INDIGENOUS CATHOLIC COMMUNITY SCHOOLS
I. Introduction

Living and working in a remote Indigenous community can be an extremely rewarding experience. Many people report the experience as a highlight of their personal and professional life and their faith journey. Catholic Education staff are often reminded that they are privileged to be working in this environment and that they are undertaking sacred work.

However, the work can be challenging – for a range of reasons - and is not for everyone. We trust that this handbook will help you to decide if this work is for you and, if it is, the handbook will also help you transition into your remote community of choice and enjoy all that the experience has to offer.

II. About this handbook

This handbook is about living and working in Indigenous Catholic Community Schools (ICCS) in the Northern Territory. It has been designed to help readers decide if they are indeed being called for this work and, once decided, to help you prepare for and be successful.

The handbook should be read in conjunction with Catholic Education Office and Schools Diocese of Darwin NT Towards 2017 Strategic Plan and Sharers of the Vision which outlines expectations associated with working in a Catholic school in the Northern Territory.

The Catholic School Manual (CSM) is a guide to the leadership and management of Catholic schools in the Northern Territory and is an additional resource.

The School Improvement and Renewal Framework (SIRF) is the mechanism by which schools can monitor their effectiveness and focus on improving. This is achieved through the collection and analysis of relevant and reliable information to monitor school performance, track student progress and respond proactively to changing needs and aspirations. The SIRF identifies six key areas of school life:

- Catholic Identity;
- Teaching and Learning;
- Leadership;
- Pastoral Care and Wellbeing;
- Community and Culture;
- Finance, Facilities and Resources.

III. Catholic Indigenous Leadership Team (CILT)

CILT (pronounced SILT) is a strong voice in Indigenous Catholic Education. CILT supports school improvement including the promotion of good leadership, the development of role models and supporting Indigenous and non-Indigenous staff in our schools. The team is comprised of twenty members representing five Indigenous Catholic Community Schools. ‘CILT is like the silt deposited by a river. It nurtures and sustains growth’.
IV. Acronyms

The list below explains acronyms used in this handbook and others that staff are likely to encounter in reading about Catholic education in the Northern Territory.

<table>
<thead>
<tr>
<th>Acronym</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>AC</td>
<td>Australian Curriculum</td>
</tr>
<tr>
<td>ACARA</td>
<td>Australian Curriculum, Assessment and Reporting Authority</td>
</tr>
<tr>
<td>AE</td>
<td>Aboriginal English</td>
</tr>
<tr>
<td>AEC</td>
<td>Australian Electoral Commission</td>
</tr>
<tr>
<td>AGDoE</td>
<td>Australian Government Department of Education</td>
</tr>
<tr>
<td>AITSL</td>
<td>Australian Institute for Teaching and School Leadership</td>
</tr>
<tr>
<td>APRE</td>
<td>Assistant Principal Religious Education</td>
</tr>
<tr>
<td>ASIP</td>
<td>Annual School Improvement Plan</td>
</tr>
<tr>
<td>AST1</td>
<td>Advanced Skilled Teacher Level 1</td>
</tr>
<tr>
<td>ASTI</td>
<td>Aboriginal and Torres Strait Islander</td>
</tr>
<tr>
<td>AT</td>
<td>Assistant Teacher</td>
</tr>
<tr>
<td>BIITE</td>
<td>Batchelor Institute of Indigenous Tertiary Education</td>
</tr>
<tr>
<td>CCI</td>
<td>Catholic Church Insurance</td>
</tr>
<tr>
<td>CDU</td>
<td>Charles Darwin University</td>
</tr>
<tr>
<td>CEC</td>
<td>Catholic Education Council (of the NT)</td>
</tr>
<tr>
<td>CENT</td>
<td>Catholic Education Northern Territory</td>
</tr>
<tr>
<td>CEO</td>
<td>Catholic Education Office (Berrimah, NT)</td>
</tr>
<tr>
<td>CILT</td>
<td>Catholic Indigenous Leadership Team</td>
</tr>
<tr>
<td>CC</td>
<td>Catholic College</td>
</tr>
<tr>
<td>CPS</td>
<td>Catholic Primary School</td>
</tr>
<tr>
<td>CS</td>
<td>Catholic School</td>
</tr>
<tr>
<td>CSM</td>
<td>Catholic Schools Manual</td>
</tr>
<tr>
<td>EAL/D</td>
<td>English as an Additional Language/Dialect</td>
</tr>
<tr>
<td>EAP</td>
<td>Education Adjustment Plan</td>
</tr>
<tr>
<td>ESL</td>
<td>English as a Second Language</td>
</tr>
<tr>
<td>FOIL</td>
<td>Fares out of Isolated locations</td>
</tr>
<tr>
<td>FR</td>
<td>Formation Review</td>
</tr>
<tr>
<td>GOO</td>
<td>Growing Our Own – Pre-service Teacher Education Program</td>
</tr>
<tr>
<td>IC RCS</td>
<td>Indigenous Catholic Community Schools</td>
</tr>
<tr>
<td>ICSEA</td>
<td>Index of Community Socio-Educational Advantage</td>
</tr>
<tr>
<td>ICT</td>
<td>Information and Communications Technology</td>
</tr>
<tr>
<td>IEP</td>
<td>Individual Education Plan (see EAP)</td>
</tr>
<tr>
<td>IEW</td>
<td>Indigenous Education Worker</td>
</tr>
<tr>
<td>ACARA</td>
<td>Australian Curriculum, Assessment and Reporting Authority</td>
</tr>
<tr>
<td>ISA</td>
<td>Inclusion Support Assistant</td>
</tr>
<tr>
<td>ISDTN</td>
<td>Interstate Student Data Transfer Note</td>
</tr>
<tr>
<td>LACS</td>
<td>Lyentye Apurte Catholic School (at Santa Teresa via Alice Springs)</td>
</tr>
<tr>
<td>MACS</td>
<td>Motor Accidents Compensation Scheme</td>
</tr>
<tr>
<td>MCPS</td>
<td>Murrupuriyanuwu Catholic Primary School</td>
</tr>
<tr>
<td>MSC</td>
<td>Ministries of the Sacred Heart</td>
</tr>
<tr>
<td>NAIDOC</td>
<td>National Aborigines and Islanders Day Observance Committee</td>
</tr>
<tr>
<td>NAP</td>
<td>National Assessment Program</td>
</tr>
<tr>
<td>NAPLAN</td>
<td>National Assessment Program Literacy &amp; Numeracy</td>
</tr>
<tr>
<td>NARIS</td>
<td>National Alliance for Remote Indigenous Schools [<a href="http://naris.edu.au/">http://naris.edu.au/</a>]</td>
</tr>
<tr>
<td>NAPLAN</td>
<td>National Assessment Program Literacy &amp; Numeracy</td>
</tr>
<tr>
<td>NTDoE</td>
<td>Northern Territory Department of Education</td>
</tr>
<tr>
<td>NTBOS</td>
<td>Northern Territory Board of Studies</td>
</tr>
<tr>
<td>NTOEC</td>
<td>Northern Territory Open Education Centre</td>
</tr>
<tr>
<td>OLSH</td>
<td>Our Lady of the Sacred Heart</td>
</tr>
<tr>
<td>OLTH</td>
<td>Our Lady of the Sacred Heart Thamarrurr Catholic College, Wadeye/Port Keats</td>
</tr>
<tr>
<td>PD</td>
<td>Professional Development</td>
</tr>
<tr>
<td>PL</td>
<td>Professional Learning</td>
</tr>
<tr>
<td>PLP</td>
<td>Personalised Learning Plan</td>
</tr>
<tr>
<td>RE</td>
<td>Religious Education</td>
</tr>
<tr>
<td>REC</td>
<td>Religious Education Coordinator</td>
</tr>
<tr>
<td>SACE</td>
<td>South Australian Certificate of Education</td>
</tr>
<tr>
<td>SAE</td>
<td>Standard Australian English</td>
</tr>
<tr>
<td>SFX</td>
<td>St Francis Xavier Catholic School, Daly River</td>
</tr>
<tr>
<td>SIP</td>
<td>Study Incentive Program</td>
</tr>
<tr>
<td>SIRF</td>
<td>School Improvement and Renewal Framework</td>
</tr>
<tr>
<td>T</td>
<td>Transition (Year before Year 1 in Primary School)</td>
</tr>
<tr>
<td>TA</td>
<td>Teacher Aide/Teacher Assistant</td>
</tr>
<tr>
<td>TIO</td>
<td>Territory Insurance Office</td>
</tr>
<tr>
<td>TRBNT</td>
<td>Teacher Registration Board of Northern Territory</td>
</tr>
<tr>
<td>VETIS</td>
<td>Vocational Education and Training in Schools</td>
</tr>
<tr>
<td>WHS</td>
<td>Workplace Health and Safety</td>
</tr>
<tr>
<td>XCC</td>
<td>Xavier Catholic College, Bathurst Island</td>
</tr>
</tbody>
</table>
V. Table of Contents

