



Australian
National
University

***Narragunnawali: Reconciliation in
Education – Phase 3 Evaluation and
monitoring framework***
September 2020 to June 2022

Research School of 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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Overview of Narragunnawali and previous evaluations

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. Further, 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 documents 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.

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

Narragunnawali is free-to-access and consists of four key areas (Reconciliation Action Plans, Professional Learning, Curriculum and Awards). The 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.

Since early 2015, the Australian National University (ANU) has been involved in the evaluation and monitoring of Narragunnawali. One of the principles of the evaluation was a genuine collaboration between the ANU project team and RA. In addition to a collaborative approach, four additional principles were followed as part of the methodology. Specifically, the project aimed to:

- Use a mix of qualitative and quantitative data collection and analytical techniques;
- Provide information to Reconciliation Australia at regular intervals in order to ensure lessons learned can be incorporated as the program is developed;
- Collect information where possible from those who are directly involved in Narragunnawali; and
- Make use of available data where possible and data collected as part of the program.

For Phase 1 of the evaluation, the methodological approach was structured around a set of questions. Given the voluntary nature of the program, there are a set of main questions guiding the analysis:

- **Process:**
 - Why are certain schools and early learning services participating and others not?
 - For those who are participating, what are the strengths, weaknesses and suggested improvements for the program?
- **Outcomes:**
 - For those who are participating, what is the effect of the program on four main outcomes, namely does Narragunnawali lead to:
 - A higher level of understanding of Aboriginal and Torres Strait Islander cultures and heritage?
 - A higher level of pride in our shared national identity?
 - Increased trust between Aboriginal and Torres Strait Islander peoples and the rest of the Australian population?
 - Reduced prejudice experienced by Aboriginal and Torres Strait Islander students and teachers?

For Phase 2 of the evaluation, a more expansive set of research questions were used to guide the analysis. These questions were structured around 7 themes or areas as outlined below. While Phase 2 originally included for research from January 2018 to June 2020, the questions were designed to support a longer-term research agenda that aligned with Reconciliation Australia's 2017-2022 Research Agenda.

1. Growth, uptake and usage
 - a. To what extent are new schools and early learning services engaging with Narragunnawali, and what are some of the factors that motivate this engagement?
 - b. Are existing schools and early learning services continuing to engage after the initial implementation of a RAP, and what are some of the reasons why/why not?
 - c. What is the depth of engagement of schools and early learning services?
 - d. What are some of the clear – quantitative and qualitative – outcomes of engaging with Narragunnawali, and reconciliation in education more generally, over time?
 - e. What are some of the key indicators and measures of reconciliation excellence in the education sector, and to what extent does the Narragunnawali framework and resources align with, and support, these measures?
 - f. How does the above vary by the type of school and early learning service, and what are some of the factors that may explain this variation?
 - g. What are some of the major differences within schools and within early learning services (that is, focusing on the two systems individually)?
2. Information sharing and within-institution knowledge
 - a. (How) Can participation in Narragunnawali increase the level of knowledge within schools and early learning services about the types of reconciliation activities being undertaken?
 - b. (How) Can participation in Narragunnawali increase the level of knowledge within schools and early learning services about the experience of both non-Indigenous and Aboriginal and Torres Strait Islander students and teachers, particularly with regard to their knowledge and pride in Aboriginal and Torres Strait Islander histories, cultures and contributions?

- c. (How) Can participation in Narragunnawali increase the level of knowledge within schools and early learning services about the attitudes and behaviours of students and teachers, particularly those concerning Aboriginal and Torres Strait Islander peoples, cultures and perspectives?
3. Effectiveness of resources
 - a. Which resources and what type of resources within Narragunnawali are being utilised and engaged with, and why? What are some of the impacts/outcomes of engaging with these resources?
 - b. What is the effect of specific 'exemplar' resources on the attitudes and behaviours of those that engage with them?
 - c. Are there gaps in the availability of resources that could be filled by new or updated resources developed for, or acquired by, Reconciliation Australia?
4. Teacher knowledge and confidence
 - a. (How) Does participation in Narragunnawali impact on the attitudes of teaching and non-teaching staff within schools and early learning services?
 - b. (How) Does participation in in Narragunnawali impact on the level of confidence and competence of educators within schools and early learning services when it comes to facilitating learning and action around reconciliation, and Aboriginal and Torres Strait Islander histories, cultures and contributions?
 - c. (How) Does participation in Narragunnawali impact on the teaching plans or delivery methods used by educators within schools and early learning services?
 - d. What other effects does engagement with Narragunnawali have on teaching and non-teaching staff within schools and early learning services?
5. Community interaction and engagement
 - a. What is the level of knowledge of parents/carers about Narragunnawali and its components?
 - b. What is the usage of components of Narragunnawali by parents/carers?
 - c. What is the attitude of parents/carers towards Narragunnawali, and towards reconciliation in education more generally? What factors might explain these attitudes?
 - d. What is the level of knowledge of Indigenous community members about Narragunnawali and its components?
 - e. What is the usage of components of Narragunnawali by Indigenous community members?
 - f. What is the attitude of Indigenous community members towards Narragunnawali, and towards reconciliation in education more generally? What factors might explain these attitudes?
 - g. What is the level of knowledge of other community members about Narragunnawali and its components?
 - h. What is the usage of components of Narragunnawali by other community members?
 - i. What is the attitude other community members towards Narragunnawali, and towards reconciliation in education more generally? What factors might explain these attitudes?
 - j. How do these levels of knowledge, usage, and attitudes vary across population groups like those from culturally and linguistically diverse backgrounds, Indigenous people from other countries, newly arrived migrants, those born in Australia from the dominant Australian culture, those in rural/remote areas, males/females, and across generations?
 - k. What other effects does engagement with Narragunnawali, or engagement with schools and early learning services that have engaged with

