

OBSERVATIONS ON THE OPERATION OF A UNIT FOR ABORIGINAL STUDENTS IN KATHERINE HIGH SCHOOL

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INTRODUCTION

Katherine High School is the only school offering secondary education in the region and thus is catering to the educational demands of a culturally diverse community. In seeking to meet these requirements the school has endorsed the Participation and Equity Program (PEP) of the Federal Department of Education and one highly successful and continuingly popular experimental component of this program has been the TESL (Aboriginal) unit.

This unit represents the attempts of educators and community members to construct an educational environment in which the aspirations of the Aboriginal people can be ameliorated without compromising their Aboriginality.

As the pre-existing gulf between what European schools and Aboriginal culture have demanded has been great, the period of existence of the unit has been one of constant experimentation. Sanctioned by educational and community bodies it continues to innovate, improvise and explore means by which commonly desired ends can be satisfactorily achieved.

The unit was founded by Ken Barnes in 1980 and was led by Rosalba Fogliani and myself in '85 and '86. It has served the educational needs of between 15 and 40 students ranging from 12 to 17 years of age in a total school community of 350. I present this report in an attempt to describe what we tried during this time, successfully or not, to reflect on the crucial issues as we see them and to provide a sounding board for others in the field.

It should be pointed out from the outset that neither Rosalba nor I have had any ESL training, so inevitably some of what follows will be stating the obvious to more experienced people, yet we feel that our lack of expertise may have enabled us to approach the matter in a less theoretically determined manner and perhaps thereby to have enjoyed an uncluttered view.

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THE DIFFERENT EDUCATIONAL VIEWS OF TEACHERS, FAMILIES AND THE SCHOOL

Three major interrelated perspectives on education help determine what is and what can be done in a learning environment, the philosophy of teaching employed, the attitude to schooling in the home environment and the imposed limits and controls (and conversely freedoms) of the providers of the physical and administrative setting. The following discussion presents our perceptions of these things in the context of the Katherine High School TESL unit.

We believe that what goes on in schools is neither basically nor predominantly the relation of facts and understandings to students. The hidden curriculum, perhaps more clearly described as the totality of socialising forces operating in classes, is indisputably significant. Granting this, the teacher, a major determiner of the environment which is used to socialise, must see him/herself in relation to it responsibly. So they must choose forms of address, the elements of the physical environment, curriculum materials and so on consistent with a set of values and goals and not try to hide behind a dubious cloak of neutrality. Teachers must accept that their manner, attitudes and values will have a strong influence and so should not try to temper them to suit some perceived norm, unless whatever the perceived 'norm' is, is one with which the teacher is comfortable.

As we desired to teach students to take control of their experiences both in school and society and thus to be responsible for their actions, we chose a methodology of course planning which was strongly based on negotiation with students. The ramifications of this strategy eventually percolated through all aspects of teaching and learning in the unit.

Foreshadowing fears that this could imply a failure to teach basic skills, we need to state that both teachers and students in the unit accepted by and large that survival skills, the traditional functional components of education such as literacy, numeracy, etc., were an essential component of a meaningful work program in TESL. For example, the students demonstrated their endorsement of this idea by the consistency with which they selected courses in Maths. This showed the students' ability to adopt sophisticated and responsible attitudes to education when encouraged.

We would, however, like to define the teaching of survival skills broadly enough to include the teaching of such skills as will instill in students powerful critical facilities which will

enable them to dynamically interact with and largely control their own destiny in their region. What is the point of surviving without being discerning? Why be able to budget effectively yet live a colourless and unfulfilling life on the fringes of a society with which you can be more creatively engaged?

This philosophy seems increasingly relevant as people's control over their destiny diminishes. Thus Aboriginal youth, grappling with the apparent fragmentation of their traditional culture, alienation from the Western culture and suffering the social trauma that these imply, seem particularly to need and particularly to respond to having control over their learning returned to them. In fact, the desire to increase the autonomy and influence of the child at school seems more educationally effective, given our ultimate expectation of responsible behaviour, than the conventional authoritarian structure of schools.

Schools have suffered a tendency in general to fragmentation - fragmentation of the curriculum, the removal of parents from education and the creation of class structures in the school to mirror those in the wider society. The complex, interrelated structure of Aboriginal families illustrates the particular incompatibility of the Western model for these students.