I. Introduction ........................................................................................................... 1
II. About this handbook ........................................................................................... 1
III. Catholic Indigenous Leadership Team (CILT) ................................................... 1
IV. Acronyms ............................................................................................................... 2
V. Table of Contents ................................................................................................. 3

1 BACKGROUND AND CONTEXT ........................................................................ 5

1.1 CATHOLIC SCHOOLS IN AUSTRALIA ................................................................... 5

1.2 CATHOLIC SCHOOLS IN THE NORTHERN TERRITORY ................................ 5

1.2.1 CATHOLIC EDUCATION’S NT ‘FOOTPRINT’ ............................................... 6

1.2.2 SNAPSHOTS OF INDIGENOUS CATHOLIC COMMUNITY SCHOOLS ........... 7

1.2.3 URBAN AND REGIONAL CATHOLIC SCHOOLS ........................................... 11

1.3 ABOUT CATHOLIC EDUCATION NORTHERN TERRITORY ............................ 11

1.3.1 Our vision ...................................................................................................... 11

1.3.2 Principles underpinning Catholic Education NT ........................................... 11

1.3.3 Teacher as witness: a philosophical perspective ........................................ 12

1.4 WHY TEACH IN AN INDIGENOUS CATHOLIC COMMUNITY SCHOOL? .... 13

2 REMOTE INDIGENOUS (CATHOLIC) COMMUNITIES ....................................... 14

2.1 WHAT’S DIFFERENT? ......................................................................................... 14

2.2 CULTURE SHOCK ............................................................................................ 16

2.3 CULTURAL COMPETENCE/CULTURAL RESPONSIVENESS .............................. 17

2.4 HOW WILL I BE CULTURALLY RESPONSIVE? .............................................. 18

2.5 COMMUNITY STANDARDS AND EXPECTATIONS .......................................... 20

2.6 ORIENTATION/INDUCTION FOR NEW STAFF ............................................ 22

3 LIVING REMOTE .................................................................................................. 22

3.1 CLIMATE, WEATHER AND WELLBEING ....................................................... 23

3.2 GROCERIES ...................................................................................................... 26
1 BACKGROUND AND CONTEXT

1.1 CATHOLIC SCHOOLS IN AUSTRALIA

Catholic schools hold a unique place in Australia. As the Church lives among the people so too does the Catholic school.

Jesus commanded his followers to ‘go teach all nations’ (Matthew 28:19) and to be a ‘light to the world’ (Matthew 5:14) no matter how difficult this may be. To do this our Catholic schools must be strong communities in which the message of Jesus and the lifestyle he proposes is taught in a professional and competent manner, and ‘lived out’ in the community.

This is the challenge for Catholic schools in the Northern Territory.

1.2 CATHOLIC SCHOOLS IN THE NORTHERN TERRITORY

A brief history

The Catholic Church has a long history of involvement in education in the Northern Territory commencing with the work of Fr Angelo Confalonieri who was resident at Victoria Settlement on Port Essington in the late 1840s and worked with the local Aboriginal people. This work continued through the Benedictines of Port Essington, the Jesuits at Rapid Creek in Darwin and the Missionaries of the Sacred Heart in the early 1900s.

The first school in the urban areas of the Northern Territory opened in 1907 on the site of the present St Mary’s Catholic Primary School, Darwin.
1.2.1 **CATHOLIC EDUCATION’S NT ‘FOOTPRINT’**

Catholic Education’s Footprint in the Territory

- **Wurrumiyanga, Bathurst Island**
  - Xavier Catholic College (109)
  - Murrupurtiyanu Catholic Primary School (228)

- **Humphly Doo**
  - St Francis of Assisi Catholic Primary School (216)

- **Daly River**
  - St Francis Xavier Catholic School (59)

- **Wadeye, Port Keats**
  - Our Lady of the Sacred Heart Thamarrurr Catholic College (589)

- **Alice Springs**
  - Our Lady of the Sacred Heart Catholic College (921)
  - St Joseph’s Catholic Flexible Learning Centre (93)

- **Katherine**
  - St Joseph’s Catholic College (271)

- **Daly River**
  - Holy Spirit Catholic Primary School (263)
  - St Paul’s Catholic Primary School (265)
  - St Mary’s Catholic Primary School (203)
  - Sacred Heart Catholic Primary School (333)
  - Holy Family Catholic Primary School (180)
  - O’Loughlin Catholic College (331)
  - St John’s Catholic College (842)
  - MacKillop Catholic College (334)

- **Alice Springs**
  - Ltyentye Apurte Catholic Education Centre (119)

(As of August 2015)
1.2.2  SNAPSHOTs OF INDIGENous CATHOLIC COMMUNITY SCHOOLS

TWO SCHOOLS ON THE TIWI ISLANDS

MURRUPURTIIYANUWU CATHOLIC PRIMARY SCHOOL
Wurrumiyanga, Bathurst Island
PO Box 45, Wurrumiyanga Post Office NT 0822
T: 08 8978 3986
W: www.mcsnt.catholic.edu.au/home

XAVIER CATHOLIC COLLEGE
WURRUMIYANGA
Wurrumiyanga, Bathurst Island
PMB 139, Winnellie NT 0822
T: 08 8978 3970
W: www.xcecnt.catholic.edu.au/

The Tiwi live on Bathurst Island and nearby Melville Island. The population is one tribe, and divide themselves into four major clan groups sometimes referred to as ‘skin’ groups. The Tiwi language is spoken by all Indigenous residents on both islands.

The total population of Tiwi Islands is about 2500, of whom about 1,600 reside at Wurrumiyanga community.

Murrupurtiyanuwu Catholic Primary School
Pre-school – Year 6
ICSEA: 662
Students: 228
Indigenous students: 225
Attendance: 72%

Xavier Catholic College
Year 7 – Year 12
ICSEA: 682
Students: 109
Indigenous students: 107
Attendance: 59%

Figures as at August 2014
The traditional owners of the land are the Malak Malak people. However, the population consists of members from ten different language groups, of which Ngan’gi Kurunggurr is the most prominent. Population of about 500, of whom 86% are Indigenous.

Catholic Mission started by Bishop John O’Loughlin MSC in 1955; School established by the Daughters of Our Lady of the Sacred Heart in 1956; Daly River Mission later given the name Nauiyu. The area is subject to flooding

St Francis Xavier Catholic School
Pre-school – Post secondary
ICSEA: 597
Students: 59
Indigenous students: 58
Attendance: 68%

Figures as at August 2014
Port Keats Mission established 1935 by MSC priest, Fr Richard Docherty.
OLSH sisters began schooling in 1941.
No road access during The Wet.

The population comes from a number of different language groups, however, the town of Wadeye is on Murrinhpatha country and Murrinhpatha is the language used in the school.

OLSH Thamarrurr Catholic School
Pre-school – Year 12
ICSEA: 698
Students: 589
Indigenous students: 588
Attendance: 54%

Figures as at August 2014
Santa Teresa Mission established 1953 by MSC priests and OLSH sisters. Originally a lease to the church; now Aboriginal land belonging to the Eastern Arrernte people.

Eastern Arrenite is the main language spoken in the community and the children are coming to school speaking Eastern Arrenite as their first language.