Narragunnawali, have on non-Indigenous and Aboriginal and Torres Strait Islander parents/carers and community members?

6. Student experience
 - a. What is the level of knowledge of Indigenous/non-Indigenous students about Narragunnawali and its components?
 - b. What is the attitude of Indigenous/non-Indigenous students towards Narragunnawali, and reconciliation in education more generally? What factors might explain these attitudes.
 - c. What is the effect of Narragunnawali on Indigenous/non-Indigenous students and children whilst they are in schools or early learning services?
 - d. What is the effect of Narragunnawali on Indigenous/non-Indigenous outside of school, and after they have graduated from schools or early learning services?
7. Expansion of Narragunnawali
 - a. To what extent have Narragunnawali and workplace RAPs and resources been able to effectively embed themselves into university or vocational education and training, with a particular focus on Initial Teacher Education
 - b. To what extent have Narragunnawali and workplace RAPs and resources been able to effectively embed themselves into education jurisdictions, and other bodies/organisations with an education-related focus?
 - c. Are there measureable outcomes from this expansion, with a particular focus on the impact back into schools?

During phase 2 of the evaluation, there has been unprecedented disruption to Australian schools and early learning services. These disruptions have been primarily caused by the COVID-19 global pandemic and the 2019-2020 Australian bushfire season (known now as the Black Summer bushfires). By the end of February 2020, bushfires had burned more than 10 million hectares of land in southern Australia, (which is more than the combined area burned in the historically significant Black Saturday 2009 and Ash Wednesday 1983 bushfires). The Black Summer bushfire season forced many schools and early learning services to make operational changes in order to protect children, families, and staff from smoke and/or the fire itself. A number of schools and early learning services in the hardest-hit areas were required to close (mostly for shorter periods of time). More broadly, the impact of the fires on Australian communities was such that, on 6 January 2020, the federal government established the National Bushfire Recovery Agency to lead and coordinate a national response to rebuilding (Australian Government National Bushfire Recovery Agency, 2020). Some further disruption was caused to school and early learning services' operations as a result of temporary closures due to storm and flooding events primarily impacting parts of New South Wales and Queensland. These events largely occurred in February 2020, and in some instances compounded disruptions caused by the Black Summer bushfires.

As many of Australia's schools and early learning services were just starting to recover from the Black Summer bushfires, the Australian Government announced it would be implementing the Coronavirus Emergency Response Plan. Provision of early learning and school education are primarily the responsibility of state and territory jurisdictions. As such, while working collaboratively under the National Cabinet, there are nuances between jurisdictions in the ways in which education has been delivered throughout the COVID-19 pandemic. Schools in all states and territories responded rapidly, delivering education online and in other remote learning formats. Part of the Australian Government's response to the COVID-19 crisis included temporary access to free early learning education for Australian families. This provided relief for families in need of childcare and with reduced incomes as a result of the government's broader response to COVID-19. Nonetheless, early learning services were required to adjust, not only to highly unpredictable attendance rates resulting from community safety concerns, but also to a new funding structure.

While school term one 2020 was highly disrupted, schools in each State and Territory returned to whole of school face-to-face teaching towards the beginning of the second school term for 2020. Each jurisdiction returned at somewhat differing paces, reflecting local circumstances related to COVID-19 transmission, with most implementing a graded return.

However, due to a significant increase in COVID-19 cases, schools in metropolitan Melbourne and the Mitchell Shire returned to remote and flexible learning for school term 3, except for Years 11 and 12 and students enrolled in specialist schools. As Stage 4 restrictions were imposed in Melbourne in early August, alongside Stage 3 restrictions in the rest of the state, all schools and all year levels returned to remote learning. At roughly the same time, all childcare centres in Melbourne were closed to all but a few students, namely those whose carers worked in defined industries, or very vulnerable students. Although the majority of schools and childcare centres in other states and territories have remained open, there have been a number of individual school or centre closures due to local outbreaks.

