

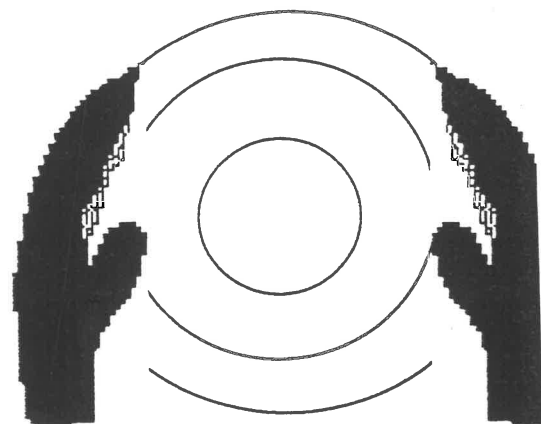
# Walungurru School Bilingual Appraisal 1995

## TABLE OF CONTENTS

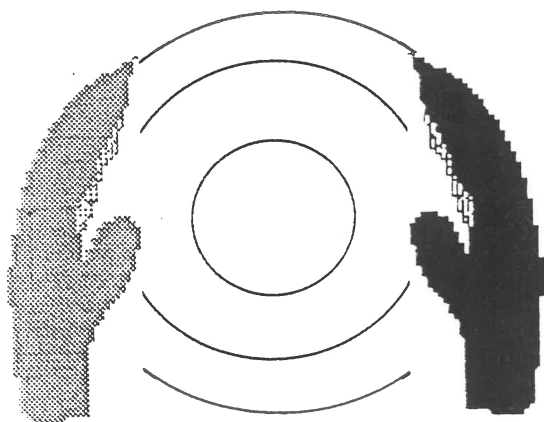
Methodology  
Staff Turnover  
Community Developments  
Language Use and School Organisation  
Local Development  
Aboriginal Language and Cultural Maintenance  
Vernacular Teacher programs  
Teaching of Oracy and Literacy in English  
Pre-School  
Student Progress  
Staff Development  
Community Involvement  
Beyond the community  
Staff Meeting 26/5/95  
Staff Meeting 3/8/94

Written by staff at Walungurru school 1995

Yanangu kuula witini.  
(Aboriginal holding the  
school)



Yanangu walypala tjungu warrkarriny  
(Aboriginal and walypala working  
together)



## METHODOLOGY

The overall objective of the school is Aboriginalisation and the empowerment of Aborigines to determine their own destiny. This involves a gradual process of devolving responsibility and authority.

## HISTORY

Many years ago the Pintupi people used to stay at Papunya. Then they shifted to Lampara and stayed there for a long time and then to Yayayi (Kakali Bore). Then they moved right back to Papunya. The men had a meeting about moving back to their own country (Kintore) because they had stayed at Papunya for too long. Then they asked for a big truck to take the people (with their swags and dogs) to Walungurru (Kintore). The next day they went in the truck to their own country. They stayed for a long time here with no houses. They built their own humpies. Some people used to live at Ngutju (out station) and came to Kintore to buy food, meat and bread. Having got those things, they used to go back home (to Ngutju). Then they built seven tin houses with only one small room. They used to get water from the hand pump.

Then there was a meeting and one white fella was talking to us and asking about getting our own school. We said that we are happy to have a school here for our children to learn to read and write. In 1982 we started working under one big tree with the kids. All the children would come to school early in the morning, and when they finished their writing, they used to put it away in an empty cardboard box. They used to really listen then, and help put the paper away in the afternoon. Then they decided to put another school near the big tree. They put a big shelter near the tree so the kids could work in the shade out of the wind. The big kids worked in a small shed nearby.

The school teachers used to camp in that same shed. We all worked together in that shelter. Other white fellas used to work at the old school. They only worked for a short time. They were thinking, 'there aren't any houses here'.

Some men built a new school with one small room near the windbreak and tap. All the kids came to that old school all the time. Then the kids stopped coming because there were no teachers. They used to go chasing birds and getting bush tucker. We stopped working at that school. True, they didn't have any school for a long time. They sat and sat and waited for school to start.