Ltyentye Apurte Catholic Education Centre
Pre-school – Year 10
ICSEA: 646
Students: 119
Indigenous students: 119
Attendance: 73%

Figures as at August 2015

Homeland schools: When student numbers are sufficient, there are homeland schools at Wudikapildiyerr (Nauyiu), Wurankuwu (Bathurst Island); and Kuy (Wadeye).
1.2.3 URBAN AND REGIONAL CATHOLIC SCHOOLS

<table>
<thead>
<tr>
<th>School Name</th>
<th>Location</th>
<th>Program(s)</th>
<th>Grade(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Holy Family Catholic Primary School</td>
<td>Karama, Darwin</td>
<td>ELC*</td>
<td>Year 6</td>
</tr>
<tr>
<td>Holy Spirit Catholic Primary School</td>
<td>Wanguri, Darwin</td>
<td>ELC</td>
<td>Year 6</td>
</tr>
<tr>
<td>MacKillop Catholic College</td>
<td>Johnston, Palmerston</td>
<td>Year 7</td>
<td>Year 12</td>
</tr>
<tr>
<td>O’Loughlin Catholic College</td>
<td>Karama, Darwin</td>
<td>Year 7</td>
<td>Year 12</td>
</tr>
<tr>
<td>Our Lady of the Sacred Heart Catholic College</td>
<td>Alice Springs</td>
<td>ELC</td>
<td>Year 12</td>
</tr>
<tr>
<td>Sacred Heart Catholic Primary School</td>
<td>Woodroffe, Darwin</td>
<td>ELC</td>
<td>Year 6</td>
</tr>
<tr>
<td>St Francis of Assisi Catholic Primary School</td>
<td>Humpty Doo</td>
<td>ELC</td>
<td>Year 6</td>
</tr>
<tr>
<td>St John’s Catholic College</td>
<td>The Gardens, Darwin</td>
<td>Year 7</td>
<td>Year 12</td>
</tr>
<tr>
<td>St Joseph’s Catholic College</td>
<td>Katherine</td>
<td>ELC</td>
<td>Year 12</td>
</tr>
<tr>
<td>St Joseph’s Flexible Learning Centre</td>
<td>Alice Springs</td>
<td>Year 7</td>
<td>Year 12</td>
</tr>
<tr>
<td>St Mary’s Catholic Primary School</td>
<td>Darwin</td>
<td>ELC</td>
<td>Year 6</td>
</tr>
<tr>
<td>St Paul’s Catholic Primary School</td>
<td>Nightcliff, Darwin</td>
<td>ELC</td>
<td>Year 6</td>
</tr>
</tbody>
</table>

*ELC: Early Learning Centre

1.3 ABOUT CATHOLIC EDUCATION NORTHERN TERRITORY

1.3.1 Our vision

Each Catholic school is an educational community of faith and a sign of promise of hope to all.

Each Catholic school is committed to creating an environment in which students, staff and parents strive to realise the Kingdom of God (Matthew 6:33).

The strength and vitality of Catholic schools depend on an active partnership with parents, the parish and the community at large.

1.3.2 Principles underpinning Catholic Education NT

The following reflections underpin what it is to work in a Northern Territory Catholic school:

*Made in the Image of God.* Trusting in the Holy Spirit, Catholic schools and families work together, guiding children and young people to develop in their personal and unique image of God (Genesis 1: 26-2)

*Lead and model.* By taking a position in Catholic Education teachers accept an invitation to be deeply involved in the mission of the Church. Teachers are expected to be leaders and positive models in their personal and professional lives.

*Mission and vision.* All staff in Catholic schools are expected to contribute to the development of the school in its community. Do not accept employment in Catholic education unless you can support the vision, mission and philosophy of the school.

*A culture of improvement.* Staff in Catholic schools strive for constant improvement in the way they discharge their professional and pastoral responsibilities. Teamwork, reflection and professional learning are integral elements of the work.
Faith journey. Personal faith development and competence in teaching Catholic faith and culture are professional learning priorities and expectations in Catholic schools.

Credentials. Teachers in Catholic schools must be registered through the Teacher Registration Board, NT, hold a current Working with Children (Ochre) card and comply with relevant laws and regulations.

Teacher Accreditation (to teach RE). All teachers in Catholic schools in the Northern Territory are required to complete accreditation for each year of their appointment. This accreditation (Accreditation A) ensures that teachers are provided with suitable professional development so as to understand current church teachings in key areas, and to encourage active teacher support for the Catholic ethos of the school. For details regarding accreditation go to http://www.ceont.catholic.edu.au/our-catholic-identity/teacher-accreditation

Additional information: Catholic Schools Manual: Section 4

1.3.3 Teacher as witness: a philosophical perspective

Catholic schools have a holistic focus on human development and Christian formation. The Catholic teacher helps students attain academic excellence and ‘fullness of life’; that students will be competent in traditional learning areas and fully aware and responsive to their place in the Kingdom of God.

I am the gate. Whoever enters by me will be saved, and will come in and go out and find pasture. The thief comes only to steal and kill and destroy. I came that they may have life, and have it abundantly. (John 10: 9-10)

The main emphasis of all activities in Catholic schools is to bring the Good News of Jesus to students and to help them model Christian virtues in their own lives.

Teaching in Catholic schools is truly a vocation, a privileged one, a demanding one and a rewarding one, carrying the expectations of parents, colleagues, students and the wider community.

Fundamental to the ministry of teaching is being a witness. It is through witnessing that the teacher becomes an integral part of the mission of the Church and reinforces Christian values.

As teachers carry out the daily tasks of instruction, fostering respect for and love of learning and conveying a sense of the importance of acquiring knowledge and skills, they are modelling and promoting Gospel values. They also help students to lay a framework for making ethical and moral decisions and growing in their knowledge and love of God.

Good educators provide safe spaces while simultaneously stretching students to achieve their potential. This balance between ‘duty of care’ and ‘dignity of risk’ is an awesome responsibility and must never be taken lightly. Teachers must know their learners well enough to win their confidence to go on this learning journey with them.
Good teachers are good listeners for it is by listening that we come to learn the real needs and aspirations of students and communities.

Teachers try to inspire students with a desire to serve each other and the broader community.

... and that he had come from God and was going to God, got up from the table, took off his outer robe, and tied a towel around himself. Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was tied around him. (John 13: 3-5)

1.4 WHY TEACH IN AN INDIGENOUS CATHOLIC COMMUNITY SCHOOL?

If you want immersion in the heart and history of Australia; where no day is quite like the one before;

- If you know that teaching is a calling and a privilege much more than it is a job;
- If you want to live and work in the beauty, diversity and splendour of Central or Northern Australia;
- If you want to really make a difference for children and communities engaged in cultural maintenance and development through education;
- If you want to test your resilience and your capacity for teamwork and collaboration;
- If you want to do something practical for reconciliation and the realisation of the presence of living God’s Kingdom;
- If you want a rich (personal) learning experience;

then you’ll be very welcome at an Indigenous Catholic Community School in the Northern Territory.

LINKS FOR FURTHER BACKGROUND

National Catholic Education Commission.
2 REMOTE INDIGENOUS (CATHOLIC) COMMUNITIES

2.1 WHAT’S DIFFERENT?

There is a great variety across Australian cities, town and communities and this section highlights some of the ways in which remote Indigenous communities may differ from communities and urban settings in other parts of Australia.

The four communities that host Indigenous Catholic Community Schools – Santa Teresa, Wadeye, Nauiyu and Wurrumiyanga – are quite different from each other in many respects.

**Geo-location:** All of the communities are relatively isolated from Darwin and NT regional centres. This is appealing in many respects but the range of services and how they are delivered; ease of movement to and from the community; cost-of-living and other patterns of living and working can also be challenging at times.

Some will find the social/professional/family isolation even more difficult to manage. This stems not just from distance but also from differences in culture and language practiced and spoken by the majority populations living in the communities.

**Climate, weather, flora and fauna:** Santa Teresa is located in a continental desert climate zone and the other three communities are in the sub-tropical zone; both are different from those experienced in southern Australia. You will need to make some adjustments in order to remain safe and comfortable. Differences in flora and fauna mirror the different climate zones. If you choose one of the Top End communities, Wadeye, Nauiyu or Wurrumiyanga, you will need to be prepared for the possibility of extreme wet season weather including cyclones and flooding.

**Spirituality and religion:** Both are central to the lives of most people in an ICCS. However the rituals, liturgies, celebrations and other expressions of faith and beliefs may be different across communities. Visitors who enter into this aspect of community life with an open heart are likely to find significant personal growth and learning in the experience. Others may be frustrated and confused and may even feel alienated. ICCS are “Catholic” in nature and all staff are expected to promote and participate in the “Catholic-ness” of the school and its immediate community.
**Culture and language:** Culture runs much deeper than the surface artefacts and processes that are readily evident such as language, art, cooking, music and ceremony. Elements of culture that are less obvious to newcomers include history, values, norms, beliefs, ways of knowing and relating, assumptions about space and time, what being ‘successful’ means and many others. The ‘iceberg concept of culture’ – see below – illustrates these visible and ‘hidden’ aspects of culture.