The dual bushfire and COVID-19 crises has had the potential to significantly disrupt the delivery of Narragunnawali as teachers and educators have had to focus on transitioning first to remote learning, and then then to physically distanced learning as schools re-opened. In Victoria, this process is being repeated a second time. Given the transition to remote learning, however, there is also an opportunity for an online program like Narragunnawali to provide materials and support for teachers and educators.

More directly though, the two crises have disrupted data collection to support the monitoring and evaluation of the program as part of the Phase 2 evaluation. In particular, it was planned that in the first quarter of 2020 a data collection of parents and carers be undertaken using a combination of a probability based online panel (Life in Australia™) and a non-probability panel to directly measure the experiences of the families of those whose children who attend a school or early learning services that has or has had a Reconciliation Action Plan, making comparisons with those families who attend other schools or early learning services. It was not possible to undertake this data collection during COVID-19, and it is unlikely that experiences would have been generalisable to other time periods.

This component of the Phase 2 evaluation has been pushed back. Data collection occur in November 2020 on Life in Australia™ and it is expected that data collection on a non-probability panel will take place in February 2021. The outstanding summary report relating to this data will be available in early 2021. It is for this, and the abovementioned reasons, that, rather than commencing immediately after the contracted conclusion date of Phase 2 of the Evaluation (June 30, 2020), the proposed start date for Phase 3 of the Evaluation has been pushed back to September 1, 2020.

Strategy and sustainability study

Findings across both Phases of the Narragunnawali Evaluation (as available at the time) also fed into a Mid-Term Review and a subsequent Strategy and Sustainability Study, completed by Social Ventures Australia (SVA) in October 2019 and February 2020 respectively. The Mid-Term Review shared nine high level conclusions:

1. Narragunnawali is well supported and it fills a recognised gap, with the resources and professional learning supports provided by Narragunnawali highly valued and consistently reported as a strength. However, accessing and effectively engaging with the resources remains a challenge for many teachers and educators due to time constraints and aspects of the platform's design features and search functions.
2. Narragunnawali has a strong ethos of learning and evaluation, and is considered to be receptive and responsive to feedback from its users.

3. The sustainability of the program beyond its current funding agreement is a significant challenge.
4. While the current team structure has served the program well, it could be reviewed in light of considerable growth and shifting focus of the platform, including a review of the structure, the way it sits within the organisation, and the emphasis on types of skills within the team to provide tailored and specialised support.
5. Many of the challenges faced by Narragunnawali including communications, community engagement, stakeholder management, and effective RAP implementation support are intertwined with the operations of Reconciliation Australia more broadly, and there are opportunities to improve collaboration and learning between the different teams (Narragunnawali; workplace RAPs; Policy, Research and Governance Awards (PRaGA); and Communications).
6. Narragunnawali has consistently achieved and exceeded the KPIs identified through the funding agreement with BHP Foundation. Given the success of the program growth to date, there may be opportunity to review the KPIs moving forward.
7. Narragunnawali has demonstrated strong growth, however this growth is not universal, with some regions and types of educational institutions more likely to engage than others. Furthermore, there is a relatively small number of schools and early learning services which have published a RAP, and data on who engages with the platform, when, and for what purpose is unavailable due to current data collection limitations in the platform design.
8. The structured approach provided by Narragunnawali to charting and implementing reconciliation in education is highly valued, and there is growing enthusiasm and respect for reconciliation among teachers and students. There are also early signs of positive impact on teachers, students, and families to learn and connect with Aboriginal and Torres Strait Islander histories, cultures, and contributions.
9. Narragunnawali targets schools and early learning services at particular stages of their reconciliation journey, however this may not be sufficient to achieve the outcomes the program seeks to achieve:
 - a. An initial interest in and base understanding of reconciliation is perceived to be required to effectively engage with the platform initially, which is a barrier for many people.
 - b. As teachers and educators move through their reconciliation journey, they are seeking support to connect more deeply with Aboriginal and Torres Strait Islander communities and many face significant barriers to do so effectively.

