Critical Approaches to Inclusion in Indigenous Teacher Education in Queensland: The Case of RATEP

Bronwyn Bethel, Faculty of Education, University of Southern Queensland, Australia,
(bbeth1@eq.edu.au)

Abstract

Inclusion is a key consideration in Learning Futures. It is a process of addressing a diversity of needs of all learners regardless of individual background. It can be achieved through increasing participation in learning across cultures and communities and thereby reducing the accounts of exclusion within and from education.

This paper examines critical approaches to inclusion in Indigenous teacher education in Queensland, Australia. The benefits of culturally aware Indigenous teachers in school classrooms are explored as a means of addressing historically poor outcomes for Indigenous learners and overcoming the legacy of hostility towards schools as tools of white oppression. The empowerment of Indigenous teachers through critical approaches that challenge the *status quo* cultivates the development of diverse and inclusive teaching skills that are reflected through the employment of inclusive pedagogies. These inclusive pedagogies promote self-determination, which is central to the ultimate achievement of social justice and autonomy. The ultimate aim is to promote culturally sensitive inclusion of Indigenous learners into formal education. Critical theory helps challenge the *status quo* of Indigenous education and thereby provides a 'place' for alternative thinking and outcomes for the future.

Introduction

Learning Futures seeks to encourage the establishment of lifelong learners in a changing global context. With this view of Learning Futures and its recognition of the uncertainty that can come with change, this article explores the application of critical theory to Indigenous pre-service teacher training in the Remote Area Teacher Education Program (RATEP). The application of critical theory is intended as a means of effecting inclusivity for students within our classrooms.

Inequity and marginalisation are just two of the problems commonly faced by Indigenous students and are at the core of poor Indigenous educational outcomes. For this reason, inclusivity and the application of critical theory and critical pedagogy are highlighted as a means of redressing a history of exclusion and mistrust in the relationship between minority learners in Australia and formal education. Critical theory has an explicit interest in the abolition of social injustice (Bronner, 1993, p. 2). Further, as Abby Wolk (2000) stated:

> …critical pedagogy challenges the notion that the world is what it is and can't be any different. It enables learners to reflect on their own experience historically, giving their immediate reality a beginning, a present, and most importantly, a future. (p. 1)

The discussion draws upon a framework from the United Nations Educational, Scientific and Cultural Organisation's (2004) concept paper *A Challenge and a Vision: Marginalisation a Threat to Society* to examine RATEP as a professional education context to promote inclusion.

Context

RATEP is a four year, university-based, education program that trains and equips Indigenous peoples with the skills to be primary school teachers. RATEP evolved from the initiative of the Queensland Education policy document *Partners for Success* (Education Queensland, 1998) that was developed in recognition of the need to address the issue of poor Indigenous educational outcomes.

The RATEP program is dependent upon the collaboration of three partners: Education Queensland; James Cook University of North Queensland; and the Tropical North Queensland Institute of Technical and Further Education. The program was originally offered in only remote areas of Queensland as a means of skilling local Indigenous peoples to help educate children within their own communities. The program was therefore offered in the distance education mode as a means of overcoming the dilemma of requiring Indigenous peoples to leave the support and security of their home communities and to live instead in a university city without any kinship system or cultural support. As discussed by York and Henderson (2001) in their paper concerning the success of RATEP, the program can boast of an outstanding retention rate of 82%. They state that this retention rate is due to the interaction of support systems and policies that provided a more secure pathway through academia for the students:

> There is no better endorsement than 1998 RATEP Bachelor of Education Honours student, Bernadene Yeatman's comment: "Years ago, when doing a degree on-campus and living in an urban setting, I dropped out because of alienation, social isolation, and cultural estrangement. In studying for a Bachelor of Education (Honours) at James Cook University RATEP campus at the Yarrabah Aboriginal Community, I have been able to experience success. It eliminated any feelings of alienation that I may have experienced if I were doing this course in a non-Indigenous setting". (p. 6)

