

Narragunnawali*: Reconciliation in Education. Research Report #14 – (W)RAPing up Phase 2

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**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.

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Abstract

The aim of this paper is to provide a summary from the main findings of Phase 2 of the evaluation of Narragunnawali: Reconciliation in Education. While Phase 2 originally included 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. There was also some impact from COVID-19 on the focus of the project, as well as on schools and early learning services themselves. At the time of writing, Phase 3 of the evaluation had commenced.

The remainder of the paper is structured as follows. In the next section we provide a brief summary of Narragunnawali, as well as a summary of the main findings from Phase 1 of the evaluation. In the Section 3 that follows, we outline the methods used in Phase 2, with Section 4 providing a description of the main findings. In Section 5 we provide a set of concluding comments, structured around Key Program Suggestions from Phase 2; Strategic Direction of the Narragunnawali Program; and Key Recommendations for Phase 3 of the Research Evaluation.

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1. Reconciliation in Australia

1.1. What is reconciliation?

A singular definition of what is meant by reconciliation in Australia (and internationally) has not been reached. This is, in part, because what constitutes reconciliation is necessarily context dependent; often meaning different things to different people and organisations (Biddle & Priest, 2019; Cole & Firchow, 2019). Even so, reconciliation is fundamentally grounded in the repairing of relationships ruptured by the actions of one (or more) parties to the reconciliation process (Cole & Firchow, 2019). Ideally, reconciliation will provide stability post-conflict, guard against reoccurring violent conflict, and promote social cohesion (Cole & Firchow, 2019).

In Australia, Aboriginal and Torres Strait Islander communities are heterogeneous with diverse histories, cultures, and varying expectations for or understandings of reconciliation. Nonetheless, Reconciliation Australia, the lead national expert body for reconciliation, has developed a working definition (Reconciliation Australia, 2016). Reconciliation Australia has identified five interrelated and interdependent dimensions of reconciliation: Race Relations, Equality and Equity, Institutional Integrity, Unity, and Historical Acceptance. (Reconciliation Australia, 2016).

Dimensions of Reconciliation in Australia	
Race relations	All Australians understand and value Aboriginal and Torres Strait Islander and non-Indigenous cultures, rights and experiences, which results in stronger relationships based on trust and respect, and free from racism.
Equality and equity	Aboriginal and Torres Strait Islander people participate equally in a range of life opportunities, and the unique rights of Aboriginal and Torres Strait Islander people are recognised and upheld.
Institutional integrity	The nation's political, business and community structures actively support reconciliation
Historical acceptance	All Australians understand and accept the wrongs of the past and the impact of these wrongs. Australia makes amends for the wrongs of the past and ensures that they are never repeated.
Unity	Australian society values and recognises Aboriginal and Torres Strait Islander cultures and heritage as a proud part of a shared national identity.

1.2. Support for reconciliation in Australian

In the most recent Australian Reconciliation Barometer at the time of drafting this report – conducted in 2018 with data released in 2019 – 90 per cent of the general Australian community sample, and 94 per cent of Aboriginal and Torres Strait Islander sample reported that the relationship between Indigenous and non-Indigenous Australians is fairly or very important. At the same Barometer, 54 per cent of the general community sample and 73 per cent of the Aboriginal and Torres Strait Islander sample indicated they would like to do something to help improve reconciliation. However, only 29 per cent and 44 per cent of the respective sample stated that they knew what they could do to help improve reconciliation (Polity Research & Consulting, 2019). While, uncertainty exists about what action individuals can take; overall, reconciliation has a level of broad community support. Even so, critique of both the conceptualisation and enactment of reconciliation in Australia continues.

One critique of the concept of reconciliation in Australia is that the term itself may falsely suggest there was past peace (or conciliation) between Indigenous and settler peoples (Edmonds, 2016). Other analysis posits that Australian Governments' predominately future focused implementation of reconciliation fails to adequately examine and address historical precipitants of current inequalities, and

subsequently deny Aboriginal and Torres Strait Islander peoples access to justice and reparations (Kearney, 2019; Palmer & Pocock, 2020).

Makarrata has gained significant acceptance (particularly by Indigenous Australian's as outlined in the Uluru Statement from the Heart, 2017) as a parallel process to reconciliation in Australia. Makarrata (a Yolngu word) is the coming together after a struggle, and a process for truth-telling and agreement-making (Statement from the Heart, 2017). However, placing Makarrata in opposition to reconciliation is in many ways a false binary, as the importance of truth telling is reflected through the 'Historical acceptance' dimension of Reconciliation Australia's working definition of reconciliation.

1.3. Inequalities between Indigenous and non-Indigenous Australians

The emphasis of Australian Governments' reconciliation focused policy (since 2008) has been on Closing the Gap in social and economic outcomes between Aboriginal and Torres Strait Islander people and non-Indigenous Australians (Palmer & Pocock, 2020). Despite broad community support for reconciliation in Australia, and governments' policy emphasis on outcomes, there remain real inequalities between Aboriginal and Torres Strait Islander people and non-Indigenous Australians.

Continuing inequalities are evidenced by slow or lack of progress towards many of the Governments' Closing the Gap targets; initially implemented in 2008 (Australian Government, 2020; Nakata & Maddison, 2019; Palmer & Pocock, 2020). As outlined in the most recent 2020 Closing the Gap report, targets to close the gap between Indigenous and non-Indigenous Australians for child mortality, school attendance, literacy and numeracy, employment, and life expectancy are 'not on track'. Nonetheless, acknowledging positive change is important, and there has been progress made towards increasing Aboriginal and Torres Strait Islander enrolment in early childhood education and year 12 (or equivalent) attainment.

