



President's Message

When the missionaries came to Africa, Desmond Tutu observes, 'They had the Bible and we had the land. They said, "Let us pray." We closed our eyes. When we opened them we had the Bible and they had the land.'

Two hundred years later, we continue to live in unjust and perilous times.

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In such a context, the 2015 ASA Conference promises to be one of the most exciting and innovative in recent years, and not just because it is set in the nation's capital, or that we have undertaken to structure it around some ground-breaking ideas.

Rather, it is because the central theme *Emergence* through provocative titles, inspirational reflections and focus questions opens up a whole range of possibilities with which our keynote speakers and delegates from all over Australia can engage. As we allow the imagination to soar in daring, unpredictable and unexpected ways, the outcomes of this intrinsically collaborative process are bound to be transformative.

When more than two thousand years ago, Queen Esther scanned her dangerous environment – the potential genocide of all her people in exile – it was right there in the darkness of such despair that there emerged a beautiful idea: for such a time as this I was born. And that thought saved a nation.¹

The 2015 ASA Conference, through the life, death and resurrection of Jesus, offers a lens that promises to transform our way of seeing and thinking about the world. It was he after all who said: 'Be of good cheer, I have overcome the world.'

Conference Program

As President of Anglican Schools Australia (ASA) and Conference Chair, it gives me great pleasure to invite you to our nation's capital for the 2015 Canberra Conference of ASA.

The conference theme, *Emergence: transforming the world through faith and education*, has been deliberately chosen to give our carefully selected speakers and presenters the capacity to open up ideas and challenge thinking.

With a slightly different format from recent conferences, we are confident that the thematic approach of the sessions will appeal to all delegates. We have deliberately chosen a program that will be relevant to all involved in Anglican schools including governors, principals, chaplains, senior staff, Religious Education teachers and diocesan clergy.

In planning the conference, the Organising Committee has chosen an outstanding array of speakers and presenters, including Rufus Black, Master of Ormond College at Melbourne University; international speaker and writer, Dan Haeslar; and former Wallabies' Captain, Nick Farr Jones. The talented Annabel Crabb, political journalist and commentator and host of Kitchen Cabinet, is our after dinner speaker on the Saturday evening.

The conference will also enable delegates to see some of the culturally significant sights of Canberra.

While the conference will be based at the magnificent Realm Hotel, the Welcome Reception will be held at the National Portrait Gallery and the conference will conclude with the Conference Dinner, in the breathtakingly beautiful Great Hall of Parliament House. Delegates who stay on after the conference will have the opportunity to visit the myriad of attractions Canberra offers including Questacon, the National Museum of Australia, the National Gallery of Australia and the Australian War Memorial.

I encourage all ASA schools to ensure they are represented by at least one delegate. This year we are hoping to attract board members, chaplains, senior staff and principals from every one of our 150 Anglican Schools.

We look forward to welcoming you to Canberra in August and feel confident you will 'emerge' from the conference feeling energised and committed to your work in developing faith and education in schools.

Newsletter

On 11 February Prime Minister Tony Abbott released the 'Closing the Gap' Report for 2015. This is the seventh such report that the Commonwealth Government has published since targets were set by the Council of Australian Governments (COAG) in 2008. The Report demonstrates that although there has been some improvement in education and health outcomes for Indigenous Australians most targets are not on track to be met. In response to this report the Government will continue to focus on three priorities for improving the lives of Aboriginal and Torres Strait Islander people. These priorities are: getting children to school; getting adults into jobs and making remote communities safer places for people to live, work and raise families.

Given the spotlight on Indigenous disadvantage, ASA's Management Committee decided it was timely that this issue of ASA News should focus on Indigenous Education programs in our schools. Five schools, Christ Church Grammar School; Guildford Grammar School; St Andrew's Cathedral School; The Armidale School; and Trinity Grammar School agreed to share information about their programs. I commend the articles to you.

Fiona Godfrey

¹ Queen Esther was a Jewish-Persian Queen who prevented the massacre of the Jewish people in BC 479.



Sponsored Conference Registrations

ASA's Management Committee is offering a limited number of fully sponsored conference registrations for this year's Conference in Canberra. Funding covers registration costs only. This is to assist heads of schools and their deputies, senior staff, chaplains, religious educators, boarding and pastoral leaders in Australian member schools who, because of budgetary constraints, have been unable to attend previous ASA conferences.

Click [here](#) to download an application form for a fully sponsored registration to attend ASA's 2015 Conference in Canberra in August.

Top: ASA Management Committee 2015 Standing (left to right): Mrs Lynne Thomson (WA), Mr Christopher Prance (SA), The Reverend Andrew Minter (Chaplain, SA), Mr Gareth Leechman (NSW), Dr Mark Sly (Qld).
Sitting (left to right): Mr Jim Laussen (Acting President Elect, Vic), The Reverend Peter Laurence (Executive Officer, WA), Mrs Fiona Godfrey (President, ACT), The Venerable Dr Matthew Brain (Diocese Canberra and Goulburn).

Bottom: Conference Organising Committee: (left to right) Fiona Godfrey (Principal, Radford College and Conference Chair), Nikolai Blaskow (Chaplain, Radford College), Chris Welch (Chaplain, Canberra Grammar School), Ian Hewitt (Principal, The Anglican School Googong), The Venerable Dr Matthew Brain (Diocese Canberra and Goulburn), Richard Browning (Chaplain, Radford College). Absent: Tanya Stevenson (Acting Director of Northside, Canberra Grammar School), Steven Bowers (Principal, Burgmann Anglican School), Paul Harris (Chaplain, Canberra Girls Grammar School), Bernie Harris (Head of Department, Canberra Girls Grammar School).

Front Cover: TAS Dance Group; TAS students at the National Museum, Canberra; Larissa Woosup, CGGS (Photographer: Peter Breen)

Back Cover: St James' Anglican School, Alkimos (Photographer: Grant Shirley)



Implementing the Strategic Plan

The Reverend Peter Laurence

The Reverend Peter Laurence, Chief Executive Officer of the Anglican Schools Commission and Executive Officer of Anglican Schools Australia (ASA), writes about the work of ASA's Management Committee as it implements the Network's Strategic Plan, 2013 – 2016.

One of the main responsibilities of Anglican Schools Australia's (ASA) Management Committee is to implement the Network's Strategic Plan. Adopted in 2013 with a notional life to 2016, it sets out ASA's vision and strategic intent, with clear core activities to direct our way.

We have already seen a number of initiatives adopted, including travel agreements for our member schools with Campus Travel and QANTAS, improved communication channels with schools through more regular and relevant newsletters produced by our part-time Communications Manager, Mrs Wendy Hillman, and the availability of an Anglican Religious Studies curriculum, which is complimentary for member schools.

The Management Committee has finalised details for an agreement between ASA and the Centre for Chaplaincy Studies at the University of Cardiff in Wales (in partnership with the Anglican Diocese of

Hong Kong), which will see the first group of Australian school chaplains commence this September a three year Master of Chaplaincy Studies. For the first two years, chaplains will undertake 4 four-day 'intensives' per year – one each in Cardiff (Wales) and Perth (Australia), and two in Hong Kong. The third year involves writing a dissertation. They will be studying alongside chaplains from the UK, Asia, and beyond. It is not too late to register for the September 2015 intake. Course costs are comparable to those in Australia.

The new ASA website contains various resources for teachers of Religious Studies. Members are finding the curriculum resources, unit plans and other materials (including those from the Anglican Schools Office in Brisbane) of great benefit. They are open to all ASA member schools at no cost. Further enquiries may be directed to the ASA Office or simply refer to our website.

As part of our strategy to promote the development of alliances and relationships with Anglican schools beyond Australia as well as key strategic partners within Australia, we have invited two people to our May Management Committee meeting and planning day. Firstly, the Executive Director of Anglicare will be coming to discuss how we can better engage with and support their work, as well as how we can benefit from their research and other initiatives. Secondly, the Executive Officer of Anglican Schools New Zealand will be joining us, as we discuss greater opportunities for trans-Tasman ties.

A number of member schools requested ASA to look into developing an agreement with Virgin Australia, thus enabling choice for your group and corporate travel. An initial 'SmartFLY' agreement was put in place late last year. Since then, ongoing discussions have been held with Virgin Australia executives, with the aim of more substantial offerings being available to our members later this year.

Earlier this month the President and I met with the new Primate, The Most Reverend Dr Philip Freier to discuss the role of ASA within the Anglican Church of Australia. It was a valuable meeting, during which the Primate shared his vision for Anglican schools and the role that our schools play in the wider mission of the Church. He expressed strong support for our current key strategic goal of supporting chaplains through networking, training and professional development. The recruitment of chaplains from within and beyond Australia is also seen as an important part of ASA's overall support of ministry.

Of course, Archbishop Philip is well known to ASA and our members, as a regular attendee of the annual Conference, together with Mrs Joy Freier. The Primate hopes to join us for part or all of our Conference again

this August in Canberra.

I also met with the new General Secretary of the Anglican Church of Australia, Ms Anne Hywood. Anne is well known across the Church for her work in a number of dioceses over many years, most particularly in Melbourne, Adelaide and Grafton. We discussed many issues, from the Royal Commission to the key role of Anglican schools in the life of the Church. We explored ways of connecting more fully with the National Church. Anne expressed a strong commitment to the ministry of schools. I look forward to working closely with Anne and the General Synod office over the coming years.

The President has written at length about our upcoming Conference in Canberra. Of course, this remains our flagship 'event' each year. To that end, the Management Committee has developed a comprehensive Conference Guidelines document, which will apply for all conferences from 2016. I thank Mrs Keva Crouch (from the WA ASC office), together with Ms Ros Christie for their work in drafting this important document.

Following a motion at the last Annual General Meeting, a proposal will go before the 2015 AGM in August to consider having an additional chaplain on the Management Committee.

Due to other commitments, Mr Garth Wynne has resigned from the Management Committee, and therefore as President-Elect. We are most grateful for his valuable service and expertise over recent years. At the Management Committee meeting on 27 February Mr Jim Laussen, Principal of Overnewton Anglican Community College in Victoria, was appointed by the Management Committee under the Constitution as Acting President-Elect. He will serve until the August AGM, at which time an election will be held for both President and President-Elect.

We farewelled The Reverend Kim Cruickshank from the Management Committee at the end of last year after a number of years of service to ASA, and welcomed to our recent meeting The Reverend Andrew Mintern from South Australia as the Chaplain appointment.

Also at the February Management Committee, a policy was adopted providing parameters for member schools and others to advertise in the ASA Newsletter. Enquiries in this regard should be directed to the Communications Manager, Mrs Wendy Hillman.

As we come to the end of the first school term and the conclusion of Lent, I take this opportunity to wish all member schools a blessed Holy Week and Easter. May you know the grace and love of the risen Christ at this most important time in the Church's calendar.