Improved access through distance education makes RATEP unique. Graduates within Queensland are normally required to study on-campus if they are to attain their registration, but graduates within the RATEP program are the only graduating teachers who can acquire teacher registration whilst undertaking a distance education program. This innovation has proved to be a key to the success of RATEP on at least two fronts. Firstly, those who take part in the program are no longer required to learn and function in a cultural void; secondly, once they are qualified to teach they are permitted to remain in their own communities as a means of addressing the cultural and linguistic problems normally faced by non-Indigenous teachers being relocated to these remote communities. This in turn ensures that students within community schools are culturally and linguistically catered for. English, as a second and sometimes third language need no longer be a disadvantage. As the About RATEP (James Cook University of North Queensland, n.d.) site stated:

> …for those Aboriginal and Torres Strait Islander people living in remote areas who had to relocate to a centralised educational facility for long periods of study, the entrance rate and subsequent success rate to full teacher qualification

ha[ve] been, historically, very limited. In particular, the entrance and success rate for Aboriginal people from remote areas has been extremely low. Consideration of the above spurred investigations of alternatives. This resulted in the adoption of an aim to provide teacher education at the remote locations where people live and work. Such education had to ensure that: there would be no variation of the graduating standards or course objectives, but a variation of the mode and location of their delivery only; and culturally relevant content, structure and strategies would be included in the courseware to attain course objectives.

RATEP is a program that strikes at the roots of educational inequity. There have been many Indigenous education programs since the 1967 referendum granting Indigenous peoples citizenship; however, this program is unique in its attempt to solve some of the problems of poor Indigenous educational outcomes at the grass roots level – within our classrooms where children can hopefully learn to embrace the education system whilst at the same time they are embracing culturally relevant learning. The success of RATEP can be seen in its statistics:

- 97 registered teacher graduates with either Diploma of Teaching (up to 1996) or Bachelor of Education
- From 1993 onwards, 233 graduates with either Certificate IV or Diploma-level vocational qualification from the Tropical North Queensland Institute of Technical and Further Education
- 73 teacher graduates employed in Queensland schools
- 66 teacher graduates employed in rural or remote communities (Mortimer & Woolcock, 2004, p. 30).

Currently the program has:
- 16 sites located across Queensland
- 67 students enrolled in the Bachelor of Education degree
- 79 students enrolled in Certificate III, Certificate IV or Diploma programs (Mortimer & Woolcock, 2004, p. 30).

Notably RATEP addresses the particular issue of modelling and acknowledges the vital part that role models play in the lives of young school children. Teachers are traditionally seen as authority figures who are looked to for advice, guidance and learning by students who view them as 'significant others' – those upon whom young children depend for knowledge and growth (McInerney & McInerney, 2002). It is suggested that more Indigenous teachers in the classrooms should ensure a presence of Indigenous significant others to help instil cultural diversity and inclusivity in the classroom culture. Booth (1996) provides a definition of inclusion that can be applied very readily to the underpinning philosophy of RATEP: "Inclusion is seen as a process of addressing and responding to the diversity of needs of all learners through increasing participation in learning, cultures and communities, and reducing exclusion within and from education" (cited in United Nations Educational, Scientific and Cultural Organisation, 2004, p. 7). Inclusivity offers solutions to a myriad of poor educational outcomes and RATEP attempts to promote inclusivity by producing Indigenous teachers who have been empowered through exposure to philosophies such as critical theory and critical pedagogy as a means of effecting inclusion in the classroom.

Critical Theory

Critical theory is a philosophy that emphasises the importance of questioning and challenging "the seeming obviousness, naturalness, immediacy, and simplicity of the world around us, and in particular, of what we are able to perceive through our senses and understand through the application of our powers of reason" (Nowlan, 2001, p. 2). Critical theory helps challenge the *status quo* of poor Indigenous educational outcomes and thereby provides a venue for alternative thinking and outcomes. It encourages the student to question and challenge the social, racial and sexual oppression embedded in the education system and the very fibre of culture itself. "The primary characteristic of this school of thought is that social theory, whether reflected to educational research, art, philosophy, literature, or business, should play a significant role in changing the world, not just recording information" (Giroux, 1999, p. 1).

