

# **2022-23 Pre-Budget Submission on First Nations**

**World Vision Australia**

**January 2022**

## Introduction

World Vision Australia (WVA) recognises the major disadvantage First Nations children face in their education journey. World Vision is a child-focused international community development organisation and, since 1974, we've been adapting our successful community-led development approach to support First Nations communities to lead their own development. We have partnered with First Nations communities for nearly 50 years to deliver First Nations early childhood education and youth programs to ensure Indigenous children and young people are educated for life through both-ways learning.

World Vision has co-designed its education programs with First Nations communities over several years. Throughout this time there have been strong calls from the communities themselves for 'both ways' education. Remote communities want their children to be able to succeed within their own communities and cultures, but also to succeed in the mainstream world. Likewise, urban communities in which we work want their children to thrive in both worlds and value the critical importance of building and maintaining cultural identity for resilience of their children and to safeguard their culture and language into the future.

While WVA does not directly program on juvenile justice issues, WVA's Young Mob program has operated in juvenile justice centres to support First Nations young people to connect to culture and become strong youth and community leaders. Wherever Young Mob programs are run, they provide a positive pathway for First Nations young people and have the indirect impact of reducing engagement with the justice system. World Vision has also delivered early childhood programs across First Nations communities for decades with a deep understanding of the elements to support First Nations children to thrive.

Together, this deep programming experience in education and youth engagement provides a strong basis and insights for the two proposals outlined in this budget submission: a national First Nations cultural educators' program for Primary Schools and the scaling up of justice reinvestment programs for at-risk youth. World Vision Australia welcomes the opportunity to make a submission to the 2022-23 Australian Government Pre-Budget process on First Nations matters.

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**Proposal Title:** First Nations Cultural Educators Program for Primary Schools

**Affected Agency:** Department of Education, Skills and Employment

**Financial Implications:**

	2021-22	2022-23	2023-24	2024-25	Total
<b>Cost of proposal (\$m)</b>	<b>60</b>	<b>60</b>	<b>140</b>	<b>140</b>	<b>400</b>
<b>Number of additional staff positions sought (ASL)</b>	<b>2</b>	<b>2</b>	<b>2</b>	<b>2</b>	<b>2</b>

**Background:**

In June 2021, the Know Your Country Policy and Campaign was launched calling on all levels of government to fund First Nations Cultural Educators in every primary school across Australia. The campaign is a coalition of First Nations education stakeholders and governed by a First Nations Advisory Panel. Since the launch of Know Your Country there has been incredible interest across mainstream media, social media, educators, First Nations people and organisations and the many other allies who have joined the campaign. The Know Your Country Campaign now has approximately 8331 signatures for the campaign petition as well 900 teachers, 71 schools and 70 organisations who've joined as allies. The following for Know Your Country continues to grow with approximately 9000 followers across the campaign social media platforms.

**Outline of Proposal:**

It is proposed that the Australian Government fund a First Nations cultural education program in Primary Schools so ALL students can benefit from learning the rich history and culture of First Nations people. All children will benefit from knowing more about first nations people and cultures. Building a more inclusive society is important to Australians. A staged approach is recommended, starting with an annual grant-based pilot program of \$60 million per year. This would involve primary schools applying to a central pooled fund to fund cultural educator positions in their schools. Pending the success of that program, it is recommended that a national approach be adopted, funding a First Nations Cultural Educator in every Primary School from 2023-24 onwards at a cost of \$140 million per year.

In June 2021, the Know Your Country Policy and Campaign was launched calling on all levels of government to fund First Nations Cultural Educators in every primary school across Australia. The campaign is a coalition of First Nations education stakeholders and governed by a First Nations Advisory Panel. Since the launch of Know Your Country there has been incredible interest across mainstream media, social media, educators, First Nations people and organisations and the many other allies who have joined the campaign.