ABOVE: (Left to Right) Dr Gareth Jones, Principal SKH Ming Hua Theological College, Hong Kong; The Reverend Peter Laurence, CEO Anglican Schools Commission and Executive Officer Anglican Schools Australia; The Reverend Canon Dr Andrew Todd, Director Cardiff Centre for Chaplaincy Studies

SCHOOL APPOINTMENTS

PRINCIPALS

Mrs Rensché Diggeden, St George’s Anglican Grammar School, Perth, Western Australia

Mr Bradley Fry, The Tintern Schools, Ringwood East, Victoria (From the beginning of Term 2)

Mr Alan Green, Principal Clarence Valley Anglican School, Grafton, New South Wales (Acting)

Mr Graham Hinckman, St Peter’s Anglican College, Broulee, New South Wales

Mr Nick Johnstone, Geraldton Grammar School, Geraldton, Western Australia

Mrs Kim Kiepe, St Hilda’s Anglican Schools for Girls, Mosman Park, Western Australia

Mr Mark Lewis, Penrith Anglican College, Penrith, New South Wales

Mr Craig Mansour, Macquarie Anglican Grammar School, Dubbo, New South Wales

Mr Peter Mould, Bishop Tyrrell Anglican College, Wallsend, New South Wales

Mrs Judith Tudball, St Michael’s Collegiate School, Hobart, Tasmania

CHAPLAINS

The Reverend Mary-Anne Rulfs, Coomera Anglican College, Upper Coomera, Queensland

The Reverend Mark Holland, The Hutchins School, Sandy Bay, Tasmania (Acting)

The Reverend David Jones, Cathedral College, Wangaratta, Victoria

The Reverend Fiona Raike, Korowa Anglican Girls School, Glen Iris, Victoria

The Reverend Heather Cetrangolo, Shelford Girls’ Grammar, Caulfield, Victoria

The Reverend Helen Dwyer, Overnewton Anglican Community College, Keilor, Victoria

RESIGNATIONS

Principals

Mr Stephen Babbage, St Peter’s Anglican College, Broulee, New South Wales

Mrs Madeleine Brennan, St Columba College, Andrews Farm, South Australia

Mrs Jenny Collins, The Tintern Schools, Ringwood East, Victoria

Chaplain

The Reverend Canon Matthew Gray, The Hutchins School, Sandy Bay, Tasmania

Chair

Dr Kenneth Evans stepped down from his position as Chairman of the Council of John Septimus Roe Anglican Community School with campuses in Mirrabooka and Beechboro in Perth, Western Australia last December. It was a position he had held for 20 years. During that time the School, which is an Anglican Schools Commission school, became an established and well-respected institution within its community, the state and other parts of Australia. Lawyer, Mr Graeme Slattery, who was a member of the School’s Council between 2004 and 2007 and who rejoined Council in 2014, is the current Chairman.

Project Officer Appointed

The South Australian Anglican Provincial Education Trust has appointed Mr Jim Raw as Project Officer to explore the possibility of establishing new Anglican schools in South Australia. The appointment is for an initial period of 12 months.

DIOCESAN NEWS

Gippsland Calls

Bishop Kay Goldsworthy, the first woman consecrated a bishop in the Anglican Church of Australia, is returning to Victoria to become 12th Bishop of Gippsland.

Kay was Chaplain at Perth College, Mount Lawley, from 1988-1995. She is held in such high esteem by the school that she was made an Honorary Old Girl for her contribution to the College. In mid-February she was invited back to the College to take her final Chapel Service for the Year 12s. Principal, Mrs Jenny Ethell, said Bishop Kay ‘spoke to the girls about her journey through the Anglican Church’ and of the ‘importance of women taking up leadership roles’. Mrs Ethell went on to say that Bishop Goldsworthy’s ‘steadfast belief that women can utilize their particular strengths and passions to be leaders in all aspects of society is a great example to our girls’.

New Dean of Perth

The Reverend Canon Richard Pengelley was installed as the 17th Dean of Perth at a Service in St George’s Cathedral on 4 February. He has close connections with a number of Anglican schools in Perth, notably Christ Church Grammar School, Hale School and St Mary’s Anglican Girls’ School, and is keen to involve schools in cathedral activities.



Kay Goldsworthy



Richard Pengelley

Bishop Who Walked Alongside People Dies

The Right Reverend Barbara Brinsley Darling, a pioneer of women’s ministry and the first woman in Victoria to be consecrated a bishop (April 2008), died suddenly and unexpectedly in mid-February. Within an hour of her passing, Dr Philip Freier, the Archbishop of Melbourne and Primate of Australia, emailed clergy saying her ‘untimely death’ had ‘shocked and saddened all who knew her and enjoyed her loving pastoral support, friendship and encouragement ...’

Bishop Darling recently retired as Bishop of the Eastern region in the Anglican Diocese of Melbourne. She was made a deacon in 1986 and was among the first women in Melbourne to be ordained a priest in 1992 in St Paul’s Cathedral. She was elected a Canon of St Paul’s in 1995 and appointed an Examining Chaplain in 1998. From 1995-2005 she was vicar of All Souls’, Sandringham and from 2005-2008 she was vicar at St James’, Dandenong. She was the Bishop for Diocesan Ministries until 2009 when she became Bishop of the Eastern region.

Her other ministries included the oversight of chaplains in Anglican schools and tertiary institutions.

The much-loved bishop, priest, family member and friend wanted to be a bishop who ‘walks alongside people’. “Being aware of people’s concerns, fears and doubts and helping them to grow and develop, and to understand where God is in their lives’, was very important to her. She was passionate about sharing the Good News of Jesus Christ. ‘I love teaching and making the Gospel relevant to people’s lives ...’, she said.

Jim Laussen, ASA’s Acting President Elect and Principal of Overnewton Anglican Community College, Keilor, Victoria said Bishop Darling’s work with chaplains and schools was exceptional’.

Indigenous Focus

The Diocese of Adelaide has recently announced that The Reverend Chris McLeod will be consecrated as a Bishop with responsibility for focusing on Indigenous people across the Province, including the Dioceses of Adelaide, Willochra and the Murray. His consecration will take place on 11 April.



Blog Created for Christian Ministry in Anglican Schools

aplaceformission.org

Stephen Harrison, Director of Mission, Anglican Schools Office (Southern Queensland) has created and launched a blog to stimulate discussion about important issues in Christian mission and ministry in Anglican schools. He hopes 'to create an ongoing national and international conversation' about topics such as leadership, governance, religious/Christian education, evangelism, church/school relationships, chaplaincy and service. According to Stephen, the aim is 'to explore big issues, future direction or ideas, as well as hunches about trends in Christian ministry in Anglican Schools'.

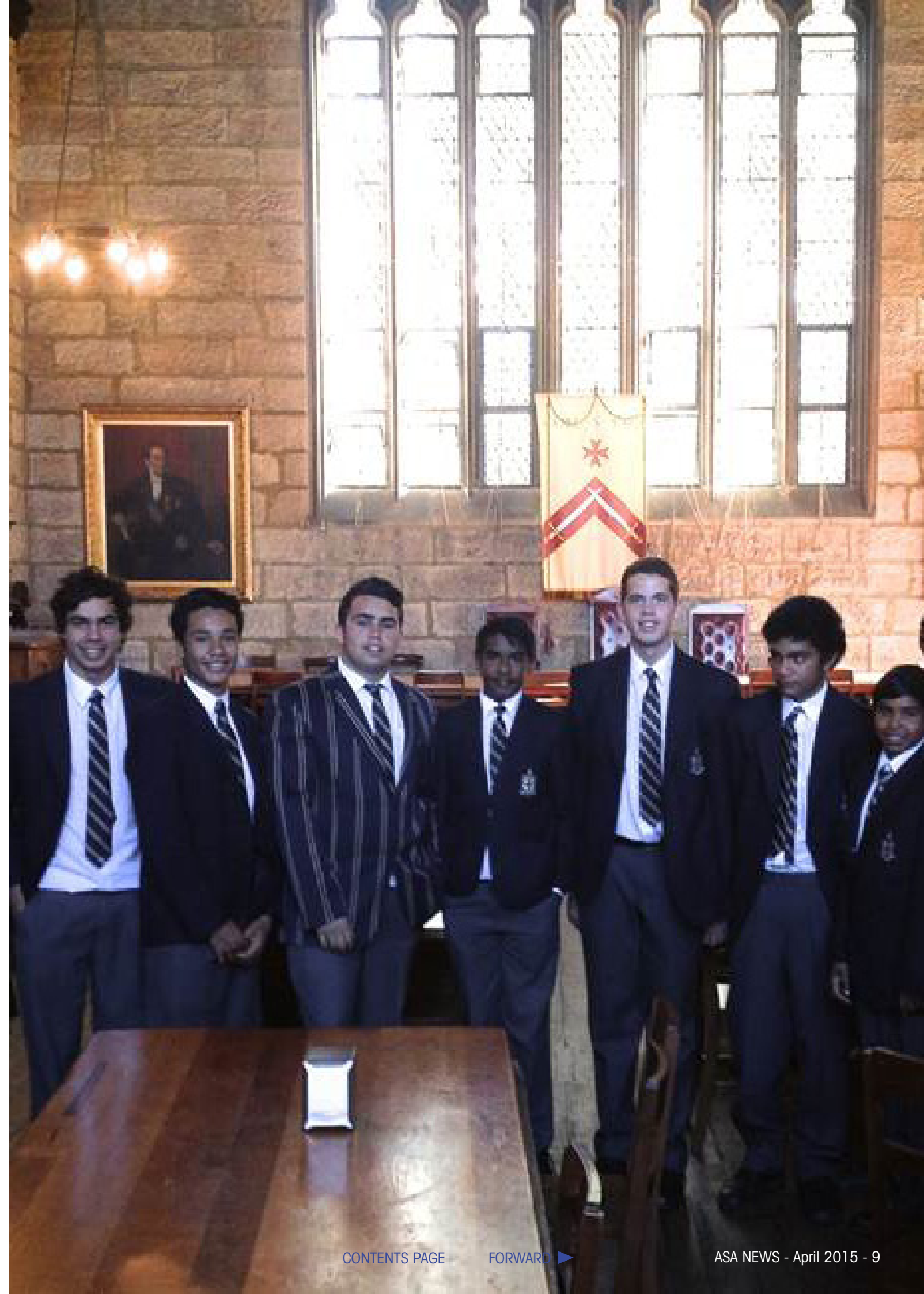
Stephen hopes that this blog will be the place for those engaged in ministry in Anglican Schools to start speaking about some of their ideas and hunches. He believes 'Innovation and good ideas come from sharing'.

If you have something you want to say about Christian mission or ministry in Anglican schools, be it 'a hunch' or an innovative idea, start up a conversation about it on aplaceformission.org.

Contact the editor Stephen Harrison at sharrison@anglicanchurchsq.org.au

ABOVE: Stephen Harrison

OPPOSITE PAGE: TAS Indigenous students visit St Paul's College, University of Sydney.





Gawura: An Indigenous School Within A School

Dr John Collier

Gawura means 'whale' in the Eora language.

Gawura, which provides intensive tuition to 28 Indigenous primary school students in Sydney, is a school that is part of St Andrew's Cathedral School in the city's CBD. Dr John Collier, Head of School at St Andrew's Cathedral School and also at Gawura, writes about the establishment and development of the Indigenous school. He also comments on the financial sustainability of the program. This article was first published in the Journal of Christian Education in 2014.

Established in 2007, Gawura aims to prepare students for the transition into St Andrew's Cathedral School's co-educational high school. Gawura is primarily funded by private donations and sponsorship however the school has recently applied for a federal grant under the Indigenous Advancement Strategy.

St Andrew's Cathedral School, Sydney, is arguably the most city-centric urban school in Australia. It exists in two high rise buildings, one of which it shares with the offices of the Anglican Diocese of Sydney, immediately behind St Andrew's Cathedral, the Anglican Cathedral of the city, and adjacent to Sydney Town Hall. Underneath is Town Hall Station, the beginning of the underground City Circle of the city rail line, one stop from Central Station. It might therefore appear to be an unusual, if not absolutely odd site for a school for Aboriginal and Torres Strait Islanders. On the other hand, for reasons of both history and current demography, it is very appropriate:

George Street, the main street of Sydney, located at the front of the school, is a modern 'macadamized' descendant of a track from Circular Quay forged by the Gadigal people, one of the 29 tribal groups of the Eora Nation, the First Peoples of our Harbourside. The name Gawura, 'whale' in the Eora language, reflects that interface between sea and land. It also captures the image of God sending the whale to rescue Jonah, a metaphor for the loftier spiritual and educational hopes residing in Gawura. Moreover, Camp Cove, at the end of George Street, was the site of the original and subsequently tragic interface between white settlement and Aboriginal people. In that respect, the siting of the school is a step towards reconciliation with our Indigenous forbears. Furthermore, an Indigenous school in this location is demographically appropriate, as the main concentration of Aboriginal people in Australia is actually in the inner city suburbs of Sydney. This therefore, in a sense, resonates deeply with Aboriginal experience of the land, their home.