The natural sense of interrelatedness of things rather than their discreteness, the way relationships are crucial throughout the school, home, and society; the centrality of the idea of passing on learning from old to young; the way that much of the curriculum only gains meaning when tested in the world at large and so on has suffered in conventional education systems. Concomitantly, schools have, by and large, sought to remove from students power, power to question, doubt and defy. This has been appropriate to the class structure society demanded in the industrial age but seems to handicap people who need to clearly apprehend their world in order to control it.

By and large, Katherine High School endorses this liberalising perspective and is involved in the struggle to redefine itself in a way which is consistent with this view.

Ken Barnes led the TESL unit from its inception in 1980, during which time he supported and instituted cross curriculum teaching, the reopening of the school to students who had left, the organising and running of special interest classes for students and ex-students, many, many attempts to bridge the gulf between teachers and parents, increased the level of interaction with the total school community and so on. It was challenging and rewarding to

have been involved in this process during '85 and '86. Perhaps TESL has more potential to move along the democratisation path than the total school community, bearing in mind the administrative simplicity of a unit of this size. In a sense, Rosalba and I perceive our role to have been to maintain or increase this momentum and to broaden the school/family interaction. Ultimately this has been highly successful in parts and frustrating in others.

Where these attempts have proven frustrating it is worth considering whether or not there is an ideological gap between the educational perspective of the teachers and that of the families.

Aboriginal youth appear to be relatively autonomous compared with white youth. Some such culturally allowed autonomy would have many positive outcomes such as fostering maturity and understanding amongst youth, yet on the other hand it could allow students to choose to remove themselves from education through short-sighted or ill-informed judgment, etc. Our system is designed to be used most effectively by students who are externally motivated to attend and work through a combination of parental experience with the system and the pervasiveness of European role models. The converse lack of Aboriginal role models makes motivation a problem for these students. If one of the major expectations of schooling is that it will lead to jobs it must be remembered that it is much less likely that Aboriginal youth will have this attitude given the level of employment and exclusion from employment Aborigines experience in this region.

It seems difficult to discern the parents' model of the role and significance of schooling. There could be a range of points of view held by them, some antithetical to our own and others silently endorsing ours. However, the two years spent here have not been enough to enable us to find a satisfactory answer. It goes without saying that this is a serious nostrum to leave new teachers in the unit.

There is evidence to suggest that Aborigines are more interested in achieving short term/immediate happiness for their children than Europeans are, or are more disinclined to cause unhappiness. This hedonistic view would help to explain absenteeism as active student choice, perhaps a benefit in the end as only motivated students attend and teachers have immediate market feedback!

Secondly, parents may view children in a way that could be correlated with our view of property to an extent. According to this model, if a student is 'lent' to a teacher or school then the

teacher or school should be responsible for providing all the student's needs for that period: food, transport, materials, etc. Parents may 'extend' the loan to include extra-curricular activities but with the extended loan comes extended responsibilities. So the teacher finds him/herself in a widely different role from the norm. If this perception is correct then the teachers need not feel that they are 'doing a parent's job' or being evangelistic about education by taking on parents' responsibilities, but are simply accommodating the parents' views of the roles.

Evidence consistent with, although not necessarily in support of, this view comes from absenteeism. Parents under this model have, as owners, a powerful right to withdraw their children, when the reasons may not be sufficient for a European parent. Such commonplaces as cleaning at home, babysitting, would be legitimate reasons for absenteeism. Indeed, anything would be, for there would be no obligation about schooling.

While there may be doubt and confusion about the reasons for absenteeism in some instances, there is no doubt at all that it is often the result of economic disadvantage. The majority of parents of students in the unit highly value education and if they can't dress or otherwise fit their children to perceived standards, their embarrassment and desire to protect their children cause them to withdraw them until they can be appropriately equipped. Many times we experienced the students themselves refusing to attend if they felt they were not able to meet the dress requirements. Obviously this economic disadvantage is a tremendous hurdle for these students to overcome.

Some parents could be perceived to be resisting schooling, making some kind of defensive cultural statement. Imaginably parents in this region could on one hand see the necessity of learning the European skills now ineluctably a part of living here in this age, but see in this an implied oblique cultural attack. If this was the perception, the parents would be in something of a dilemma, two consequences of which would be erratic attendance and a parental lack of involvement in education.

