

Koorie Protocols At Hampton Park SC



Help for non-English speakers

If you need help to understand the information in this policy, please contact Hampton Park Secondary College on 03 8795 9400.

At Hampton Park Secondary College we embrace the [Marrung Aboriginal Education Plan](#) and we are driven by the goals of the Education State, where:

- the rich and thriving culture, knowledge and experience of our First Nations peoples are celebrated by all Victorians
- our universal service systems are inclusive, responsive and respectful of Koorie people at every stage of their learning and development journey
- every Koorie person achieves their potential, succeeds in life, and feels strong in their cultural identity.

We prioritise **self-determination** and wholeheartedly, in our pursuit of excellence, commit to doing better when it comes to supporting First Nations (Koorie) students – helping them feel strong and safe in their cultural identity, with a strong sense of belonging within our college.

We are invested in **lifting the outcomes of our First Nations (Koorie) students**, where we will support them to come to school every day and engage in learning that is at point of need and culturally inclusive.

We will work closely with our Koorie Education Support Officer (KESO) Travis Gardiner, our families, students, the community and expert organisations, to build teacher capacity and understanding, to ensure the improved capabilities and confidence of our staff when embedding First Nations histories, cultures and perspectives into our teaching and learning program.

We understand the National agreement and targets to close the gap that connect to education, and we strive to make positive shifts, specifically, in the areas outlined below:

- By 2031, increase the proportion of Aboriginal and Torres Strait Islander people (age 20-24) attaining year 12 or equivalent qualification to 96 per cent.
- By 2031, increase the proportion of Aboriginal and Torres Strait Islander youth (15-24 years) who are in employment, education or training to 67 per cent.
- Aboriginal and Torres Strait Islander people enjoy high levels of social and emotional wellbeing.
- By 2031, there is a sustained increase in number and strength of Aboriginal and Torres Strait Islander languages being spoke.

We are committed to ensuring every day, we are culturally sensitive to First Nations peoples and we will use the VAEAI protocols to inform our practice – [VAEAI Protocols](#).

Below is a summarised version of the Koorie Education protocols we enact at Hampton Park Secondary College. These protocols are important for all staff. We embrace them every day and we will use them to:

- Guide our practice
- Promote common understanding and ways of operating, that affirm the status and place of Koorie people within Victorian education
- Help close the gap
- Ensure we live out our Marrung vision and the Marrung vision of DET every day in our practice
- Show respect to all Koorie peoples and recognise them as the traditional custodians of the land on which the colony of Victoria is located
- Show respect to the unique status of Koorie peoples as the descendants of Australia's first people

Protocol: A protocol is an official and established code, procedure or behaviour. The values and protocols outlined in are for appropriate recognition, respect, and courtesies to be extended by education staff to Koorie Victorians engaged in the education sector - whether they are students, or adults from a local Koorie community in their roles as parents, carers, educators or leaders. These protocols are also intended to support Aboriginal and Torres Strait Islander people from other parts of Australia, now living in Victoria.

"So for us protocol simply means following the customs and lores of the people or community you are working with; and communicating in a way which is relevant to us" (VAEAI members, 2007). The protocols were endorsed by VAEAI's Representative Council on the 24th of June, 2014.

Names we use at Hampton Park Secondary College

At HPSC and in consultation with our students, we refer to our **First Nations Students** as

Country: Written with a capital 'C', Country refers to the traditional lands of a particular language or cultural group. This is commonly seen and heard in phrases such as 'Welcome to Country' and 'Acknowledgement of Country', "I grew up on Country", etc.

At Hampton Park Secondary College we are on Bunurong Land.

And we pay our respects to the **Bunurong People**.

When talking about Country, people may also refer to a particular mob. Mob is commonly used in Koorie and more broadly Aboriginal English to refer to one's family, clan, Countrymen or language group.

At Hampton Park Secondary College our students come from the mobs of

Welcome to and Acknowledgement of Country

Conducting a Welcome to Country or an Acknowledgement of Traditional Owners demonstrates respect for the Traditional Owners of the land on which the event is taking place and acknowledges the spiritual, physical and cultural connection to Country as the First Peoples.

A **Welcome to Country** can **only be conducted by a Traditional Owner of the land on which the event or meeting is taking place**. The Welcome is usually performed by an Elder or can be made by a nominated representative of the Koorie community. Elders should be paid or otherwise remunerated for their cultural knowledge and authority within their community for conducting the Welcome.