Establishment of Gawura

Gawura was established in 2007 by School Council, the fruit of the vision of the then Head of St Andrew's Cathedral School, Phillip Heath. He was driven by a sense of need, and a deep conviction that in terms of Christian social justice, care for the disadvantaged and the dispossessed, something had to be done. The time was certainly right. Opinion in Australia was shifting from previous racist denigration of Aboriginal and Torres Strait Islanders, to the view that the issue of white interface with our Indigenous people had been a scandal, and something had to be done. The gap in educational outcomes, and therefore life opportunities, between Indigenous Australians and Australians of other ethnicities was enormous and had to be closed. Politically, momentum was building, leading to the Reconciliation Agenda of former Prime Minister, Kevin Rudd. Phillip Heath's sense of urgency was fired by a visit to Soweto on the outskirts of Johannesburg in South Africa, where he saw attempts to provide educational rigour for Africa's First Peoples.

There was of course a considerable gap of another kind between conception of an idea and germination into reality. This step proved to be more fraught than anticipated. Initially the intention was to site the school in the infamous area known as 'The Block' in Redfern, an inner city suburb with substantial Aboriginal residential presence. Phillip Heath and some supporters commenced to door knock. They had the support of Torres Strait Islander high profile Elder Pastor Ray Minniecon and his wife, Sharon, who in fact named the school. What they found was a host of obstacles: suspicion that this was another form of white paternalism; concern, based on experience of other

ventures, that this idea would be big on promise, but short on delivery; the sense that this was an attempt to whisk children away to some kind of inappropriately elite environment in a high fee school; and the grinding and sometimes paralysing internal conflict within the Aboriginal community, based on different tribes, kinship groups and Aboriginal languages. There was also opposition from the proponents of public schooling, based on the incessant sectoral wars between public and independent schooling.

Ultimately, no agreement on a site could be achieved, and it was decided to commence Gawura within one of the two current buildings of the school. In hindsight this was a great blessing, as it allowed for greater integration of Gawura with the rest of St Andrew's Cathedral School, an easier sharing of resources and an environment in which students were effectively and helpfully contained within the precincts of the school for each day of effective learning. Sydney City Council generously facilitated this location by funding a bus which would collect each child from home (the 'run' extended from Redfern to Woolloomooloo, Petersham, Glebe, Balmain and Pyrmont, all inner city suburbs) and deposit them at home each afternoon. The presence of the bus became a vital means of encouraging attendance, lack of which has historically been one of the banes of Aboriginal education. Attendance has consistently hovered around 93-94%, a stellar figure in this context.

Building a Partnership based on Trust

The nature of dealing with Aboriginal communities is that interactions must be highly relational, built on trust which is only established over considerable time, and based on dealing with extended families. While the staffing of Gawura from early on may not have appeared to be auspicious to this end (very soon it was staffed by an Englishman and a Canadian!) they represented two highly desirable qualities: excellent teaching, and accessibility with the determination to resolve problems. A Consultation Committee for parents was soon established, which initially met fortnightly, and for those who felt awkward about coming on to the school site, firm mobile and email links were established. It has been critical to the ongoing success of Gawura that the above mentioned Englishman, Head of Gawura, has been available to take mobile phone calls every afternoon for around four hours when school finishes. These calls are a feature of every day. The importance of the communication has been to establish partnership and to build the aforementioned trust. It has been vital to convey the reality, and demonstrate the fact, that Gawura is a partnership between the Indigenous parents and the school, and not another paternalistic example of

ABOVE: Dr John Collier speaking to Gawura students.

‘white fellas’ what is good for Aboriginal people and then doing it to them. Cultural chauvinism is certainly not attractive to Indigenous people, as they have seen so much of it in the past!

In the middle of 2009, Phillip Heath departed to Head a School in Canberra, with an intent to replicate the Gawura model. My appointment as his successor appeared to be based partly on the fact that in my first Principalship (this is my third, and fourth!) I headed a school with a significant Aboriginal demography, and where the initial Chair of the School Council was indeed herself Aboriginal, and hence I had some useful experience and rapport with Aboriginal education.

Stopping the Gap

On my arrival, several aspects of Gawura became apparent. Firstly, the model depended fundamentally on very intensive teaching of Literacy and Numeracy in order to ‘close the gap’ or, as, aspirationally we like to think at Gawura, ‘stop the gap’ entirely, through excellent teaching in Kindergarten. For these reasons, the teacher/pupil ratios had to be absolutely superb. Gawura caters for only 28 students, that is, four in each of the seven years from Kindergarten to Year 6. Through progressive resourcing, in 2014, we staff the school with three teachers, who teach respectively Kindergarten, Infants (Years 1 and 2) and Primary (Years 3 – 6). In addition, Gawura benefits from two Teachers Aides (one very helpfully with a Masters Degree in Aboriginal Health) and approximately 120 reading tuition volunteers per month, mostly from city corporates, some of whom are our financial partners, who allow their staff a day per month of volunteering on full salary. Staff are trained on and very familiar with high quality Literacy resources such as MiniLit, MultiLit and THRASS. The school is data driven in terms of the profiles of the academic development of each child. Our stance has been that only a separate model for our Aboriginal and Torres Strait Islander children, with this level of staffing resource, will effectively treat the academic gap experienced by these students. The aim is to so skill them that they are able to enter St Andrew’s regular High School on an equal footing, academically and socially, with students of all other ethnicities commencing in Year 7. Complementary with this model is as great an interaction as possible with our regular Junior School in non-core subjects, such that Junior School teachers teach across the ‘regular’ Junior School and Gawura classes within the range of subjects such as Music and Sport, while High School teachers teach across the two schools in areas such as Visual Arts, Drama, Languages and Christian Development. We regard this, in terms of the context and needs of the students, as the best of both worlds. Moreover, it clearly produces academic success:

at various times the NAPLAN (National Assessment Programme - Literacy and Numeracy) state-wide testing results of our Gawura students have been not just above the national Indigenous average, but above the national Australian average! Although this is admittedly a small sample, it is an extraordinary achievement, given that some of these children come from homes which lack even a single book, or any space or facility for students to undertake homework.

Honouring Indigenous Heritage and Culture

The second attribute apparent about the model is that it deliberately and self-consciously honoured students’ Indigenous heritage and culture and sought to raise their esteem in their Aboriginality. For this reason it has been important that we also engage Aboriginal staff (and we have engaged three), that we teach Aboriginal culture (The Dreaming, dance, music) and language. To this end, two of our Aboriginal staff have been native speakers of Wiradjuri, one of the four main Indigenous languages of Australia, which we have embraced as our official Aboriginal dialect. There is an obvious tension here for a Christian school, between Christian faith and Aboriginal spirituality. We have managed to embrace this through a range of stratagems: we have taught Aboriginality as culture, much as we might teach the ancient gods of Egypt and Greece in Year 7 History, but through Christian Development classes, Chapel and the ministry of Christian teachers, including a Christian Indigenous teacher, we have taught Christian faith as belief and creed. Further, the role of Pastor Ray Minniecon, now a member of School Council, in Gawura, as a local Indigenous elder, has afforded important credibility to Christian faith. Pastor Minniecon has also, with the wonderful support of Reverend Paul Perini, Senior Minister at St John’s Anglican Church Glebe, created a link for our Aboriginal families with one of our local churches.

Championing Gawura

The third aspect obvious about the model is that, for it to succeed, it requires the support of individuals who are passionate champions of Gawura and effective advocates for its sustainability. These we found in Pastor Ray and Mrs Sharon Minniecon, and in Professor Larissa Behrendt, an Aboriginal woman who is Professor of Law at the University of Technology Sydney, down the road, and who has functioned generously and superbly as official Ambassador for Gawura. Archbishop Dr Peter Jensen, as Patron of Gawura, was able to provide opportunity on the floor of Anglican Synod for Pastor Ray Minniecon and others to sprout the vision and establish the importance of the Anglican Church making a serious contribution

to Indigenous reconciliation. This has been taken up by the Anglican Board of Missions and by Mary Andrews College, an Anglican Theological College in Sydney, which have become significant financial and emotional supporters of the work. Most critical of all have been staff champions who are able to advocate funding of the vision to major Trusts, Foundations and individual donors.

Self-Funding Framework

The framework established by the Council of St Andrew’s Cathedral School at the inception of Gawura was that it would need to be self-funding, rather than become a burden on the finances of St Andrew’s Cathedral School, and therefore on the fees of other parents. This was always a very significant challenge, as the parents of our Indigenous students are almost all from low socio-economic circumstances, and unable to contribute any more than, at most, a few hundred dollars per year for their children’s fees, which at St Andrew’s for Year 12 are currently \$27,000 per year. The implication of this financial need was that, with the assistance of a skilled staff fundraiser, the Head of School must devote substantial ongoing time to figuratively (or literally) knocking on the doors, or, at least the email inboxes of these very Trusts, Foundations and wealthy philanthropists. This frankly absorbs an enormous amount of time and requires presentations to Boards, CEOs, and groups of corporate staff. It requires incessant tours of the school, with morning teas, to source the funds. Happily, there are many who are prepared to contribute and, at this stage, Gawura is self-sustaining, raising around \$800,000 per year. A considerable breakthrough was managed in 2010 when, with the significant assistance of the Association of Independent Schools (NSW), the school was able to achieve, through the then NSW Board of Studies, registration of Gawura as a separate school from St Andrew’s Cathedral School (hence my third and fourth – simultaneous – Principalships). The importance of this registration is that Gawura, being an entirely Indigenous school, is now funded separately, according to the top level of specific Indigenous Federal Government funding. Previously, our Indigenous students were simply blended into a whole school population of around 1200, and so any specific Indigenous funding was minimised as they did not attract the whole Indigenous school loading, which was much more lucrative.

A whimsical note at this point might be that in an attempt to obtain additional funding we have, over time, invited whole cohorts of politicians, Federal and State, from all major parties, to visit Gawura. All have declared themselves to be hugely impressed and of the view that the school needed additional funding,

and most promised to get back to us. With one notable exception, we have neither seen nor heard from any of them since.

A Learning Process

Nearly eight years after commencement, what have we learned?

Perhaps these things:

- There is initially a clash of cultures between the middle class values of mainstream education, with an emphasis on engagement, and the experience of deprivation of Aboriginal parents. Initially, this can lead to conflict, and frankly rather a lot of shouting, until understanding is reached and trust built. For a time it can seem like a tug of war, where some of the academic gains for the day are lost at night, where students can return to homes where education is not valued, children are not effectively supervised, considerable overcrowding can occur, substance abuse sometimes proliferates, students can disappear for whole months back to the original tribal areas, usually in response to a family crisis, and attendance at school is not seen as a significant priority. Initially some Aboriginal parents demonstrated a welfare and entitlement mentality, perhaps typified by a past comment from an Aboriginal parent that she would send her child back to school when the school solved her housing problem. We have found that over time this miss-match improves very substantially, as parents gradually understand what the school is attempting to achieve and why. We have further found that as students thrive at school, and develop educational attainments, parents are increasingly onside. As they are made to feel welcome at school, they are more likely to attend functions, leading to breaking down of barriers and a greater rapport and parental engagement with the school.
- Stability of staffing is vital, as trust in individual people takes time to develop.
- Indigenous staff are critical as perceived advocates and go-to people within the school for parents.
- Links with other providers such as AIME (Australian Indigenous Mentoring Experience) provide very useful co-workers and programmes.
- The role of the bus driver is critical in a way not perhaps originally imagined. In our case, he is a major pastoral figure, interestingly, a former policeman, who regards this work as his Christian vocation. When a student is not at the designated pick-up spot, he will ring the parent to find out why the child is not there, urge (even insist) the child be dressed and sent out to the bus, and either wait or

come back later to collect the child. He has the trust of parents and children, who share with him pastoral concerns and messages for school, and the affection of the students themselves. In seven years he has not missed a day. He is a priceless gem.