First Nations Cultural Educators aren't new roles in the education system. Similar roles exist in some form across schools and regions but are typically stretched and concentrated where there is a substantial First Nations student cohort. Therefore, this proposal would not require a totally new workforce - to be systemic in all schools across Australia it would merely build on the existing network of cultural educators. The way they operate in schools is diverse and these differences reflect varying local community priorities and the differing impacts of colonisation on First Nations communities. [1]

When traditional knowledges and values are taught in schools, they are often delivered by non-Indigenous teachers with limited capability. [2] World Vision Australia recommends every school have a Cultural Educator who is a local First Nations community member employed as a core staff member to develop the cultural capability of students, teachers and the education system. This would make schools more culturally safe for First Nations students, but the primary objective is for ALL students to learn of the rich culture and history of First Nations communities. In turn, this would help reduce discrimination against Aboriginal and Torres Strait Islanders and improve the skills and confidence of non-Indigenous teachers to teach First Nations content. [3]

The proposed role of a First Nations cultural educator should not be optional or tangential - they should be part of the core teaching and decision-making staff at each school. The local First Nations community should be strongly engaged in the recruitment of these roles to ensure cultural integrity and importantly the ongoing engagement and support of the local community. The roles should also be responsive and flexible in the shape of the role depending on the cultural competency of the school staff as well as the capacity and priorities of the community. A First Nations cultural educator would:

1. **Assist** teachers to embed First Nations knowledges and perspectives across the curriculum
2. **Facilitate** school and student engagement to build authentic and meaningful relationships with their local First Nations communities
3. **Enable** student and staff learning and development, including coordinating community-based and on-Country learning experiences, cultural awareness and capability training for students and school staff
4. **Support** implementation of existing school strategies e.g. Reconciliation Action Plans

### **Strategic Policy Alignment:**

This proposal aligns with education policy commitments made by the federal and state and territory governments. In December 2019 all Australian Education Ministers in Alice Springs which resulted in the Mparntwe Education Declaration. Importantly, in the preamble they stated “We recognise the more than 60,000 years of continual connection by Aboriginal and Torres Strait Islander peoples as a key part of the nation’s history, present and future. Through education, we are committed to ensuring that all students learn about the diversity of Aboriginal and Torres Strait Islander cultures, and to seeing all young Aboriginal and Torres Strait Islander peoples thrive in their education and all facets of life.”

The Australian Curriculum, Assessment and Reporting Authority (ACARA) recognises “the significant contributions of Aboriginal Peoples and Torres Strait Islander Peoples in the present and past” and says this should be acknowledged locally, nationally and globally. Aboriginal cultural educators could be a key and direct mechanism to achieve this. The call for local cultural educators also aligns with ACARA’s recognition that that Aboriginal and Torres Strait Islander societies “encompass a diversity of nations across Australia”, because the cultural educator would be local themselves. ACARA states “that the Aboriginal and Torres Strait Islander Histories and Cultures cross-curriculum priority is designed for all students to engage in reconciliation, respect and recognition of the world’s oldest continuous living cultures.”

The Australian Institute for Teaching Standards and Leadership have two teaching standards which all graduate teachers must demonstrate which cover understanding First Nations students and having knowledge of First Nations history, culture and perspectives to promote reconciliation. A First Nations Cultural Educators Program would support teachers to achieve these standards.

#### Standard 1: Know students and how they learn

1.4: Strategies for teaching Aboriginal and Torres Strait Islander students. On successful completion of their initial teacher education, Graduate teachers are required to “Demonstrate broad knowledge and understanding of the impact of culture, cultural identity and linguistic background on the education of students from Aboriginal and Torres Strait Islander backgrounds”.

#### Standard 2: Know the content and how to teach it

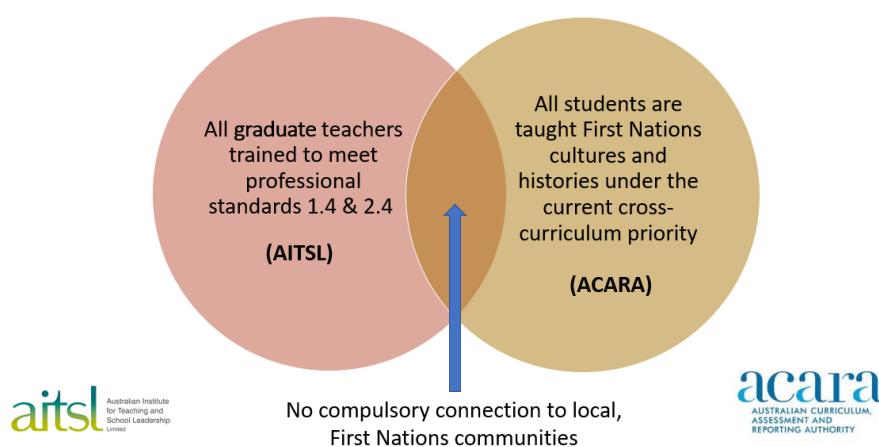
2.4: Understand and respect Aboriginal and Torres Strait Islander people to promote reconciliation between Indigenous and non-Indigenous Australians. On successful completion of their initial teacher education, Graduate teachers are required to “Demonstrate broad knowledge of, understanding of and respect for Aboriginal and Torres Strait Islander histories, cultures and languages”.