### New School

The white fellas first came and dug holes and put iron bars for the new school and then left it and went away. After a few days a big truck came with the new school. They put the new school on top of the iron bars. They kept working for a long time. They made

new houses for the school teachers after they finished school. When the school was finished, the new teachers went to get books from the old school. Then they were ready for the kids to come and begin teaching. We had boys and girls together in one classroom and all the little kids in the other classroom. To begin with, the new school had no air-conditioners. The kids would go home early and not come back after lunch. Now, in the new school, all the children are coming to school. In the new school there are six Aboriginal teachers and three white fellas working happily together. Now all our kids are coming to the new school.

By Punytjina Nangala

### STAFF TURNOVER

It is expected that in 1996 there will be a turnover of two staff. As a result the school will need a girls 4-7 upper primary teacher and a teacher for the T-3 class.

A Pre-School teacher is expected in 1996. Induction processes for neophyte teachers will be necessary in 1996.

### COMMUNITY DEVELOPMENTS

#### Adult Education

The operation of Adult Education at Walungurru has started to provide community people with skills in literacy and maths. R.A.T.E. has been ongoing with one of the former school staff in stage 3 of development in teacher training (R.A.T.E.). Another Aboriginal teacher is pursuing teaching qualifications in stage one (R.A.T.E.).

#### The Womans Dance Program

For a number of years the Walungurru Dancing Women, a group of 10 - 20 elders, tradition orientated "law women", have come to the school once a week to teach the girls traditional dancing and a knowledge of the stories associated with the dances. These dances and stories were traditionally passed on from generation to generation and the dance instruction is now an important part of the school's bilingual/bicultural curriculum.

The main objectives of the Program are to allow different generations to facilitate social and cultural integration in the school and community, to strengthen vernacular language and culture, to teach the girls to be more competent in specific Pintupi dances and to teach the girls traditional knowledge. The Dancing Program is a D.E.E.T. funded project. The funding has allowed the women to purchase a Toyota Land Cruiser which enables the women to teach dancing to the girls at important sites outside of the community.

### The Pre-School

Another development in the educational focus of this community. Resourcing the Pre-School curriculum and the Aboriginal assistant teacher in charge is a major focus of the school in the latter half of 1995.

### New administration building

A staff room and library have been indicated as the most likely results of funding for a new addition to the school. This will relieve pressure on existing parts of the school. Much needed space will be provided and better learning environments created.

### Language classes

For the last three years Pintupi/Luritja language lessons have taken place in the literacy centre for any who care to attend. Week long courses have been held at the school for intensive lessons. These lessons have helped all school staff and others on the community appreciate and understand better the language and culture of the Pintupi/Luritja society.

### Sport and recreation

School students play sport in the afternoons after school. A small Aussie Rules field was created adjoining the school and lights were installed on the basketball court. Volleyball and softball are also played. School teachers are regularly involved.

## LANGUAGE USE AND SCHOOL ORGANISATION

The school and community have evolved a bilingual model that realises expectations of the community.

The school is divided into four sections. There is a Pre-School, a T-3, and two 4-6 classes divided into boys and girls. At the wish of the community boys are separated from the girls in the 4-6 classes. Each class has an assistant teacher position and teacher position. There is a teacher linguist position and a literacy worker position. At the moment there is an issue in the girls upper primary class in that there is no literate assistant teacher in the classroom for either English or the vernacular. A compromise has been sought with one of the teachers to borrow an assistant teacher for at least the vernacular lessons.

### English

The school day usually begins with the focus on health. Nose blowing and teeth brushing form a regular school routine. Oral English is used in these sessions. This is

followed by a nutrition program for the junior students and Pre-Schoolers. English S.A.C.E., Maths and Pintupi/Luritja form the backbone of the bilingual program. An oral English lesson is delivered throughout the school in the mornings.

#### Vernacular

The vernacular is very strong in the classroom. Only in the upper primary can more complex instruction in English take place. Generally, most English instruction is duplicated in the classroom by the assistant teachers.