- Having had previous unsatisfactory experience with enrolling Aboriginal and Torres Strait Islander students midway into Primary and Secondary school, our policy now is to only admit students at Kindergarten, hence, for the whole 13 year journey. Our previous experience was that some later enrolments were so academically behind their peers, it was impossible to close the gap, for instance Torres Strait Islanders in Year 9 with a reading age of 6 or 7. Others had entrenched bad behaviour from other contexts, proving irredeemable, and eventually having to depart. Our current practice, now that demand exceeds supply of places, is to interview aspirant families for Kindergarten and select the four children whose parents seem most able to work in partnership with the school and its aims.
- Having gone to so much trouble to enrol and educate Aboriginal and Torres Strait Islander children, it is essential to ensure they engage actively with the academic work. For this reason, and also to ameliorate the regular lack of homework facilities or incentive at home, we insist that they attend Aboriginal Homework Club two to three afternoons per week. This is supervised by Indigenous and non-Indigenous staff, who are present to assist the children with their work.
- Aboriginal children, who can appear defiant, angry and non-compliant, can calm down over time and become model students, fully engaged with the culture and ethos of the school. This is of course not different from the pattern exhibited by children of other ethnicities, but is still a point worth making, as often society demonises bad behaviour amongst Indigenous young people.
- A delightful by-product of enrolling Aboriginal children in High School is that they can develop firm and lasting friendships with non-Aboriginal students, where the issue of ethnicity dissolves. This is a model for what relationships between white and black Australia perhaps should have been in the past, and can be in the future.
- There is an obvious hazard as Aboriginal students move from the four students per year context of Gawura, into a Year 7 cohort of perhaps 130, with classes of 24. We have therefore found it necessary to establish a mentor for them in the form of one of our Wiradjuri teachers, who teaches Personal Development, Health and Physical Education in the

High School. He teaches only a 50% load, the rest of his time being devoted to mentoring Aboriginal students, including working with their families. Happily, as whole school Cricket Convenor and one of our Rugby Coaches, he is a major sporting figure, and this provides an additional point of contact for our Aboriginal boys.

- Financial supporters, who are astute business people (and most donors certainly are that), require detailed acquittal of their donations. Accordingly, accounting has to be very detailed, and a full educational report, with graphs, tables and text, needs to be developed once or twice a year for each student, to be sent to the supporting donor. Sometimes they will seek a summative meeting for this purpose. Occasionally, they will also meet the child as part of this occasion.
- Some donors, rather than having their money enter the funding pot, seek to have it tied to a particular student. As that is done, they become quite proud of the progress of 'their child' and will even attend some school functions as de-facto grandparent-type figures. Often they will contribute additional co-curricular funds, for instance, to sponsor their child for overseas excursions. The emotional bond provides a sense of achievement and purpose for the donor. While this potentially could create some custodialship problems with parents and actual grandparents, none have emerged to this point.
- Celebrate and leverage from success. Last year the school was able to honour its first three Indigenous graduates from Year 12 into university, with pathways respectively to Law, Fine Arts Honours and Business Management. This was a very significant occasion for the whole Gawura community of students and parents. Most of the parents had not proceeded beyond Year 9. A parent of one of the university entrants is illiterate and has spent 20 years in gaol. He understands, as do the other Gawura parents, that education can be the circuit breaker and can change the lives of his children, such that their life chances are better than his. For this reason, despite occasional volatility, Gawura parents, after eight years, understand the value of Gawura for their children.

And What of the Future?

Questions over the financial sustainability of Gawura remain. The 'hand to mouth' immediacy of funding is such that currently the school does not know until late in Term 4 whether it has met its financial targets for the year. The time drain on the Head of School and other senior staff as they seek to gather funds, and the anxiety of the Business Manager, is very considerable.

Currently, significant government money exists for the Boarding School model to fund scholarship places for Indigenous students from remote areas. In some respects this may appear romantic and exotic and therefore attractive. While remote Indigenous students certainly need and are entitled to quality educational opportunities, there is no denying the complementary need of urban Aboriginal and Torres Strait Islanders to an educational future. One wonders why governments and the public education system do not do more. Perhaps churches and other Christian groups could do more?

What has become clear to us at Gawura is that while most corporates with means will support a programme to provide educational justice to Indigenous students, they find it difficult to donate to a single school, as their charters do not allow a particular school, and most especially an independent school, to be privileged above other schools. Our current efforts are therefore directed towards developing an Endowment Fund to assist a coalition of schools, of which St Andrew's Cathedral Gawura School would be one. The aim is to raise significant dollars from corporate donors, on the

basis that government can be persuaded to give dollar for dollar: a combination of tax deductible donations, plus significant government funds, would have in fact, the attractive potential to effectively quadruple every corporate dollar donated. We are therefore attempting to document the Gawura model, or at least that within it which is generic, with the intention that it be scalable and replicable elsewhere. In our own case, we hope to expand the intake from 4 to 6 students per year, if we can fund it. While such an increase may not seem significant, it is in fact a 50% increase in capacity and therefore of necessary funding.

Our overall conviction remains – the need to provide a reversal of the appalling treatment in our past history of Indigenous people by whites, to provide an instance of lived reconciliation, and to manifest Jesus' instruction, 'Whoever welcomes a child like this welcomes me.' (Matthew 18:15)

BELOW: Her Excellency Dame Marie Bashir, Governor of New South Wales, Dr John Collier and Gawura Captain, Tahira. (Dame Marie Bashir retired as Governor of New South Wales on 1 October 2014.)





Indigenous Education At TAS

Tim Hughes

Former journalist Tim Hughes is The Armidale School's (TAS) Media Manager. He is involved in the Minimbah program at TAS and last year led a TAS service trip to Yipirinya School in Alice Springs. He writes about the development of the Indigenous Education program at TAS and says it has been 'transformative, both for the boys it supports and the school community at large'.

Established in 1894, The Armidale School (TAS) is an independent school of 600 students from pre-kindergarten to Year 12, including 215 boy boarders who primarily come from northern New South Wales. While this geographic intake area has been a constant, TAS now has a much broader socio-demographic than at the time of the school's founding by descendants of the rural 'squattocracy' whose relationships with the traditional owners of land their families had secured for agriculture had often been less than harmonious. During its first 100 years, TAS and Aboriginal Australians appeared to have had little to do with one another, although one Aboriginal student, the ward of a local family, was enrolled in the 1970s, without great success.



Paving the Way

Change was inevitable; in 1996, two years into the school's second century, the arrival of Warren Roberts paved the way for generational change: 'Warren's affable character and friendly demeanor allowed him to relate well to others and he became well accepted. This made it easier for future Aboriginal students,' recalls former Deputy Headmaster Mr Grant Harris.

Warren Roberts' recollection of TAS is of fondness but not without some big adjustments.

'I'd come from a small local primary school with all my cousins to being the only Indigenous kid at this big, old school – it wasn't so much that others thought I stood out as much as I felt I did,' he said.

An early – but not common– encounter of racism galvanised a determination to succeed.

'In Year 5 a boy said I couldn't do something because I was Aboriginal and that just made me determined to stick it out and prove something to myself – that it was only going to be me who could tell myself I couldn't do something.'

On graduating from school, Roberts worked for Queensland Senator Joe Ludwig at Parliament House in Canberra and also founded Youth Awareness Resource Network Australia (YARN), which now operates at several universities, building collaborative relationships between Indigenous and non-Indigenous students.

Conversations had to be had

'That all started at TAS, when I realised that if anything is to change, conversations have to be had.'

Two years after Roberts left TAS, Indigenous leader Waverley Stanley approached TAS Headmaster, Murray Guest, and invited TAS to join his Yalari Foundation¹ as a partnership school. In 2007 TAS enrolled its first Yalari student and since then the school has enrolled a further 10 students through the support of Yalari.

Then in 2010, TAS Registrar, Mrs Pip Warrick, approached Australian Indigenous Education Foundation (AIEF) CEO Andrew Penfold seeking a similar partnership with AIEF. A year later TAS enrolled its first three AIEF Indigenous students and this number has also grown. For the past three years the school's Indigenous enrolment has been stable at around 20 students from various local Indigenous communities in the heartland New England North West region of NSW.

¹ Yalari is a not-for-profit organisation offering boarding school scholarships to Indigenous students from regional, remote and rural communities across Australia. Yalari is currently sponsoring 184 students in 29 boarding schools.

Building Relationships with Minimbah

Around the same time, TAS senior English teacher, Mr Barney Buntine, approached the Principal of the neighbouring Minimbah School, seeing both the need and the opportunity for TAS students to do some regular, local and meaningful community service. (Originating as a project of the Save the Children Fund on a local Aboriginal reserve, Minimbah is now an independent pre-and primary school for children from a low socio-economic background, most of whom are Aboriginal.)

'I also saw it as a way of forming closer relationships with the Armidale Aboriginal community and shifting the perceptions of our boys. The history of TAS and the Armidale Aboriginal community had never been that good, and this was an obvious way of improving the relationship,' Mr Buntine said.

Initially, senior TAS students went to Minimbah on a weekly basis to read and play games. This has remained the cornerstone of the program because the intimacy of one-to-one reading or play builds relationships better than anything else.

From this foundation other programs have developed. During summer terms, Minimbah students visit TAS for swimming lessons, and Minimbah and the TAS Junior School have held joint athletics carnivals, boosting competition opportunities for the better athletes of both schools and providing social interaction for all. As a result, Minimbah athletes now have a pathway to representative honours (via the North Coast Independent Schools championships) which they did not have previously.

The schools also hold combined National Day of Healing and NAIDOC Week activities, with many of these being student-run. Minimbah students have attended music and drama performances at TAS and the TAS Senior Band has performed at Minimbah.

In 2013 a film about the growing friendship between the schools won Community Mutual's MAD at Heart Community Challenge award, for schools, individuals and groups that are making a difference in the local community. There were entries from across the state for the award, which is a category of the North West Film Festival.

TAS Headmaster Murray Guest said the collaboration has been a powerful one.

'Our boys who visit Minimbah feel privileged to be involved in such a program and know they are part

of something special. More broadly, TAS is culturally a more inclusive and respectful place than in the past, something that aligns well with our strategic plan that puts holistic wellbeing up front and centre of all that we do. Barriers that had been held in place by stereotyped belief systems have been dismantled by real relationships, and TAS is a better place for it. This is something that could not have happened without personal contact and the power of new friendships,' he believes.

Engaging Alumni

Alumni have come on board: in 2012 three of the school's Old Boys set up the Indigenous Student Support Fund, to help with the cost of extras and excursions not otherwise covered by bursaries. Managed by the TAS Foundation, the Fund has attracted considerable support from former students and parents and has helped fund extra-curricular opportunities for the school's Aboriginal boys, including two who have had term-long exchanges at schools in the northern hemisphere.

Broadening Horizons

Exposing the Aboriginal boys to the wider world is important; a visit to Sydney last year, for instance, included a range of significant cultural, academic, sporting and political experiences. They watched the Bangara Dance Company rehearse and attended a show by the Chooky Dancers, after each occasion meeting some of the dancers. A visit to 'The Block' in Redfern – site of political agitation for Aboriginal recognition – was followed by watching members of the South Sydney rugby league team train. The group was shown around the University of Sydney, including St Paul's College, with the aim of igniting interest in tertiary studies; they dropped in to the Tony Mundine Gym, and had a speed boat ride on the harbour.

Other Initiatives

New relationships have continued to develop with the local Aboriginal community, and last year TAS hosted for the first time a meeting of the local Aboriginal Education Consultative Group, who heard a presentation about the TAS Aboriginal Education Program from Year 11 student, Wayne Mumbulla.