This proposal would also support the realisation of Australia’s commitments under international law. In 2009 Australia became a signatory of the United Nations Declaration of the Rights of Indigenous Peoples (UNDRIP). Under the Declaration, Australia has made several commitments and acknowledgements including enabling First Nations people to negotiate self-determination, native title and treaties. WVA recommends that the Australian Government consider these specific articles under the UNDRIP in relation to education.

Under Article 14:

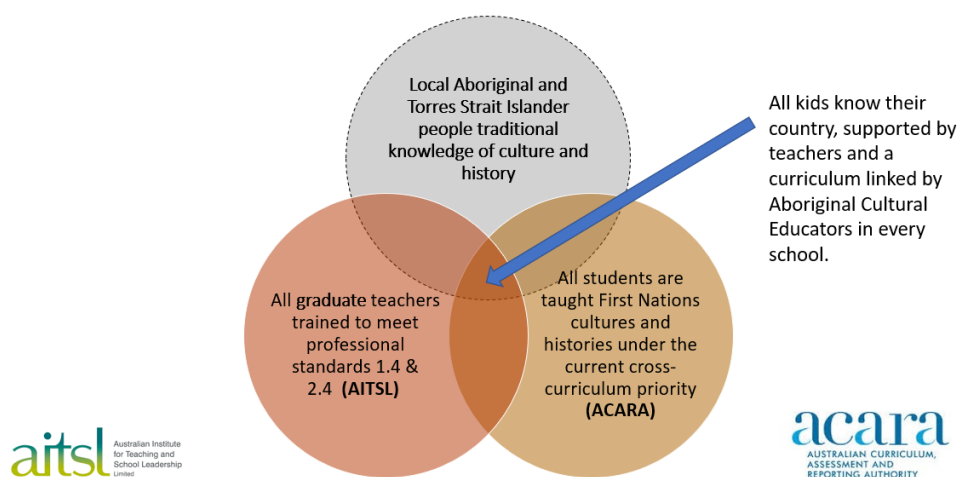
1. Indigenous peoples have the right to establish and control their educational systems and institutions providing education in their own languages, in a manner appropriate to their cultural methods of teaching and learning
2. Indigenous individuals, particularly children, have the right to all levels and forms of education of the State without discrimination
3. States shall, in conjunction with indigenous peoples, take effective measures, in order for indigenous individuals, particularly children, including those living outside their communities, to have access, when possible, to an education in their own culture and provided in their own language.

**WHERE WE ARE NOW**



**Figure 1:** Current Systems Framework for Education about Aboriginal peoples’ cultures, histories and perspectives.

**WHERE WE SHOULD BE**



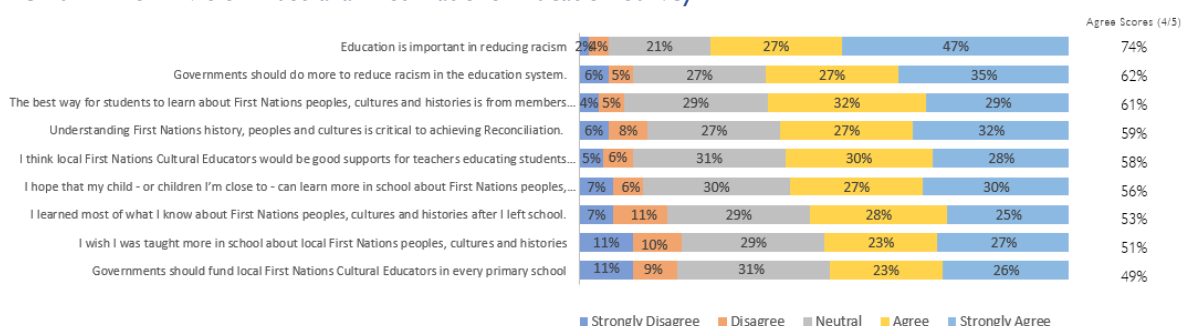
**Figure 2:** Proposed Future Systems Framework for Education about Aboriginal peoples’ cultures, histories and perspectives.