Research shows, however, that some of this apparent improvement may be driven by Indigenous identification change occurring at different rates in the sources of data used to measure these outcomes (Biddle et al. 2018). This numerator-denominator bias can be caused by newly identified Indigenous Australians being captured in the numerator (the number of students who have completed Year 12 or the number attending early childhood education), but not captured in the denominator used to calculate rates (population estimates based on projections from previous Census counts). Changes in outcomes where the numerator and denominator come from different sources should be interpreted with caution in populations experiencing rapid demographic change.

Without undermining the need to 'close the gap'; the current framework instituted by Australian Governments is not without criticism. The Closing the Gap framework has been criticised for positioning Aboriginal and Torres Strait Islander people as the 'problem' to be fixed, and erroneously portraying the Australian Governments as the provider of solutions. Instead, any framework for reducing inequalities should, more accurately, identify governance structures of the Australian settler state as the problem (Nakata & Maddison, 2019). Perhaps going somewhat to address these criticisms, all Australian Governments and a Coalition of Aboriginal and Torres Strait Islander Peak Organisations signed a formal agreement, in 2019, to work in genuine partnership towards renewing the Closing the Gap framework and targets (Australian Government, 2020). It was also acknowledged, at the highest levels of the Australian Government that a genuine partnership with Aboriginal and Torres Strait Islander peoples was missing from the original 'Closing the Gap' framework (The Prime Minister of Australia, 12 February 2020). There appears to be a current focus from governments for a renewed agenda that is strengths based and community led.

1.4. The importance of reconciliation in education

Programs that address reconciliation in educational contexts are an essential component of the broader reconciliation movement in Australia. Australian educational institutions (as an instrument of the state) contributed to the perpetration and continuing denial of the invasion of Australia (Brown, 2019). Australian schools and early learning services are also well placed to rectify (non-Indigenous) knowledge of Australian history and its continuing legacy. Building non-Indigenous Australian' knowledge of Australian history is critical towards promoting reconciliation (McMillan & Rigney, 2018; Taylor & Habibis, 2020). Australian schools and early learning service have the opportunity to give space for the voices and perspectives of Aboriginal and Torres Strait Islander peoples; embedding them within our curriculums and classrooms (Brown, 2019). Improved educational (and broader)

opportunities and outcomes for Aboriginal and Torres Strait Islander students, and indeed all Australian students, are a likely outcome. It is further hoped that when these students graduate from our educational institutions, they will take these learnings within them and positively effect change within our broader Australian communities. Narragunnawali: Reconciliation in Education, provides a framework and guidance for school and early learning services to engage meaningfully with reconciliation in Australia.

1.5. This paper

Reconciliation Australia commissioned the Australian National University to undertake the research evaluation of Narragunnawali: Reconciliation in Education. The evaluation commenced in early 2015 and, to date, 13 evaluation reports have been made publicly available (see the evaluation website <https://csm.cass.anu.edu.au/research/projects/evaluation-narragunnawali-reconciliation-schools-and-early-learning>).

Phase 1 of the evaluation spanned from early 2015 till December 2017 and focused on important aspects of a program that was in its infancy (Narragunnawali commenced in 2014). Phase 1 primarily focused on assessing program growth, factors predicting school or early learning service engagement with the program, and users' perceptions of Narragunnawali. At Phase 1, anticipated program outcomes were also addressed to some extent. Outcomes of interest at Phase 1 were: understanding of Aboriginal and Torres Strait Islander culture and heritage, pride in shared national identity, trust between Indigenous and non-Indigenous peoples, and prejudice experience by Indigenous students and staff.

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 related to why schools are deciding to participate in the program and what the measured effect of that participation is. 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:

1. Growth, uptake and usage
2. Information sharing and within-institution knowledge
3. Effectiveness of resources
4. Teacher knowledge and confidence
5. Community interaction and engagement
6. Student experience
7. Expansion of Narragunnawali

The aim of this paper is to provide a summary from the main findings of Phase 2 of the evaluation. While Phase 2 originally included 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. At the time of writing, Phase 3 of the evaluation had commenced.

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2. Narragunnawali: Reconciliation in Education

Narragunnawali: Reconciliation in Education supports schools and early learning services in Australia to foster a high level of knowledge and pride in Aboriginal and Torres Strait Islander histories, cultures and contributions. The Narragunnawali online platform is free to access and 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 interested individual, the platform's main audience is teachers and educators, and provides a framework and aligned resources for driving reconciliation within schools and early learning services. 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.

2.1. Key steps for developing a Reconciliation Action Plan

Working Group: A RAP Working Group must be established (additional individuals belonging to the school or early learning service's broader RAP Support Network may also be acknowledged; though this is not compulsory).

Reflection Survey: Completing the Reflection Survey facilitates a self-assessment as to the current state of reconciliation within the school or early learning service.

Vision for Reconciliation: This is an overarching, aspirational statement that publicly articulates what reconciliation means to the school or early learning service.

RAP Actions: There are 14 minimally required RAP Actions, which school and early learning services commit to. Though schools and early learning services can choose up to 40 RAP Actions.

Submit RAP: Submit 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.

RAP Refresh: To ensure that RAPs remains a living document, Working Groups recomplete the Reflection Survey and re-submit the RAP for review and republication annually. Schools and early learning services may also choose to update their Vision for Reconciliation statement and Action commitments.

14 Minimally Required RAP Actions				
	In the Classroom	Around the School	With the Community	
Relationships	Aboriginal and Torres Strait Islander People in the Classroom	Cultural Competence for Staff	Welcome to Country Celebrate National Reconciliation Week Build Relationships with Community	
Respect	Teach about Reconciliation Explore Current Affairs and Issues	Acknowledgement of Country	Aboriginal and Torres Strait Islander Flags Take Action Against Racism	
Opportunities	Curriculum Planning	Inclusive Policies Staff Engagement with RAP	Celebrate Progress	RAP

2.2. Professional Learning Resources

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. As part of the Narragunnawali professional learning strategy, individuals can also register for regular live and/or on-demand webinars via the Narragunnawali platform.