![The iceberg concept of culture](http://www.bu.edu/isso/Tips/Iceberg-model-AFS.pdf)

New staff will need to develop and exercise a high level of cultural competence/responsiveness in order to adapt to their new surroundings. (See section 2.3 below)

**Lifestyle:** As a result of all the factors outlined above, it’s almost inevitable that you will take on a different lifestyle in your chosen Indigenous community. Here are some examples of what you might do differently:

| **Dining** | The Top End lends itself to a lot of outdoor dining; less so in The Centre. Local foods (bush tucker) might feature in your diet. You may find yourself hunting/catching some of your own food – bring a fishing line! |
| **Recreation** | Take the opportunity to engage in activities that are easy to access in your location – fishing, rock climbing, cycling, camping, boating, fossil-finding, etc. You won’t find movie theatres but there are lots of other opportunities. Don’t always expect to be entertained – watch what’s already happening, join in and even do some entertaining of your own. |
| **Entertainment** | Festivals, sports carnivals, religious ceremonies and other cultural occasions are important elements of local culture. Sometimes it will not be appropriate for you to participate and almost always there will be protocols governing participation and behaviour. Ask. |

---

**Figure 1:** The iceberg concept of culture.

Source: [http://www.bu.edu/isso/Tips/Iceberg-model-AFS.pdf](http://www.bu.edu/isso/Tips/Iceberg-model-AFS.pdf)
Education/learning: Catholic Indigenous Community Schools create learning environments that are responsive to the local culture. In order to achieve this goal, new teachers will almost always need to make significant adjustments to:

- The way that they relate to students (and to other members of their teaching team);
- Virtually all aspects of their instructional technique (pedagogy);
- The way they assess students and report to parents/families;
- The way they exercise pastoral care and behavioural management, and;
- Many other dimensions of their teaching.

Section Three in this handbook has more to say about teaching in a remote school.

2.2 CULTURE SHOCK

Those who have travelled overseas, especially to non-English speaking countries, will be familiar with the fish-out-of-water experience that comes with being immersed in circumstances – language, food and diet, religious celebrations and so much more – that are quite unfamiliar. Most teachers who move to a remote Indigenous community will experience some degree of culture shock.

Oberg identifies five distinct stages of culture shock:

1. **The honeymoon phase.** People were looking forward to a new experience; they are warmly welcomed into the new community; everything is new, and fresh and interesting.

2. **The rejection phase.** The novelty can soon wear off and the energy required to deal with all that ‘newness’ can begin to take a toll. You may feel a sense of anger and aggression about your circumstances and find yourself complaining about the host culture. People don’t seem to understand your concern about what they see as a small problem!

3. **The regression phase.** During the regression phase people may try to distance themselves from the local culture, e.g. by speaking only your first language, staying at home (to watch familiar movies, eat familiar food) and generally disengaging from the life of the community. In this phase people are likely to continue complaining about the local culture and lose some of the motivation that drove them to apply for a remote posting in the first place which was precisely to experience the challenge.

4. **The recovery or at-ease-at-last phase.** In this phase you become more familiar with language and customs and you can move around and engage with the community with far less anxiety and difficulty. You have realised that no culture is better or worse than another; culture is what it is.

5. **Reverse Culture Shock.** Sometime later, when you return to your culture-of-origin you may experience reverse culture shock and find yourself uncomfortable with the way things happen in your culture-of-origin. You had become comfortable with the way things were in your host community and may have to ‘walk’ back through the stages that you experienced when you left ‘home’ in the first place.
People do not necessarily progress through the stages at the same rate or in the order listed. However, being alert to culture shock may remind you that most of the responses that you are having to your new circumstances are very normal.

**Access Program – Catholic Care**

All staff and their immediate families can access support and professional counselling through the Catholic Care Access Program. This is made available through the Catholic Education Office for any staff who require assistance as they transition into their new working environment.

This support can be accessed at any time during your period of employment by calling Catholic Care (Ph. 08 8944 2000) and advising them that you are employed by Catholic Education and would like to make an appointment for counselling under the Access Program.

**2.3 CULTURAL COMPETENCE/CULTURAL RESPONSIVENESS**

Cultural competence and cultural responsiveness grows over time. If you are to be comfortable and effective in a remote Indigenous community, you will need a high level of cultural competence (and cultural responsiveness).

‘Indigenous Australian cultural competence ... involves knowledge and understanding of Indigenous Australian cultures, histories and contemporary realities and awareness of Indigenous protocols, combined with the proficiency to engage and work effectively in Indigenous contexts congruent to the expectations of Indigenous Australian peoples. Cultural competence includes the ability to critically reflect on one’s own cultural identity and professional paradigms in order to understand their cultural limitations and effect positive change’.  

Cultural competence is not innate but needs to be learned. It begins with a deep awareness of one’s own identity, including an examination of biases and prejudices. If you are to be effective as a teacher in a remote Indigenous community you must first be prepared to learn.

In order to be culturally responsive – i.e. cultural competence in action – knowledge, attitudes and skills must be integrated and adapted to circumstances. Weaver unpacks the three components as follows:

**Knowledge** ... of diversity within the cultural group; history - including laws, loss experience and subsequent pain; cultural knowledge (e.g., of communications, belief systems, and values); and the here-and-now realities for the community/culture.

---


2 Weaver, cited in Perso, T.F. (2012) Cultural Responsiveness and School Education: A review and synthesis of the literature, Menzies School of Heath Research, Centre for Child Development and Education, Darwin Northern Territory
**Personal values** ... self-awareness; humility and willingness to learn; a respectful non-judgmental attitude; and a positive attitude to social justice (including an appreciation of the unique status of Indigenous Australians).

**Skills** ... general skills that enable systematic appreciation of circumstances and a capacity to arrive at shared solutions with both-ways perspectives; containment skill such as patience, listening and resisting a need to ‘fix’ things.

### 2.4 HOW WILL I BE CULTURALLY RESPONSIVE?

There is no quick-fix, tick-the-box approach to cultural responsiveness. Becoming culturally responsive is a gradual, learned experience; and usually a very personal (as well as professional) journey.

**A self-check**

You could use the following checklist to gauge your personal level of cultural competence:

**Awareness**
- Am I aware of culturally appropriate and inappropriate actions and attitudes?
- Do my behaviours and/or attitudes reflect a prejudice, bias, or stereotypical mind-set? A culturally competent person recognises his/her own values and biases and is aware of how they may affect clients from other cultures, understands the importance of diversity within as well as between cultures.

**Skill**
- Do I have the skills to develop and assess my level of cultural competence?
- What practical experience do I have? A culturally competent person endeavours to learn more about the culture through workshops and community events, research and reading and direct engagement with others who have ‘walked the journey’.

**Knowledge**
- Do I have knowledge of cultural practice, protocols and beliefs? A culturally competent person knows specifics about the particular cultural groups s/he is working with, understands the historical events that may have caused harm to the group, respects and makes a point about learning of the unique needs and aspirations of the community.
- Have I undertaken any cultural development programs?

**Encounters**
- How do I interact with Aboriginal and Torres Strait Islander persons? A culturally competent person demonstrates comfort with cultural differences that exist between her/himself and Indigenous Australians. Have I previously worked alongside culturally and linguistically diverse persons? Culturally competent persons make a continuous effort to understand the other’s point

---

3 Source: VOICE: Developing a culturally competent organisation
of view; demonstrates flexibility and tolerance of ambiguity; is non-judgmental; and maintains a sense of humour and an open mind.

**Desire**

- Do I really want to become culturally competent? A culturally competent person demonstrates a willingness to relinquish control in encounters with others, to risk failure and to look within for the source of frustration, anger and resistance.
- What is my motivation to be working in an Indigenous Catholic Community School?

**Cultural competence in the classroom**

Use the following list to start your thinking about the ‘look and feel’ of culture in your new community and how you might respond. This list has a focus on the classroom but it could be extended to take in a whole-school and whole-community perspective. The list is certainly not exhaustive:

**Family background and structure:** Where were the students born? How long have they lived here? What is a typical family structure? What do I know about child-rearing practices in this community? What is the hierarchy of authority? What responsibilities do students have at home? Is learning English a priority?

**Education:** How much schooling have the students had? How much schooling have their parents had? Do the parents understand the school process and do they trust schools and teachers? Do the children attend regularly? What teaching strategies have been used and how effective were they? What were the expectations for appropriate behaviour? Are students expected to be active or passive?

**Independent or dependent?** Do students work best in groups or individually? What might work best - peer or teacher oriented activities; a cooperative or competitive environment?

**Interpersonal relationships:** Do cultural norms emphasise working for the good of the group or individual achievement? What are the norms for behaviour between males and females? What is a ‘comfortable personal space’? Do students obey or question authority figures? Who is an authority figure? Are expressions of emotion and feelings emphasised or hidden? What can I do to encourage a positive relationship between teacher and class and between teacher and other adults in the class?

**Discipline:** How do adults and children relate? Is the relationship permissive, authoritative, or authoritarian? What kinds of rewards, praise, criticism and punishment are customary? Are they administered privately or publicly; to the group or the individual?

**Time and space:** How do students think about time? Is punctuality expected or is time considered flexible? How important is speed in completing a task? I have heard Indigenous people speak of the importance of ‘country’; what does that mean in this community?