Finally, many Aboriginal families have feelings about school largely like our own. The evidence is plain in that there are students attending daily who are fully equipped, do homework, etc.

In trying to discern the reasons for the apparent failure of attempts to get parents' involvement, or even to understand their slant on things, we believe to one degree or another the

TESL teachers will need to look at all the outlined perspectives above. We hope that you will at least be able to contribute to a better understanding of this dilemma.

The tension implicit in potential disagreement between teachers' philosophies and those of the parents becomes significant when the teacher takes on a role out of the accepted or tolerated conventions. As our perspective encourages a wider supportive and interactive role for teachers this can become an issue. Should a teacher collect students for extra curricula courses such as guitar and undertake what might otherwise be viewed as parental roles? Should teachers become involved in activities which encourage students to engage in novel social experiences and so on? Our philosophy suggests that we should engage in these things but only if the family and students endorse the enterprises.

To attempt to discover the parents' point of view on a wide variety of issues we organised a series of Neighbourhood Council meetings in '85. Hopes were high for these meetings, as the atmosphere was informal and they occurred at the communities themselves. Communication, however, tended to be a little one-sided and disappointing. Possible reasons were parents' embarrassment with their English, the unnaturalness of such a meeting style from their point of view, inadequate ground work, numerical dominance of our side, etc.

The parents themselves have had little or no formal education and so find it quite difficult to offer comments and recommendations and understandably fall back on the "...you're the expert..." attitude.

We ran, in '86, large community/school meetings at Kalano Community, a local Aboriginal organisation. It was hoped that the size of the Aboriginal group at these meetings would encourage them to speak out. Again it is felt that the approach was wrong and the meetings did not encourage greater parental participation.

In an attempt to provide a focus for a family/school meeting we had marvellous success, after an excursion to Perth, by organising a slides night which also incorporated a close look by the parents at our classroom, the school library, (in which our class had a large display) and a chance to meet the principal informally. This evening went a long way towards opening the school to families by simply providing a relevant context in which the parents could explore the situation.

While it is crucial to attempt to bring Aboriginal parents into the school, it must be remembered that the intention is not to get parental endorsement of European schooling, it is rather an attempt to create a dialogue between parents and teachers - a dialogue which will demonstrate its worth by creating a drive to restructure and redefine the service provided.

To the degree that parents endorse the intention of schools, schools can create expectations of parents concerning the schooling of their children. Further, to the degree that parents do not endorse it, schools must vary their expectations. This dialectical process serves the larger groups of consumers of education but creates institutional alienation for minority groups who, nevertheless, have an interest in education; for example, the parents of Aboriginal students.

MAINSTREAMING

Katherine High School operates a vertical timetable with new subjects available for selection on a term by term basis. This allows all students, including TESL students, to select and constantly refine the appropriate educational mixture to suit their needs.

We believe the ultimate intention of the TESL unit is to mainstream either partially or wholly those students who can cope with the social and academic requirements entailed. This is because at the higher levels the capacity of the TESL teachers to teach across the curriculum is diminished, it is sometimes difficult to teach beyond the basics without expertise, training and a high level of faculty support.

Further, as students accumulate time in school and reach increasingly high levels of achievement, the gap between younger and older students' level of competence stretches the ability of the teacher to teach proportionately. The TESL teachers' emphasis should be to assist as much as possible the lower ability students and the more severely socially disadvantaged, as the needs of these students are less likely to be met in the mainstream.

Thirdly, as today's students must ultimately operate in this society, they need to learn as early as possible to interact successfully with the wider student body. This observation begs the question as to whether TESL, rather than acting as a bridge unit, acts as a divisive and insulating block.

The unit aims to provide a supportive environment which leads to improvement in the students' educational outcomes. Thus some students will be achieving at close to their potential while remaining mostly in the unit, some will mix mainstream and TESL, and others will move progressively into a totally mainstream situation. The aim is, in all cases, to provide the necessary emotional support, tailored to the individual student's needs, to maximise their educational outcomes. Teachers, in consultation with students, need to seek the most efficient mix of TESL and mainstream to achieve results which are demonstrably better than are, or would be, achieved by being either totally TESL or mainstream. Teachers' perceptions and the evidence provided by the rolls, over several years, support the belief that there has been increased educational participation from these students since the inception of the unit, both in numbers and the period of time they spend at the school.