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). The Narragunnawali Platform also includes a suite of subject specific resource guides.

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.

2.5. Research Evaluation of Narragunnawali

Phase 1 findings can be broadly summarised into those generated through analysis of program administrative data, program Reflection Survey data, qualitative interview and Vision Statement data,

and external datasets. What follows is a brief summary of some key Phase 1 findings. Each of the Phase 1 evaluation reports are publicly available on the evaluation website for a full outline of findings.

2.5.1. Program administrative data:

- **Significant increase in engagement:** from 357 total RAPs at September 2015 to 1,230 total RAPs at November 2017.
- **Consistent associations between some demographic factors and engagement** with the Narragunnawali RAP development process. Higher rates of participation among Catholic schools, single sex schools, boarding schools, those in relatively advantaged areas, and schools and early learning services in SA, ACT, and QLD. Lower rates of participation amongst schools for students with additional needs, those in outer regional and remote Australia, and in Western Australia.
- **Percentage of local community identifying as Indigenous** was positively associated with school or early learning service participation in Narragunnawali between November 2015 and April 2017. From November 2017, however, this difference was no longer significant showing that institutions in areas with relatively low percentages of Indigenous Australians had 'caught up' in terms of participation with institutions in areas with higher percentages of Indigenous Australians.

2.5.2. Program Reflection Survey data

- Schools and early learning services that completed the Reflection Survey in 2016 and again in 2017 showed **increased engagement with reconciliation initiatives** that Narragunnawali is designed to support. Examples include increased reconciliation relevant discussion at staff meetings; increased participation in National Reconciliation Week, and increased consultation with Aboriginal and Torres Strait Islander advisory groups.
- Considerable levels of **uncertainty about what RAP Action activities were happening** within their school or early learning service (particularly for in the classroom RAP actions.)
- Appears that **different aspects of reconciliation are mutually supportive**. For example, teacher and educator self-assessed knowledge about Aboriginal and Torres Strait Islander histories and cultures was positively related to the frequency of involvement in activities with local Aboriginal and Torres Strait Islander community.

2.5.3. Qualitative interview and Vision Statement data

- 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.
- **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.

2.5.4. External datasets

- Cross sectional analysis teacher responses to the 2015 Release 8.0 Longitudinal Study of Indigenous Children suggested that there may be some modest **positive associations between schools with (or developing) a RAP and teacher engagement with Indigenous Communities**. For example, at schools that have (or are developing) a RAP, teachers were more likely to '...have participated in Indigenous community events in the community where I teach'.
- Analysis of the same LSIC data suggested some **positive relationship between schools with (or developing) a RAP and the school's engagement with Indigenous Education practices**. For example, schools that have (or are developing) a RAP were more likely encourage the use of Indigenous languages in classrooms.
- Descriptive analysis of the same data showed that, in 2015, **57.6% of teachers sampled did not know whether their schools had a RAP**.

- Analysing student responses to the 2015 Release 8.0 LSIC found, **no differences were found for Aboriginal and Torres Strait Islander student reported experiences of school as a safe and supportive environment outcomes** (between schools with and without a RAP).

2.6. Strategy and Sustainability Study: Social Ventures Australia

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):

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	
Goal 1: Teachers and educators are able to promote reconciliation in the classroom	Goal 3: Schools and early learning services are able to effectively engage with local communities and organisations around reconciliation
Goal 2: Schools and early learning services are able to promote reconciliation within their grounds	Goal 4: Government and sectoral policy supports educators and education institutions to actively engage with reconciliation

Strategic Priority 1: Maintain core activities to scale user engagement with the Narragunnawali platform and program
Strategic Priority 2: Pilot new user experience models to deepen educator and teacher engagement with reconciliation
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

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

3. Phase 2 Research Methods

As for Phase 1, Phase 2 utilized a mixed methods approach for the research evaluation of Narragunnawali. Phase 1 findings informed development of the Phase 2 Evaluation Framework (Biddle, 2017). The Phase 2 Evaluation Framework organises research questions against seven key themes: 1. growth, uptake and usage; 2. information sharing and within-institution knowledge; 3. effectiveness of resources; 4. teacher knowledge and confidence; 5. community interaction and engagement; 6. student experience; and 7. expansion of Narragunnawali. To contain costs, existing data (administrative program data and external data sets) where possible within the evaluation methodology.

What follows is a brief description of the research methods associated with each evaluation progress report. Full methods descriptions are available within each of the Phase 2 evaluation reports publicly available on the evaluation website.

Narragunnawali Research Report 9: The Importance of Reconciliation in Education

- Utilized an external dataset, the Longitudinal Study of Indigenous Children, to undertake quantitative descriptive and regression analyses, building on a thorough literature review of available resources. Investigated the possible relationship between experiences of discrimination and educational outcomes for Aboriginal and Torres Strait Islander children.

Narragunnawali Research Report 10: Revisiting Visions for Reconciliation - May 2019

- Used program administrative data and external census data, and performed regression analyses, to explore associations between school/early learning service/local community factors and the successful drafting/publishing of Visions for Reconciliation Statements. Then applied cosine similarity analysis to the full text of school/early learning service Visions Statements (program data) to examine how closely aligned Vision Statements are with the five dimensions of Reconciliation Australia's working definition for reconciliation.

Narragunnawali Research Report 11: Hearing from Schools and Early Learning Services - August 2019

- Facilitated online discussion boards and in-depth interview data with school and early learning service Working Group members (primary qualitative data). Undertook thematic content analysis of resulting data to facilitate understanding of participants experiences of Narragunnawali (as relevant to the Phase 2 Evaluation Framework). Integrated descriptive quantitative findings of school/early learning service Reflection Survey data (program data).