**Religion and beliefs:** How well do I understand the belief system in this community? What’s the relationship between traditional beliefs and the more recent Catholic teaching? Are there aspects of culture and beliefs that I should not raise in class?
Food and drink: What is eaten? What is not eaten? Are there set meal times? Are there rituals associated with eating? How might the typical diet impact on energy levels and overall health?

Health and hygiene: What are common illnesses that might impact on readiness for learning and overall wellbeing? How are illnesses treated and by whom? What is considered to be the cause? What are the norms with respect to seeking professional help for emotional and psychological problems?

History, traditions and holidays: Which events and people are sources of pride for the group? What celebrations and observances impact most directly on teaching and learning? What should I know about initiations, sorry business, family mobility, relationships across sub-groups within the community and beyond?

Having fun: What activities does the community engage in during ‘free time’? What are the main forms of entertainment? What games do children and young people engage in when left to their own devices?

Teachers should show caution in asking questions about any aspect of culture, particularly in the classroom. This is a good time to get support from the bilingual Teacher Assistant, particularly if English is not spoken in the family.

2.5 COMMUNITY STANDARDS AND EXPECTATIONS

No two communities are the same so what follows is general advice; take the time to check things out in your community.

Dress standards

As a teacher you are a role model in the community and while the dress regulations of the school may be more relaxed, for your comfort and to observe cultural sensitivities, it is recommended that you wear:

- Loose fitting dresses with sleeves;
- Loose fitting shirts/ tops or short sleeves;
- Loose fitting trousers or knee length skirts;
- Natural, light cotton or natural fibre fabrics, and;
- Sturdy, wide brimmed hat or cap.

Refer also to the Catholic Education NT Dress Code and the Work Health and Safety section of this document.

To avoid causing offense you should avoid:

- Exposing your shoulders and thighs;
- Low cut or see-through/ transparent clothing;
- Singlets with thin straps, and;
- Short skirts or shorts above the knee.

If you are swimming, women should wear swimsuits with T-shirts or board shorts over the top and board shorts for men. Public sunbathing is not generally advised.

Understanding access to traditional land

You should assume that the land you are living on and travelling through is Indigenous traditional land and subject to traditional rules of ownership. This may
include waterways, individual fishing and camping spots and other areas around the community.

Before you go, always check if you need permission to be in any place that you are planning to walk, camp, fish, ride, fossick or travel unless you are going to well-known public gathering places such as river access points, landings, boat ramps and community facilities. Permission can be as simple as asking the appropriate local community leader about access to the area. Access is rarely denied however some areas may be closed from time to time due to a death in the family or cultural activities. The golden rule: Ask.

**Alcohol, drugs, dogs and crocs**

All of the Indigenous Catholic Communities have alcohol restrictions in place. Santa Teresa is a dry community. Ask your principal about the rules that apply in your community before you arrive. Do not bring alcohol into the community if you are not aware of the community rules as you may risk arrest and subsequent penalties.

You need to be alert for the presence of any illegal or potentially harmful substances in the school. This is part of your duty of care. The penalties for bringing any prohibited substance in a community, even for personal use, are very severe. Random searches occur at airports.

You will find lots of dogs in Indigenous communities but don’t expect them to be well controlled, on leashes, registered, de-sexed etc. Take care when moving about in your community – dogs can cause serious injury.

All the ICCS are located fairly close to wilderness areas and you need to be cautious about snakes, crocodiles, wild dogs, insect pests, stinging fish and other wildlife. If you take normal precautions, you will;

- Know what’s out there;
- Travel in company;
- Carry a first aid kit;
- Let someone know where you are going;
- Take a SAT phone, and;
- Be respectful of other creatures and the landscape.

You will safely enjoy all the wonders that God’s creation has to offer in the Northern Territory.

**Security**

Attend to your personal security and the security of your possessions as you would in any other unfamiliar community in Australia;

- Keep your house, classroom and vehicles (including bicycles) locked;
- Don’t leave valuables where they are in full view, and;
- Take sensible precautions with respect to personal security.

Part of your responsibility as a teacher and employee is to look out for the safety and wellbeing of colleagues, students and self; and to do this very conscientiously because you are a teacher and a model for others.
2.6 ORIENTATION/INDUCTION FOR NEW STAFF

Many of the staff new to Indigenous Catholic Community Schools have had little or no previous experience in working with Indigenous people who have retained their traditional culture.

To help staff understand the challenges and realities of living and working in such contexts, an orientation/induction program is conducted by the CEO each year. Key elements include:

- A three day program prior to staff departing for their new locations, and;
- A recall program conducted after the first term of living and working in the new location.

A school based induction program is conducted in the first week of the school year. This is a student-free time and provides an opportunity for all staff to prepare mentally, emotionally and in a practical way for the weeks ahead.

At the end of term one, a ‘recall’ program is conducted to provide an opportunity for staff to revisit any of the focus areas from the initial orientation/induction and to undertake a guided debriefing.

3 LIVING REMOTE

Living in a remote community offers lots of opportunities for new experiences in travel, outdoor activities, learning, personal development and professional growth. Before you can do any of these things you need to be safely housed, well provisioned and on-track with your personal health and wellbeing.

Some topics about living remote are covered in Chapter 6: Preparations.
3.1 CLIMATE, WEATHER AND WELLBEING

The Top End of the Northern Territory is located in the tropical savannah climatic region. This region is typified by a hot, humid and wet period during the late spring, summer and early autumn months (the Wet), followed by a warm to mild, dry period for the remainder of the year (the Dry).

**Darwin Long-term Averages**

<table>
<thead>
<tr>
<th></th>
<th>Jan</th>
<th>Feb</th>
<th>Mar</th>
<th>Apr</th>
<th>May</th>
<th>Jun</th>
<th>Jul</th>
<th>Aug</th>
<th>Sep</th>
<th>Oct</th>
<th>Nov</th>
<th>Dec</th>
<th>Ann</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mean Max (°C)</td>
<td>31.8</td>
<td>31.4</td>
<td>31.9</td>
<td>32.7</td>
<td>32.0</td>
<td>30.6</td>
<td>30.6</td>
<td>31.4</td>
<td>32.6</td>
<td>33.3</td>
<td>33.3</td>
<td>32.6</td>
<td>32.0</td>
</tr>
<tr>
<td>Mean Min (°C)</td>
<td>24.8</td>
<td>24.7</td>
<td>24.5</td>
<td>24.0</td>
<td>22.1</td>
<td>19.9</td>
<td>19.3</td>
<td>20.4</td>
<td>23.0</td>
<td>24.9</td>
<td>25.3</td>
<td>25.3</td>
<td>23.2</td>
</tr>
<tr>
<td>Mean Rain (mm)</td>
<td>423.8</td>
<td>374.7</td>
<td>322.1</td>
<td>101.2</td>
<td>21.3. 1.9</td>
<td>1.2</td>
<td>5.0</td>
<td>15.5</td>
<td>70.6</td>
<td>141.7</td>
<td>250.8</td>
<td>1729.7</td>
<td></td>
</tr>
<tr>
<td>Median Rain (mm)</td>
<td>410.0</td>
<td>355.3</td>
<td>282.8</td>
<td>73.2</td>
<td>4.0</td>
<td>0.0</td>
<td>0.0</td>
<td>6.4</td>
<td>51.6</td>
<td>135.6</td>
<td>223.6</td>
<td>1698.3</td>
<td></td>
</tr>
<tr>
<td>Mean Rain Days</td>
<td>21.3</td>
<td>20.4</td>
<td>19.7</td>
<td>9.2</td>
<td>2.2</td>
<td>0.6</td>
<td>0.5</td>
<td>0.7</td>
<td>2.3</td>
<td>6.9</td>
<td>12.4</td>
<td>16.9</td>
<td>113.0</td>
</tr>
</tbody>
</table>

The high humidity during the ‘build-up’ - usually around October and November – can be a very trying time for staff, especially the first time round. The high humidity and high temperatures may result in high levels of ‘prickly heat’, fungal infections, bad temper and a general wish to be somewhere else.