Fourthly, the unit provides consistency and coherence with the TESL unit at Clyde Fenton Primary School. Having a TESL unit into which Clyde Fenton students can be inducted enables this important period of transition to proceed at a minimal level of shock to the students. Ultimately the intention is still to mainstream those primary school children who have just entered the high school, if and when possible.

We fear that there exists the possibility of 'Teslising' students unless care is taken to encourage them to move out and to understand the value and necessity of this movement. Extremely shy but highly able students may, by resisting the motion, militate against their best educational interest. Of course, forcing students out is an entirely destructive stance. The best educational outcome needs to be sought through explanation, negotiation and acceptance by teachers of students' ultimate authority over their own destiny.

MAINSTREAMING - problems with mainstream teachers

Once the student is in the mainstream class the problems proliferate rather than diminish in number. The level of teacher understanding of the difficulties these students face is variable as is their inclination to accommodate these needs. Where teachers are not supportive this may reflect a lack of interest in this demanding area or sometimes the superficial belief that 'all students are the same and should be treated the same'. Specific difficulties include the shyness of Aboriginal students in an alien environment, the general problems second language learners face in communicating and comprehending, the lack of physical resources at home, the small number of role models to advocate educational achievement, the foreignness of the conventional

'question-answer, reward-punishment' models in classroom management, the cultural constraints such as the obligation to attend and participate in activities associated with Aboriginality, etc.

FRIENDSHIP GROUPS

In tackling the problems of mainstreaming our students we had tremendously encouraging results in using the students' own friendship groups. These small groups obviously provide strong support mechanisms for the students and also ease the load on the TESL teacher as several students undertake the same program of work, thus reducing the amount of material with which the teacher must familiarise him/herself.

Through this experimentation we also identified some mainstream teachers who demonstrated sophisticated and enlightened attitudes in classroom management. We strongly recommend enrolling students in such teachers' classes by active selection and direct negotiation where possible. Particular forms of accommodation these teachers show include questioning techniques and allowing flexibility in setting deadlines, etc.

It is easy to sympathise with the plight of teachers unfamiliar with Aboriginal students, as they exclude them from their classes, or consistently fail them for absenteeism or for being ill-equipped, because time resources are normally taxed to the limit, and therefore it is incumbent on the TESL teachers to communicate constructively with and inform colleagues in the attempt to achieve the best educational outcomes for these students.

ASSESSMENT AND ABSENTEEISM

A few of the major areas of concern can be described here. For example, we think that, in assessment, it is imperative that teachers learn to take account of the educational value of the culturally oriented activities in which, from time to time, students are involved. The students are often absent from school in order to participate in matters such as funerals, which obviously impinge on their class time. As these matters are of undoubted educational significance, serious efforts need to be made to accord them comparable status to other activities which cause absenteeism for which consideration is given in assessment, such as work experience programs or studies undertaken at other educational institutions. If we wish to reduce rigidities in the system, to enhance the quality of students' engagement with school, we must learn new ways of coping with students who do not satisfy prescriptive course attendance requirements.

This should not be taken lightly to be implying that such strategies can be found across the curriculum. Indeed it could apply realistically only to those subject areas where course requirements can be directly or indirectly dealt with in the context of these cultural experiences. Others, such as the Life-Work Skills area, pose a dilemma in that in these subjects 'hands on' experience is fundamental. Obviously poor attenders can have little prospect of acquiring these skills. Unfortunately there has been something of a tendency to omit such students from such classes when teachers have this perception foremost in their minds. Yet it seems to us value in education is more reasonably defined by what students do in tackling each new task rather than by the completion of an arbitrarily defined course. If a student learns to use a keyboard but does not satisfy full requirements of a course which introduces keyboard, then he or she has still learned something of educational significance. So we contend that even students who are poor attenders, when the reasons are legitimate as in the case of culturally related activities, should be allowed to enrol in all classes and participate to the best of their ability.

It could be counter-argued that to knowingly enrol a student who has minimal prospects of passing a course, at the expense of another student whose attendance could be presumed to be more consistent, is to be self-consciously elitist. However, some such presumption would be one that took as facts, that all students are equally able to attend, that non-attendance means non-learning, that the acquisition of some skills by some students is less educationally valuable per capita than the acquisition of all of them by other students, that schools offer courses rather than access to a learning environment or some mishmash of the above. We believe in the overriding importance of equipping all students with powerful survival skills which should be achieved through a number of interactions more than by the passing of courses. To deprive Aboriginal students of access to courses on the grounds of presumed absenteeism is to value the achievement of passes in courses above the entitlement of all students to the acquisition of survival skills.