Although fairly basic the vernacular program is appropriate and applicable to the culture and work styles of the assistant teachers. One half hour is formally devoted per day to Pintupi/Luritja lessons. A basic worksheet orientated program is delivered by the assistant teachers. As a corollary thematic based units incorporating shared experiences are included in the vernacular curriculum.

Songs with modern topical themes are used in the classroom as part of theme work, usually S.A.C.E.

### LOCAL CURRICULUM DEVELOPMENT

#### Submissions

I.A.D. (A.T.S.I.L.I.P.) funding resulting in P.T.I. hours for recording, transcription and translation tasks. Replacement of computing and printing equipment for English and vernacular book and magazine materials. In 1994 the 'Literacy Links' reading library was purchased for use in the local curriculum. A graded reading selection with differing genres.

A.E.P. funding for Community Liaison Officer and Bilingual P.T.I. hours.

Local curriculum materials are put together by individual teachers encompassing print, audio and visual mediums. Football carnivals, excursions, visiting musicians and other local events make up the raw data used in the local curriculum.

### ABORIGINAL LANGUAGE AND CULTURAL MAINTENANCE

#### Dance program.

Teaching female students the rituals and customs of Western Desert traditional dancing. Elder women of the community teach the school girls traditional dances.

#### Oral histories

Through recording, transcription and translation of oral histories. Some of these stories are used in the classroom. It is hoped in the future to record some of these on video.

Networking with adult education and Pintupi Media Association to produce dance videos, and general traditional cultural videos.

#### Bush trips.

Local excursions primarily associated with food gathering and areas of historical interest. These trips are usually used for the gathering of resources and shared experiences that can be used in the classrooms. Source of photos for book production. They are an essential ingredient in the localised curriculum.

#### Community magazine.

At present four magazines or newsletters of local interest have been produced and circulated. The primary aim of this newsletter is the promotion of literacy. The newsletter is read and seems to be popular. It is a bilingual newsletter produced every month including local stories, community council minutes etc. There is no shortage of stories or songs people want to put in the magazine. At present most of the production of the magazine is carried out by the teacher linguist. It is hoped that through modelling, osmosis of the necessary skills will occur in order that the magazine be produced without the teacher linguist's help.

#### Monica Nangala (3rd year R.A.T.E. student)

At Kintore our languages has changed because some old people have passed away and taken the old form of Pintupi with them. Today we are teaching the children Pintupi and Luritja because that is the languages the children speak. Our languages is spoken as it is today and it is growing because we have our modern ways but we still have our languages and culture strong.

Aboriginal people have different ways of culture. In our culture we have dancing, ceremonies singing, and languages is used for every purpose. People in centre do things differently to Arnham Land and Asian people. Also they share culture with each other like Top end and Asian people but they share ideas with each other. In Kintore we teach children about culture in the school and we take them out for cultural trips. Sometimes they have cultural dance with the old women and learn about their cultural background history with their grandparents. We have our modern ways but we still have our traditional culture which is still very strong.

#### VERNACULAR TEACHER PROGRAMS

There are three classrooms and one Pre-School class. In each of these classes of multi-grade children a vernacular Pintupi/Luritja lesson is taught for one half hour a day in



each class. Quite often the lessons will go over the allotted half hour calling for flexibility on the part of the teachers running the English program.

The pre-School program is being developed with games, colouring sheets, matching charts, songs and simple letter finder worksheets.

The mixed gender T- 3 class is multi-grade with two assistant teachers. The aim is to have these children learn how to pronounce and recognise words through a phonetic structured program. By grade 4 students who have been regular attenders at school can read simple sentences in Pintupi/Luritja. Without going into too much detail the program is appropriate to the teaching styles of the Assistant teachers whose role it is to teach Pintupi/Luritja. Segments of the program are constructed so that they are repeated and facilitate exposure of this program to irregular attenders.

### TEACHING OF ORACY AND LITERACY IN ENGLISH

Generally speaking the female students out perform the male students in oracy. Shyness seems to be a major factor according to Aboriginal staff who desire to see more activities in the school whereby the students are expected to be put under stressful situations (culturally determined and specific) in order to overcome their shyness with spoken English. This may be more a problem associated with self confidence or the unavailability to use and practice English in context.