The opportunity for Indigenous teachers to challenge the *status quo* and to promote social change in the classroom, for example, may be in an overt multicultural approach to the classroom environment and their approaches to the curriculum. Indigenous teachers can prepare alternative units of work that include Indigenous perspectives of history as a means of addressing ignorance and racism and of providing multiple perspectives. These Indigenous perspectives can help encourage the changing of students' viewpoints and combat the passivity commensurate with the acceptance of social norms. Encouraging students to be independently critical and to challenge these social norms is an imperative of critical theory. This approach also helps instil pride in black Australian history and, at the same time, helps make the curriculum relevant to Indigenous students. As Kellner highlighted:

> …if multicultural education is to promote genuine diversity and expand the curriculum, it is important both for groups excluded from mainstream education to learn about their own heritage and for dominant groups to explore the experiences and voices of minority and excluded groups. (1997, p. 2)

Education that provides multiple perspectives also provides multiple choices for individual in terms of their developing belief systems and this is arguably as pertinent to majorities as it is to minorities. For example, Indigenous Australians who have been traditionally taught that Captain Cook discovered Australia may have found the curriculum not only irrelevant but highly confusing as it contradicts the history of their people whom they know to have existed quite harmoniously with their environment for at least 40,000 years prior to Cook's arrival. As Kellner (1997) points out:

> A teacher's inclusion of multicultural pedagogy and an active engagement with diverse ethnic, racial, and national issues is critical to…social well-being…. Teachers must acknowledge uniqueness and difference as they also applaud similarity, for the strength of small communities and also society at large derives from celebrating our diversity. (p. 1)

Critical Pedagogy

The adoption of critical pedagogy as an approach to educators' professional practice is a logical progression as it shares the same philosophical roots as critical theory. As Giroux (1999, p. 1) stated:

> Critical pedagogy argues that school practices need to be informed by a public philosophy that addresses how to construct ideological and institutional conditions in which the lived experience of empowerment for the vast majority of students becomes the defining feature of schooling.

RATEP provides an opportunity for its graduates to focus directly on its principles from a grass roots level in their pedagogical approach. For example, RATEP participants are in a position to exercise critical perspectives which

> …raise questions about the relationships between the margins and centers of power in schools and are concerned about how to provide a way of reading history as part of a larger project of reclaiming power and identity, particularly as these are shaped around the categories of race, gender, class, and ethnicity. (Giroux, 1999, p. 1)

One of the major problems when attempting to implement critical theory as a pedagogical tool is the fear and reprisals that it can elicit from the wider community and schools' families. For example, if on arriving home from school a child innocently announced that Captain Cook invaded Australia and the English invasion left a race of dispossessed people in its wake some family members may become quite hostile. This interpretation of history may even be taken as a personal affront to their belief systems as it challenges what they have spent a lifetime subscribing to. Challenging the *status quo* in an open and public forum such as a school classroom requires strength of conviction, a thoroughly researched premise and a willingness to be likewise challenged. As Martin (2000) stated:

> …the most immediate constraint on individual initiatives comes from colleagues. If they agree with the approach taken, there is usually no problem as long as the course content is not so notorious as to arouse opposition from administrators or the general public. (p. 2)

Inclusivity

There are positive implications when applying critical theory to the issue of inclusivity as a means of challenging the barriers to inclusive education, as its underpinning philosophy is intolerant of the principles that impede equity and access. Marginalisation is a very real problem in contemporary societies:

> One of the greatest problems facing the world today is the growing number of persons who are excluded from meaningful participation in the economic, social, political and cultural life of their communities. Such a society is neither efficient nor safe. (United Nations Educational, Scientific and Cultural Organisation, 2004, p. 3)

This was certainly once the case for Indigenous Australians who were placed on missions and imprisoned; they were punished for communicating in their own language and the decimation of their languages spelt the concurrent decimation of their lifestyles and cultures (Indigenous Law Resources: Reconciliation and Social Justice Library, 1992).

Conditions have certainly improved for Indigenous peoples in Australia but there is still much that needs to be done to acquire genuine inclusivity and ultimate equity. RATEP is a program that addresses this issue of inclusivity. It is different from many of the programs that have preceded it in as much as it does not operate outside the mainstream. Whilst it is a program that targets, in the United Nations Educational,

Scientific and Cultural Organisation's (2004) terms, a "marginalized and excluded" group, RATEP is recognised by the mainstream education community as a fertile breeding ground for teaching excellence (York & Henderson, 2001).