**Rationale:**

Most children are missing out on a quality education about First Nations people, cultures, histories and perspectives in school. And teachers often aren't confident, or aren't properly supported, to authentically deliver the curriculum. The rationale for a First Nations Cultural Educator in every school is founded on many imperatives. World Vision has conducted a 2021 survey investigating the education experiences of Australians in relation to First Nations content. It was agreed by 61% of respondents that the best way for students to learn about First Nations peoples and cultures is from members of the local First Nations community and only 9% disagreed. The survey also asked about whether the government should fund local First Nations Cultural Educators in every primary school and 49% agreed while only 20% disagreed.

Meanwhile, 74% of respondents agreed education is important in reducing racism and only 6% disagreed. We know that systemic racism is a major factor in the disadvantage of First Nations people and has a major impact on their health and wellbeing. [5] The education system is a crucial vehicle for driving important social change.

**The 2021 World Vision Australia First Nations Education Survey**



There have been significant improvements in teaching First Nations history and society, through embedding First Nations content across the curriculum particularly in Society and Culture and Science, Technology and Maths (STEM subjects). Excellent resources have been developed to support teachers. However, there is still much work needed to improve the Australian school curriculum. [6] Much of the content still has a Eurocentric perspective. The teaching of First Nations history commonly focuses on 'deficit', teaching about the social challenges of contemporary First Nations experiences and little of the rich cultural history of First Nations communities.[7] We believe that First Nations Cultural Educators would equip teachers and schools with the understanding and tools to embed First Nations knowledges and perspectives across the curriculum and to build into schools, authentic and meaningful relationships with their local First Nations communities.

The hidden curriculum refers to the underlying transmission of norms, values and beliefs in the classroom. Within the Australian education system western values dominate the curriculum. This hidden curriculum has a profound effect on First Nations students and their engagement in the school setting by perpetuating colonisation and a deficit perspective and also shaping an Australian narrative which contributes to systemic racism. [8]

Learning on Country should be acknowledged as a best-practice pedagogical model for First Nations students. The embedding of traditional ways of epistemology (being), ontology (doing) and axiology (knowing) should be considered when attempting to deliver western pedagogies to students. For example, the Montessori model of education has been delivered as an alternative method of providing education which is much more aligned with traditional First Nations education. [9]

The Know Your Country ask for a First Nations Cultural Educator in every primary school has many aspects to First Nations education opportunities. Language is a core benefit which these roles could deliver for all Australian children in all children's educational development as well as appreciation and respect for First Nations peoples. Supporting the learning of a local traditional language would also help preserve language. Second languages for children have a profound benefit in a child's cognitive development in speaking, listening, reading, and writing. Therefore, it is for the benefit of all children to learn a second language at school, and we believe this should be the local traditional language.

Increasingly, international, and Australian research strongly links recognition and use of first language and cultural knowledge with student identity, wellbeing, and education outcomes. The loss of Aboriginal languages, through lack of resources, is a loss not only to Aboriginal people, but to the nation and, indeed, the world. This year marks the beginning of the decade of Indigenous languages which goes from 2022-2032. The Declaration, designed to inspire a global plan of action for the Decade, calls for the implementation of the internationally recognized rights of Indigenous peoples, expressed notably in the UN Declaration on the Rights of Indigenous Peoples of 2007.

The ACARA curriculum framework includes recommendations on how First Nations history and culture could be taught in schools. However, these are not implemented consistently or within a quality framework. Some schools employ cultural residents from the local community where there are typically higher First Nations student numbers while other schools have very little content at all. A consistent, national approach is required. [10] The education of non-Indigenous teaching staff must go far beyond cultural awareness training. Cultural immersion programs are good examples - they build on cultural awareness, encourage cultural capability and then expose staff to real-world experiences and connections with First Nations people and communities. Learning on Country should be undertaken to build stronger understandings of, and connections to, Aboriginal ways of being, doing and knowing. Having school personnel who are educated in bicultural teaching and learning is essential if educational gains are to be made. [11]