An Acknowledgement of Traditional Owners, sometimes called an **Acknowledgement of Country**, can be **done by anyone**. It is a way of showing awareness of, and respect for, the Aboriginal Traditional Owners of the land on which a meeting or event is being held.

Acknowledgement at Hampton Park Secondary College

The first speaker at an event (following a Welcome or in the absence of a Welcome) should give the Acknowledgment of Traditional Owners.

Two examples of an Acknowledgement that can be used at Hampton Park Secondary College, are below:

I acknowledge the Bunurong people of the Kulin Nation, who are the Traditional Owners of the land on which we gather today and I pay my respects to Elders past and present. *If it is known that there are Elders and/or other Aboriginal people present, the following can be added.* I also acknowledge other Elders and Aboriginal people who are here today.

OR/

Our meeting/conference/workshop is being held on the lands of the Bunurong People, and I wish to acknowledge them as the Traditional Owners. I would also like to pay my respects to their Elders, past and present, and Aboriginal Elders of other communities who may be here today.

More information about Welcome to and Acknowledgment of Country can be found here - [Welcome to Country and Acknowledgement of Traditional Owners | firstpeoplesrelations.vic.gov.au](http://firstpeoplesrelations.vic.gov.au)

When you have a guest Koorie/First Nations speaker in the College

You should engage with:

- The First Nations Team who can provide you with contact names or investigate for you
- The KESO Travis Gardiner for information on appropriate speakers
- The [Local Aboriginal Education Consultative Groups – VAEAL](#). They can nominate a community representative/s. Or if an individual has already been recommended we can advise the LAECG and ensure the LAECG that the guest speaker will be treated with care and respect

It is also recommended you:

- Arrange to spend time with the guest speaker before the classroom or school event, to discuss the curriculum topics and plan, especially to check if there are any sensitivity issues, and to build trust
- Discuss any fees and reimbursement costs and plan accordingly
- Arrange any travel and transport requirements for the guest speaker if they need it
- Encourage the guest speaker to bring a family member or friend with them for support, especially if there is any concern about coming to the school alone
- Discuss any assistance needed or difficulties such as wheelchair access or no stairs (low steps)

- Provide a welcoming, informal setting for the guest speaker (eg. in a classroom have chairs in a circle)
- Ensure students know the title and name of the guest speaker they must use to show respect
- Ensure the guest speaker knows that they do not need to discuss anything, or answer any questions, that they are not comfortable with – and should the session become unexpectedly uncomfortable for them then they have free choice to withdraw from it
- Ensure the guest speaker knows that the teacher and school will not condone any student misbehavior, and should any occur, that the teacher will respond immediately

Our Curriculum and how we teach to learn about Aboriginal and Torres Strait Islander Histories and Cultures

The Australian Curriculum requires that schools incorporate Aboriginal and Torres Strait Islanders histories and cultures as one of three cross-curriculum priorities to be embedded across all subject areas.

To supplement the Australian Curriculum, the Australian Institute of Teaching and School Leadership (AITSL) has outlined new Australian Professional Standards for Teachers (APST), which include requirements for both the teaching of Koorie students as well as teaching Aboriginal and Torres Strait Islander content to all students.

Descriptor at career stage			
Graduate	Proficient	Highly Accomplished	Lead
Focus area 2.4 Understand and respect Aboriginal and Torres Strait Islander people to promote reconciliation between Indigenous and non-Indigenous Australians			
Demonstrate broad knowledge of, understanding of and respect for Aboriginal and Torres Strait Islander histories , cultures and languages.	Provide opportunities for students to develop understanding of and respect for Aboriginal and Torres Strait Islander histories, cultures and languages.	Support colleagues with providing opportunities for students to develop understanding of and respect for Aboriginal and Torres Strait Islander histories, cultures and languages.	Lead initiatives to assist colleagues with opportunities for students to develop understanding of and respect for Aboriginal and Torres Strait Islander histories , cultures and languages.