Another initiative in 2015 was the inaugural Aboriginal Students Dinner. Held the night before the school's NAIDOC Week Assembly, it brought together Aboriginal boys, their family members and a non-Indigenous friend in the School Dining Hall, where all were informed and entertained by dancers and inspired by a speech from former NRL player Dean Widders.



Minimbah School Project: TAS boys with the children at Minimbah.

Taking service further afield, a group of students, fathers and staff from TAS and a similar number from New England Girls' School, helped run a school activities program at Yipirinya School at Alice Springs, an independent school for disadvantaged Aboriginal students.

Each day the group collected children from town and bush camps and transported them to school for organised sporting, craft and science activities, and provided nourishing meals in a safe and positive environment. While the trip made the Armidale students more aware of Aboriginal disadvantage, the presence of two fathers with their sons was a powerful role model, having a significant impact on the older Yipirinya boys in particular.

Specialist Academic Support

Improving specialist academic support for our Aboriginal students has become the newest focus, and last year the school was fortunate to receive a grant from ERM Power Ltd to assist with funding a new Aboriginal student support position. In this role, Callum Clayton-Dixon, a young Indigenous university graduate, is working with our boys both collectively and individually to improve academic outcomes and

assist students set personal goals for school and life beyond.

Helping Overcome Inequality

TAS highly values both the privilege and responsibility we have in helping overcome inequality. Through our partnerships with key foundations, our Old Boy and wider TAS family and key members of the Armidale Aboriginal community, we are pleased to be creating positive relationships and opportunities to help young people reach their potential.

In terms of the Aboriginal history, 20 years is like a speck of sand in a desert – but in the past two decades the Indigenous Education program at The Armidale School (TAS) has been transformative, both for the boys it supports, and the school community at large.



Indigenous Education At Trinity

Ms Jenny Herbst

Trinity Grammar School in Kew, Victoria has a long history of involvement in, and commitment to Indigenous education. Coordinator of Indigenous Students, Jenny Herbst, writes about the School’s program which is centred around three key aspects: the provision of Indigenous scholarships - both day and boarding scholarships; cultural awareness; and immersion experiences.

Scholarship Program

The scholarship program began in 1999 and was established by the then Headmaster Mr E R Tudor OAM, in partnership with The University of Melbourne, Methodist Ladies’ College, Loreto Mandeville Hall and St Kevin’s College.

The program’s initial aim was to provide a supported pathway to the University of Melbourne and the university provided the bulk of the funding.

After a number of years the university funding ceased. The School Council then made a commitment to continue the scholarship program and, in conjunction with the support of very generous individual sponsors, provided ongoing funding for scholarships. The program expanded and to date a total of 25 scholarships have been awarded.

One of the main goals of the scholarship program is for students to successfully complete secondary school and to move to appropriate further education and training. Trinity extensively supports students and their families on this journey - with both educational and social/emotional support recognising that, especially for boarders, living away from their families and communities can be challenging for a young person.

Of the students who have been through the program there are many success stories of individual academic achievement and of young men who have moved into a variety of professions.

The scholarship program, however, has a broader perspective. Leading educator and Aboriginal man Dr Chris Sarra noted that:

If schools seek only to make Aboriginal children smart, without developing any positive sense of cultural identity, then we do little more than assimilate them into the mainstream. In this circumstance, we all lose.

Our students have developed a range of skills and discovered talents in the arts, sport and music. They bring to Trinity a wealth of knowledge and a diversity of experience that enables an appreciation and understanding of Indigenous culture across the school. One of the key concepts that underpins our approach is the idea that Trinity is a school which encourages young people to not only define themselves by their achievements, but by who they are as people.



Fragile First Impressions – A Threatened Archive of Indigenous Reportage – Trinity Grammar and Warddeken Land Management. This exhibition was one of Dadirri’s 2014 events.

Our most recent school leavers of the past three years are currently studying Arts at the University of Melbourne, Science at the University of Melbourne, Medicine at Monash University and International Business at RMIT University. In addition, Trinity students have undertaken traineeships in the Arts and Business.

Cultural Awareness Program

‘We have to work out a way of sharing this country, but there has to be understanding of, and respect for, our culture, our law.’

Wenten Rubuntja, artist and Aboriginal rights activist

The Dadirri Program at Trinity is designed to promote reconciliation and understanding by raising awareness and appreciation of Indigenous issues through school-wide programs and events that highlight aspects of Indigenous culture. ‘Dadirri’ means deep listening with a respectful, still awareness. This reflects the spirit of the program and the way in which events, both formal and informal, are presented.

The program operates alongside specific classroom teaching of Indigenous history and current issues, for example the subject *First Australians* taught by one of the School chaplains to Year 9 classes.

The Dadirri Coordinator facilitates the cultural awareness group - AAA Aboriginal Awareness Agents - and works with boys from across the school to participate in things such as The Long Walk, Indigenous art exhibitions, guest speakers and classroom programs which include storytelling from Ian Hunter who is a regular visitor to the School. The group is also involved in fundraising for specific Indigenous projects.





Collaborative Learning – Science activities at Oenpelli



In addition, Trinity has recently appointed a young Indigenous man to work in the Dadirri program to assist in cultural awareness education and to mentor and support students in the school

Immersion Trips

Trinity Grammar School has a long history of visiting and working with Indigenous communities.

The School is very fortunate to have deeply committed staff who run immersion trips during school vacations. These are not ordinary tours but opportunities for the boys and other members of the school community to immerse themselves in Indigenous culture and to work with the communities on projects or in the classroom on collaborative learning.

The Trinity Junior School has had a long connection with the Djarindjin Lombadina Community School in the Kimberley. This has involved staff exchange, school visits and support. Students from the Kimberley came to Melbourne and Trinity boys travelled to Lombadina. More recently, the Junior School has made a connection with the One Arm Point Remote Community School, also in the Kimberley.

Our Senior School has connections with two communities and trips to these communities are run each year. These are the Oenpelli Science Trip and the Arabunna Maree Cultural Tour. At Oenpelli, Trinity Grammar has established and continues to support the school's Science Centre. This year will be the eleventh year that Trinity staff and boys have visited Oenpelli. There are two trips to Oenpelli every year,

The Arabunna tour allows staff and students to live with the local community and explore the Lake Eyre region and learn from an Arabunna elder about Aboriginal culture, traditions, sacred sites and rock art.

The connection to these communities is ongoing and meaningful and a significant part of Trinity's outreach program.

Editor's Note

Anglican Schools Australia invites principals, chaplains, teachers, as well as chairs, governors and friends of Anglican schools to submit articles for publication in ASA News. We are particularly interested in publishing articles about school's Religious Studies, Service Learning and Indigenous programs. Articles of approximately 1000 words in length, together with a selection of high quality digital images, are to be emailed to whillman@asc.wa.edu.au. Submissions are published at the discretion of the editor.



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CANBERRA GIRLS GRAMMAR SCHOOL



Yalari Student Inspires

Larissa Woosup is a Year 12 student at Canberra Girls Grammar School (CGGS). She is also Vice Captain of the School. Six years ago she applied to Yalari, a not-for-profit organisation offering boarding scholarships to Indigenous students from regional, remote and rural communities across Australia, for a scholarship to attend CGGS. At the time she knew nothing about Yalari and even less about CGGS. Her mother suggested she

apply for the scholarship saying, 'You never know what could happen.' A few months later she left the familiarity of her life in Mackay, in Northern Queensland, to attend school in Canberra, the nation's capital, some 1905 kilometres to the south. It was a decision she would not regret.

Why did you apply for a Yalari scholarship to attend Canberra Girls Grammar School (CGGS)? What did you know about the organisation? Did you know other students who had been Yalari students?

I applied for a Yalari Scholarship because of the opportunities and pathways that would be available to me, which I couldn't get in Mackay.

I didn't know anything about Yalari. One day Mum came home and recommended I applied for a boarding scholarship saying, 'You never know what could happen.'

When I found out I was accepted, I was very excited and surprised.

I didn't know any other Yalari students. Another girl and I were the first Yalari students at CGGS. Unfortunately she hasn't continued.

What opportunities has CGGS given you that you would not have had if you had stayed in Mackay for your schooling?

CGGS has given me opportunities for overseas travel. I went on the Antipodeans trip to Laos in 2013. I have also had sporting opportunities. I currently do Dragon Boating and have just been selected to represent Australia in the U24 Championships in Canada 2015.

How difficult was it for you to adjust to boarding and school life at CGGS?

Initially it was very challenging and it took me some time to adjust to life as a boarder. Canberra is a great distance from home and I'm very much a Mummy's girl.

But the Boarding House has a great support network and the good thing is everyone else is in the same boat.

What support did you receive from the Boarding House?

CGGS has Boarding House tutors who are willing to help out and give advice as well as support during the 'hard times'.

How did you feel when you were elected Vice Captain of the School? What do you hope to achieve in the role?

I felt proud and honoured. It is a privilege being School Vice Captain at CGGS. This role has inspired me to set goals, which I want to achieve by the end of the year.

My first goal is to increase the participation levels at school events, such as the Swimming Carnival, Athletics Carnival or even House activities. Whether participating in big or small events, I want girls to utilise every opportunity and take full advantage of all the resources offered at CGGS, because every event missed is an experience lost.

My second goal is to better connect with the junior girls. I want to ensure they are filled with laughter and are enjoying their time at school. I want girls to go home in the afternoon, smiling, knowing that they are attending a school that has a fun, accepting and supportive environment.

My last and most important personal goal is to strive to be the type of leader that inspires young girls to be the future leaders of tomorrow. I want girls to be confident in themselves and to know that everyone has the potential to be an amazing leader, both in and outside school, no matter how old they are.

What do you hope to do after you graduate from CGGS?

I am still deciding but I would like to go to university in Melbourne. At this stage I am not sure which course I will apply for but initially it will most probably be a Bachelor of Arts.



Indigenous Program Makes Tracks At Guildford

Gillian MacDonald

Gillian MacDonald, Marketing and Public Relations Manager at Guildford Grammar School, Perth writes about the School's Indigenous program. She highlights the School's long history of providing educational opportunities for Indigenous students as well as comments on recent initiatives such as the formation of Boodjar-Bidi, the School's Indigenous Dance Troupe and the implementation of a Reconciliation Action Plan.

Guildford Grammar School (GGS) has a long history of providing educational opportunities for Indigenous students. Since 1905, over 150 Indigenous students have attended the School, dating back to our first Indigenous student, Charlie Burns, who attended from 1905-1909. Charlie Burns left the School in 1909 to join the Australian Army and fight overseas. Larry Kickett and John McGuire are two notable Indigenous Old Guildfordians, both of whom have enjoyed outstanding success in their sporting and professional careers. Dylan Collard, a 2009 graduate and third year law student, was recently named 2013 NAIDOC Male Youth of the Year. Currently we have 41 Indigenous students attending the School, 34 in the Senior School and seven in the Preparatory School.

THIS PAGE: Boodjar Bidi – Guildford Grammar School's indigenous Dance Troupe

OPPOSITE PAGE: Guildford Grammar School's Indigenous students, 2015

Indigenous Program

Guildford Grammar School's Indigenous program officially started in the 1970s with only a handful of students in the program. Indigenous Program Coordinator, Andrew Beck, has worked at the School since 2012 and is responsible for the development and implementation of a range of programs aimed at retaining the students and ensuring that their pastoral care is culturally sound. He also helps develop curriculum information that is used across the School to educate our students on some key components of Indigenous culture and history.

GGS is leading the way in reconciliation and has recently implemented a Reconciliation Action Plan in the spirit of the statement on reconciliation and apology expressed by former Prime Minister, Kevin Rudd, in 2008.

The School proudly offers a number of scholarships for Indigenous students, either as day boys or boarders. These include the NewGen Power Nyoongar Scholarship Scheme, FMG Scholarship Scheme, Inkpen Scholarship and Bayley Scholarship.