As part of an informal program students are commonly sent on errands and have to speak and get their meaning across in English. Similarly, students are requested to ask for their porridge or cereal in the mornings.

As with most schools activities based on books, games, flashcards, role plays etc are used in the development of literacy and oracy. A fuller indication of these activities can be seen in the individual teachers programs.

### ORAL ENGLISH PROGRAM

#### Rationale

The main justification for a formal Oral English Program is that oracy in English precedes literacy; i.e. it is difficult to become literate in a language before one has achieved oracy in that language even though this problem for literacy attainment may be exaggerated because understanding a second language is adequate for literacy purposes and this usually runs ahead of production of language. English is akin to a foreign language in Walungurru. However there are a number of contexts where it is used and with an ever increasing population of non Pintupi resident in Walungurru the number of language contexts for English are increasing. As well there are contexts

beyond the community including Alice Springs and with the increasing availability of vehicles such places are regularly visited.

### Aims

- (1) Provide language understandings and skills in producing language for the following language contexts.
- (2) Providing a basis for English literacy.

### Language Contexts used At Walungurru

Following are the main contexts where Pintupi use English;

- (1) Talking with Whitefellas;
  - (a) Greetings
  - (b) Teaching about culture; hunting; dancing; country; family and language.
  - (c) Asking to buy things.
  - (d) Asking to borrow or use things e.g. telephone.
  - (e) Talking about money.
  - (f) Talking at meetings.
  - (g) Talking about community events and people/ fights etc.
  - (h) Giving personal information.
  - (i) Visiting the doctor.
  - (j) Answering the telephone.
  - (k) Buying goods.
  - (k) Getting help.
  - (m) Asking permission.

## PRESCHOOL

The Pre-School has been opened in semester 2 1995. Resourcing the Pre-school will take time before it becomes established. The Pre-School is an initiative backed strongly by the community. It is too early to make any evaluative judgements on student progress.

## TEACHING OF MATHEMATICS

### Mathematics

Maths sessions every day in all classes. Many of the materials used are locally produced and are based on structured interactive based activities. Sport as a medium for maths has proved a more realistic approach to the teaching of mathematics as it is more

relevant to student interests. Students are expected to score in games of softball and football etc.

Problems exist with those students whose attendance is negligible. As with their English, simple counting, addition and subtraction are mysterious to them. However most of the students acquire basic numeracy skills at about the same time as they begin to acquire literacy skills. This seems to be at around grade five with the average student.

'Learning Mathematics' (Curriculum Program Branch W.A.) and the 'Barkley Maths' versions are used throughout each of the classes.

#### Vernacular maths

Concepts such as space, time and weight are incorporated into the vernacular language domains. Further study and discussion needs to take place in the school in order to incorporate Pintupi/Luritja 'maths' into the school curriculum.

### **STUDENT PROGRESS**

Assessment procedures are both quantitative (tests) and qualitative (based on teacher's subjective judgements of students examples of work)

#### Literacy

Tests and subjective evaluation indicate that students acquire literacy at grade five, when the student is between eight and eleven years of age. This happens in both Pintupi/Luritja and English. Some degree of literacy or independent writing is exhibited. More confidence is displayed in the vernacular, obviously, than in English. By grade seven, with few exceptions most students are semi literate in two languages. To improve student academic outcomes general improvements in health, housing and attendance rates at school would have to occur.

#### English.

An oral English program run in the T - 3 class and upper primary class specialises in intensive E.S.L. structured lessons.

Reading and writing in English follows the Aboriginal core curriculum but locally produced curriculum materials are used as well as an eclectic range of resources provided by A.S.E.C. and A.S.C.A.M.P.

### Vernacular

A phonic based approach using an established vernacular reading program developed locally utilises appropriate cultural contexts for the setting of its primer series of readers. Called 'Wangka Walytja' this series is staged to phonetically build up the students vernacular literacy. Units of work based on themes usually from locally produced books are continuously being developed. The greatest difficulty comes with the production of upper primary vernacular materials that are appropriate to the desires and expectations of the Aboriginal assistant teachers and teenage students.