**Alice Springs Long-term Averages**

<table>
<thead>
<tr>
<th></th>
<th>Jan</th>
<th>Feb</th>
<th>Mar</th>
<th>Apr</th>
<th>May</th>
<th>Jun</th>
<th>Jul</th>
<th>Aug</th>
<th>Sep</th>
<th>Oct</th>
<th>Nov</th>
<th>Dec</th>
<th>Ann</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mean Max (°C)</td>
<td>35.9</td>
<td>34.9</td>
<td>32.3</td>
<td>27.5</td>
<td>23.0</td>
<td>19.6</td>
<td>19.5</td>
<td>22.9</td>
<td>27.0</td>
<td>31.1</td>
<td>33.9</td>
<td>35.5</td>
<td>28.6</td>
</tr>
<tr>
<td>Mean Min (°C)</td>
<td>20.8</td>
<td>20.1</td>
<td>17.1</td>
<td>12.2</td>
<td>7.7</td>
<td>4.9</td>
<td>3.7</td>
<td>6.0</td>
<td>9.6</td>
<td>14.4</td>
<td>17.6</td>
<td>19.9</td>
<td>12.8</td>
</tr>
<tr>
<td>Mean Rain (mm)</td>
<td>40.2</td>
<td>39.6</td>
<td>32.4</td>
<td>15.1</td>
<td>15.9</td>
<td>14.1</td>
<td>13.4</td>
<td>9.7</td>
<td>8.7</td>
<td>20.0</td>
<td>24.1</td>
<td>34.3</td>
<td>267.1</td>
</tr>
<tr>
<td>Median Rain (mm)</td>
<td>15.4</td>
<td>14.0</td>
<td>11.3</td>
<td>2.6</td>
<td>2.4</td>
<td>4.1</td>
<td>0.8</td>
<td>1.0</td>
<td>1.6</td>
<td>14.3</td>
<td>17.4</td>
<td>16.1</td>
<td>252.9</td>
</tr>
<tr>
<td>Mean Rain Days</td>
<td>3.5</td>
<td>3.5</td>
<td>2.8</td>
<td>1.7</td>
<td>2.1</td>
<td>2.0</td>
<td>1.7</td>
<td>1.4</td>
<td>1.6</td>
<td>3.1</td>
<td>3.8</td>
<td>3.9</td>
<td>30.3</td>
</tr>
</tbody>
</table>

Air conditioning and ceiling fans are used extensively across the Northern Territory.
Healthy diet

It is very important to ensure you maintain a healthy diet. Culture shock will have an effect on your emotional state. The effects of this and the physical impacts of the extremes in weather will be minimised if your health is good and your diet will impact on this.

The ‘good food’ pyramid as shown below is a guide to the sorts of food you should be eating.

Eat lots of fruit, vegetables and cereals. Maintaining hydration is essential and there is no substitute for water – drinking at least eight glasses a day is recommended, more if you are involved in sport or other physical exertion. This is especially so during the summer months, both in the Top End (the Wet) and in the Centre. Good quality water is available in ICCS communities though some people use filters to further improve taste.
**Being outdoors**

Being outdoors is part of the Territory lifestyle and sensible precautions are recommended for optimum health and safety. Northern and Central Australia can be hotter and more humid than southern part of the continent. We strongly recommend that you ‘cover-up’ (with cream and clothing) for protection from the sun. Dehydration can be dangerous as it may be ‘masked’ by high humidity; drink plenty of water. In summary, during the hottest part of the year:

- Wear light, loose fitting cotton clothing;
- Try to avoid exercising vigorously in the heat of the day;
- Drink water regularly;
- Wear a hat if you are in the sun, and;
- Take a break if you feel light headed or weary when exercising and remember to drink plenty of water while you are resting.

**Health issues for special attention**

On balance, Central and Northern Australia are healthy environments in which to live and work. However awareness of the following potential problems may save you some discomfort, cost and time away from the fun that is available.

**Healthy skin** can be affected by warm humid air as it can promote infections on and in the skin including **tropical sores**, **ulcers** and **boils**. Prompt treatment of cuts, scratches and sores is strongly advised. Staff working in arid areas often suffer from cracked and sore feet, especially the heels. This condition is generally caused by a combination of the hot, dry conditions and inappropriate footwear. Consider wearing closed-in footwear as a preventive measure.

**Hepatitis B** is easily spread through body fluids – e.g. blood, saliva, semen - and is quite common in some communities. Work, health and safety regulations stipulate that surgical gloves be worn when attending to persons – including students - who have cuts, open sores or external bleeding. Vaccination for protection from Hepatitis B is available; check with your local doctor before moving to the NT.

**Mosquito-borne illnesses** such as Ross River Fever and Barmah Forest Fever can be contracted in the NT during the wetter months. The best way to avoid these and other mosquito borne illnesses is through prevention – wearing appropriate clothing and using repellent – coupled with a healthy diet, regular exercise, and sufficient sleep to keep your immunity high.

When mosquitoes are prevalent it is best to:

- Cover up when outdoors either using mosquito netting or appropriate clothing;
- Use an effective insect repellent. The best repellents contain n-diethyl-meta-toluamide (DEET). Repellents are more effective as a lotion rather than as a roll-on or spray;
- Eliminate stagnant water from around your home, and;
- Remain indoors around sunrise and sunset.

**Tinea** is a fungal infection which causes itching and burning, e.g., between the toes and in the groin region. Keeping these areas dry is the best approach to prevention; antifungal creams and powders are available if an infection takes hold.
**Tropical ear** is an infection in the ear canal - is best prevented by ensuring that the ear canals stay dry, both after swimming and showering. Seek medical attention if an infection occurs.

**Sandflies** are found mostly in coastal regions; small flea-like insects that leave a nasty welt on the skin which can become extremely itchy. After subsiding, the itch can return days or even weeks later and if scratched, the affected area can become inflamed and infected.

**Melioidosis** is a flu-like condition caused by bacteria that live in the soil. Symptoms may include pain in chest, bones, or joints; coughing; skin infections; lung nodules and pneumonia. Wearing enclosed footwear, gloves and a mask is recommended for activities where the risk of exposure is highest, e.g. gardening.

### 3.2 Groceries

Details of the reimbursement scheme are detailed on in section 4.2.

In both Alice Springs and Darwin there are a number of stores that will ensure that your orders are prepared and delivered on time. It is important that you make arrangements at orientation in Darwin or prior to leaving Alice Springs, if you are going to Santa Teresa. There are several forms that need to be completed and credit card details are essential.


Alice Springs. Staff working at Ltyentye Apurte Catholic School usually travel to Alice Springs to purchase household goods.

### 3.3 Communications

The most reliable mobile telephone and broadband services for home and mobile use are through Telstra. Choice of a service ‘package’ and suitable device will depend on your likely patterns of usage.

There may be places outside the settlements, perhaps on the roads to and from the communities, where there may only be satellite coverage. Satellite phones are expensive but schools do have access to satellite phones for school business. It is important to advise friends of when and where you are travelling and expected arrival times.

Schools have digital technologies, however the download speeds are sometimes slower than in large cities.
3.4 IN SUMMARY

Someone once described Territory Living in this way:

Think positively: enjoy new experiences and learning

Exercise: try something new

Reflect: on what you have achieved; on the wonders of creation

Respond: to your body’s signals; to your new environment

Indulge yourself: phone home; enjoy music, read books, take holidays

Trust yourself: believe in your gifts; take some risks

Observe the rules: learn and respect the local culture

Rest and relaxation: in whatever way suits you

Yin and Yang: seek a balance that works for you

Low Energy: listen to your body, take a siesta

Interests and activities: netball, fishing, music, bush tucker; there’s lots on offer

Visitors: go visiting and encourage friends to join you

Inspiration: look around, be creative, extend your imagination

Networking: personally, professionally, socially

GO FOR IT
4 WORKING CONDITIONS IN INDIGENOUS CATHOLIC COMMUNITY SCHOOLS

Working conditions in Indigenous Catholic Community Schools are governed by the provisions of the Catholic Schools (NT) Collective Enterprise Agreement 2014. A copy of the agreement is available in each school.

Further information is also available in the Catholic Education Schools Manual, copies of which are also in each school.

The information provided below is as comprehensive and as accurate as possible. However, not all conditions of service are contained within it. Should a new employee wish to obtain information on a subject that is not included in this guide or to receive clarification of any portion of it he/she should raise this matter with the school Principal in the first instance.

SALARIES

All teaching employees will, from 3 March 2015, receive a wage increase of at least the same quantum as that which applies to teachers employed by the NT Department of Education in 2015 (refer to paragraph 4.1.1(f) of the 2014 Collective Enterprise Agreement).