Narragunnawali Research Report 12: Ongoing Engagement with Narragunnawali - May 2020

- Used program administrative data (school/early learning service RAP status) and external datasets (census and registers of all Australian schools/early learning services). Performed descriptive and regression analyses, to explore program uptake and any associations between school/early learning service/local community factors and the likelihood of 1) initially engaging with RAP development and 2) progressing past RAP draft status (towards publication).
- Used descriptive quantitative analysis to explore the feasibility and utility of Google Analytics (program administrative data) as an informative data source for the ongoing evaluation of Narragunnawali.

Narragunnawali Research Report #13

- Utilised data from the August 2019 ANUpoll on views towards discrimination of Aboriginal and Torres Strait Islander Australians.
- Undertook qualitative in-depth interviews with RAP Working Group members (primary data). Conducted thematic content analysis on resulting data, using primarily a priori themes of the Phase 2 Evaluation Framework. Findings focus on Working Group members' perceptions of both student experiences and parent/carer/community engagement with the program.
- The COVID-19 pandemic disrupted the original methodology and data collection plan. Data collection was planned with parents and carers, to be undertaken using a combination of a probability based online survey panel (Life in Australia™) and a non-probability survey panel. However, it was not possible to undertake this data collection during COVID-19, and it is unlikely

that participant responses would have been generalisable to other time periods. It is anticipated that this component of the initial research design will be completed when circumstances permit.

4. Broad Phase 2 Findings: 2018-2020

Broad Phase 2 evaluation findings are presented against each of the broad Phase 2 Evaluation Framework Themes.

4.1. Growth, Uptake, and Usage

- The number of schools and early learning services engaged with Narragunnawali, and the number of individuals visiting the Narragunnawali online platform continues to increase.
 - By 1 September 2020, 6166 RAPs had been initiated on the Narragunnawali platform. Of those, 1105 RAPs were publicly published, 4932 had draft status, 65 submitted status, and 64 pending status.¹
- Especially since 2017, there has been an increase in the volume of traffic to the online Narragunnawali platform. (*report 12*)
- The proportion of visitors to the platform each month that undertake only single page sessions appears to have increased between January 2018 and February 2020. Similarly, the overall proportion of single page sessions each month appear to have increased over time (at least from mid-2017). However, web analytics for Narragunnawali (as currently configured) is not able to accurately measure depth of engagement with single pages. (*report 12*)
- Tentatively, for the 2018 and 2019 calendar years the clear majority of unique visitors appeared to visit the platform just once. (*report 12*)
- Early indications suggest that the unprecedented disruption to Australian schools and early learning services, caused by the COVID-19 global pandemic and the 2019-2020 Australian bushfire season, have not adversely impacted absolute traffic volumes to the Narragunnawali web platform. (*report 12*)

Factors Effecting Participation (maps to 1c, 1f,)

- There has been schools and early learning services with published and draft RAPs representing each Australian state and territory. However, not all states and territories have been equally represented. Most recently, those in South Australia, the Australian Capital Territory, and Queensland tend to have higher rates of engagement, with those in Victoria and Western Australia having relatively lower rates. New Wales, Tasmania and Northern Territory institutions fall somewhere in between (last updated April 2020). (*report 10 and 12*)
- Childcare centres have been both more likely (when compared to primary schools) to initially engage with the RAP development process and more likely to continue towards publication status (*report 10 and report 12*)
- Secondary and combined schools have been more likely, than primary schools, to initially engage with RAP development. However, they were not more likely to progress towards publication. (*report 10 and report 12*)
- As of 30 April 2020 no remote schools nor special schools had RAP progressed past draft status. (*report 12*)
- Schools and early learning services located in major cities have been more likely to engage with RAPs (either to draft or published stage) compared to those in regional or remote areas. It appears that this gap has widened over the life of the program. (*report 12*)
- Schools and early learning services located in more socio-economically advantaged areas have been increasingly more likely to engage with the RAPs (either to draft or published stage). The

¹ In this context:

*Draft – the RAP is being developed for the first time, or is being refreshed

*Submitted – the RAP has been submitted to the Principal/Director for approval

*Pending – the RAP has been approved by the Principal/Director and is awaiting review/publication by Reconciliation Australia

*Public – the RAP has been published by Reconciliation Australia

absolute strength of this relationship is very small. Nonetheless, it doubled between September 2017 and April 2020, and quadrupled between November 2015 and April 2020. (Report 12).

- At interview participants reported that a motivating factor for engagement with the program was the presence of Aboriginal and Torres Strait Islander students within their school or early learning service community. (report 11) However, our analysis of the program administrative data tell a somewhat different story. Between November 2015 and April 2017, the percentage of Indigenous Identifying people in the community that the school or early learning service was located, was positively associated with Narragunnawali RAP participation. However, at November 2017, this finding was no longer significant and it remains non-significant at each of the more recent data time points up to April 2020. (report 12)

Motivations for Participation

- Narragunnawali is perceived to be a high-quality program that provides a clear framework to guide progress towards reconciliation within a school or early learning service. (report 11, wave 4)
- Schools and early learning services want to be part of reconciliation in Australia as a culture change movement and they see engagement with Narragunnawali as a way of doing this. (wave 4)
- School and early learning services are motivated to make a positive impact on the next generation, and they see engagement with Narragunnawali as a way to do this. (wave 4)

Challenges to Ongoing Participation

- Time and funding (or resource availability) were the primary perceived barriers to uptake and continued engagement with school or early learning service based reconciliation initiatives. (report 11, wave 4)
- Difficulties encouraging other staff members to take on responsibility for aspects of the RAP. Changes to staff roles or staff leaving the workplace, and support from the executive leadership team were also identified as impacting the progress of RAP implementation. (wave 4, and report 11)
- The level of priority the RAP is afforded within individual schools or early learning services was identified as impacting whether a RAP is continued, as well as the depth of engagement with RAP Actions. (wave 4)