One of several initiatives, introduced last year, was the first ever AFL Indigenous Round, against Wesley College, hosted by GGS. Both schools wore specially designed Indigenous jumpers, the centre bounce was painted the colours of the Aboriginal flag and a smoking ceremony was held for the many special guests who attended the match. This year the Public Schools Association (PSA)¹ has included an Indigenous round in the fixtures so that all PSA schools can take part in this important match.

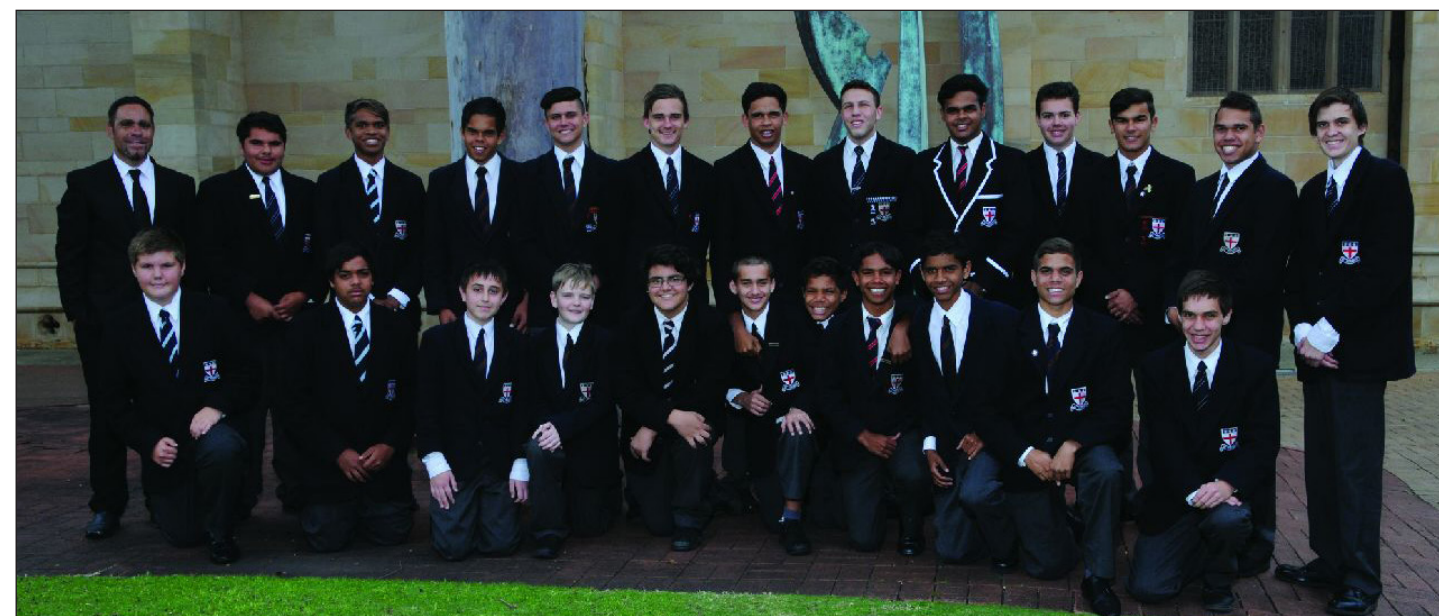
Indigenous Dance Troupe

In 2013 the School formed its own Indigenous Dance Troupe - Boodjar Bidi - meaning country pathways/ country tracks. Each one of GGS's Indigenous students is creating their own tracks during their time at the School. The more they continue on their path, the sooner it will become a permanent track where other people from their community will be able to follow in their tracks. The name was developed in consultation with Roni Forrest from Future Footprints at the Association of Independent Schools of Western Australia (AISWA).

The aim of the dance troupe is to help showcase Indigenous culture and show how it is one of the world's oldest living cultures still strong in today's world. One of the main goals is for the students to stay connected to their culture while learning and living in a fast-paced world. Boodjar Bidi is in high demand and last year performed for several businesses and schools, including Fortescue Metals Group, Governor Stirling High School and Midvale Primary School. The troupe also performed at the opening of Anglican Schools Australia's annual conference, which was held in Perth in 2014. Once again the students were a huge hit, with teachers amazed at the dancers' confidence and strong performance.

In 2014 Boodjar Bidi represented GGS twice on national television. On the first occasion two Indigenous students were flown to Sydney to appear as special guests on the SBS Insight program and on the second occasion five students danced live for the Channel 9 Today show, in preparation for the Wardarnji Festival in Fremantle.

Another of last year's initiatives was a combined music tour to Singapore, which saw six members of Boodjar Bidi fly to Singapore to perform alongside the School



¹ Established in 1905 the PSA is an association of seven independent boys' schools in Perth, Western Australia. The schools compete against each other in a variety of sports each year.

Rock Band and Orchestra at a corporate function for the Old Guildfordians' Association. This was a new experience for many of the boys that provided a wonderful opportunity to showcase their skills and adaptability.

Andrew Beck believes a standout feature of the School's program is 'the fact that the boys really enjoy being here at Guildford Grammar School. If any of the boys are struggling the others rally around and support them, so they have a very strong support group and a high level of pastoral care through our program.'

He went on to say: 'The program continues to grow, with future initiatives including incorporating more

Indigenous history and culture into the curriculum and using our stunning outdoor environment to teach our community more about our culture.'

'We have seen several students graduate and continue on to further studies or apprenticeships. It is inspiring to see the students achieving and aspiring to further themselves.'

For further information on Guildford Grammar School's Indigenous program contact Andrew Beck at beck@ggs.wa.edu.au or on (08) 9377 9222.

Indigenous scholarships will soon be advertised on the School's website at www.ggs.wa.edu.au.

Words of Experience

John McGuire, Old Guildfordian

John McGuire attended Guildford Grammar School as a boarder from 1970-1972. John was a member of the 1st XI Cricket team, 1st XVIII Football team and Athletics team for three years. Having gained his Leaving Certificate in 1972, he attended Edith Cowan University, where he studied for a Bachelor of Arts in Human Services and Aboriginal and Intercultural Studies. John captained the Australian Aboriginal Cricket Team tour to the United Kingdom in 1988.



John McGuire 1972

'My days at Guildford Grammar School were full of learning and left many lasting impressions. There were two things which are still of particular importance. Firstly, I learnt that it was possible to be part of a white community and still retain my Aboriginality. Secondly, I learnt the importance of role models. I have no doubt whatsoever that Guildford's Aboriginal Scholarship Scheme will produce leaders of the Aboriginal community, who will serve as role models for following generations.'



John McGuire speaking at Guildford Grammar School during NAIDOC Week, 2012.



Learning Through Living

Christ Church Grammar School's Indigenous Student Program began at Christ Church in 2005 with four boarding students from Broome and Halls Creek. The program, now with 16 boys from across the state, continues to provide Indigenous students with excellent educational opportunities, which ultimately lead to positive outcomes for the boys, their communities and the School.

Indigenous Student Program

In 2003 the Garnduwa Amboorny Wirnan Inc., the peak Indigenous sporting body in the Kimberley, invited the School to work with it and the Claremont Football Club to develop a leadership program for Indigenous boys aged 12 to 17 years in the Broome/Kimberley region. Christ Church teacher and then WAFL coach John Dimmer played an integral role in these discussions. By 2004 Christ Church and the football club had agreed to sponsor a bursary program for four Indigenous boys each year to board at the School from the beginning of 2005. The relationship between Christ Church and Garnduwa was cemented through Garnduwa Chief Executive Officer Alan Bishop, its Kimberley Regional Program Manager Michael Albert, and Headmaster Garth Wynne.

The boys who were awarded bursaries also received scholarships under the Commonwealth Government's Indigenous Youth Leadership Program. When the Claremont Football Club withdrew from the program at the end of 2006, the School met the shortfall from

THIS PAGE: Nicholas Leedman (who graduated in 2013) on an Indigenous Immersion Experience with the children from the Yakanarra Community School in the West Kimberley.

PAGE 31: Mr Chris Miles, Christ Church Grammar School's Indigenous Student Program Co-ordinator, and the School's Indigenous students, February 2015.

its own resources. By this time nine Indigenous students were enrolled for 2007. From 2008 the program was also supported by the Vines Family Scholarship, donated by former parents Margaret and Roger Vines. In 2010 former parent Ross Ashton and his family donated the Ashton Family Indigenous Scholarship. A further four scholarships are supported by Shell Australia. Moreover, each year Christ Church encourages parents, staff, Old Boys and friends of the School to donate to the Christ Church Indigenous Scholarship Fund.

An early sign of the program's success came in 2009, when Frank Ansey, a bursary holder between 2007 and 2009, a school prefect and the School's first Aboriginal residential captain, was named Broome Young Person of the Year at the NAIDOC Awards.

From small beginnings, the program has grown and matured to encompass a number of different elements. Each year, Christ Church staff and selected Year 11 students are invited to attend Garnduwa's annual Indigenous Youth Leadership Camps. Here they meet boys from communities across the East and West Kimberley who are considered to have leadership potential. The goal is to develop leadership amongst the Indigenous boys and make them aware of the pathways available to them so that they may eventually become mentors in their communities. The Christ Church students fully participate in the camps, gaining invaluable insights into life in the Kimberley and traditional Aboriginal culture and activities. These experiences and relationships are then used to help new Indigenous students adjust to life at boarding school in Perth.

On arrival at Christ Church, the Indigenous boys from towns across the state are welcomed into the Walters Residential Community by Indigenous Student Program Co-ordinator, Mr Chris Miles. His role is to mentor the boys and to assist them in making their transition and integration into the Christ Church community a smooth and positive one. He then guides the boys towards the educational opportunities on offer and supports them in a number of ways. These include additional academic support; developing career pathways; scholarship support and funding application assistance; organising flights and acting as a liaison between the boys, elders, their families and school staff.

This year Chris Miles welcomed three new Indigenous boys from the north-west of Western Australia to Christ Church. 'The program now has 16 boys, nearly 15 per cent of our boarding population, who call the Walters Residential Community their home away from home,' he said.

He went on to say: 'Our goal is to produce well-

educated Indigenous school leavers who are able to move from school, either to study at a tertiary level or gain career opportunities with leading companies. These pathways pave the way for others to follow and for these boys to act as role models and ultimately, support the Indigenous community.'

Chris Miles, who has attended a number of Garnduwa camps in conjunction with the Head of Senior School Roger Bayly and other staff, plays a central role in the scholarship application process and in developing greater cultural awareness at Christ Church. This includes appropriate training and professional learning opportunities for staff.

Year 12 student Kura Shioji is most appreciative of the opportunity to attend Christ Church. He said, 'Attending Christ Church for five or so years has given me a strong foundation for future studies and careers. The School has assisted me in and outside the classroom, giving me extra study and helping me through personal bumps during my time. I like the fact that it is a place I can generally rely on and the people I have met, and continue to meet, have helped me throughout my schooling to get me to my final year.'

Likewise Gerry Ansey (Year 12) and Tommy Nickels (Year 12) believe Christ Church has given them opportunities that they would not otherwise have had. Gerry said, 'Ever since attending Christ Church, the School has helped to improve my learning, knowledge and sporting abilities. From day one of Year 7, opportunities both for education and sports were offered. Besides education and sport, meeting and becoming friends with other boys has definitely been a highlight.' Tommy said, 'They give you a lot of opportunities for whatever you want to be and push you in the right direction.'

Of note too Michael Albert's son Aiden graduated from Christ Church in 2012 and his youngest son, Brodie, is currently in Year 10.

Indigenous Immersion Program

Since 2005, Christ Church's partnerships with several Indigenous communities, schools and organisations have been significantly enhanced, offering more students the opportunity to be part of meaningful and unique immersion experiences.