Extensive consultation and a review of the literature have revealed a universal need to build teacher capability in First Nations knowledges and perspectives to effectively and authentically embed it across the curriculum. Many teachers have gone to great lengths to build their capabilities to actively deliver First Nations content in their classrooms. Many teachers genuinely want to deliver the mandated curriculum content, but they often lack the knowledge, skills and confidence to embed it into their teaching. And there is a portion of teachers who don't see First Nations content as relevant in their classrooms - unfortunately harbouring racial bias that precludes them from respectfully engaging in First Nation's curriculum. Principals, supported by education departments, in conjunction with First Nations advisors should develop strategies to educate this cohort. [12] Colleagues holding discriminatory/racial biases should not compromise First Nations Cultural Educators effectiveness and cultural safety. [3]

Racism can be direct and overt or it can be subtle, through unconscious racial bias and prejudice. Many Australians have an unconscious bias against First Nations people, such as negative attitudes and assumptions. Knowledge and understanding are key to addressing ignorance and the racial biases that can arise from it. Aboriginal Cultural Educators would have an important role to play in increasing cultural awareness and understanding. They would address these biases and support teachers to feel more confident and be better skilled at teaching the curriculum in a culturally safe way.

A Reconciliation Australia study found 60% of Australians claimed to have never met a First Nations person. Many of those who said they had met a First Nations person described it as fleeting contact, often at a cultural event. [13] Normalising contact with First Nations people and developing interpersonal relationships is important in tackling preconceptions and misunderstandings. Frequent, illuminating and positive engagement with First Nations people through a First Nations Cultural Educator can provide the relationships throughout the important developmental phases of childhood. [14]

The "Black Lives Matter" movement has once again shone a bright light on systemic racism. This permeates every part of society, marginalising people of colour from equity and justice and many of the most basic human rights. All Australian students should receive a comprehensive First Nations education to have a deeper understanding of our past and how that has impacting on First Nations people and communities. The education system plays a critical role in shaping future leaders, policy-makers and citizens of this country. It's important they are equipped with the right knowledge and awareness to contribute to a culturally safe, cohesive and enlightened society.

### **Implementation:**

Self-determination describes the right of First Nations people and communities to have choice and control over their social, cultural and economic needs. This includes the right to have self-determination in elements of the education system to ensure First Nations culture and perspectives are reflected. Having a Cultural



Educator in every primary school is an opportunity to increase self-determination in the education system through local communities being involved in the selection of the roles and providing ongoing guidance and support on the content being developed and delivered within schools. There are already community governance structures in some jurisdictions through Aboriginal education advisory groups where this guidance can be provided. These roles may also facilitate similar community governance structures across all parts of the country.

It is critical that the education workforce understand that all First Nations staff are likely to experience some level of cultural load which they take into the workplace. To provide a culturally safe and nurturing workplace, it is essential that strong support networks be established for Aboriginal Cultural Educators. Regional networks would be needed so staff can meet regularly to provide peer-to-peer and cultural support, professional development and other peer, cultural and professional support and conferences. [15] There should also be support for these roles to be highly engaged in the community as a means of bringing local community direction into the schools and providing cultural support and mentorship for the First Nations Cultural Educators. Regional First Nations coordinators would be an important role to provide ongoing support and guidance for these First Nations Cultural Educators to provide ongoing support for professional development, advocacy when required and resource coordination. The roles of existing peak Aboriginal Education Advisory Groups will provide important cultural governance, strategic direction and support for First Nations Cultural Educators.

Schools must be prepared for the cultural educator roles and ensure the environment in which they work is culturally safe. All staff should receive cultural awareness training as a minimum requirement before the roles commence. It is also paramount that school Principals are prepared for these roles as their leadership and influence within the schools can ensure the cultural educator feels welcome and safe. It is of critical importance that First Nations education and competency is understood as everyone's business and that these roles are not intended to take on all responsibilities but instead to guide and coordinate the delivery of First Nations content across schools. All teachers have a role to play in teaching First Nations content and the full load shouldn't be placed on the cultural educator alone. It is also of critical importance that these roles do not hold responsibility for dealing with behavioural issues. Likewise, principals and senior school staff should provide guidance and leadership to ensure schools are culturally nourishing. [16]

There are excellent examples of how this can be done well such as in Victoria under the leadership of the Victorian Aboriginal Education Association (VAEAI), the Cultural Understanding and Safety Training (CUST) where the participants' own cultural standpoint is examined and how that impacts on their biases and behaviours. This model of training should also be done in addition to schools being self-reflective in their cultural capability through quality assurance frameworks to understand a school's position and where it can improve to become more culturally safe. This would likely require a national framework which is applied in schools on an ongoing basis to achieve continual quality improvement. Schools should therefore have First Nations strategies built into their annual performance planning and teachers should also reflect these in their annual performance appraisal.