Current salary rates and payments for teachers (as per the 2014 Collective Enterprise Agreement) are:

<table>
<thead>
<tr>
<th>Level</th>
<th>March 2014</th>
</tr>
</thead>
<tbody>
<tr>
<td>CT1</td>
<td>$65,794</td>
</tr>
<tr>
<td>CT2</td>
<td>$69,094</td>
</tr>
<tr>
<td>CT3</td>
<td>$72,395</td>
</tr>
<tr>
<td>CT4</td>
<td>$75,694</td>
</tr>
<tr>
<td>CT5</td>
<td>$78,994</td>
</tr>
<tr>
<td>CT6</td>
<td>$84,457</td>
</tr>
<tr>
<td>CT7</td>
<td>$87,757</td>
</tr>
<tr>
<td>CT8</td>
<td>$91,057</td>
</tr>
<tr>
<td>CT9</td>
<td>$94,357</td>
</tr>
</tbody>
</table>

(4 year trained teacher begins)

Salary rates and payments for non-teaching staff are set out in the Collective Enterprise Agreement (2014) which can be downloaded from the Catholic Education Northern Territory website: [http://www.ceont.catholic.edu.au/](http://www.ceont.catholic.edu.au/)

Method of Payment

Staff receive salary by direct payment into a bank, credit society or building society. All arrangements for salary payments into a bank or similar account can be made with the Catholic Education Office.
Payment Advice Slip
Each employee will receive a computerised pay advice slip each fortnight. Any queries regarding these pay slips should be directed to the school office.

Salary Packaging
Staff in NT Catholic Schools are able to enter into salary packaging arrangements in accordance with the following guidelines:

- Employees in Northern Territory Catholic schools are able to salary sacrifice to gain the taxation benefits provided by law;
- No employee shall enter into any illegal arrangement. The Director of Catholic Education shall be the final arbiter on disputed arrangements;
- The salary sacrificing arrangements shall not cost the employer any more than the employee’s actual salary and standard on-costs;
- Employee entitlements and employer obligations shall be calculated on the gross salary before salary sacrificing;
- The employee shall obtain independent, licensed professional advice before entering into any salary sacrificing or packaging arrangements;
- Catholic Education Office and school finance staff are not permitted to give advice on salary sacrificing.

The Catholic Education Office has outsourced the management of salary sacrificing to EPAC Salary Solutions (Tel. 1800 680 180) and Fleet Choice NT (Ph. 08 8943 0604). Staff wishing to enter into salary sacrificing arrangements should contact either or both of these firms who provide this service on a fee basis which is payable by the employee.

ALLOWANCES
In addition to salary, various allowances may be applicable.

District Allowance
This is a taxable allowance paid to employees with dependants and located in remote areas. For this purpose the whole of the Northern Territory is a remote area. A spouse is a dependent if they earn less than the weekly minimum adult wage.

The current rate of District Allowance for teachers employed after 1 August 1987 is $960 per annum.

Special Teaching Allowance
All teachers employed by the Indigenous Catholic Community Schools who have classroom contact receive a Special Teaching Allowance, presently calculated at $92.36 per fortnight. This allowance increases each year in line with CPI.
TAXATION

For information about Pay As You Go (PAYG) Withholdings refer to the information provided by the Australian Taxation Office. General information about taxation for individuals is available at:


Current PAYG Withholding rates are available at:


Specific information about repayment of HELP loans through PAYG Withholdings can be found at:


HELP repayment thresholds and rates can be found at:


SUPERANNUATION

Superannuation is paid to superannuation funds on behalf of employees. The mandated Superannuation Guarantee (SG) is currently paid at a rate of 9.5% of salary (ordinary time earnings) on top of salary payments. This rate is subject to change by the federal government.

Employees are also able to make contributions to their superannuation funds from their own salaries, either pre-tax (salary sacrifice) or post-tax. There are limits placed on how much can be contributed on behalf of an employee, beyond which a penalty tax rate is levied. You are advised to speak to a financial consultant in order to determine if you are at risk of attracting a penalty tax rate.

New employees are able to choose the superannuation fund that their superannuation payments and deductions are sent to. This must be done using the Choice of Superannuation Fund form. If you do not make a choice, your superannuation will be sent to the default fund which is the Catholic Superannuation Fund (CSF). More information about CSF can be found at:


More general information about superannuation can be found at:

LEAVE

Various types of leave are available for staff under the Collective Enterprise Agreement. The key leave headings are listed below.

Note, however, the definitive list of leave types and eligibility is set out in the Collective Enterprise Agreement and you should refer to it for more details: http://www.ceont.catholic.edu.au/employment

A formal process for application and approval for leave has been established. You cannot always assume that leave will be approved.

Leave Provisions

Annual Leave – 6 weeks per year. Note: staff whose service is less than a full school year, will only be entitled to a proportionate part thereof

Sick/Carer’s Leave – up to 10 days per year, or pro rata if not a full time employee (balance accrues into the following year)

Personal Leave – up to 10 days per year, or pro rata if not a full time employee (does not accrue beyond one year), can be taken as:
  - Family Leave – up to 3 days per year
  - Emergency Leave – up to 5 days per year
  - Domestic Violence Leave – up to 5 days per year

Note: the above personal leave categories can only be accessed to a maximum of 10 days per year in total

Compassionate Leave – up to 2 days per occasion

Parental Leave – available after 12 months service, can be taken as:
  - Maternity leave – 14 weeks. Note: in order to apply for maternity leave you will need to provide a letter from your Doctor outlining your estimated date of confinement
  - Adoption leave – 14 weeks
  - Paternity leave – 1 week at the time of birth

Long Service Leave – 10 weeks after 8 years’ service

Leave Without Pay – at the discretion of the school principal and/or Director Catholic Education
Business days (teachers only)

Teachers at Indigenous Catholic Community Schools are entitled to four days leave per year for private business. Business days are taken as one day per school term and cannot be accrued. This leave is conditional on the normal approval processes being used.

Long service leave preservation of credits/portability

There is an agreement for the portability of long service leave credits between Catholic education authorities. Note that this covers most Catholic schools in Australia. Check with your current employer to verify that they are part of the portability agreement. The document “Long Service Leave – Advice to Schools” has more details of the conditions under which portability is allowed.

All new employees, except those under a secondment arrangement, must transfer their long service leave credits accrued while with a previous Catholic education authority to the Northern Territory within 6 months of commencement.

4.1 TRAVEL

Travel for work purposes and approved professional development

All travel and accommodation arrangements must be made through the travel officer in the Catholic Education Office using an approved Movement Requisition form at least two weeks prior to the travel time.

The Movement Requisition must be approved by the school principal or his or her delegate and e-mailed to travel@nt.catholic.edu.au. In the case of meetings and PD organised by the CEO, the Movement Requisition must be approved by the convener. Once approvals are arranged, the travel officer will make the bookings and confirm all arrangements with the staff member via email.

Meal expenses can be claimed by reimbursement when the meal is not provided. This means that if lunch or dinner is provided at a meeting or PD event, a meal expense claim cannot be made. Hotel bookings will allow for breakfast and dinner to be charged to the bill. Limits are placed on the amounts that can be claimed or charged to hotel bills according to the following:

- Breakfast $20
- Lunch $15
- Dinner $45

Alcoholic drinks, minibar drinks and snacks, movies, Wifi, phone calls and other charges will not be paid for by the school or CEO. If these charges or excessive meal charges appear on hotel bills, they will be charged back to the staff member.
Travel for school excursions

Travel for school excursions is arranged by schools.

Travel Assistance for approved study

A teacher serving in a defined remote community in the Northern Territory who participates in a professional development or in-service training program in an urban centre (Northern Territory) will be entitled to payment of travel costs of their family/recognised dependants to accompany the teacher once in any calendar year.

The level of such assistance is limited to the actual costs of travel by the mode of travel which would normally be utilised by the teacher to attend the professional/in-service training program. All other costs (accommodation, meals etc.) are the teacher's own responsibility.

This allowance is not cumulative.

Relocation travel

Relocation travel is dealt with under the Recruitment section.

Fares out of isolated locations (FOILs)

FOILs are fares and accommodation, for a maximum of three nights, provided by schools to teachers and some other school staff and their dependents. In the case of employees in Wadeye, Wurrumiyanga and Daly River, the FOILs are to Darwin and in the case of employees in Santa Teresa, the FOILs are to Alice Springs.

The number of FOILs available for use in any year depends on the category of remoteness attached to the locality in which an employee resides. Fares are granted according to the following degrees of remoteness.

- Category 1: Nil
- Category 2: two fares per year - Wurrumiyanga, Daly River and Santa Teresa (one per semester)
- Category 3: three fares per year Wadeye (one per term after working 10 school term weeks in the community)

Employees who are not employed for a full school year are eligible for FOILs on a pro rata basis. Pro rata means either a one way or return airfare, depending on length of service and according to the following formula:

\[
\text{No. term weeks worked}/40 \times \text{No. FOILs eligible for in a full year} = \text{Pro rata no. of FOILs}
\]

Where the result of this formula is less than 1, the employee is eligible for a one way flight.

If an employee works part time, the FOIL entitlement is pro rata at their full-time equivalent proportion.