As the United Nations Educational, Scientific and Cultural Organisation stated: "Regular schools with [an] inclusive orientation are the most effective means of combating discrimination, creating welcoming communities, building an inclusive society and achieving education for all" (2004, p. 5). RATEP epitomises this commitment to inclusive orientation by placing highly trained Indigenous teachers in schools to effect inclusivity from within the education system. Education also provides the key to social access and engagement. It fulfils the United Nations Educational, Scientific and Cultural Organisation's definition of an effective educational policy insofar as it meets "the challenges of pluralism and enable[s] everyone to find their place in the community to which they primarily belong and at the same time be given the means to open up to other communities" (2004, p. 5).

Whilst RATEP focuses on educating adults, it equips those adults to go into the education system and to have invaluable impact upon Indigenous and non-Indigenous children, with the hope that it will go full circle and break the cyclical pattern of poor Indigenous educational outcomes:

> In many countries, there is a further need to encourage members of marginalised groups, such as ethnic minority groups, economically disadvantaged groups, persons with disabilities and – depending on the cultural meanings of gender – men or women, to enter the teaching and other education professions. In this way they can act as role models for learners who are vulnerable to marginalisation and bring in their particular personal and social knowledge to enrich the education system as a whole. (United Nations Educational, Scientific and Cultural Organisation, 2004, p. 25)

The essential area of role modelling is addressed as Indigenous teachers are placed in the classrooms of young children. Positions of authority are indeed available to Indigenous peoples; the missing ingredient has primarily been the belief that they exist. Self-belief and confidence are intrinsic contributing factors to success. Indigenous education has historically been a problem of seemingly insolvable complexity within Australian schools, much of which stems from a lack of student attendance (Bourke, Rigby & Burden, 2000). Many 'responses' have been put in place over the years as a means of addressing the problem but to date have enjoyed very little success. RATEP, on the other hand, has seen positive innovations with the provision of role models for young Indigenous students and has transformed the approach to inclusivity within the schools that have RATEP teachers. It is intended that graduates of the program will bring with them to the schools an in depth knowledge of the cultural, linguistic and family backgrounds of the children whom they and their colleagues will be teaching.

As the United Nations Educational, Scientific and Cultural Organisation (2004) highlighted: "…inclusive education is an approach that looks into how to transform education systems in order to respond to the diversity of learners" (p. 7). Addressing the issue of inclusivity from within the education system itself is certainly a transformational approach. Inclusive teaching practices recognise the relevance and importance of individual students within the classroom, the uniqueness of their

position and the impact of their culture. As Wolk argued by Wolk, "…when we deny the central place of students' actual life experiences, we miss the opportunity for an authentic context for learning, and set ourselves up for a lot of resistance" (2000, p. 1). The recognition of difference and the ability to embrace the rich diversity that can grow from its acknowledgment can likewise add a rich diversity to the classroom that benefits all those who are fortunate enough to share their experiences and ideally to form a sense of group identity in the process.

Analysis of Barriers

Access

The barriers that have traditionally been formed by issues such as difference of culture and race form only part of the complex dilemma that stands in the way of access and equity. This lack of access and equity certainly applies to the tertiary sector. This separates RATEP from other Indigenous programs as it functions from within a mainstream university whilst being made available in the distance education mode. Lack of tertiary access has indeed contributed significantly to poor Indigenous educational outcomes and places further emphasis on the value of RATEP.

In analysing the barriers to learning, the United Nations Educational, Scientific and Cultural Organisation (2004) contends that "learners who have historically faced barriers to learning have had few opportunities for further education at the tertiary level" (2004, p. 10). As Hunter and Schwab (2003) stated concerning statistics from 1986-2001:

> The relatively poor educational attainment of Indigenous people is a function of leaving school at a younger age, on average, than the non-Indigenous population (Hunter & Schwab 1998). In 1996, 3.4 per cent of Indigenous males and 3.1 percent of Indigenous females had never attended school as compared to only 0.6 percent of non-Indigenous males and 0.9 of non-Indigenous females. Only 22.0 percent of Indigenous males and 23.4 per cent of Indigenous females left school when aged 17 years or over as compared to 38.7 per cent of non-Indigenous males and 36.8 per cent of non-Indigenous females. (http://eprints.anu.edu.au/archive/00002374/01/2003_DP249.pdf)

The ultimate indicator of success, however, will rest with the existence of RATEP and other Indigenous teacher training programs no longer being necessary. This will be apparent once there are enough Indigenous teachers within Australian schools to implement inclusivity and to impact upon the ambitions and self-esteem of Indigenous students. These students will see first hand and therefore believe implicitly that positions of authority are available to them, making segregated programs that endeavour to instil those very beliefs redundant.