Experience of the RAP Development and Refresh process

- **The Working Group:** Participants described a range in the size and compositing of RAP Working Groups, from two people to approximately 20 people; a couple of groups included student members. (wave 4, report 11)
- **The Reflection Survey:** Overall, most participants reported that the Reflection Survey was accessible and beneficial to complete. (wave 4, Report 11)
- **The Vision for Reconciliation:** Significant thought and effort is expended in composing the Vision for reconciliation in the first instance. Over time, school or early learning services generally to not changed (or had made minimal changes) to their original Vision for Reconciliation. (wave 4, report 11)
- **The RAP Actions:** Most participants reported that the 14 minimally required Actions provide a strong framework and could be realistically addressed (to varying degrees) within their school or early learning service RAP. (wave 4 and report 11)
 - RAP Actions activities related to the 'Around the School' component of the Narragunnawali RAP framework are typically reported as being more easily and successfully implemented. (wave 4 and report 11)
 - The 'Teach about Reconciliation' and 'Curriculum Planning' RAP Actions related to the 'In the Classroom' domain were often identified as more challenging to implement. (Report 11 and wave 4).

- Early learning services, in particular, identified the RAP Actions 'Explore Current Affairs and Issues' and 'Take Action Against Racism' as being particularly difficult to implement within their education settings. (Report 11 and wave 4)

The RAP Refresh

- Participants who had already undertaken a Refresh had a high level of awareness and understanding of the steps involved. Most described the Refresh process as easy or becoming easier with each time they completed it. (Report 11 and wave 4)
- Those who had not yet completed a RAP Refresh were often unclear about the process.
- Some participants felt strongly that 12 months was too short of a period in between required RAP Refreshes. (Report 11 and wave 4)

The Narragunnawali Awards

- Awareness of the Awards, among interview participants, increased greatly over the period of Phase 2 of the evaluation (report 11 wave 4).
- The Awards were described as a source inspiration and motivation for continued improvement (report 11 wave 4).
- Most interview participants that had nominated for the Awards, felt that more feedback would help them understand what exceptional reconciliation in education looks like and how their school or early learning service could make improvements. (wave 4)

4.2. Information sharing and within-institution knowledge

- Overall, the Narragunnawali platform appears to facilitate information sharing and improve within institution knowledge relating to reconciliation.
 - The Narragunnawali RAP framework more generally, as well as the specific processes of establishing and renewing RAP Working Groups, and the sharing of Vision for Reconciliation statements are some aspects of the program that may be supportive of this. (report 11)
 - There appeared to be some decline (between Phase 1 and Phase 2) in the proportion of respondents unsure as to what reconciliation activities are being undertaken within their school or early learning service. Nonetheless (at Phase 2) there remained relatively high levels of uncertainty for some reconciliation activities (including whether schools of early learning services have an anti-racism strategy, an Aboriginal and Torres Strait Islander employment strategy, or a budget with specific provision for reconciliation initiatives). This suggests that there is still significant work to be done in the sharing of within-institutional knowledge about reconciliation activities. (report 11)
- Participants were able to describe the mechanisms used to share information about Narragunnawali and reconciliation activities with students and parents/carers.
 - The most commonly identified modes of sharing information with parents/carers were: regular newsletters or e-news, email or paper letter on an ad hoc basis, and via the school/early learning service's Learning Management System.
 - The most commonly identified modes of sharing information with students were: physical posters or displays, assemblies or regular school wide announcements, and newsletters and e-news.
- 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 indecently also be accessed by members of the broader community (example: e-news or newsletter via school or early learning service website). 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. (report 13, wave 4)
- School and early learning service Visions for Reconciliation is a public sharing of what reconciliation means to the individual school or early learning service. Schools and early learning services' Vision Statements has the highest degree of similarity with Equality and Equity dimension of Reconciliation Australia's working definition of reconciliation. The Vision Statements had the lowest similarity with the Historical Acceptance dimension. Similarity with the Race Relations, Institutional Integrity and unity fell somewhere in between. Vision for Reconciliation statements that have been reviewed and published by Reconciliation Australia are much more closely aligned with the Dimensions of Reconciliation (compared to those with draft or submitted status). (report 10)

4.3. Effectiveness of Resources

- Participants reported that school and early learning service staff were encouraged to use the Narragunnawali professional learning and curriculum resources and there was a general positive consensus regarding the quality of these resources (and the platform as a whole). (report 11, wave 4)
- Most participants were able to describe how they had personally used the Narragunnawali professional learning and curriculum resources. However, many reported that, in practice, they did not frequently access the resources available. They found it difficult to make time to fully utilise these resources alongside other their competing demands and also cited competition from alternative platforms with similar resources. (report 11, wave 4)
- Those participants who did actively engage with the curriculum resources were positive about having a specific resource pool that could be mapped back to their individual RAP Actions. (Report 11, Wave 4)
- Over all, professional learning resources appear to be accessed less frequently than both the curriculum resources and RAP pages. For most months of the year, RAP pages appear to be used more frequently than curriculum resource pages. However, this difference is reduced and then eliminated for a period of time roughly in line with National Reconciliation Week each year. (report 12)
- A number of participants felt there were not enough curriculum resources targeted towards younger students. This was largely related to RAP Actions 'Take Action against Racism' and 'Explore Current Affairs and Issues'. (report 11)
- There was some interest in more locally specific resources which may help schools and early learning services to better tailor their RAP to reflect local needs, histories, and cultures. (report 11)