The Strategy and Sustainability Study then identified three Strategic Priorities and nine Enabling Initiatives to support the achievement of the Narragunnawali program's vision and goals into the future (2020 – 2024):

<p>Program vision: All Australian schools and early learning services foster a high level of knowledge and pride in Aboriginal and Torres Strait Islander histories, cultures and contributions</p>	
<p>Goal 1: Teachers and educators are able to promote reconciliation in the classroom</p>	<p>Goal 3: Schools and early learning services are able to effectively engage with local communities and organisations around reconciliation</p>
<p>Goal 2: Schools and early learning services are able to promote reconciliation within their grounds</p>	<p>Goal 4: Government and sectoral policy supports educators and education institutions to actively engage with reconciliation</p>

<p>Strategic Priority 1: Maintain core activities to scale user engagement with the Narragunnawali platform and program</p>
<p>Strategic Priority 2: Pilot new user experience models to deepen educator and teacher engagement with reconciliation</p>
<p>Strategic Priority 3: Develop strategic partnerships and advisory support to strengthen reconciliation focus within education ecosystem across Australia, including with Aboriginal and Torres Strait Islander communities and organisations</p>

<p>Enabling Initiative 1: Pursue active stakeholder engagement and communications program of work</p>
<p>Enabling Initiative 2: Pursue targeted education research and seek opportunities to work with PRaGA to influence decision makers to support systemic change in education</p>

Phase 3 – Principles and questions

As well as being aligned with the methodological principles outlined below, the aims and objectives of Phase 3 of the Narragunnawali Evaluation will align closely with the Goals and Vision of the Narragunnawali Strategic Plan.



With this in mind the overarching line of inquiry for Phase 3 of the Evaluation of Narragunnawali is:

To what extent, and to what effect, do the Narragunnawali program’s strategic priorities and enabling initiatives – and the resources and activities that these encompass – meet the program’s goals and intended outcomes, in alignment with the five dimensions of reconciliation and Reconciliation Australia’s wider organisational vision and strategic goals?

When it comes to the key questions for Phase 3 of the Narragunnawali Evaluation, many of the Phase 2 questions will continue to maintain currency. However, they will need to be

adjusted to reflect the ongoing updates to the structure of the program, the evolving focus of Reconciliation Australia, and a greater role for Reconciliation Australia to undertake direct evaluation work. At the higher level, key Evaluation questions are:

- To what extent, and to what effect, does Narragunnawali support schools and early learning services to develop and/or strengthen links with local Aboriginal and Torres Strait Islander communities?
- To what extent, and to what effect, does Narragunnawali support schools and early learning services to engage in meaningful, practical and symbolic actions of reconciliation?
- To what extent, and to what effect, does Narragunnawali empower and support teachers and educators to develop their own awareness of Aboriginal and Torres Strait Islander histories and cultures?
- To what extent, and to what effect, does Narragunnawali empower and support teachers and educators to be confident to support reconciliation in their schools and classrooms, their students, and their students' families?
- To what extent, and to what effect, does the communications and marketing of Narragunnawali see an increase in engagement and participation in the program and wider reconciliation-in-education initiatives, as well as increased contribution made to relevant made to relevant policy frameworks?
- To what extent, and to what effect, does or could monitoring and evaluation enable evidence-based modifications, enhancements or changes to the Narragunnawali program to occur, and enable the reporting of programmatic successes and challenges?

Outlined below are a series of potential sub-questions to support further interrogation into these key questions, structured against seven components of Narragunnawali. It is not anticipated that all of these sub-questions will be answerable in the current project to the same level of detail. For each of the components of Narragunnawali, we therefore identify a set of priority questions that are a combination of being most relevant to the design and delivery of Narragunnawali, most relevant to the broader research and policy community, and most easily answerable given available data and budget.

Professional Learning and Curriculum

- a) What are some common pathways and/or patterns behind initial engagement with Narragunnawali professional learning and curriculum resources, and what are some of the trends in, and/or motivating factors behind, sustained engagement?
- b) Which Narragunnawali curriculum, professional learning and/or wider resources are being engaged with, and how/why? Which resources are not being engaged with, and how/why?
- c) What are some of the clear – quantitative and qualitative – outcomes of engaging with Narragunnawali professional learning and/or curriculum resources? To what extent, and to what effect, does engagement with these resources impact on attitudes and activities pertaining to reconciliation in education? To what extent, and to what effect, does engagement with these resources support comfort, confidence and competence in engaging with wider reconciliation-related learning and activity?
- d) Are there any 'exemplar' Narragunnawali professional learning or curriculum resources in terms of level of engagement and/or impact?

e) Are there any gaps in the availability or accessibility of Narragunnawali professional learning or curriculum resources that could be filled by new or updated resources developed/acquired by Reconciliation Australia's Narragunnawali team?

f) What are some of the clear – quantitative and qualitative – outcomes of the Narragunnawali team's contributions to the review and/or development of external professional learning and curriculum resources?

g) To what extent does external (e.g. NESA and/or TQI) accreditation or endorsement of Narragunnawali professional learning support the quality of, and engagement with, this professional learning?

h) (How/why) Does the response to questions a)-e) vary according to the following types of Narragunnawali platform Users/stakeholders:

- Principals/Directors?
- Teachers/Educators (including Teaching Assistants and Indigenous Education Workers)?
- Non-teaching staff?
- Pre-service Teachers/Educators?
- Parents/carers?
- Students/children?
- Community Members?
- Other individuals?