ASSESSMENT AND ACCREDITATION:

Assessment in the mainstream has such built-in rigidities such as the J.S.S.C and the S.S.S.C. While the teacher can cope reasonably well with the more subjective of the expectations contained within the courses, a skill required is still a skill required, and thus great difficulties arise for the teacher when students are absent during instruction in or testing of these skills. We found that we were able to interact successfully with

some teachers who kept us fully appraised of their course requirements and thereby we provided backup assistance to our students, even to negotiating on behalf of students to repeat courses from time to time.

A TUTORIAL PROGRAM

In a further attempt to tackle some of the difficulties experienced by TESL students in the mainstream, we experimented with a limited tutorial program which the TESL teachers ran in Term 4, '86. We feel, at this preliminary stage, that the program has much to offer. This trial took students who had consistently failed in mainstream English classes and yet had demonstrated considerable facility with the language in our own courses. As a result of the work done during this trial all the students gained passes in their course and one achieved at a standard high enough to be awarded 'model' status. The expressiveness and cogency which we knew the students to possess was at last demonstrated on paper in a mainstream unit. These particular results came at a crucial time as the students involved had gone as far as our TESL time resources could allow while maintaining quality of education for all.

So, if Aboriginal students tend to fail when timetabled for six lines, why not timetable for five lines and give assistance during the sixth and see if the success rate improves? Our experiment with English, a subject in which the students were more than a little disadvantaged as it is their second or even third language, clearly justified the idea in this instance. The success of the idea depends on the TESL and mainstream teachers keeping each other informed of course requirements, assessment schedules, progress, and providing multiple copies of assignments. The tutorial line also offers to play a role as a catch-up after absences. The creation of a tutorial line deprives students of 17% of their available class time, so the program and the individual student's participation in it must be assessed bearing in mind this trade-off.

INVENTING TIME

A possible alternative concept to the tutorial would be to introduce variable start/finish times of the TESL teachers. If, say, a TESL teacher commenced at 9 a.m. instead of 8 a.m. one day per week, this would allow a tutorial to occur for one hour after school on that day. Otherwise, if the teacher were to work an extra hour per week for the full year it would constitute the equivalent of one line for one term of the teacher's required four line load, thus allowing the teacher to be given a line allocation reduced by one for one term. A similar scheme could operate in the

morning, although we think the afternoon idea would be more successful. Yet, in the afternoon you may be dealing with tired and resentful students.

In a further attempt to enhance student achievement in classes of enormously mixed ability it could be accepted as a legitimate trade-off to give low achieving students periods of minimal supervision during, for example, a program of Horticulture involving the construction and maintenance of a vegetable garden. This could be used as a means to provide teacher time for intensive work with higher achieving students, or to provide teacher assistance in assignment preparation without compromising the needs of the other students.

ASSESSMENT IN TESL

In our TESL classes we have tried to assess subjectively wherever possible. Although some things simply do not lend themselves to some such form of assessment, e.g., graphing etc., we tried to minimise the more theatrical elements of testing and tended to rely to a degree on observation of the students at work, informal conversation and other such non-intrusive devices. It should be added that we believe that such assessment has considerable validity, that our assessments would closely approximate those which were or would have been arrived at by more conventional means.

This is in large part due to the enormous advantage we enjoyed in being extremely familiar with the students as a consequence of our close contact with them over a long period of time. In a sense, it could be suggested that conventional assessment is a solution to the problem teachers have in not having sufficient contact with their students, a problem which never arose with our students. Obviously this line of reasoning breaks down at the higher levels when performance under exam conditions becomes a required skill in itself. Formal testing was thus undertaken from time to time, with the students for whom the discipline was necessary and was done systematically and carefully.