4.4. Teacher knowledge and confidence

Teacher Engagement

- Participants observing mixed breadth and depth of teacher engagement with Narragunnawali and reconciliation in their educational contexts. (report 11 and wave 4)
 - Some participants reported that they would like more teachers to engage with the program, and for that engagement to be more active in nature. (wave 4)
 - Support from school or early learning leadership was described, by some participants, as important to encouraging staff engagement with the program. (wave 4)

Teacher Knowledge

- There was general agreement that school or early learning service's engagement with Narragunnawali had increased staff knowledge of reconciliation. Though there was also an acknowledgement that continuing to increase teacher knowledge remained an area with room for growth. (report 11 and wave 4)
 - Staff professional development, particularly cultural competency training, was viewed by many participants as a key part in improving teachers' knowledge of reconciliation, and changing teacher attitudes. (wave 4)
 - An unhelpful attitude identified by some participants was teachers believing that because their school or early learning service does not have a high percentage identified Aboriginal or Torres Strait Islander students in attendance, reconciliation initiative are not applicable or relevant to them. (wave 4)
 - A couple of participants described how broader (unhelpful) sentiment within the community, filtered into staff attitudes around engaging with reconciliation activities while at work. (wave 4 and report 11)

Teacher Confidence

- For some, their school or early learning service's engagement with Narragunnawali program RAP and platform resources, was an important part of improving teacher confidence in their ability to address reconciliation. (wave 4)
 - Again, there was a consensus that professional development for teachers was a crucial component of increasing teacher confidence. (wave 4)
 - School or early learning service leadership providing a safer space for teachers to air their concerns and ask questions was also seen as valuable to increasing staff confidence to teach about reconciliation. (wave 4)
 - There was a commonly held view by participants, in the context of teaching about reconciliation, that teachers and educators often fear doing the 'wrong thing' or of being disrespectful to Aboriginal and Torres Strait Islander peoples. (wave 4)
 - Developing and nurturing strong mentoring relationships with Aboriginal and Torres Strait Islander people was reported to be an important part of improving teachers' confidence. (wave 4)
- Changes to classroom teaching were often acknowledged as being a particularly important part of the Narragunnawali program, of engaging with reconciliation a more broadly, and in delivering core business as an educational institution. However, this was also commonly identified as the most challenging aspects of the Narragunnawali program to implement. (report 11 and wave 4)
 - Tentatively, teachers' confidence in implementing changes to teaching practices and curriculum planning may be linked to the cultural competence of staff and the extent of time pressures on them. (report 11 and wave 3)
 - A couple of other participants identified stronger leadership as being key to prioritising and progressing their curriculum mapping journeys. (wave 4)
 - Participants representing early learning services were more likely to identify the RAP Actions 'Explore Current Affairs and Issues' and 'Take Action Against Racism' as being particularly difficult to implement within their education settings. Various, participants reported that this was due to concerns about how to present such content in a manner that was age appropriate, how to adequately simplify complex concepts so that they would be understood by younger children, and how to navigate parent expectations about what ought to be taught to their children at such a young age.

4.5. Community Interaction and Engagement

Relationships with Parent/Carers

- 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. (mainly wave 4)
 - When participants spoke about their intuition's engagement with parents/carers of students, they largely discussed interactions with Aboriginal and Torres Strait Islander families (and not non-Indigenous parent/carers). (report 11 and wave 4)

Relationships with Aboriginal and Torres Strait Islander People and Communities

- 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. (report 11 and wave 4)
- Participants reported varying strengths to the relationships their school or early learning service had with Aboriginal and Torres Strait Islander communities. (report 11 and wave 4)
- All 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. By referral after contacting a local cultural centre or state/territory-based reconciliation organisation and through pre-existing personal relationships, were the most frequently reported ways that participants connected with Community. (report 11 and wave 4)
- 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. The types of cultural experiences participants described as being facilitated by Aboriginal and Torres Strait Islander visitors to their school or early learning service included: (report 11 and wave 4)

- Dance performance or lessons
- Smoking Ceremony
- Welcome to Country
- Digeridoo performance
- Art lessons
- Language Lessons
- Cultural Competency Training for staff
- Building of traditional structures
- Teaching about bush survival
- A couple of 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. (wave 4)
- Some participants described successes in developing and maintaining relationships with Aboriginal and Torres Strait Islander people and Community. Participants also reported experiencing challenges in initiating and nurturing connections with Indigenous community. Limited school or early learning service finances to support reconciliation activities was, by far, the most commonly cited challenge. (report 11 and wave 4)
- Findings suggest that, in practice, the rate at which teachers and educators invite Aboriginal and Torres Strait Islander people to be involved in classroom and other activities is relatively low. (report 11)

Engaging with Broader Non-Indigenous Communities

- Participants provided little information about any possible broader non-Indigenous community engagement with their RAP. Nonetheless, a couple of participants described how they were able to assist other schools and services to develop and implement RAPs (report 11 and wave 4)
- A few participants identified community racism as a barrier to engaging their broader communities with RAP development and implementation processes. (report 11)

4.6. Student Experience

- 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. (report 11 and wave 4)
 - Overwhelmingly, participants indicated that students at their school or early learning centre had been open and willing to participate in RAP activities.
 - In some cases, participants described their observations of students' increased knowledge and general awareness of Aboriginal and Torres Strait Islander histories and cultures.
 - 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.
 - Some participants reported surprise at the level of interest and collaboration between Aboriginal and Torres Strait Islander and non-Indigenous students at their school or early learning service.
- Analysis of LSIC external dataset found the majority of carers reported that their child did not experience of bullying or unfair treatment on the basis of indigenous status. However, career reported bullying or unfair treatment because of Aboriginal and/or Torres Strait Islander status was associated with lower child reported self-perception, and standardised Maths achievement score. (Report 9 LSIC)

4.7. Expansion of Narragunnawali

While the growth in number of schools and early learning services engaging with Narragunnawali was a broad theme within the Phase 2 Evaluation Framework, it was not thoroughly addressed at this phase of the evaluation. This limitation will be considered when drafting the next stage of the evaluation.