Attitudes

Negative attitudes are identified as a further barrier to learning. They have contributed to the continuation of negativity that surrounds the perceptions of education held by many Indigenous peoples. There are many Indigenous parents who, in some instances, have such appalling memories of school and the discrimination overtly displayed towards them that they don't enforce the attendance of their own children at school and the issue of absenteeism is perpetuated (Netolicky & Harrison, 2000). This cycle of negativity from both Indigenous and non-Indigenous peoples has to be broken and by school being made a more positive experience through inclusive practices such as

cultural recognition and role modelling with Indigenous teachers, the cycle can indeed be broken (Learning For All: Opportunities for Indigenous Australians, n.d.). "Teachers must recognize how schools unite knowledge and power and how through this function they can work to influence or thwart the formation of critically thinking and socially active individuals" (Darder, 1991, p. 77). Furthermore, the United Nations Educational, Scientific and Cultural Organisation (2004) points out the inadequate and fragmented human resource development that contributes to marginalisation and of course this is perpetuated through the lack of crosscultural communication and awareness training offered in our schools.

Cultural awareness

Some teachers may be culturally unaware and ill-equipped to work in multicultural teaching contexts. Critical pedagogy can impact greatly upon the negative legacy of cultural denial historically shown towards the history of Australia's first inhabitants. "A critical pedagogy must seriously address the concept of cultural politics by both legitimising and challenging cultural experiences that comprise the histories and social realities that in turn comprise the forms and boundaries that give meaning to student lives" (Darder, 1991, p. 77). The presence of more Indigenous teachers in our schools provides a means of addressing the lack of awareness of Indigenous culture. As the United Nations Educational, Scientific and Cultural Organisation (2004) highlighted, the curriculum might also be degrading.

This of course has been one of the major issues for Indigenous students who have been educated with the negative and degrading representations of early Aborigines in particular. The image of the Aborigine standing on one foot holding his spear and wearing a lap lap is one of the most prominent representations in earlier Australian history books. This depiction is very degrading and promotes the Aborigine as a nomad – a person who 'roams aimlessly' – which could not be further from the true essence of Indigenous seasonal travel patterns. These are just some of the issues that can be addressed to overturn the historically degrading representations. Kellner discusses the need for making

> …teachers and students sensitive to the politics of representation, to how media audiences' images of race, gender, sexuality, and cultural differences are in part generated by cultural representations, how negative stereotyping presents harmful cultural images, and the need for a diversity of representations… (1997, p. 2)

Barriers of language

The issue of language in education is a very real problem for many Indigenous Australians. "In many countries the language of instruction is different than the language the students talk at home and use in their community[,] thus creating difficulties in understanding for many students" (United Nations Educational, Scientific and Cultural Organisation, 2004, p. 18). The barriers imposed by the conflict of language difference can seem insurmountable but can be successfully dealt with if the solutions are sought from within the community itself.

Suggested Solutions: RATEP's Response

RATEP graduates have provided a solution to the problems of inclusion in the communities where they are now teaching. Pre-service teachers in this program are commonly from the community in which they ultimately teach and therefore share the

tribal language. In one Northern Territory community, English is not introduced to students until Year Three; up until that time they are taught in their mother tongue and are allowed to embrace English as a subject first and a means of communication second. These teachers also address the point discussed by the United Nations Educational, Scientific and Cultural Organisation (2004, p. 23) concerning "supporting teachers": "Supporting teachers is a crucial lever for the development of more inclusive centres of learning". The importance of the teacher's role is at the epicentre of RATEP; its purpose is to produce excellent teachers who in turn can produce excellent learners.