Work samples are kept of students work.

Daily discussion with assistant teachers as to students progress.

Checklists are done on an individual basis for the skills in the vernacular language.

Informal observation of students working.

### Pre-School

Too early to report on the progress of the Pre-School. The building used for the Pre-School has in the past been an object of much vandalism. However, further security measures are being taken. Some materials, mainly play equipment have been purchased and the literacy centre has begun producing charts displays, games and worksheets.

## **STAFF DEVELOPMENT**

### Planning and preparation time

The Aboriginal teachers program with the teacher linguist every day in order that classroom work is planned and developed. Materials are produced by the teacher linguist and the literacy worker and given to the Aboriginal teachers for use in the classroom. Vernacular materials are made by the teacher linguist and sometimes by the Aboriginal teachers. Modelling old and new teaching strategies enables the incorporation of new ideas for learning development. The teaching of vernacular language is implemented by the Aboriginal teacher assistants, the literacy worker and occasionally by the teacher linguist. It is important to recognise that ownership of the vernacular program by Aboriginal staff is crucial to its success.

Planning and preparation of lessons is carried out by teachers and their teacher assistants. Material production of local curriculum is planned and carried out by teacher and assistant teachers.

The level of literacy of the teaching assistants is low and as such most of the planning for vernacular and English programs is programmed by the teacher. Apart from in school staff development sessions no formalised structure exists for the development of average skills in literacy and maths.

### Computing

Due to the availability of inexpensive computing equipment Walungurru School has tried to modernise and improve book and worksheet production through the purchase of computers and printing equipment. Students and staff are slowly becoming computer literate. At present there are no computers in the classrooms. There is a need in the school to put computers in the classrooms. CD Rom technology with the dramatic incidence of marketed interactive educational software makes this form of technology ideal for multi-aged/grade classrooms. One computer is for use by Aboriginal staff. It has already proved very popular and is being used for planning of lessons, archiving transcriptions, making titles for books and general worksheet production.

### COMMUNITY INVOLVEMENT

- Bush trips, telling stories, elders involvement in Pintupi bush craft.
- Visits to school and classrooms by community members.
- ASSPA Committee and finances for community/school excursions and projects.
- Occasional school/health staff BBQ.
- Nutrition program, involvement of mothers.
- Painting of school by elders.
- Community council support for purchase of school photocopier.
- Community support in collecting students for school
- Proactive lobbying by parents committed to the establishment of Pre-School in 1995.

### BEYOND THE COMMUNITY

- Links with other schools (Mt. Liebig N.T. & Kiwikurra W.A.)
- Excursions to Alice Springs for special events
- Areyonga Sports

### Excursions

- Senior girls to Broome.
- Senior boys bush trips.
- Junior class to Ross River.
- Mixed group bush camping trips, bush food domain.
- Areyonga Sports

### Visitors

- Musicians (from South Africa)
- Travelling musical/dance troupes

- N.T. Police D. A. R. E. program
- Office staff

#### Networking with other schools

- MT Liebig - vernacular materials produced for school and demonstration of computer use.
- Papunya - vernacular materials produced for school and demonstration of computer/scanner use.

### **STAFF MEETING - BILINGUAL** **APPRAISAL 26/5/95**

#### Present

Mantua Napanangka, Maureen Nampitjinpa, Maureen Ngapangati, Yuyuya Nampitjinpa, Cameron Tjapaltjarri, Rosie Nampitjinpa, Kathleen Nungarrayi, Irene Nangala, Barney Tjakamarra, Ralph Folds, Samantha McFarlane, Andrew Simmons, Steve Ennis, Stephen Applin.

#### What Is Bilingual Education?

We discussed this and we decided that Bilingual education is learning two languages. It is also learning in two ways, 'walypala' and 'yangangu' ways. As well, language is used to help foster learning of English. Importantly, the vernacular should be taught so that the language and the culture should not be lost.

