



The Australian Journal of **INDIGENOUS EDUCATION**

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people at one of the outstations. Rather than making these people unhappy and making bad relationships with them, we would always share problems of that nature with the Community Development staff. They were most helpful towards problems that we were faced with and that we couldn't solve.

CONCLUSIONS

I think that the outstations are right because I feel that the people want it there, so that they can determine their own destiny. I feel that the Aboriginal way of living will always be there and the community will have to start expanding their ideas in staffing their schools, developing curriculum, teacher training and so on. I think that the people out at the outstations will be a proud group of people because I envisage that they will get a chance that no Aboriginal people in Australia got in determining their own way of living.

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## OUTSTATION SCHOOLS AT OENPELLI

Moses Mangiru

I'm Moses Mangiru and I'm called Liaison Teacher at Oenpelli. I visit five Home Land Centre Schools. There are about five outstation schools operating.

I need to explain that there are two kinds of staff working for outstation schools. The first kind are Aboriginal assistant teachers who live there and teach every day. The other kind are teachers like myself who live in the central community and visit the outstations

about once a fortnight. During the first semester I could hardly visit any of the schools either by road or air. During the first period of the wet season it was very hard because all the roads were closed. The only flight we could use was to share the store and cheque flight to make it a lot cheaper for the Department of Education.

The outstations schools need two or three outstation teachers. Two to go out and visit and one to stay back at the central school to print booklets and make other aids that the teachers need at their schools.

I believe that in the first semester there have not been enough visits. I feel that one of the outstation schools will collapse because they feel that there was not enough visiting from Oenpelli. One of the Oenpelli assistant teacher positions has been moved to Jabiru. This position was at Manmoyi, which is one of our biggest outstations. Children from Manmoyi have moved to the central school at Oenpelli. If there was enough help from visiting teachers for Manmoyi the parents would rather keep their children at Manmoyi than send them to Oenpelli. They only sent them to Oenpelli because there was not enough help for Manmoyi.

I believe if this goes on in the next coming year all of the outstation schools will finish off. But the people of homeland centres need school for their children. The outstation parents want two things for their children. They want them to live in the outstation on their own land so they can learn the Aboriginal ways about their land. They also want them to learn school knowledge so they can handle modern problems.

The parents want their children to know the Aboriginal way so that when they die their children will be able to look after their father's land. These children will grow up facing the future. The outstation people are interested for their children to learn their own language and English as well. They want the outstation schools to continue and the visiting teacher to visit each week if there is enough money available to help Aboriginal children in this way.

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SCHOOL AT MANINGRIDA AND ITS OUTSTATIONS

Rita Djitmu

Maningrida is in coastal Arnhemland, and it is two hundred miles east of Darwin. Maningrida is an Aboriginal settlement. There are two hundred people living at the settlement now, because some Aboriginal people have moved into outstations.

There are one hundred children going to school at the settlement now. In school we have eight classes, and each class has one balanda teacher and one Aboriginal teacher. We have two pre-schools. One is a Kunividji class, the other one is for Aboriginal children who don't speak Kunividji, and the white children go there too.

Well, we have three Kunividji classes altogether. Pre-school, transition and year one. There are four Aboriginal teachers teaching in Aboriginal languages. One class is where Nancy Gununwanga, an Aboriginal teacher and Brett Westblade, a balanda teacher, both teach in Kunividji. Laurie Magaldagi and Mellanie Mamariyi and myself,