Training of personnel

The United Nations Educational, Scientific and Cultural Organisation (2001) highlights the importance of training educational personnel and equipping them with the skills for working in inclusive settings. As Martin (1998) stated: "…to obtain a lasting change in course content requires more than individual initiatives. The key is personnel" (p. 2). RATEP addresses this issue directly by virtue of its clientele who are all Indigenous. These pre-service teachers also provide a valuable source of cultural inclusion and awareness when completing their practicums with non-Indigenous teachers – it becomes a mutual learning experience. As the numbers of Indigenous teachers increase, ultimately so might the impact on the views and attitudes of teachers who have not had the opportunity to be exposed to Indigenous culture. This may in turn give insights into and further understanding of some of the problems experienced by Indigenous students. Any exposure to cultural difference must surely be an asset and a starting place for overcoming racial/cultural ignorance. As the United Nations Educational, Scientific and Cultural Organisation (2004) stated: "…teacher education is often seen as being mainly about developing knowledge and skills, whereas the question of attitudes and values is considered as less important" (p. 24).

Community involvement

The importance of community involvement is also emphasised by the United Nations Educational, Scientific and Cultural Organisation (2001) and as RATEP is a community-based program it has first hand knowledge of domestic problems. There are RATEP sites that attempt to include the community in solution making processes. For example, in one community all members play a role in policing student truancy; any students seen outside school grounds during school hours can be challenged by community members and asked to explain their absence. This involvement has achieved enormous success in overcoming the truancy that was once their most prevalent problem. The community has a sense of ownership over its schooling and its educational outcomes.

An understanding and acceptance of the importance of programs such as RATEP are vital if progress is going to be continual and ongoing. As the United Nations Educational, Scientific and Cultural Organisation (2004) stated: "…the transition to inclusive education is not just a technical or organisational change but also a movement in a clear philosophical direction" (p. 4). The government has set a precedent with the establishment of this program; it must continue to promote it to the general community to help establish much needed acceptance. There is a considerable amount of negative stereotyping associated with Indigenous programs as historically many have been poorly established. This has culminated in intolerance for Indigenous

programs generally. "Statements of principles at the government level have been effective in generating a debate around inclusion and beginning the process of consensus-building" (United Nations Educational, Scientific and Cultural Organisation, 2004, p. 26). The government must therefore not only support RATEP financially but also, until the impact of its graduates has had time to be recognised, highlight its relevance to the community to help ensure ultimate acceptance. As the United Nations Educational, Scientific and Cultural Organisation (2004, p. 29) highlighted: "inclusion…should be the guiding principle for the development work with Governments towards Education for All".

Conclusion

One of the most significant aspects of RATEP is its long-term approach to poor Indigenous educational outcomes. The RATEP model is not simply another 'bandaid' used to cover the infestations that culminate from Indigenous neglect but is an authentic remedy that attacks the core of the problem. It helps dislodge the roots of ignorance and pave the way for inclusivity with educated, knowledgeable and proud black role models – Indigenous teachers for now and the future. As Mortimer and Woolcock (2004) stated:

> "RATEP" deserves to become part of the lexicon. Just like "to do a Bradbury" has come to refer to instances of serendipitous accidental success (in honour of Stephen Bradbury's famous speed-skating victory at the Winter Olympics when all before him fell at the last turn), to do a "RATEP" deserves to become synonymous with achieving an unheralded victory through persistence and commitment. (p. 2)

RATEP is beginning at the grass roots of education to empower Indigenous individuals with the knowledge to function from within mainstream society and not to 'dwell on the fringes' as mere spectators. Knowledge is indeed power and the knowledge gained by these Indigenous students in their challenge of the *status quo* empowers them to impact on the belief systems of the students whom they will teach in future years. As Nowlan (2000, p. 2) poignantly stated:

> …education in critical theory enables the development and refinement of our ability to engage as critical citizens*,* that is as empowered agents able effectively to question, challenge, and contribute toward the progressive transformation of the prevailing status quo within the communities, societies, and cultures that we work to help maintain and reproduce every day, and in relation to which we are, as such always not only inescapably interested – but also vitally important – participants.

Once Indigenous peoples are valued participants of society they are no longer marginalised but function instead as mainstream members of a community.