5. Concluding comments and discussion

5.1. Key Program Suggestions from Phase 2

Report 9

- Analysis of LSIC data provided evidence that racism in Australian, perpetrated against Aboriginal and Torres Strait Islander children, is associated with poorer. The Narragunnawali program seeks to reduce exposure to racism, which is vitally important for school and early learning services that value equity. However, the finding that the effects were greatest for self-perception and maths achievement suggest a potential benefit of targeting resources to these areas.

Report 10

- The process for reviewing Vision for Reconciliation Statements appear to be effective at more closely aligning Vision Statements with the five dimensions of reconciliation included in Reconciliation Australia's definition of reconciliation. It is therefore suggested that this process continue.
- There still appears to be an under-representation of words and concepts that explicitly align with the historical acceptance dimension. We would recommend that Reconciliation Australia keep this in mind when reviewing Vision for Reconciliation statements and when supporting schools and early learning services with drafting their visions and teaching/learning about the context and concept of reconciliation in Australia more generally.

Report 11

- Although the Narragunnawali team already does so, there is an ongoing need to re-emphasise the importance of non-Indigenous change agents and the benefits of reconciliation in education to all Australians (Indigenous and non-Indigenous) within their resources and communications.
- Particularly in light of the continuing uptake of the program, the Narragunnawali team may wish to consider whether any changes to information provided about the refresh process would be beneficial. More specifically, whether to include the refresh process as a 'key step' under the 'What is a RAP?' information (www.narragunnawali.org.au/raps/what-is-a-rap) so that users may have a greater level of understanding about the refresh process from the beginning of their RAP journey.
- Consider lengthening the timeframe in which the refreshment process is required so as to reduce the administrative burden on the RAP Working Group and to allow additional time to implement actions and observe progress.
- Some participants expressed a desire for additional functionality within the Narragunnawali platform to enable more flexible and in-depth documentation of progress towards RAP Actions. If technically feasible, the Narragunnawali team may consider enabling a 'case note' or 'diary entry' style functionality within the platform so that users may document specific steps, and/or upload supporting evidence for progress made towards each RAP Action. It is likely this functionality may foster a greater depth of engagement with the program. This functionality would be in addition to the existing 'Deliverables' tool, which currently enables RAP Working Group members to add, edit and check off step-by-step tasks against individual RAP Action.
- Strategically notifying schools, early learning services and individual users when there are new resources available may be useful in periodically renewing awareness of (and prompt engagement with) the curriculum and professional learning resources.
- The Narragunnawali team may consider continuing to develop the functionality of the Narragunnawali platform to facilitate improved sharing of RAP relevant information within educational institutions (and also with the broader community). One possible improvement could be providing templates for print, online, and email communications that schools and early learning services can use to disperse information through-out their staff and student body. Another possible improvement could be to incorporate a 'SHARE' function within the Narragunnawali platform for finalised Vision Statements and RAPs (inclusive of unique goals and deliverables) to improve interoperability between the Narragunnawali platform and other online platforms used by schools and early learning services to share information (e.g. social media, institutional websites, email).

- There was some interest in more locally specific resources which may help schools and early learning services to better tailor their RAP to reflect local needs, histories, and cultures. The Narragunnawali team may further consider ways that it is possible to meet this user need within the context of delivering a nationwide program.
- A number of participants felt there were not enough curriculum resources targeted towards younger students. This was largely related to RAP Actions 'Take Action against Racism' and 'Explore Current Affairs and Issues'. Some participants felt that resource materials were too dense, requiring quite a lot of time to read through and therefore were not highly user-friendly. The Narragunnawali team may wish to consider 1) developing additional resources, 2) amending current resources, or 3) adjusting the Narragunnawali platform to help users locate resources (particularly for young students) in order to help to address these identified user needs.
- Reconciliation Australia may consider ways in which to further emphasise the link between Narragunnawali curriculum resources and the Australian Curriculum and the Early Years Learning Framework. Similarly, the link between Narragunnawali Professional Learning resources and AITSL Australian Professional Standards for Teachers/ACECQA National Quality Standard could be given further emphasise and visibility.
- The Narragunnawali team do not actively link schools or early learning services with specific Aboriginal and Torres Strait Islander organisations, precisely because of the imperative for schools and early learning services to build their own personal, contextually meaningful and sustainable relationships with community over time. Nonetheless participant challenges in this area may indicate that it could be beneficial for the Narragunnawali team to continue strengthening its engagement, at a high level, with Aboriginal and Torres Strait Islander community organisations. Making these organisations better aware of the Narragunnawali program's existence, purpose, and approach. In doing so, these organisations may feel better prepared for approaches by schools and early learning services.

Report 12

- Consider ways in which the Narragunnawali team and program can connect with schools and early learning services located outside of major urban settings.
- Consider engaging with schools and early learning services in lower SEFIA communities to better understand what resourcing and support may assist their access to the Narragunnawali program. It is likely outside of the Narragunnawali team's sphere of influence to directly address the needs of these schools and service. Nonetheless, the Narragunnawali team and Reconciliation Australia may be well placed to advocate these needs to government and other peak education bodies (with capacity to address them).
- Consider ways to increase visitor return rate and the frequency of visitation to the Narragunnawali platform. (As discussed in detail in Evaluation Report #13, the actual rate that visitors return to the Narragunnawali platform is likely under estimated in the findings of this report. Nonetheless, number of sessions per visitor estimated for the 2018 and 2019 calendar years was low.) For example, visitors that have created a Narragunnawali user account could be emailed after a certain length of inactivity.
- Increase frequency of visitation (and engagement) with professional learning resources. The Narragunnawali team, may consider additional communications and/or promotional campaigns specifically regarding the professional learning resources available on the platform.