Does this engagement vary according to any further differentiating factors, such as:

- RAP Working Group membership?
- Ethnic/cultural identity (including Aboriginal and/or Torres Strait Islander identity)?
- Age?
- Sex/gender identity?
- Location
- Subject/learning areas of interest?
- Previous (pre)school and/or tertiary educational institutions attended?
- Previous and/or simultaneous involvement in a workplace Reconciliation Action Plan?

i) What improvements could be made to the Narragunnawali platform's structural logic; navigational and search functions; and wider content/features to better respond to diverse individual and whole-school learning needs and aspirations – including learning that occurs offline/outside of the platform?

Narragunnawali RAP Community

a) In what ways, to what extent, and to what effect do the following members of educational communities engage in the Narragunnawali RAP development/implementation process:

- Principals/Directors?
- Teachers/Educators (including Teaching Assistants and Indigenous Education Workers)?
- Non-teaching staff?

- Pre-service Teachers/Educators?
- Parents/carers?
- Students/children?
- Community Members?
- Other individuals?

(How/why) Does this engagement vary according to any further differentiating factors, such as:

- RAP Working Group membership?
- Ethnic/cultural identity (including Aboriginal and/or Torres Strait Islander identity)?
- Age?
- Sex/gender identity?
- Location
- Subject/learning areas of interest?
- Previous (pre)school and/or tertiary educational institutions attended?
- Previous and/or simultaneous involvement in a workplace Reconciliation Action Plan?

b) What are some common pathways and/or patterns in schools' and early learning services' initial sign up to the RAP development process; progression of the RAP from draft to published state; and refreshment of the RAP over time?

c) To what extent, and to what effect, are new schools and early learning services engaging with the Narragunnawali RAP development process, and what are some of the factors that motivate this engagement?

d) To what extent, and to what effect, are schools and early learning services continuing to engage in the Narragunnawali RAP development/implementation process beyond the RAP's initial publication, and what are some of the factors that can or do motivate continued engagement?

e) What is the depth of engagement of schools and early learning services in the Narragunnawali RAP development/implementation process, and what are some of the factors that encourage and enable deeper engagement?

f) What are some of the clear – quantitative and qualitative – outcomes of engaging with the Narragunnawali RAP development/implementation process, and with reconciliation in education more generally, over time?

g) What are some key indicators and illustrations of good/'best' practice when it comes to actively integrating the five dimensions of reconciliation in the education context? To what extent do the required and recommended Narragunnawali RAP Actions and aligned resources reflect and support these indicators?

h) What are some of the key measures of reconciliation excellence in the education sector, and to what extent does the Narragunnawali RAP framework, resources and Awards program reflect and support these measures?

i) What kinds of reconciliation action planning activities occur outside of the Narragunnawali platform, and how might Narragunnawali be better able to capture and cater to these activities?

j) (How) Does the response to questions a)-i) vary between the early learning and school sector, and/or within sub-sectors (e.g. between Government, Catholic and/or

Independent jurisdictions)? What are some of the factors that may explain these variations, and how might the Narragunnawali program better respond to these variations into the future?

k) To what extent does Narragunnawali effectively encourage and empower Aboriginal and Torres Strait Islander community members/organisations to engage in the Narragunnawali RAP community, and to hold schools and early learning services accountable to their RAP commitments? How might positive relationships between school/early learning service communities and Aboriginal and Torres Strait Islander communities be further supported through the Narragunnawali program into the future?

l) How might the learnings from, and momentum behind, particular communities of practice (e.g. schools and early learning services with published RAPs; Narragunnawali Awards nominees, finalists and winners; and/or schools and early learning services that have committed to the 'Reconciliation Network' Action) be effectively harnessed to inform and inspire activity within the wider Narragunnawali RAP community?

Regional Engagement

a) Are there any particular patterns of regional engagement with the Narragunnawali program, online platform and/or RAP development processes – does engagement vary by state/territory; by metropolitan, regional and/or remote area status; and/or by LGA? What are some of the explanatory factors behind particular patterns of regional engagement, and what are the effects?

b) To what extent has the introduction of the Narragunnawali Regional Engagement Program supported the breadth and/or depth of engagement with Narragunnawali, and/or with reconciliation in education more generally?