#### What Are The Aims Of Bilingual Education?

To learn well in both languages and to be literate in both languages.  
New areas such as computing, telephone use, cooking and new technology.  
Story telling, music, singing, hunting etc.  
Developing oral English and oral vernacular.  
To get the kids to get over their shyness.  
Improve health.  
Increase family/community involvement.

#### How Much Time Is Spent In Vernacular Instruction?

100% of lessons are instructed in the vernacular by the 'yangangu' staff  
English instruction is duplicated in the vernacular

### Length Of Formal Pintupi/Luritja Lesson

Suggested that another half hour be spent in the afternoon in formal Pintupi/Luritja. Not worksheets but more an art/craft/singing session.

### Who Should Teach Pintupi/Luritja?

The Literacy Worker should help. The Teacher Linguist is to teach when no one else is available or when new activities are introduced.

Yanangu staff would like to see more involvement of 'Walypala' staff in Pintupi/Luritja activities. They should not teach but support the yanangu teachers.

### Curriculum Development.

Graded reading books in English and vernacular. Work should be graded. This should be a joint effort amongst all teachers allowing also for the high incidence of staff turnover in remote schools

Sharing resources. i.e. in particular theme kits. A.S.E.C. and local materials.

Student grading.

Newsletter in English and Pintupi/luritja should be regularly produced with examples of students work. Community want this. Council office news and minutes.

Development of domains in English and Vernacular ie. theme kits that are graded and can be shared by all teachers and by new teachers. ie plant kits

Maths curriculum in Pintupi/luritja in the junior grades ie space, measurement and number.

### Student Progress.

How do we assess student work.

Quantitative procedures. ie sound recognition, sight recognition charts, graded reading books.

These assessments should be regularly done and available to the whole staff to see and act upon. Set common academic goals/targets for the whole school.

## BILINGUAL APPRAISAL MEETING 3/8/94

Present R. Folds, S. Applin, S. Ennis, D. Zoebel, S. McFarlane, Mantua, Maureen Nampatjimpa, Yuyuya.

### Language and classroom organisation.

- *Literacy worker should do more teaching.* After much discussion the point was made that the vernacular teaching should be shared by the assistant teachers and the literacy worker.

### Length Of Formal Pintupi/Luritja Lesson

Suggested that another half hour be spent in the afternoon in formal Pintupi/Luritja. Not worksheets but more an art/craft/singing session.

### Who Should Teach Pintupi/Luritja?

The Literacy Worker should help. The Teacher Linguist is to teach when no one else is available or when new activities are introduced.

Yanangu staff would like to see more involvement of 'Wagaya' staff in Pintupi/Luritja activities. They should not teach but support the yanangu teachers.

### Curriculum Development

Graded reading books in English and vernacular. Work should be graded. This should be a joint effort amongst all teachers allowing also for the high incidence of staff turnover in remote schools.

Sharing resources, i.e. in particular theme kits, A.S.E.C. and local materials.

Student grading.

Newsletter in English and Pintupi/Luritja should be regularly produced with examples of students work. Community want this. Council office news and minutes.

Development of domains in English and Vernacular i.e. theme kits that are graded and can be shared by all teachers and by new teachers, i.e. plant kits.

Maths curriculum in Pintupi/Luritja in the junior grades i.e. space, measurement and number.

### Student Progress.

How do we assess student work?

Quantitative procedures, word recognition, sight recognition charts, graded reading books.

These assessments should be regularly done and available to the whole staff to see and act upon. Set common academic goals/targets for the whole school.

### BILINGUAL APPRAISAL MEETING 3.8.94

Present R. Folds, S. Appleton, S. Lewis, D. Zobel, S. McFarlane, Mantua, Maureen Nampatjimpa, Yuyuya.

### Language and classroom organisation.

- Literacy worker should do more of the teaching. After much discussion the point was made that the vernacular teaching should be shared by the assistant teachers and the literacy worker.



- *Include thematic approach in vernacular.* Both teachers and assistant teachers stressed importance of the need for thematic approach in bilingual programme.
- *Lack of continuity in junior class* due to disruptions, nutrition, Pintupi, oral English programmes, and football carnivals. This highlighted the need for sensitivity and communication between teachers regarding timetabling
- *Timetabling discussions.* It was decided that timetabling should undergo periodic evaluation due to the constant disruptions in the community.
- *Literacy Workers erratic attendance.* Generally the attendance of all Aboriginal staff falls below full working hours.

