While the focus will be on Narragunnawali resources, Researchers may also like to gauge whether participants are accessing and actively engaging in using wider Reconciliation Australia resources, such as those available via the main Reconciliation Australia website: reconciliation.org.au/resources)
- Progress in the development/implementation of Narragunnawali RAPs so far and any impacts
- Recommendations for future improvements to the Narragunnawali initiative

Explanation to participants

- Introduce researcher conducting the interview on behalf of Reconciliation Australia, as part of an ongoing external evaluation of its Narragunnawali: Reconciliation in Education program – and confirm SRC's independent role
- Explain what the interview is about: "Intended to explore your experiences of developing and implementing a RAP, attitudes towards the RAP and towards reconciliation generally, any Narragunnawali resources you've used, examples/evaluations of 'best practice' and any recommendations for improvements to the Narragunnawali initiative
- Explain recording, confidentiality of respondent information
- Seek informed consent
- Explain how data will be used and stored
- Explain that participants will be able to access study findings on the ANU CSRM Narragunnawali: Reconciliation in Education website.
- Explain the importance of honest opinions, no right or wrong answers
- Housekeeping matters – stopping at any time, etc.
- Any questions before starting?

Note to Interviewer

- If time is constrained, questions in Bold are particularly important to cover and those in light grey font are of relatively less importance.

1. Growth, Uptake, and Usage (approx. 15mins)

- 1.1. **Can you tell me a little bit about why you and your school/early learning service chose to get and stay involved with the Narragunnawali program and RAP development process?** *(Probe: What would you say have been the main reasons your school/early learning service has chosen to keep your Narragunnawali RAP going?)*

(If needed prompt: can you tell me if there have been times when you haven't been able to continue with your RAP, or aspects of it, and why? Or, can you tell me why the RAP has been prioritised over the time it has been in place? Probe for outcomes of school/early learning service's participation in Narragunnawali)

- 1.1.1. How long have you personally been involved with your school/early learning service's RAP, and in what role/capacity? *(Note: If not already clear, prompt for participants' role within the school/early learning service's RAP Working Group and/or wider educational community – teacher, principal, non-teaching staff member, parent, community member, (Co)Chair of Working Group etc).*

- 1.2. **We are interested to learn about what it is like for schools/early learning services completing the key steps in developing a Reconciliation Action Plan.** *(If needed: ensure the participant recalls generally the steps involved – establishing a Working Group; responding to the Reflection Survey; writing a Vision for Reconciliation; adding RAP Actions and aligned Goals and/or Deliverables (optional); submitting the RAP to the Principal/Director and then onwards to Reconciliation Australia for final review/publication; and refreshing the RAP every 12 months after publication). **What is your overall recollection of what these steps have been like for your school/early learning service?***

NOTE: If school/early learning service has completed a refresh then frame 1.2.2 – 1.2.5 within this context

- 1.2.1. **Has your school/early learning service completed the RAP refresh process? What were some of the key learnings within, and outcomes of, this process?** *(If needed prompt: What were the reasons for periods of inactive or draft RAPs after refresh processes?) (if low awareness – clarify that refresh process happens at the 12-month point after publication where RAPs revert to draft format)*
- 1.2.2. What was it like the last time your Working Group completed the Reflection Survey? *(Probe: easy/difficult, why?, how did you go about doing it? Did your responses to the Reflection Survey practically inspire your Vision for Reconciliation statement, the Actions/Goals/Deliverables you chose to commit to, and/or the professional learning and curriculum resources you chose to engage with?)*
- 1.2.3. Did your school/early learning service make any updates to your Vision for Reconciliation while refreshing and why/why not? OR Can you tell me how your school/early learning service went about writing your Vision for Reconciliation. *(Prompt if needed: who was involved? Did they receive feedback from Reconciliation Australia after the RAP was submitted and was that useful? Any other resources used linked on the Vision page or elsewhere on the Narragunnawali platform? Did*

the Vision inform the choice or implementation of particular RAP Actions, or engagement with particular professional learning and/or curriculum resources?)