c) Are there any clear qualitative and/or quantitative outcomes of the Narragunnawali Regional Engagement program? To what extent do each of the key funded activities within the Narragunnawali Regional Engagement Program (maintaining the employment of a dedicated staff resource; the development of state-based education Reconciliation Industry Network Groups (RINGS); the promotion of the Narragunnawali program; the promotion of the Narragunnawali Awards; the delivery of workshops about reconciliation in education; and collaboration with Reconciliation Australia and the wider Regional Engagement Program network) support the attainment of these outcomes?

d) How can learnings exchanged through the Narragunnawali Regional Engagement Program quarterly meetings and RING meetings be effectively captured, monitored and evaluated, and what might the implications of these learnings be on the Narragunnawali program's future developments/directions?

e) How might questions a)-d) be meaningfully analysed and/or understood in terms of impact back into individual schools and early learning services, as well as on the wider reconciliation in education ecosystem?

f) What is the efficacy of the Narragunnawali Regional Engagement Program in terms of the sustainability of Narragunnawali and/or sustainable engagement with reconciliation in education more generally?

g) How might relationships between Reconciliation Australia's workplace RAPs program, the Narragunnawali Regional Engagement Program, and the wider Narragunnawali program be most strategically and sustainably leveraged into the future?

h) Outside of Reconciliation Australia initiatives, are there any examples of exemplar programs or activities focused on reconciliation in education at the regional level? How might

these programs or activities be meaningfully leveraged to inform and/or intersect with the Narragunnawali Regional Engagement Program, as well as with the wider Narragunnawali program?

Education Sector

- a) What has and can be learnt about Education sector organisations' engagement in reconciliation through existing evaluative measures, such as Reconciliation Australia's RAP Impact Measurement reports and/or Workplace Reconciliation Barometer reports? How might these evaluative measures be meaningfully augmented into the future?
- b) To what extent, and to what effect, are Education sector organisations engaging in Reconciliation Australia's workplace RAPs program? What are some of the motivating and/or explanatory factors behind this engagement? (How) does this engagement impact on organisations' engagement with Narragunnawali? (How) does this engagement impact on individual schools'early learning services' engagement with Narragunnawali RAPs and/or wider reconciliation in education activities?
- c) Are there any exemplar or particularly effective Narragunnawali-related Deliverables included in Education sector workplace RAPs? What can be learnt from the impacts of Narragunnawali-related Deliverables included in Education sector workplace RAPs, and what might the implications of these learnings be on the Narragunnawali program's future developments/directions?
- d) Outside of the workplace RAPs program specifically, in what other ways are Education sector organisations engaging with Narragunnawali and/or reconciliation in education more generally?
- e) To what extent, and to what effect, has the Narragunnawali program and its resources been able to be embedded into post-school/tertiary education contexts, with a particular focus on Initial Teacher Education?
- f) What are some of the clear – quantitative and qualitative – outcomes of Education sector organisations' engagement in the workplace RAPs program, with the Narragunnawali program, and/or with reconciliation in education more generally, over time?
- g) What are some of the relationships and yet distinctions between how, why and to what effect Education sector organisations and individual schools and early learning services engage with reconciliation? How can these relationships and yet distinctions be effectively accommodated and/or harnessed into the future?
- h) (How) Does the response to questions b)-g) vary between Education sub-sectors (e.g. Universities/Tertiary Educational Institutions; Federal Education Departments/Jurisdictions; State/Territory-based Education Departments/Jurisdictions; Curriculum Authorities; Teacher Accreditation Bodies; Education Regulatory Authorities; Umbrella Education Service Providers; Aboriginal and Torres Strait Islander Education Agencies/Advocacy Bodies; Education Resource Development Organisations; Education Research Institutes; Education Associations/Alliances; Education Councils; Education Unions; and Faith-based Education organisations etc.)? What are some of the factors that may explain these variations, and how might the workplace RAPs and/or Narragunnawali program better respond to these variations into the future?
- i) What opportunities exist for the Narragunnawali team to enact more strategic and/or sustainable engagement with the Education sector and wider reconciliation-in-education ecosystem into the future?

Events & Communications

a) What is the level of knowledge about Narragunnawali and its components among the following stakeholder groups:

- Principals/Directors?
- Teachers/Educators (including Teaching Assistants and Indigenous Education Workers)?
- Non-teaching staff?
- Pre-service Teachers/Educators?
- Parents/carers?
- Students/children?
- Community Members/organisations?
- Education sector organisations?
- Other individuals/organisations?

To what extent have Narragunnawali events and communications facilitated this knowledge and awareness, and to what effect?

To what extent have external (non-Reconciliation Australia) events and communications facilitated this knowledge and awareness, and to what effect?

b) Are there any particular trends in how registered Narragunnawali platform Users report to have first heard about Narragunnawali?

Are there any particular trends in how Users continue to engage with Narragunnawali communications (such as Narragunnawali News EDMs and the Narragunnawali closed Facebook Group) beyond (and/or before) initial sign up to the Narragunnawali platform?