### Staff Development

1. *Need for planning and preparation time.* Teachers and teaching assistants negotiate and plan in teams.
2. *Need for learning together sessions.* Aboriginal language instruction, staff B.B.Q, excursions.
3. *Skills improvement programmes.* Awareness of staff of overlapping skills instruction. Subject discrimination, S.A.C.E, English, Maths.
4. *Lack of relevant inservices.* Lack of money, disruption to school curriculum, lack of relief teachers. These issues are out of the hands of the school and as such the school curriculum must be adjusted towards these outside factors.
5. *R.A.T.E. program.* Disruption to school programs with absence of teaching assistants participating in R.A.T.E. course work. R.A.T.E. training has impacted positively on academic outcomes due to improved teaching skills acquired by assistant teachers.
6. *Need for linguist.* At present there is no evident substantial linguistic support for the literacy centre.
7. *Need for discussion on bilingual issues, theory and practice, for new staff.* New teachers need to be made aware of the schools model of Bilingual education and the guidelines set down by the N.T. Department of Education. This is seen as a general concern and is included in the School's A.P.S.I. plan overview.

8. *Teacher linguist position hard to fill.* Recruitment for positions cannot be made directly by the school.

### Recommendations

Defined work areas ie library, literacy centre, staff room, office all need to be upgraded in order to facilitate better work outcomes.

Create conditions for the orientation of new staff on a localised basis. ie. informal inservice.

Creation of appropriate education department inservices for Aboriginal staff.

Plan, develop, collect resources, and produce thematic units of work to be used again on a regular basis. Units of work need to be durable and of good quality.

Provide environment for whole staff 'learning together' sessions. eg. Use of computing accessories, language learning.

### We Teach Kids (written by literacy worker)

1. Flash cards in language.
2. Worksheets in language.
3. Bingo cards in language.
4. Handwriting worksheets for every day.
5. Wonderwords in language.
6. Sometimes we give the kids a test in language.

### Pipirri Nganapa Tjuta

2. Palya nyinanyi kuulangka.
3. Tjana kulini yanangu.
4. Kultitjingku nintinka.
5. Tjana kulini.
6. Tjana kultitji wangkanyinka kulini.
7. Tjana nintirringanyi wakanytjaku.

# Time spent teaching in each language at Walungurru school 1995

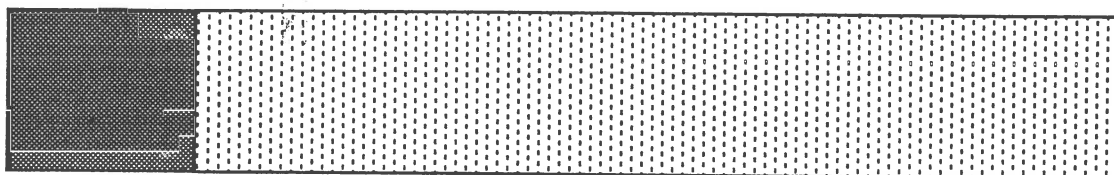
*Teaching in English*



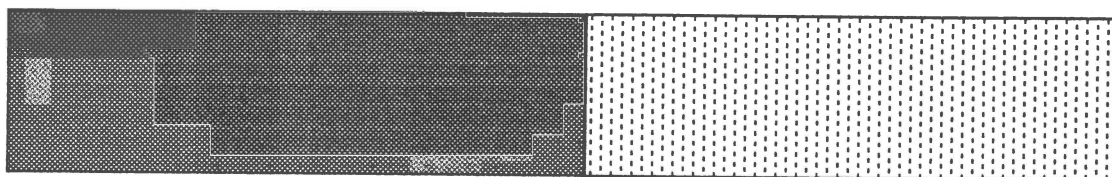
*Teaching in Pintupi/Luritja*



*Pre-school*



*T-3*



*4-7*