- 1.2.4. Another part of developing a RAP is your selection of different Actions, including 14 minimally required ones set out by Reconciliation Australia. What are your thoughts about these 14 Actions? (*Prompt: were there any Actions that were particularly challenging, and why? Or straight-forward? Did you add and implement any Actions in addition to those minimally required – particularly at refresh?*)
- 1.2.5. **Are you aware of the Narragunnawali Awards? [if yes] Can you tell me what your thoughts are about this aspect of the Narragunnawali program? What has/would motivate your participation in the Narragunnawali Awards program?** [*if no provide brief info - The Awards have been designed to recognise and celebrate schools and early learning services that have demonstrated exceptional commitment to reconciliation in the classroom, around the school and with the community*]

2. Information Sharing and within-institution knowledge (approx. 10mins)

Introduction to section questions: Now I'll ask some questions about how people within your school/early learning service community might find out about and engage with different aspects of your RAP

- 2.1. **Starting with the RAP Working Group, can you tell me about the ways your Working Group members share ideas and collaborate** (*prompt: regular independent meetings, regular agenda items in pre-existing meetings, email, flat versus hierarchical working structure, fluid versus highly structured roles, long-term members versus frequent rotation of members*).
- 2.1.1. Overall, how do you feel about the collaboration within the RAP Working Group? (*Probe: Has it worked, why (not)?*)
- 2.2. **How do staff (teachers, other educators, non-teaching) find out about and engage with your RAP, other Narragunnawali resources, and reconciliation activities happening at your school/early learning service?** (*Prompt if needed: how/in what ways do they engage with RAP Actions such as 'Staff Engagement with RAP' or 'Celebrate RAP Progress'*)
- 2.2.1. To what degree do you think staff know about, understand and actively engage in the reconciliation initiatives and resources at your school/early learning service?
- 2.2.2. What are your current RAP-related communication strategies with staff and what about your current communication with staff works well? What gets in the way and what has been/is required to overcome these barriers? (*prompt: what are the key challenges around communication with educators about reconciliation activities and initiatives*)
- 2.2.3. What could your Working Group do (or what would they need) to make improvements?

NOTE: If participant speaks exclusively about either non-Indigenous or Aboriginal and Torres Strait Islander staff, at the end of their response prompt an answer for the omitted group

NOTE: If participant responds only with information about how the Working Group provides information to staff about reconciliation activities/resources; prompt for 1) whether there are mechanisms for non-Working Group staff and wider members of a school/service community to also provide feedback/ideas to the Working Group 2) whether there are opportunities for non-Working Group staff and wider members of a school/service community to share relevant reconciliation information with other members of the school/early learning service community.

2.3. How do students find out about, and actively engage with, your RAP, other Narragunnawali resources, and reconciliation activities happening at your school/early learning service?

- 2.3.1. How well informed do you think students are about reconciliation initiatives and resources at your school/early learning service, and why?
- 2.3.2. What about your current communication with students works well? (*prompt: what are the key challenges around communication with teachers about reconciliation activities and initiatives. How have you overcome these challenges?*)
- 2.3.3. What could your Working Group do (or what would they need) to make improvements?

NOTE: if a respondent speaks exclusively about either non-Indigenous or Aboriginal and Torres Strait Islander students; at the end of their response prompt an answer for the omitted group.

NOTE: If participant responds only with information about how the Working Group provides information to students about reconciliation activities/resources; prompt for 1) whether students also provide feedback/ideas to the Working Group 2) whether there are opportunities for students to share reconciliation relevant information with other members of the school/early learning service community.

3. Effectiveness of Resources (approx. 10mins)

Introduction to section questions: The next questions are about Narragunnawali resources.

3.1. Are you aware of the professional learning resources available on the Narragunnawali platform? [If no, probe for reasons why], if yes:

- 3.1.1. **How do you use the Narragunnawali professional learning resources that you access?** (*Prompt: can you tell me about specific resources or any relevant example/s; Have you registered for/viewed any Webinars on the platform; can you tell me about any of the professional learning resources available under the specific RAP Action pages, and the extent to which you see the RAP Action pages to be professional learning resources of their own kind?*)
- 3.1.2. Can you tell me if any other teachers/educators are using the Narragunnawali professional learning resources? (*If yes, what resources? How do they use these resources, and how often they might use them? What is the mode of use, ie individually, at staff meetings, as part of a professional learning group/network, during all-staff professional learning days, as a Working Group etc*) *If low rates of use, what would prompt/support more regular/effective engagement with these resources*