The education journey of Aboriginal Cultural Educators would typically be through traditional knowledge systems such as through elders, lore, ceremony as well as learning on, connecting with and caring for Country. The time and dedication to these knowledge systems should not be undervalued and should align with the qualifications of teachers. It is anticipated most Aboriginal Cultural Educators would not have tertiary education qualifications, so it should be recognised they may need training and development to effectively operate in their roles. This could include Vocational Education and Training (VET) designed and flexibly delivered as a teacher accreditation standard and pathways into a teaching degree. [17]

There are examples of vocational pathways which have been established for Aboriginal workforce within the school. Curtin University has a pathway for cultural educators in the Western Australian Education System who undertake vocational studies and then can enter a teaching degree. Likewise, the Australian Literacy Foundation has language courses which are applied in the teaching environment which has also been used as recognition of prior learning for entry into teaching degrees. Similar education pathways have been established in North Queensland for First Nations Cultural Educators. These career pathways are of high importance for developing a quality workforce and for enabling an opportunity career progression in teaching for First Nation people.



**Value for Money:**

There are three key funding models or approaches which could be explored to establish First Nations Cultural Educators in every primary school in Australia:

1. **Universal model:** This would enable every primary school student (across government, Catholic and independent schools alike) to learn from a First Nations Cultural Educator for either one-hour per week (\$366m per year) or one hour per fortnight (\$183m per year).
2. **Government-only model:** This would enable every public primary school student to learn from a First Nations Cultural Educator for either one-hour per week (\$281m per year) or one hour per fortnight (\$140m per year).
3. **Opt-in, grant-based model:** Similar to the national School Chaplaincy Program, this would involve establishing a grant fund (\$60m per year) that would employ about 750 First Nations Cultural Educators across about 1100 primary schools through an application process stating why a First Nations Cultural Educator role is needed and what it would mean to them.

A universal model would allow for the employment of First Nations Cultural Educators across all primary schools. This is the ultimate aim of the Know Your Country policy. A combination of these models could be used over time to 'phase in' the universal model, and that is what is recommended in this budget submission. We propose a staged approach, beginning with a grants-based model where schools in partnership with local communities can submit for funding for a First Nations Cultural Educator. After three years this could be transitioned to a co-funded government schools only model, funding a First Nations Cultural Educator to teach local First Nations content for one hour per class per fortnight, at a cost of \$140 million per year. As capacity grows then this could be expanded to Catholic and Independent schools for a co-funded cost of \$183 million per year.

**Proposal Title:** Youth Justice Reinvestment Program

**Affected Agency:** National Indigenous Australians Agency

**Financial Implications:**

	2022-23	2023-24	2024-25	2025-26	Total
<b>Cost of proposal (\$m)*</b>	2.25m	3.0m	2.25m	1.5m	9.0m
<b>3 program locations</b>					
<i>Location 1</i>	0.75m	1.0m	0.75m	0.5m	3.0m
<i>Location 2</i>	0.75m	1.0m	0.75m	0.5m	3.0m
<i>Location 3</i>	0.75m	1.0m	0.75m	0.5m	3.0m
<b>Number of additional staff positions sought (ASL)</b>	-	-	-	-	-

**Outline of Proposal:**

To expand the government-funded social justice reinvestment program to scale up youth engagement services to support First Nations young people to re-engage with their communities – socially, culturally, economically - and, in doing so, provide alternative pathways from the criminal justice systems for at-risk youth. This proposal is to fund three additional justice reinvestment projects in regions which should be determined and agreed by First Nations Communities and Peak bodies to reflect where the most at need and vulnerable youth are situated.

**Strategic Policy Alignment:**

This proposal would support achievement of existing policies and strategies, including the Closing the Gap Agreement, by increasing the engagement of at-risk youth in society and preventing (costly and damaging) engagement with the criminal justice system. The overrepresentation of Aboriginal and Torres Strait Islander people in detention has been widely reported and acknowledged by government. The Australian Government's Closing the Gap Agreement commits to reducing First Nations' adults and young people held in detention. Specifically Target 11 of the reforms aims to reduce First Nations young people (aged 10-17) in detention by 30% by 2031. [18]

The *Commonwealth Closing the Gap Implementation Plan 2021* sets out a number of actions for the Australian and State Governments including fast-tracking the establishment of the Justice Policy Partnership (in 2021) which reflects the priority governments are affording to the disproportionate representation of First Nations people in detention.