The School's Indigenous Immersion program now includes the Garnduwa Leadership Camps and other experiences for students and staff (and parents) to visit and volunteer within the Yakanarra, Burringurrah, Looma, Yipirinya (Alice Springs) and Marble Bar communities. These 'other experiences' are known as Service in Action (SIA) experiences. They are held

throughout the year and generally involve six to eight boys visiting one of the above remote communities at any given time.

Most interactions take place in schools where the boys assist with learning programs, as well as joining in health and sports activities and camps. Other partnerships include working with the Royal Life Saving Society in Burringurrah and with university students from the University of Western Australia through the True Blue Dreaming charity in Looma. All trips include time for sightseeing and making connections with the land as well as the nightly ritual of journal writing. The rationale for keeping a journal of their visit is not to document the events of the day, but to note how their attitudes are changing. The SIA program is based on the Christian call to serve others, especially those less fortunate than ourselves.

Immediate past Director of SIA now Dean of Perth, The Very Reverend Richard Pengelley, said the typical boy who attended Christ Church would never meet or have a meaningful experience with an Indigenous person, if it were not for these immersions or the School's Service in Action and Indigenous Student programs. 'Going and living amongst a group of people is the best way to understand who they are, their subtleties and complexities. With understanding, they become human beings, not issues,' he said. He noted that 'with each immersion, the boys become very aware of their privilege, our culture's focus on materialism, and constantly amazed at how the children in these communities are so happy'.

Richard Pengelley said boys and staff received far more from the communities than we were able to give to them. 'Hospitality, trust, a deeper understanding of land, family, skin groups and bonds – these are

complex and important to Indigenous people. I hope it sows the seed for the boys to want to deepen their understanding and for them to find their way of doing something meaningful as their lives unfold,' he said.

Lachlan Cooke's charity, Indigenous Community Education Appeal (ICEA), demonstrates how one Old Boy has found a way of giving something back to Indigenous communities. Attendance at a Garnduwa Leadership Camp in 2006 motivated Lockie to do something for the young people he had visited in the Kimberleys. As a Year 12 student in 2007 he coordinated the despatch of money, clothing, books and sporting equipment to the Beagle Bay Catholic School and in the following year, his first out of school, he established ICEA which focuses on improving educational outcomes for 'kids in the Kimberleys'.

More recently a group of Year 9 boys and their fathers developed a business venture selling greeting cards and landscape prints to raise funds for the School's Indigenous Scholarship Fund. Inspired by their SIA tour to the Yipirina community in the Northern Territory in 2014, they returned to Perth motivated to do something meaningful to make a difference to the lives of Indigenous boys. They used the images from their travels as the inspiration for their range of cards and posters. The boys and their fathers sold these items to their families, friends and at local shopping centres.

2015 marks Christ Church Grammar School's 10-year association with Garnduwa and its annual Youth Leadership Camps. In that time 53 Indigenous boys have been awarded scholarships to attend the school. They have brought the richness of their Indigenous culture and backgrounds to share with the boys and the whole school community has been the beneficiary.



Learning Through Shadowing

Kirsten Winkett

Mrs Kirsten Winkett joined Lowther Hall Anglican Grammar School in Essendon, Victoria as school chaplain in 2012. She has a Bachelor of Arts in Youth Affairs and a Postgraduate Diploma of Theology. Prior to joining the staff at Lowther Hall, Kirsten worked in a variety of roles in welfare and community development. She is passionate about supporting children; young people and their families as they experience life, explore the world and examine how faith can play a meaningful part in their lives.

The school’s Principal, Ms Elizabeth Rhodes, suggested Kirsten explore participating in Anglican Schools Australia’s Chaplaincy Shadowing program, the purpose of which is to provide opportunities for chaplains to share experiences with one another; to become refreshed, re-energised and refocused; to be exposed to new ideas; and to develop a spiritual mentor with whom ‘to share the journey’. Kirsten did not need any persuading and set about organising a shadowing experience in a school, which was significantly different from her own to maximise her learning opportunities. She chose the Northern Territory’s Kormilda College. Similar to Lowther Hall in terms of student numbers, Darwin’s Kormilda College, is owned by the Anglican and Uniting Churches and is administered by a Board of Directors appointed by the two churches. Kirsten writes about her experiences ‘shadowing’ The Reverend Margaret Black, Kormilda College’s school chaplain, in October 2014.

It is a long way between Melbourne and Darwin, in terms of kilometres and culture. That was exactly why, after being encouraged by my principal to explore the chaplaincy shadowing program that Anglican Schools Australia (ASA) offers, I approached Kormilda College’s chaplain, Reverend Margaret Black, about the possibility of shadowing each other. It was the differences in cities, culture and schools that attracted me to Kormilda College, thinking that shadowing a chaplain in a school so different from mine would increase my opportunity to learn.

Differences

I am not teacher trained and come from a social work and theology background so my role at Lowther Hall does not have a teaching component. Margaret comes from a teaching and theology background so the first difference that was noticeable was the fact that Margaret had to balance her teaching load with her chaplaincy and pastoral care responsibilities. It was interesting to experience what that balance feels and looks like as I shadowed Margaret. It helped me

to gain a greater understanding of the complexities of trying to do two different roles as one, as opposed to being able to focus solely on chapel services and the pastoral care of the school community.

There is no doubt that as a teacher Margaret has easy ‘access’ to the students and they to her and it was a pleasure to be able to interact with the students within her classes as they discussed their different class topics during the time I was there. As Margaret does have that ‘access’ she does not have to go out and seek to interact and build relationships with the students at Kormilda College. Contrastingly for me, getting to know the students and build relationships with them has to be more strategic as I do not teach. Shadowing Margaret and seeing this difference helped me to think about how I approach building those relationships with students. The question to which I kept returning when I was shadowing Margaret was: Does teaching students and those students having to rely on you to mark their work and give them a pass or fail, help or hinder the pastoral care relationship? This is a question that I look forward to discussing in depth with Margaret after she has shadowed me. Maybe it is also a question we should ask our students.

School Services

Lowther Hall, like most Anglican schools, holds a series of formal services throughout the year: services of dedication, services that mark the beginning and the end of students’ school journeys, as well as services to celebrate events in the Christian calendar, such as the Easter Eucharist. Additionally, Lowther Hall has a weekly chapel service for both junior and senior students. These services are low-key and relatively informal with the intention of encouraging students to explore faith on a more personal level, giving the students the opportunity to find God in their space in their world.

At Kormilda College I attended chapel services that Margaret ran for the school community as a whole. These are run as a traditional weekly Eucharist, very

different from the low-key chapels I run at Lowther Hall. Margaret was really open and easy to talk to about this difference and I enjoyed being able to discuss the contrasts in chapel practices in our schools. Some of these differences were about who Margaret and I are as individuals; some were about the differences in the two schools, and some revolved around the day-to-day practicalities of running schools in two very different parts of the Anglican Diocese of Australia. It was from one of these discussions about differences in practice that the idea of introducing an optional Ash Wednesday service at Lowther Hall came about. Shadowing Margaret directly influenced my thinking about having that service added to our calendar.

Similarities

While outwardly the schools look very different what was most surprising to me were some of the similarities. Like me, Margaret is the sole chaplain at her school and sometimes this can bring with it a feeling of isolation. One of the benefits of my shadowing experience was how nice it was to share experiences, bounce ideas off each other and work through some of the idiosyncrasies of being the sole chaplain in a school. It is important in any role to examine your strengths and weaknesses, and to examine your effectiveness. The shadowing experience allowed time for objective self-appraisal.

Kormilda College is a unique school. It is a school where the Anglican Church and the Uniting Church work together as the part of the board of the school. It also has an obvious mix of cultures, given it has Indigenous students who board at the school from communities throughout Australia and day students who are mainly non-indigenous. At first glance this may seem to make Lowther different from Kormilda College but for me it was interesting that having a mix of cultures was something that created a similarity between the schools. While Lowther Hall does not have two distinct cultural mixes and the mix does not include many Indigenous students, our school does have students

and staff from a wide range of different cultures. Shadowing Margaret allowed for discussion around the different creative ways in which chaplains can prepare services and pastorally care for people within the same community who come from diverse cultural backgrounds. Sharing and exchanging of ideas and views was beneficial.

Enriching Experience

Scripture talks in Psalms about God knowing and loving us from before we were knitted together in our mother’s womb. (Psalm 139:13). This beautiful imagery of a God, who knows, accepts and loves us no matter what, is the message of hope that chaplains offer to the communities in which they work. There is no doubt that Margaret and I came together as strangers with very different gifts given to us by God, and that shadowing Margaret was an experience in differences and similarities. I left Melbourne with the prayer that I would have a heart that was soft and teachable, open to whatever I could learn from Margaret and the shadowing experience. I found Margaret to have the same desire. This allowed our shared belief in the message given to us in the Psalm of hope in a God who embraces everyone to be strengthened. The shadowing experience has helped to enrich us as individuals and as we move through our communities in our role as chaplains.

I encourage all chaplains to take the opportunity to shadow another chaplain. It is often challenging to find the time within our schedules to do this. However, the time I spent in Darwin with Margaret was one in which God blessed me. That blessing is ongoing with Margaret in the process of planning her reciprocal visit to Lowther Hall this year and through our ongoing dialogue via phone and email as we continue to support and encourage each other within our school communities.



Kirsten Winkett



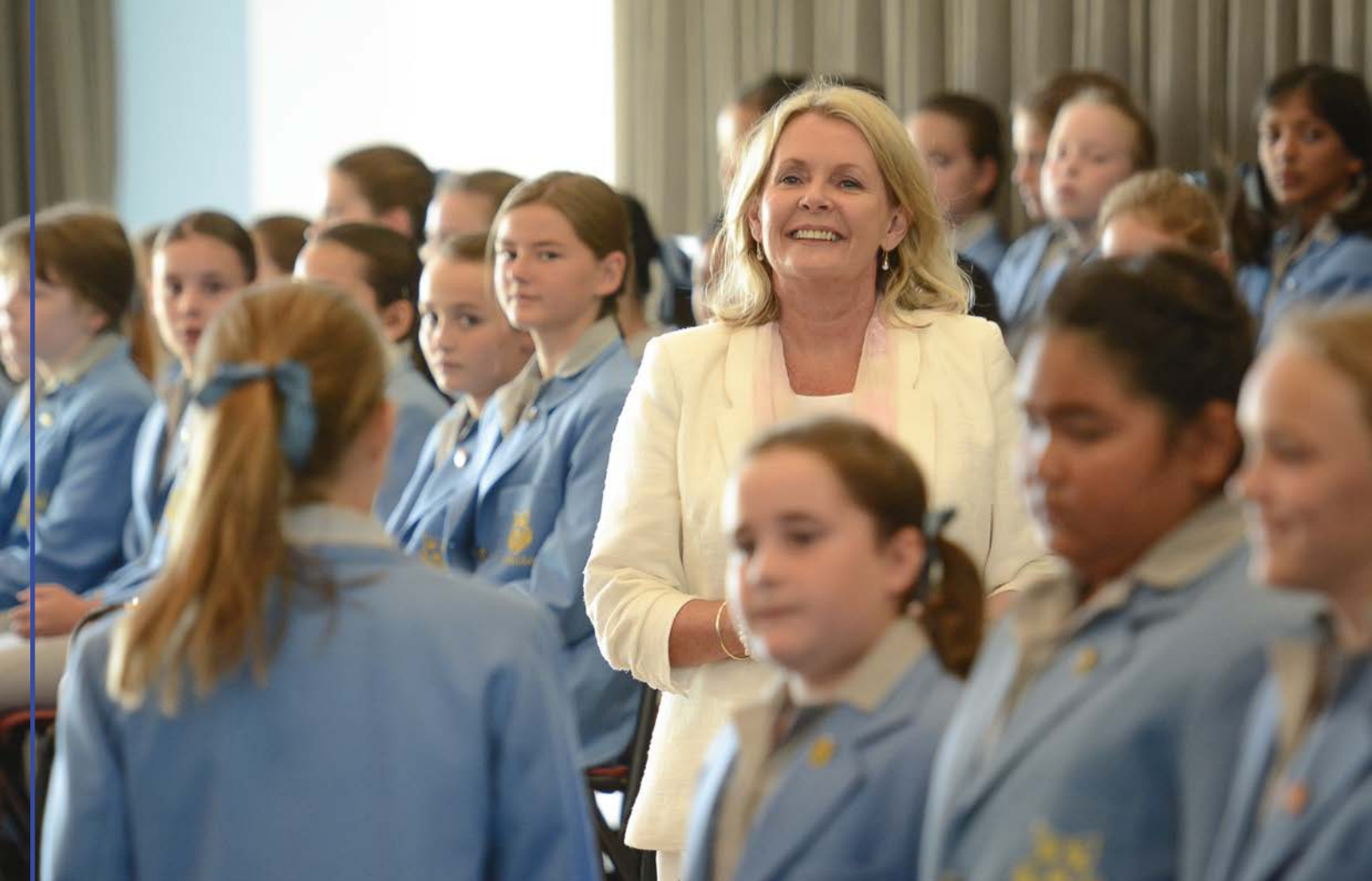
Margaret Black



Lowther Hall



Kormilda College



Leading by Listening

Megan Crust

Megan Crust, Director of Communications at St Hilda's Anglican School for Girls in Perth, introduces the school's new principal, Mrs Kim Kiepe, to members of Anglican Schools Australia. Kim will be familiar to many members, especially those in Queensland, as her previous position was Deputy Principal at St Aidan's Anglican Girls' School in Brisbane, a job she held for four years. Prior to that she was Head of Boarding at St Hilda's School on the Gold Coast.