- 3.1.3 Are there any other professional learning resources (outside of those available via Narragunnawali platform) that you have engaged with as part of your school/service's reconciliation journey, and would recommend? Why?
- 3.2. **Are you aware of the curriculum resources available on the Narragunnawali platform? [If no, probe for reasons why], if yes:**
- 3.2.1. **In what ways do you use the curriculum resources that you access? How often do you use the curriculum resources in this way(s)?** (*Prompt: can you tell me about specific resources or any relevant example/s ie. subject-specific resources pages; can you tell me about any of the curriculum resources available under the specific RAP Action pages? If low rates of use, what would prompt/support more regular/effective engagement with these resources?*)
- 3.2.2. Do you know of any other teachers/educators using the curriculum resources? If yes, do you know which resources they use? How do they use these resources, and how often they might use them?
- 3.2.3. Are there any other curriculum resources (outside of those available via Narragunnawali) that you have engaged with as part of your school/service's reconciliation journey, and would recommend? Why?
- 3.3. Are you aware of other resources or features available on the Narragunnawali platform? (*probe is needed for: news, webinars, initial teacher education, terminology guide, FAQs, RAP Working Group Kit, Awards page*)
- 3.4. **Overall, how effective do you think the Narragunnawali resources that you have used are, and why? In what ways have you found these helpful?** (*prompt: in what ways were the Curriculum resources particularly in/effective? In what ways were the Professional Learning resources particularly in/effective? In what ways is the information available on the RAP Action pages that these professional learning and curriculum resources are aligned to particularly in/effective?*)
- 3.4.1. Are you aware of the national teaching/quality standards and/or the National Curriculum frameworks (ie for professional learning or curriculum)? [If yes] In what ways do the Narragunnawali Curriculum and Professional Learning resources support these frameworks?
- 3.4.2. **In what ways could these resources be improved? (Prompt if needed: how, and probe for specific resource examples that might be added to the Narragunnawali suite and/or altered/updated within the existing Narragunnawali suite).**
- 3.5. Can you tell me how you have found engaging with the content, features and functions of the Narragunnawali platform as a whole? (*Probe: navigation, access to information, potential improvements*)
- 3.6. Outside of the Narragunnawali platform, (how/why) have you engaged with any wider Reconciliation Australia resources,(if low awareness, prompt: such as those available under the 'Resources' or 'National Reconciliation Week' pages on the main Reconciliation Australia website; those available on Reconciliation Australia's Share Our Pride website; or

those available as part of the Reconciliation Film Club collaboration between Reconciliation Australia and SBS?)

- 3.7. **[If relevant] Thank you for letting me know that you've not used the resources very much, do you have a sense of why that might be? OR [If relevant] You seem to use the Narragunnawali resources quite a bit. Were there any obstacles or challenges you needed to overcome to make that happen, and how did/could you overcome these challenges?** (*Probe: resource constraints, time constraints, financial constraints, use of resources outside the Narragunnawali Platform, low awareness of resources, low confidence in using curriculum resources*).
- 3.7.1. What would make the resources more 'user friendly' for your school/early learning service? (*Probe: content of resources, mode of delivery – audio/text/video, national versus local relevance, relevance/useability for younger children and OHSC*).
- 3.7.2. What would you and your school/early learning service need in order to be able to more fully utilize the Narragunnawali Resources? (*If needed provide an example: more lesson preparation/professional development time, cultural competency training*)
- 3.7.3. [If relevant] Are there any ways you think that you and your school might be able to get more use out of these resources, even within your current constraints? (*If needed provide an example: some schools/early learning services have told us that they spend a little time each staff meeting checking-out a new resource*).

4. Teacher Knowledge and Confidence (approx. 10mins)

Introduction to section questions: These next questions are about how teachers understand and integrate Aboriginal and Torres Strait Islander histories, cultures and contributions into their classrooms and around the school.

- 4.1. What kind of RAP activities or initiatives do your teachers/educators get involved in, and how/why?
- 4.2. In what ways do you think that your school/early learning service's engagement with Narragunnawali has influenced or changed the way you and/or other educators think about reconciliation in education, and in Australia? (If there has been a change, how/why?) [*prompt: is there a clearer understanding of what reconciliation means? is reconciliation seen as more important? As more visible? Is there greater confidence communicating messages about reconciliation?*]
- 4.3. **In what ways do you think that your school/early learning service's engagement with Narragunnawali has influenced or changed the way you teach and/or the teaching spaces, methods and resources of other staff? (If there has been a change, how/why, and what is the outcome?)** [*prompt: have you seen any changes to teacher's confidence levels integrating Aboriginal and Torres Strait Islander histories, cultures and contributions into their classrooms?*]
- 4.3.1. Have you or other teaching staff (that you are aware of), experienced any challenges or been hesitant to integrate Aboriginal and Torres Strait Islander histories, cultures and contributions into their classrooms? If yes: Could you tell me a little about that

challenge/hesitation? (*Probe: How the challenge/hesitation was overcome, what might be needed to overcome the challenge/hesitation*).

- 4.3.2. Have you or any other teaching staff (that you are aware of), had any real successes in integrating Aboriginal and Torres Strait Islander histories, cultures and contributions into their classrooms?