Report 13

- Those adults who say they have experienced discrimination themselves are less likely to report that Indigenous Australians experience discrimination and 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). These findings suggest that schools and students from these backgrounds may benefit from a targeted instruction of the negative experiences of Indigenous Australians.
- 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).

- All participants spoke about challenges experienced when developing and nurturing relationships with Aboriginal and Torres Strait Islander Communities. While there were exceptions, participants rarely explicated the relationship between their individual challenges and the broader context of Australia's colonial and genocidal history. The Narragunnawali team 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.

5.2. Strategic Direction of the Narragunnawali Program

Both the strategy and sustainability study undertaken by SVA and the CSRM SRC joint research evaluation of Narragunnawali, have contributed to the development of the program's new Strategy 2020-2024. Narragunnawali 2020-2024 Strategy is aligned with the broader Reconciliation Australia vision for a just, equitable and reconciled Australia. As well as the organisations' broader mission to inspire and enable all Australians to contribute to the reconciliation of the nation. Reconciliation Australia's working definition of reconciliation is comprised of five dimensions: Race Relations, Equality and Equity, Institutional Integrity, Unity, and Historical Acceptance. (Reconciliation Australia, 2016).

The Narragunnawali program's vision, as documented in the 2020-2024 Strategy is that 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. This vision is underpinned by four strategic goals:

1. Teachers and educators are able to promote reconciliation in the classroom
2. Schools and early learning services are able to promote reconciliation within their grounds
3. Schools and early learning services are able to effectively engage with local communities and organisations around reconciliation
4. Government and sectoral policy supports educators and education institutions to actively engage with reconciliation.

As further detailed within the Narragunnawali Strategy 2020-2024, the success of these goals is to be measured against six program outcomes (as identified in the program design in 2017):

1. Support schools and early learning services to develop and/or strengthen links with local Aboriginal and Torres Strait Islander communities.
2. Support schools and early learning services to engage in meaningful, practical and symbolic actions of reconciliation.
3. Empower and support teachers and educators to develop their own awareness of Aboriginal and Torres Strait Islander histories and cultures.
4. Empower and support teachers and educators to be confident to support reconciliation in their schools and classrooms, their students and their students' families.
5. Monitoring and evaluation enables evidence based modifications, enhancements or changes to occur and enable the reporting of successes and challenges.
6. The communications and marketing of Narragunnawali sees an increase in engagement and participation as well as an increased contribution made to relevant policy frameworks.

The next Phase of the research evaluation of Narragunnawali will be designed to complement the program's 2020-2024 Strategy, as well as the findings of the evaluation to date.

5.2.1. Key Recommendations for Phase 3 of the Research Evaluation

From Report 9

- Implement a research design that is (more) able to investigate causal impacts of reconciliation in education interventions. More specifically, this design would include a carefully designed intervention, a treatment group and an adequate comparison group (and ideally randomised allocation).

- Consider investigating the implicit and explicit prejudices held by Australian in-service and pre-service teachers, particularly (but not exclusively) with regard to Aboriginal and Torres Strait Islander children.
- Consider including a casual evaluation of whether specific key resources used by teachers change their attitudes and behaviours in a positive way.
- Continue and strengthen monitoring of the community's response to, and acceptance of, reconciliation programs (including, and arguably particularly, the Indigenous community).
- Consider inclusion of cost-effectiveness interventions, rather than just whether an intervention had a positive effect.

From Report 10

- While the Phase 2 Evaluation Framework is compatible with the five dimensions or reconciliation identified by Reconciliation Australia, consider strengthen and simplifying these relationships within the Phase 3 evaluation framework.

From Report 11

- Consider including a closer examination as to where schools and early learning services may be vulnerable to disengaging with Narragunnawali. One such point may be at RAP refresh.

From Report 12:

- Future program evaluation would likely benefit from an investigation of changes to the RAP status of individual schools and early learning services over time; rather than at a single point in time. This would provide a more detailed understanding of schools and early learning services trajectories engaging with the program (and any association with school/early learning service level or community level factors).
- If suggested improvements are made, Google Analytics would likely provide a sound source of data for the ongoing program evaluation. Suggested improvements are: identify internal traffic, improve recognition of unique visitors to the platform, improve session duration and time on page measurement, reduce the amount of direct/none traffic and increase URL tracking, improve content grouping, revisit data retention and data storage policy and processes, and consider informing Narragunnawali Users about data use.

From Report 13:

- The views of adults (and particularly young adults) highlight the long-term impacts of previous education policies and point to potential ways to better target current education. This highlights the benefits of regular surveys of attitudes towards reconciliation.

5.3. Concluding comments

The aim of this paper was to summarise the findings from the Phase 2 evaluation of Narragunnawali: Reconciliation in Education. The program has achieved dramatic growth over the period in terms of engagement with schools, early learning services, and the broader education sector and Australian community. There has also been some considerable adaptation of the program as the scale of the project has necessitated new forms of engagement, and the policy and social landscape has shifted.

While we haven't discussed it in this paper to a significant degree, the COVID-19 pandemic has also provided some opportunities for an online-focused program like Narragunnawali, but has also created some additional challenges. This paper has also outlined a number of recommendations for further change and adaption. There is an ongoing need, therefore, for ongoing evaluation and monitoring of the program, with new and improved mechanisms to bring forward the voice of those most vital to the program – not only teachers and educators as agents of change, but also Australia's early learners and school students, and the Aboriginal and Torres Strait Islander communities on whose Lands these young Australians are living and learning.

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