EXCURSIONS

The 1986 excursion to Perth was a dramatic and spectacular success and offers some important considerations for future planning. As we have stated previously, one of the greatest problems Aboriginal students face in European schools is the sense of foreignness and distance they feel between themselves and the underlying values of European schools. In this particular case

the limited experience these students have of the wider European context either through travel or reading leaves an experiential gulf between themselves and the average student who, it can be generally assumed, will have had some such experience. So excursions have a two-fold benefit: they provide experiences beyond the students' normal environment, and they provide a concrete context for an enormous number of ordinary classroom learning events. Further, activities associated with excursions, i.e. fund-raising, banking and so on, encourage students to take risks with their self-esteem, ultimately discovering in themselves tremendous competence in un-anticipated fields. Watching students' self-concept and self-confidence flower during this period was perhaps the delight of the year. The activities undertaken during the year saw the students put TESL on the map at school and gave them both a collective identity and individual self-confidence.

The trip itself, well funded and flexibly organised, became less and less the objective and increasingly the reward, as preparatory activities became perceived to be significant ends. Students had an entirely successful period and we strongly advocate the incorporation of excursions into the planning of a years' learning.

PASTORAL CARE

The school attempts to meet the perceived need for students' personal development through its 'Pastoral Care' program which is allocated half an hour per week on the timetable. In TESL this can be easily extended because of the greater available amount of contact time. In a way, blocking off a certain amount of time for personal development is just the kind of administrative compromise that large institutions must make in order to establish coherence in the confusion. It is happily avoidable in TESL and allows the matters ordinarily reserved for 'Pastoral Care' to be dealt with in the normal classroom context as the mood or subject taught in the unit dictates, allowing students and teachers to negotiate the timetable to suit their needs on an ongoing basis. I recall once teaching a 2½ hour maths lesson, as the students and I felt it was the most rational approach to the objective of completing the program given other time constraints and of course, as it was what they wanted to do, they did it happily and effectively. To conclude this point it should be stated that in our perception the students' personal development is a crucial element of the unit and should not be allowed to disappear through the cracks in the woodwork simply because the nature of the unit allows a degree of flexibility and rationalisation of timetabling.

FUTURE IDEAS

At Kalano Community there could be in the vicinity of 20 secondary school-age Aboriginal children who are non-attenders. We see enormous potential for the establishment of an Educational Annexe to act as a bridge to the TESL unit and to generally enhance the skills of these people, currently unserved by educational bodies.

There is considerable potential for the incorporation of Aboriginal educators into the unit. For example, Nora Bindle is keen to teach traditional painting techniques to Aboriginal students if it becomes possible in the school context. The educational value of having such role models in the classroom is obvious and should be seized.

Potential projects to provide a concrete focus like the Perth trip did in 1986, are of limitless diversity and should be chosen as a result of class negotiation. Some possibilities which come readily to mind include the operation of a vegetable garden through the dry season, which easily gives a focus for the study of systems in the environment in S.A.C.E. and science, mural painting at the new high school with Nora Bindle, work experience and excursions.

Finally, having recognised that there is a fundamental gulf between the European teachers and the Aboriginal families, we believe that this must be bridged if the family is to understand, comment on and explore or change the unit, so supporting their children's education.

Because of the gulf and the time constraints teachers are under, we wish to stress the need for an Aboriginal person to act as a liaison officer between teachers, other bodies servicing the Aboriginal community and the Aboriginal families.

CONCLUSION

The idea of reflecting on our experiences during '85 and '86, in writing, came towards the end of this period as we considered how we could help the new teachers learn from our mistakes and observations. Because of the high turnover of teachers in that region, combined with the novelty of the TESL situation, it seemed that educators were, like Sisyphus, doomed forever to repeat past blunders and joyfully rediscover, endlessly, simply useful ideas. It is hoped that this potted history, with all its omissions, by virtue of it putting things on record will become a part of an exciting, ongoing discussion as teachers add their own thoughts

and reflections. Thus, the course of time will see an accumulation of knowledge rather than its dispersal.

When I arrived in Katherine I thought, for various reasons, that I had at least some of the 'right' answers. Now I hope I have some of the right questions. The arrogance of my initial assumptions were quickly challenged and overcome by the realisation of the magnitude of the cultural and conceptual gulf between me and these kids. I realised I would make no progress until I learnt to take, from time to time, just another seat in the classroom and, to an extent, let the teacher/student roles get mixed and even reversed. I suppose now that learning to let go of authority and recognising the individuals' rights in sorting out their own destiny, with the teacher becoming the facilitator, were the hardest and best lessons learnt at Katherine.

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