In addition, the National Indigenous Australian Agency's (NIAA) *Indigenous Advancement Strategy Safety and Wellbeing Program* will provide funds to reduce incarceration rates through diversionary activities and 'through-care' services that also address the underlying causes of offending and prevent re-offending. Expanding justice reinvestment models would complement this investment.

This project aligns with World Vision Australia's (WVA) commitment to working with children, families and communities to overcome poverty and reduce injustice and disadvantage. WVA's Australia First Nations Program is currently working with young people in remote and urban Australian settings with a focus on empowering them while retaining strong cultural ties and re-engaging them with their communities.

**Rationale:**

There is strong evidence for expanding justice reinvestment models. The Australian Law Reform Commission (ALC) was contracted in 2017 to undertake an inquiry into the Incarceration Rate of Aboriginal and Torres Strait Islander Peoples. A key recommendation of the inquiry and involved 'the establishment of an

independent justice reinvestment body to promote the reinvestment of resources from the criminal justice system to community-led, place-based initiatives that address the drivers of crime and incarceration'. The inquiry also recommended a number of trial or pilot programs be initiated promoted justice reinvestment and involved 'the establishment of an independent justice reinvestment body to promote the reinvestment of resources from the criminal justice system to community-led, place-based initiatives that address the drivers of crime and incarceration'. The inquiry also recommended a number of trial or pilot programs be initiated.

Justice reinvestment has been supported on economic grounds - redirecting public expenditure from incarceration or detention to more effective ways of managing offenders and addressing reasons for their offending. The ALC inquiry found that the annual cost per prisoner of providing corrective services in 2015–16 was \$103,295, and it has been estimated that the total justice system costs of Aboriginal and Torres Strait Islander incarceration in 2016 were \$3.9 billion.

A review of the literature by Justice Reinvestment in Australia in 2018 by the Australian Institute of Criminology recommended justice reinvestment be considered as a response to growth in juvenile detention populations. The report noted a number of contributing factors that disproportionately affect juveniles such as drug addiction, mental health issues and intellectual disability, none of which are currently prioritised in youth justice services. [19]

A number of justice reinvestment trials are underway in Australia, including a project in Bourke which commenced implementation in 2016. A KPMG study into [the Maranguka Justice Reinvestment Project] noted significant (social and economic) impacts on that community after only one year of operation with cost savings of \$3 million over the same period. [20]

### **Implementation:**

World Vision recommends that the government expand its justice reinvestment program, with a particular focus on First Nations people and young offenders.

Historical data clearly shows traditional approaches to addressing the over-representation of First Nations adults and young people in detention have had minimal impact. Overseas research and evaluations conducted in Australia (to date) have noted economic and social benefits resulting from justice reinvestment program trials, with learnings continually being incorporated into the implementation of new programs.

In October 2021, at the National Indigenous Justice Clearinghouse (online) forum on Justice Reinvestment, Justice Reinvestment Network Australia (JRNA) representatives presented Implementing Justice Reinvestment in Australia. In addition to identifying theories and change and underlying principles being adopted by existing programs, a number of other potential justice reinvestment sites were identified.

Program expansion should build on learnings from pilot projects and similar programs underway. Consideration should also be given to factors such as vulnerability or need and overall community readiness. Program theory, for example, is strongly reliant on strengthening local services and communities and their capacity for (and commitment to) early intervention and prevention of repeated incarceration.

The JRNA recommends the program be expanded into Queensland. This should complement or build-on, not duplicate other projects working with First Nations communities and young people such as Aboriginal and Torres Strait Islander Family Wellbeing Services, a justice reinvestment pilot program in Cherbourg and 'on-country' programs in Cairns, Mt Isa and Townsville. (Note the latter, being implemented by local Indigenous organisations, are due to be evaluated in 2022-23.)

It is proposed that the Australian Government fund the implementation of additional justice reinvestment projects, working with non-government organisations and First Nations-led organisations to support youth engagement in locations with high numbers of First Nations young people in prison, watchhouses or youth detention.

\*The KPMG review into the Maranguka (Bourke) Justice Reinvestment Project notes project costs of approximately \$550,000 per annum (approx \$390,000 for salaries and \$160,000 other costs).

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