What implications might such trends have on future developments to, or directions of, Narragunnawali communications?

c) To what extent, and to what effect, do Narragunnawali platform resources, features and functions facilitate intra- and inter-institutional knowledge sharing for schools and early learning services?

d) What is the impact of the Narragunnawali team's participation in external events (such as Conferences or community events), and hosting of specific Narragunnawali events (such as the biennial Narragunnawali Awards)? Are there any clear – qualitative or quantitative – outcomes of these events, with a particular focus on the impact back into schools and early learning services?

e) What is the reported level of satisfaction with the Narragunnawali team's fielding of, and response to, enquiries about reconciliation in education received via phone, email, LiveChat or face-to-face means?

f) To what extent, and to what effect, do Narragunnawali communications and events address the distinct needs and aspirations of diverse stakeholders within the education ecosystem? Are there certain (sub)sectors or stakeholders that are better supported than others, and how/why? How can support be more equally and equitably provided to diverse stakeholder groups through communications and events into the future?

g) To what extent, and to what effect, are Narragunnawali research and evaluation findings reflected in, and disseminated through, Narragunnawali and wider communications? What opportunities are there for increasing the breadth and depth of

engagement with Narragunnawali research and evaluation findings across the reconciliation-in-education ecosystem?

h) Are there any gaps in the Narragunnawali team's outputs or outcomes when it comes to communications and events? How might these gaps be effectively addressed by the Narragunnawali team and/or via external communications channels into the future?

Research & Evaluation

a) To what extent, and to what effect, is the Narragunnawali program, its resources and its RAP development framework informed by a valid and reliable evidence base?

b) What is some of the key academic/theoretical literature pertaining to reconciliation in education, and how does/might this literature practically inform or inspire the focus, features and functions of the Narragunnawali program?

c) To what extent, and to what effect, have developments made to the Narragunnawali program responded to internal and external evaluation findings over time? What are some recommended future developments to the Narragunnawali program, and based on what formal or anecdotal evidence?

d) To what extent, and to what effect, does the Narragunnawali program and its resources align with relevant rights frameworks and policy pieces (such as the United Nations Declaration on the Rights of Indigenous Peoples, and the Alice Springs (Mparntwe) Declaration, to give just a couple of examples)?

e) To what extent, and to what effect, have or can learnings from the evaluation of Narragunnawali contribute to the broader (Reconciliation Australia-wide as well as external) knowledge/research base, and to policy development, pertaining to reconciliation in education?

f) What are some of the gaps or 'unknowns' in the research pertaining to Narragunnawali and/or reconciliation in education more generally? What assumptions might need to be tested and/or verified and what opportunities exist for immediately and/or longitudinally assessing and addressing these gaps?

Priority research questions:

- **Professional Learning and Curriculum**
 - What are some common pathways and/or patterns behind initial engagement with Narragunnawali professional learning and curriculum resources, and what are some of the trends in, and/or motivating factors behind, sustained engagement?
 - Which Narragunnawali curriculum, professional learning and/or wider resources are being engaged with?
 - What are some of the clear – quantitative and qualitative – outcomes of engaging with Narragunnawali professional learning and/or curriculum resources?
- **Narragunnawali RAP Community**
 - In what ways, to what extent, and to what effect do the following members of educational communities engage in the Narragunnawali RAP development/implementation process: Principals/Directors; Teachers/Educators; Non-teaching staff; Pre-service Teachers/Educators; Parents/carers; Students/children; Community Members; Other individuals.
 - What are some of the clear – quantitative and qualitative – outcomes of engaging with the Narragunnawali RAP development/implementation process, and with reconciliation in education more generally, over time?
- **Regional Engagement**
 - Are there any particular patterns of regional engagement with the Narragunnawali program, online platform and/or RAP development processes?
 - To what extent has the introduction of the Narragunnawali Regional Engagement Program supported the breadth and/or depth of engagement with Narragunnawali, and/or with reconciliation in education more generally?
- **Education Sector**
 - What are some of the clear – quantitative and qualitative – outcomes of Education sector organisations' engagement in the workplace RAPs program, with the Narragunnawali program, and/or with reconciliation in education more generally, over time?
- **Events & Communications**
 - What is the level of knowledge about Narragunnawali and its components among the following stakeholder groups: Principals/Directors; Teachers/Educators; Non-teaching staff; Pre-service Teachers/Educators; Parents/carers; Students/children; Community Members; Other individuals.
- **Research & Evaluation**
 - To what extent, and to what effect, is the Narragunnawali program, its resources and its RAP development framework informed by a valid and reliable evidence base?
 - What is some of the key academic/theoretical literature pertaining to reconciliation in education, and how does/might this literature practically inform or inspire the focus, features and functions of the Narragunnawali program?