References

Bourke, J., Rigby, K., & Burden, J. (2000). *Better practice in school attendance: Improving the school attendance of indigenous students*. Retrieved May 28, 2006, from http://www.dest.gov.au/NR/rdonlyres/BE155405-345F-4859-BCE6-F0B86A248F37/2506/Attend_Synth.pdf

Bronner, S. (1993). *Of critical theory and its theorists: Introduction*. Retrieved December 20, 2005, from http://www.uta.edu/huma/illuminations/bron1.htm

Darder, A. (1991). *Culture and power in the classroom.* Westport, CT: Bergin & Garvey.

Education Queensland. (1998). *Partners for success: Strategy for the continuous improvement of education and employment outcomes for Aboriginal and Torres Strait Islander peoples in Education Queensland.* Brisbane, Qld: Author.

Giroux, H. A. (1999). *Rage and hope: What is critical pedagogy*? Retrieved December 20, 2005, from http://www.perfectfit.org/CT/giroux2.html

Hunter, B., & Schwab, R. G. (2003). *Practical reconciliation and recent trends in indigenous education*. Retrieved May 28, 2006, from http://eprints.anu.edu.au/archive/00002374/01/2003_DP249.pdf

Indigenous Law Resources: Reconciliation and Social Justice Library. (1992). Retrieved May 25, 2006, from http://bar.austlii.edu.au/au/other/IndigLRes/1992/2/33.html

James Cook University of North Queensland. (n.d.). *About RATEP*. Retrieved January 31, 2006, from http://www.ratep.jcu.edu.au/about.html

Kellner, D. (1997). *Media literacies and critical pedagogy in a multicultural society*. Retrieved January 31, 2006, from http://www.gseis.ucla.edu/courses/ed253a/newDK/medlit.htm

Learning for all: Opportunities for Indigenous Australians. (n.d.). Retrieved December 20, 2005, from http://www.dest.gov.au/achive/iae/analysis/learning/1/absenteeism.html

Martin, B. (1998). *Power in higher education: Tied knowledge.* Retrieved January 31, 2006, from http://www.uow.edu.au/arts/sts/bmartin/pubs/98tk/tk13.html

Martin, B. (2000). *Alternative modes of teaching and learning: Alternative modes to delivery.* Retrieved January 31, 2006, from http://www.csd.uwa.edu.au/altmodes/to delivery/critical_pedagogy.html

McInerney, D., & McInerney, V. (2002). *Educational psychology: Constructing learning*. Sydney, NSW: Prentice Hall.

Mortimer, B., & Woolcock, G. (2004, August 20). *Report and business plan: Expansion of the RATEP model.* Retrieved May 28, 2006, from http://www.uq.edu.au/boilerhouse/docs/MortimerWoolcockRATEPFinalReport.pdf

Netolicky, C., & Harrison, T. (2000). *Shaping learning for students: An innovative value education program for at-risk Aboriginal youth*. Retrieved May 28, 2006, from http://www.kk.ecu.edu.au/sub/schoola/research/confs/aiec/papers/cnetolic01.htm

Nowlan, B. (2001). *What is critical theory and why study it?* Retrieved September 26, 2005, from http://www.uwec.edu/ranowlan/intr_whystudy_crit_thy.htm

United Nations Educational, Scientific and Cultural Organisation. (2001). *Including the excluded: Meeting diversity in education: Example from Romania.* Paris: Author. Retrieved September 26, 2005, from http://unesdoc.unesco.org/images/0012/001231/123165ea.pdf

United Nations Educational, Scientific and Cultural Organisation. (2004). *A challenge and a vision: Marginalisation a threat to society.* Retrieved September 26, 2005, from http://portal.unesco.org/education/en/ev.php-URL_DO=DO_TOPIC&URL_SECTION=201.HTML

Wolk, A. (2000). *Social action and critical pedagogy.* Retrieved January 31, 2006, from http://www.allkidsgrieve.org/Classroom/class4.html

York, F., & Henderson, L. (2001). *Making possible the evolution of RATEP – a community-based teacher education program for Indigenous peoples.* Retrieved May 28, 2006, from http://72.14.209.104/search?q=cache:RyeqkU-BuoAJ:www.atsis.uq.edu.au/ajie/docs/2003327784.pdf+%22Lang%22+%22different+way+*+RATEP%22&hl=en&ct=clnk&cd=2