THIS PAGE: Kim Kiepe

St Hilda's Anglican School for Girls in Perth has welcomed its twelfth Principal Mrs Kim Kiepe with open arms and the school year is off to a great start. Inspired by the life of St Hilda, Kim is committed to listening to the school community and learning about life in Western Australia so she can maintain St Hilda's philosophy of encouraging girls to strive for personal excellence and develop into happy, confident and connected young women.

Choosing to listen

'Nowadays, listening might be regarded as a lost or neglected art, given that we use our eyes for watching television, iPad and computer screens. We use our ears when we use our mobile phones to receive or give information but often we are not really using them for proper listening. I believe we all choose the people to whom we listen. And if we choose to listen to people wiser than ourselves, we will learn much,' says Kim Kiepe.

She went on to say, 'With the various situations of mistrust, resentment and violence in the world, it is more important than ever that we learn to communicate with people who are different from ourselves. Genuine communication involves trust and openness, and above all listening. The diversity of the St Hilda's community is an opportunity for genuine communication.'

The ammonites in the St Hilda's crest remind Kim of the shell-like shape of the inner ear. 'I view this as a symbol of listening to the school community, she said. 'This is how I will find the best ways to facilitate learning and promote a culture of high expectations. St Hilda's has developed a reputation for excellence through the hard work and determination of successive generations of principals, staff and students and I look forward to building on these strong foundations.'

Experienced educator

Kim Kiepe comes to St Hilda's with more than 30 years teaching experience in state and independent schools. Most recently, Kim was Deputy Principal at St Aidan's Anglican Girls' School in Brisbane. Prior to that she was Head of Boarding at St Hilda's School, Southport on the Gold Coast.

While at St Aidan's an awareness of the importance of a collaborative and professional culture led her to complete postgraduate study in a Masters of Educational Leadership and Management at the Queensland University of Technology.

She has a keen interest in governance, compliance, marketing and financial oversight in education, supported through study at the Australian Institute of Company Directors.

Opportunities for life

Kim believes all students should be provided with the opportunity to develop a full understanding of the society in which they live and to choose from the greatest range of opportunities available to them. This makes her the perfect fit to promote the school's *Opportunities for Life* approach.

Working in the independent sector has provided Kim with the chance to experience strong Anglican values in a caring Christian environment. It is her belief that Anglican schools aim to develop a student's best qualities, whilst broadening their knowledge and experiences. Taking the role of principal at St Hilda's has presented her with the opportunity to work with colleagues in a professional culture, where there is a collective ethic of responsibility for the leadership of learning, excellence in teaching and quality of student outcomes.

Kim describes her educational philosophy as 'based on a commitment to intellectual endeavour, staff development and student wellbeing. By creating a rich learning environment, with a strong focus on developing and nurturing the whole person, my belief is that students can feel self-motivated and empowered to achieve their personal aspirations. Further, a school culture that emphasises the growth of quality relationships and social awareness contributes to a student's sense of purpose in a global sense.'

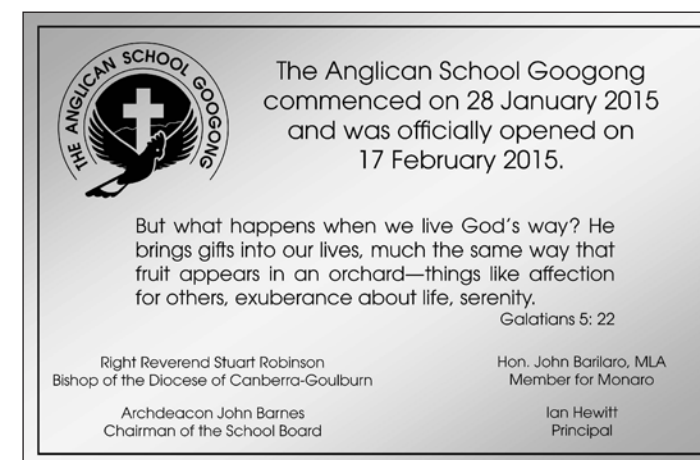


The Anglican School Googong Opens

Ian Hewitt, Foundation Principal

Classes commenced at The Anglican School Googong (TASG) on 28 January 2015 with 24 children enrolled in the Early Learning Centre and 33 students in Kindergarten to Year 2. This is a unique opportunity for the Diocese of Canberra-Goulburn as we have established a new school in the fledgling township of Googong, currently comprising just 300 residents. Googong is five kilometres south of Queanbeyan so we have been able to attract students from the surrounding district. Over the next 20 years we anticipate that Googong will grow into a thriving township in its own right with a population of 20,000 people.

THIS PAGE: Official Opening of The Anglican School Googong (Left to Right): Archdeacon John Barnes, Chair of the School Board; the Hon. John Barilaro MP, Member for Menaro; The Right Reverend Stuart Robinson, Bishop of the Diocese of Canberra-Goulburn; Ian Hewitt, Principal.



Anglicare has partnered with the School to provide the early childhood element in what is its twelfth such centre in the Canberra region. To have their expertise from the beginning has been an absolute bonus and has allowed our church family to work collaboratively to provide an education for children from three years of age right through to Year 12.

As the township grows over the coming years we will add Year 3 in 2016; Year 4 in 2017; Year 5 in 2018; and Year 6 in 2019. The Senior School (Years 7-12) will commence with Year 7 in 2018, rolling out a school year at a time thereafter. Our first Year 12 students will graduate in 2023.

The Official Opening of the School was held on 17 February with The Right Reverend Stuart Robinson, Bishop of the Diocese of Canberra-Goulburn and local MP, the Hon. John Barilaro, officiating. This celebration was the culmination of ten years' work by many in the Diocese. The School also formally recognized the support it had received from the developers of the Googong township in assisting with the provision of 5.2 hectares of land. This land will allow the school to grow to support a student enrolment of 1100 in 2025.





St James' Opens its Doors

St James' Anglican School situated on a 10-hectare greenfields site overlooking the Indian Ocean at Alkimos, 40 kilometres north of Perth, opened its doors to 143 students in Kindergarten to Year 6 and 22 staff on day one of the 2015 school year. By week 5 enrolments had reached 172 which augurs well for the future of the Anglican Schools Commission's (ASC) new school. It is predicted that St James' will have an enrolment of 1100 students in Kindergarten to Year 12 by 2021.

Foundation Principal, Adrian Pree, believes strongly in the ASC's values of faith, excellence, justice, respect, integrity and diversity. He said, 'St James' will reinforce these family values and produce students who have developed their whole character. ... We want healthy, strong, confident, capable and resilient students to graduate from our school at the end of Year 12.'

Adrian is also passionate about sport, music and the arts. 'As a parent I know the growth in confidence that students gain from participation in any or all of these activities.' Week 4 saw the introduction of the co-curricular program with students being able to sign up for before and after school activities such as choir, Numero, running, cycling, food gardens, wildlife club, martial arts, 'grubby' children and pop up cards and books. Guitar and ukulele lessons for individual students have begun and piano and voice lessons will be offered from the beginning of next term.

In what is a coup for the school, St James' is to become the home of Western Australia's first school-based academy for sports cycling. Recreational and competitive cycling will be offered as both curricular and co-curricular pursuits. Plans are being developed for a cycle path to be laid in the school grounds. This path will connect with the network of cycle paths proposed for the beachside suburb.

Stage I of the building program is complete. The School has eight classrooms surrounding a large indoor open space collaborative learning area which is currently being used for assemblies, breakout sessions for a whole class or small groups of students, and music lessons. There is also a multi-purpose court and a soccer field for outdoor activities.

The School Chapel, which will also serve as the Alkimos/Yanchep parish church, is currently under construction. With the ocean as a backdrop the modular tilt panel designed building is sited in a prime location at the entrance to the Alkimos Beach Estate. Canary Island Palms will frame the building, which will have commanding views of the ocean through floor to ceiling windows. A side chapel for smaller services, to be known as the Chapel of St Helen, will be housed within the building. Western Australian artists will be engaged to design feature items for the Chapel.

The Chapel will include a number of facilities for use by the School and its community, the parish, and members of the local community. These include a multi-functional room for classes, meetings and associated activities and a commercial kitchen. The building is due to be completed in August 2015.

The ASC and St James' Anglican School are most appreciative of the support they have received from the Diocese of Perth and the Perth Diocesan Trustees for the Chapel project.

The relationship between the parish and the School is already strong. The Reverend John Taylor was 'on hand' at St James' to help with any 'hands on' work that was required in the days leading up to the School's opening. More importantly, he provides chaplaincy services to St James'. Furthermore, the parish made crosses for all of the classrooms and some parishioners helped establish the School's gardens.

Of note too is the partnership with Anglicare which plans to base the provision of some services in the parish centre at St James'.

St James' Anglican School will be officially opened by the Hon. Peter Collier MLC, Minister for Education and dedicated by the Archbishop of Perth, The Most Reverend Roger Herft AM, at a ceremony on 8 May 2015.



Boarding Gains A Foothold In Esperance

Kerr Fulton-Peebles, Principal

Esperance Anglican Community School is delighted to have a brand-new, 40-bed boarding house as part of its facilities. The addition of boarders extends the School’s reach into the wider hinterland of the Goldfields and the Wheatbelt. Superb, world-class facilities give parents in the region a real and affordable alternative to boarding their children in Perth.

EACS, too, will also gain much from boarders living in the heart of the school – the sense of community and truly broad education that we value will develop strongly.

It is pleasing to see the positive start made by our boarders and the staff caring for them. Students are happy in a homely environment and are pursuing a range of interests as well as their schoolwork. In

addition to the resident house parent we have two resident tutors and a matron who are able to provide the quality of pastoral care we value so highly. Of course it is early days yet and we are all getting used to new routines, and new expectations but we look forward to a burgeoning house as the years go by.

We can truly say that boarding means that EACS is the place to live and learn in the heart of Esperance.

EACS was established in 2008, with eight students and one building. Now in its seventh year the School has an enrolment of 200 students in Years 7-12. In addition to the boarding house, this year the School opened nine new classrooms, a staff room and an amenities block.



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Tier 5	\$200,000	5%	6.5%	11.5%
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