Phase 3 – Evaluation methodology

To answer the above evaluation questions, the following methodological principles will be used, many of which will meaningfully continue to reflect the principles set out in the Phase 2 Monitoring and Evaluation Framework. It should also be noted that the final data collection from Phase 2 will be carried out concurrently with the Phase 3 evaluation:

1. A collaborative approach with regular engagement between the ANU evaluation team, Reconciliation Australia and additional stakeholders.
2. Use a mix of quantitative, qualitative, observational and experimental data collection and analytical techniques.
3. Use a mix of both point-in-time and longitudinal data and analyses.
4. Provide information to Reconciliation Australia at regular intervals in order to ensure lessons learned can be relevantly and responsively incorporated as the program is continually developed.
5. Present findings to the public in accessible documents, and engage with policy makers and practitioners outside of Reconciliation Australia.
6. Publish findings from the evaluation in relevant academic journals or wider fora, ensuring rigour and peer review.
7. Collect information where possible from those who are directly or indirectly involved in Narragunnawali.
8. Make use of available data where possible and appropriate, and data collected as part of the program.

It is anticipated that any data collection costs will be kept to a minimum and/or covered by external funding. In addition to data collected as part of the delivery of Narragunnawali, it is anticipated that other survey data including the Longitudinal Study of Indigenous Children, the Programme for International Student Assessment, ANUpoll, the Reconciliation Barometer will be used in the analysis.

Any data collected specifically for this project will require a detailed application to an appropriate ethics committee. This could be a particularly sensitive proposal as, depending on the scope of the work for which ethics clearance is being sought, it may involve Aboriginal and Torres Strait Islander people and/or young people under 18 years of age.

Any proposal for primary data collection will first go to the Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS) Human Research Ethics Committee and, once approved, will then be endorsed by the ANU Ethics Committee at their monthly meeting. At the same time, each education jurisdiction that may be involved in the evaluation of Narragunnawali will also require its own ethics processes to be followed. The processes of obtaining the necessary ethics approvals could be rather lengthy and complex. In some jurisdictions, evaluations are considered to be research, in others they are not, and approval processes differ.

Furthermore, where any research extends beyond servicing the Narragunnawali program specifically (for example, where research concerns the wider education reconciliation in education ecosystem, and/or relates to policy and advocacy considerations), it will be important to maintain communicative and collaborative relationships with Reconciliation Australia's PRaGA team and follow any ethics, privacy and knowledge-sharing procedures advised through the PRaGA team.

Stakeholder engagement

A key focus of this evaluation will be continuous discussion with Reconciliation Australia. These discussions will focus on the ANU presenting initial results and findings,

Reconciliation Australia passing on relevant information from the implementation of the program, and both parties discussing whether there are any changes required to the evaluation questions and methodology.

Regular Project meetings will involve key staff from the ANU evaluation team, and key staff from Reconciliation Australia. At these meetings, the ANU team will present its plans for the evaluation, report on progress to date in conducting the evaluation, and seek relevant feedback from the Reconciliation Australia team. Similarly, the Reconciliation Australia team will report to ANU on the progress of the program and on feedback from wider stakeholders relevant to the evaluation. Both parties will then consider any changes to the evaluation approach that such feedback and discussion suggests. It is expected that such meetings will take place every 2-4 weeks, depending on the amount of reporting back required at that particular point in time. Email updates will be provided in alternative fortnights or months.

In addition to regular discussion with the ANU, the Narragunnawali Senior Officer, Research and Evaluation will facilitate regular evaluation-related discussion with the wider Narragunnawali team, as well as with Reconciliation Australia's PRaGA team. So too will the Senior Officer, Research and Evaluation role be dedicated to feeding evaluation findings into discussions with the digital developers of the Narragunnawali platform, and into relevant Reconciliation Australia policy submissions and/or consultation sessions. Furthermore, the role will entail scoping and responding to opportunities to form/facilitate a research or knowledge-exchange network with relevant partners in the wider reconciliation-in-education ecosystem.

It is proposed that summary reports, addressing the key evaluation questions, be provided to Reconciliation Australia on at least a 6-monthly basis. Additional reports may be provided if mutually agreed between the ANU and Reconciliation Australia. All written reports will be provided to Reconciliation Australia for comment. While intellectual property will remain with the ANU, and while analyses will remain externally and impartially evaluated by the ANU, it is anticipated that most if not all comments on the reports will be able to be incorporated and/or responded to. It is anticipated that electronic copies of reports will be made publicly available on the ANU website. The ANU will also collaborate with Reconciliation Australia to identify and respond to opportunities for (co)presenting evaluation findings to Reconciliation Australia's Board and Senior Executive Team, as well as at relevant Conferences or within appropriate academic papers/journals.