5. Student Experience (approx. 5mins)

- 5.1. What kind of RAP activities or initiatives do your students get involved in and how/why?
- 5.2. Have there been any changes (you've observed) to the way students understand reconciliation in Australia?
- 5.3. **Do you think that having a RAP has an impact on your students? If yes, in what ways? [Prompt: consider prompting for both 'positive' and 'negative' impacts including specific examples].**

6. Community Interaction and Engagement (approx. 5mins)

Introduction to section questions: Now I'll ask some questions about how parents/carers and other members of your school/early learning service community might find out about, or get involved in, your RAP activities.

- 6.1. **What are the ways that parents/carers find out about your RAP, other Narragunnawali resources, and reconciliation activities happening at your school/early learning service?** (*If needed prompt: emails, newsletters, social media, visible displays of RAP document/poster around the school, RAP launch events and other RAP-related events/reconciliation projects*)
- 6.1.1. How well informed do you think parents/carers are about reconciliation initiatives and resources at your school/early learning service, and why?
- 6.1.2. What about your current communication approach with parents/carers works well? (*prompt: or what are the key challenges around communication with parents/carers about reconciliation activities and initiatives*)
- 6.1.3. What could your Working Group do (or what would they need) to make improvements communicating with parents/carers and actively engaging them in RAP/reconciliation-related resources and activities?

NOTE: if a respondent speaks exclusively about either non-Indigenous or Aboriginal and Torres Strait Islander peoples; at the end of their response prompt an answer for the omitted group.

- 6.2. **How do members of the broader community find out about your RAP, other Narragunnawali resources, and reconciliation activities happening at your school/early learning service?**
- 6.2.1. How well informed do you think members of the broader community are about reconciliation initiatives and resources at your school/early learning service?
- 6.2.2. What about your current communication approach with members of the broader community works well?

- 6.2.3. What about your current communication approach with members of the broader community works less well? (*prompt: what are the key challenges around communication with members of the broader community about reconciliation activities and initiatives*)
- 6.2.4. What could your Working Group do (or what would they need) to make improvements in the way in which it communicates with, and actively engages, wider members of your school/service community with regard to RAP/reconciliation-related resources and activities?

NOTE: if a respondent speaks exclusively about either non-Indigenous or Aboriginal and Torres Strait Islander peoples; at the end of their response prompt an answer for the omitted group.

6.2.5. An important aspect of developing and implementing a RAP is to build relationships with your school or early learning service's local Aboriginal and/or Torres Strait Islander Community. What has this been like for you and your school/early learning service?

- 6.2.5.1. How has your school/early learning service gone about developing or strengthen relationships with Community?
- 6.2.5.2. Did you or your school/early learning service experience any challenges (or was the anything that you were unsure about) in developing relationships with Community? If yes: Could you tell me a little about that challenge? (*Probe: How the challenge was overcome, or what might be needed to overcome the challenge*).
- 6.2.5.3. What has worked well in your journey of developing or strengthen relationships with Community, and why?

7. Outcomes star

One of the things we are trying to do is see what changes occur as schools and early learning services progress through the year with their RAP. One way of doing this is to ask people to tell us where they feel they are with specific aspects related to the RAP. It helps us track progress.

In front of me is a piece of paper with a 7-point star. Each point of the star represents something related to your RAP. What I'd like you to do is tell me on a scale from 1 to 5 for each of the themes I'll read to you, let me know what score you would give them from your own understanding and experience. So, if you think about 'staff engagement with the RAP', 1 would represent 'very little to no engagement from staff with the RAP' and 5 would mean that 'every staff member was engaged in the RAP'. 1 is negative, 5 is positive. We'll work around the star and as you select a number for each theme, I'll ask you why you give it that score. We can then return to this star in six months and find out if the scores have changed. This will help us see where you think things have improved, or not, of the RAP and how it's being implemented in your school or ELS.

Evaluation of Narragunnawali: Reconciliation in Education

Key:
 5 = Strongly agree
 4 = Agree
 3 = Somewhat agree
 2 = Disagree
 1 = Strongly disagree

Themes and scales (from top to bottom, clockwise):

- Staff engage with RAP: 1, 2, 3, 4, 5
- Students engage with RAP: 1, 2, 3, 4, 5
- School or early learning service engages with local Aboriginal community: 1, 2, 3, 4, 5
- Parents know about the RAP: 1, 2, 3, 4, 5
- School or early learning service teaches about reconciliation: 1, 2, 3, 4, 5
- Aboriginal and Torres Strait Islanders histories and cultures are embedded in the curriculum: 1, 2, 3, 4, 5
- Staff are culturally competent: 1, 2, 3, 4, 5

Name:

School:

Date:

Australian National University Social Research Centre

8. Wrap-Up

7.1. What suggestions would you like to make that might improve the Narragunnawali program?

7.2. Do you have anything else you would like to add?

Thank you for taking part in the interview