Focus area 1.4 Strategies for teaching Aboriginal and Torres Strait Islander students

Demonstrate broad knowledge and understanding of the impact of culture, cultural identity and linguistic background on the education of students from Aboriginal and Torres Strait Islander backgrounds.	Design and implement effective teaching strategies that are responsive to the local community and cultural setting, linguistic background and histories of Aboriginal and Torres Strait Islander students.	Provide advice and support colleagues in the implementation of effective teaching strategies for Aboriginal and Torres Strait Islander students using knowledge of and support from community representatives.	Develop teaching programs that support equitable and ongoing participation of Aboriginal and Torres Strait Islander students by engaging in collaborative relationships with community representatives and parents/ carers.
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Further to the cross curriculum priority, the teaching of Aboriginal and Torres Strait Islander Histories and Cultures has also been embedded across the delivery of our curriculum, where subject areas have embedded this teaching and perspectives across standards.

Click on the links below to take you to our whole school documentation that supports our work in this area across the community:

- Curriculum Map – whole school
- Cross Curriculum Priority Map - where it is being taught and how

We note:

- Recognition and respect are the fundamental value for curriculum, teaching and learning in Victoria about our First People's history, culture and perspectives, along with developing knowledge of and understanding about the diversity of communities and cultural groups.
- Koorie people speak for their local communities
- Koorie children are not to be singled out in schools as 'experts' on Koorie cultures, histories and other aspects of curriculum – local knowledge and wisdom as contributions to curriculum can be sourced from LAECGs, VAEAI, the KEW and a range of local Koorie community-based organisations.
- Curriculum content and resources covering any aspects of our history, culture, values and perspectives should be endorsed by the local Koorie community – for schools this means our local LAECG should ideally be invited to partner in the development of your school curriculum plans; and be invited as guest speakers at school. We greatly encourage dialogue with parents, LAECGs and other appropriate community groups to provide a rich, context accurate curriculum for all students.
- Curriculum resources developed by LAECGs, VAEAI, or a Koorie person cannot be appropriated and owned by the education system. Intellectual Property (IP) rights or moral authorship of the individual or community need to be respected and acknowledged; and any other rights negotiated (such as a licensing agreement to use artwork)
- Recognition that family comes first is a core value for our people and this is a lived priority.
- Priority to family is being lived every day and therefore members of this community must often attend to family business before all else. More generally, flexibility for our students and families to attend to cultural and community responsibilities is equally important. Accordingly, teachers are asked to be flexible with Koorie students, parents and Koorie guest speakers in schools, to respect family and community priorities and often unforeseen circumstances
- It is best practice to identify where each teaching resource comes from, for example "this is a creation story told by the Gunditjmara people of south-west Victoria" or "we're about to watch a dance performed by Yolngu women from East Arnhem Land"
- **Eurocentrism** - accurate understanding and teaching of Australia's history should be founded upon Australia's complex, ancient Indigenous cultural history, not on recent examples in the last 200 years of Europeans discovering aspects of Australia that have been well known by our First Peoples

For example:

'Lawrence Hargraves discovered gold in New South Wales' – WRONG

'Lawrence Hargraves was the first European to have his finding of gold, on Wiradjuri land, made public' – CORRECT

In the first statement, the facts that the 'discovery' was on Wiradjuri land and that Wiradjuri people knew of gold long before, are left out rendering the teaching Eurocentric. The second statement is more factually enriched and correct by incorporating an Aboriginal perspective in the teaching.

In Victoria Elders and other respected people from the Aboriginal communities are called '**Aunty**' or '**Uncle**'.

It is recommended that a non-Indigenous person should hold back from using the 'Aunty' or 'Uncle' title in one-on-one communication unless the Elder or respected person has invited the non-Indigenous person to use the 'Aunty' or 'Uncle' title, or another Koorie community member has recommended this use of 'Aunty' or 'Uncle'

A non-Indigenous person is advised to not 'get too familiar' by using their title unless that person has been introduced or has introduced themselves, using this title

An Elder, is one who belongs to the group of people on whose lands the ceremony is being held, the group who are traditional owners.

Reconciliation for Aboriginal and Torres Strait Islander peoples requires that schools and teachers commit to ensure eurocentrism is not alive in curriculum as it can foster or nurture serious inaccuracies and biases that inhibit reconciliation and can lead to racist beliefs.

Documents we use to inform our practice

The Yalca Policy – www.vaeai.org.au/?ddownload=6275

Marrung: Aboriginal Education Plan 2016-2026 - [Marrung Aboriginal Education Plan 2016-2026.pdf](#)

Hampton Park Secondary College Marrung Policy and Response Document, including our Action Plan

Hampton Park Secondary College Reconciliation Action Plan (RAP)