A FOIL becomes available after an employee has worked in a remote locality for an initial period each year of one school term (10 weeks). A minimum period of 10 weeks must lapse between the use of entitlements.

Only employees funded through the General Recurrent Grant are eligible for FOILs.
Relevant details of dependents must be notified to payroll at the start of the year and when any changes happen. A family member is not eligible for a FOIL if they have earned more than the average weekly minimum wage in the 6 month period prior to the fare being taken.

**FOILs are not accruable**, i.e. they are forfeited if not used in the calendar year in which they become due.

To claim reimbursement of your airfare, please submit the tax invoice with your reimbursement claim form to the Finance Officer for your school based at the Catholic Education Office. You can also claim the travel component as a kilometre allowance. The maximum kilometre allowance is set at the rate equivalent to a single airfare. Only one allowance is payable per vehicle.

**Accommodation allowance (in conjunction with FOILs)**

An employee who utilises a FOIL is also entitled to payment of a maximum of 3 days accommodation allowance at the rate of **$124 per night** (max $372 for 3 nights). The airfare and full accommodation must be used at the same time. Only one accommodation allowance will be paid where two employees are in a relationship and sharing accommodation.

The allowance is not cumulative and is only available in conjunction with the utilisation of a fare out.

Employees who are not employed for a full school year or are employed part-time are eligible for Accommodation Allowance on a pro rata basis calculated in the same way as the fare component.

**Reimbursement for Travel Expenses**

Where an entitlement exists, teachers will be reimbursed for travel and accommodation expenses. To be reimbursed, the staff member must submit a reimbursement claim on the correct form, attaching all tax invoices (including travel tickets, accommodation invoices and invoices for meals), and submitting that to the Principal for approval.

In the case of the use of private vehicles, teachers should follow the claiming procedure for reimbursement of kilometre allowance. If calculation of the kilometre allowance exceeds the airfare, then the reimbursement is limited to the cost of the airfare.

The teacher concerned must complete a Statutory Declaration detailing:

- Claimant’s name;
- Dependents’ names and ages;
- Place and date of departure;
- Destination and date of arrival;
- Distance travelled;
- Type of vehicle including make, model, registration number and engine capacity in cubic centimetres.
4.2 **FREIGHT SUBSIDY SCHEME**

Staff are able to receive reimbursement of the freight paid on the freight of foodstuffs to the remote location at which they are working.

Staff have an entitlement for subsidy as follows:

- An employee without dependants - 15 kilograms per week, 60 kilograms per month;
- An employee with approved dependants – 39 kilograms per week, 156 kilograms per month;
- Couples with two or more dependent children or one child and a dependent adult (excluding spouse) an additional 8 kilograms per week.

**Note:** Should two employees form a family unit only one member is eligible for an allowance of 39 kilograms.

**Arrangements**

Employees must make their own arrangements for the purchase, delivery and payment for foodstuffs and freight.

**Procedures to claim reimbursement**

Reimbursement is to be submitted every **four weeks**. Claims in bulk for a full term or longer may not be considered. Claims **MUST** include

- Freight Subsidy Claim Form with all details completed (available from School Office).

Freight Subsidy is not accruable i.e. they are forfeited if not used in the calendar year in which they become due and whilst still located in the remote locality.

**Store Service Charges**

Service charges, including credit card surcharge, claimed by some stores should be included on the claim form. Reimbursement of a reasonable amount will be made subject to the inclusion of the relevant details.

4.3 **COMPENSATION**

Compensation may be payable for injury which arises out of, or in the course of employment or for a disease to which the employment is a contributing factor.

When an employee is injured or becomes aware of symptoms of disease in circumstances which he/she considers may qualify him/her for compensation, he/she should give notice of the injury or disease in writing as soon as possible.

Where the injury is the result of a motor vehicle accident on the way to or from work, any claim for compensation will be handled by the NT Motor Accidents Compensation Scheme (MACS) which is administered by the Territory Insurance Office.

Further information is available from officers in the Catholic Education Office or from the Northern Territory Work Health Authority.
4.4 CAREER DEVELOPMENT

Special Study Leave (Teachers Only)

Teachers working in remote communities will accumulate points for each year of service in a remote locality. The number of points accumulated varies depending on the category of the location. Teachers accumulating 20 credit points will be entitled to special study leave on full pay for one semester; 40 points will entitle the employee to 2 semesters' special study leave on full pay. There is no pro-rata on points. These periods of special study leave must be utilised by the employee to undertake full time formal study at a university to upgrade knowledge and skills, to participate in a professional development or experience program in industry, another education system or another public sector employer in the Northern Territory.

Wurrumiyanga, Daly River and Santa Teresa have been classified as Category 2 remoteness and attract 3 study leave points per annum, while Wadeye and Wudikaplidiyerr are classified as Category 3 and attract 5 study leave points per annum.

Tuition fee reimbursement is available for only the one semester of study leave and will be paid on successful completion of the units of study. All other course fees after this period are at the teacher’s expense.

Study Incentive Program (SIP)

A teacher serving in an Indigenous Catholic Community School may apply to the Director of Catholic Education for assistance with a course of study which he/she wishes to undertake after 12 months of service.

Before granting any assistance the Director must be sure that the successful completion of the proposed course will result in the teacher becoming a more effective member of the Catholic Education system and that there is no opportunity or entitlement for expenses to be paid from any other source.

A teacher whose course of study has been approved by the Director of Catholic Education and the course is appropriate to his/her work situation is entitled to support under the Study Incentive Program.

Financial sponsorship may be allocated at 75% per unit for studies in Religious Education/Theology/Leadership through a Catholic Institution (max $3700 per annum), 50% sponsorship may be allocated for other approved areas of study (max $2,500 per annum).

In addition staff may be eligible to attend Professional Learning workshops related to literacy, numeracy, ICT or other identified areas of the SIRF subject to approval by the principal. In addition Teaching and Learning consultants from the CEO provide school-based mentoring and professional learning.
4.5 HOUSING

Teachers relocated into communities are provided with suitable accommodation at the cost of the school. Be aware that although every effort is made to meet individual housing needs teachers may be required to live in shared accommodation. If you choose not to use the accommodation provided, the school will not reimburse rent paid elsewhere.

You are responsible for the cleanliness and care of your accommodation; when maintenance or repairs and required contact the school principal or housing committee member.

The policy on staff housing is provided on page 39.

Schools own and maintain a variety of accommodation types in Indigenous communities ranging from bedsitters to three bedroom fully detached houses. Teacher accommodation is allocated by the school Housing Committee and takes individual (and family) circumstances into account.

Typical accommodation includes the following:

**Bedroom 1:** Double bed and mattress; chest of drawers; wardrobe (if none built-in).

**Bedroom 2 and 3:** (if a house) Single bed and mattress (one in each, if applicable); Wardrobe (if none built-in).

**Lounge:** Lounge suite; wall unit or bookcase; coffee table.

**Dining Room:** Dining suite.

**Kitchen:** Refrigerator and stove; microwave oven; hot water jug; toaster; crockery, cutlery, kitchenware and cookware; chest freezer; dustpan and brush.

**Laundry:** Washing machine and ironing board; mop, bucket and broom.

**General:** All curtains and floor coverings; TV; DVD player; Vacuum cleaner; hose and rake for garden use; Door mat; Spade and shovel; Fire extinguisher; Fire blankets; Lawn mower.

You may wish to bring other items to help ‘make your house a home’. The amount that you are able to transport is limited, so select carefully. Photographs, favourite ornaments, treasured books and recreation equipment will help dispel some of the inevitable feelings of isolation.

**Hand-over on exit:** On completion of your contract you must clean your accommodation and account for all the items that were provided at the beginning of your stay. Hand-overs, including the inspection, are managed by the Housing Committee prior to your departure. If the house needs to be professionally cleaned and/or there is damage to the house, including furniture and/or fittings, the costs of cleaning and repairs will be deducted from your final pay and bond.

**Utilities:** The school pays for electricity and water but there is a cap on the amount with excess usage being billed to the tenant each quarter.
Insurance of personal items: All Indigenous Catholic Community Schools hold contents insurance for all teachers’ houses at their school. The contents insurance is with Catholic Church Insurance (CCI) and covers the occupants’ assets under the CCI Residential Policy. Cover extends to $12000. There is a $250 excess.

It is important to insure your personal items and employees assistance is available to help ensure that premiums are comparable with other parts of Australia. Check with your Principal for details.

Pets: Pets are to be housed outside the accommodation and please note that not all of the accommodation provided in remote communities have a fully fenced yard. Also be aware of animal illnesses that are more prevalent in Central and Northern Australia than in other locations, e.g. heartworm. Regular medication can reduce the risk significantly but will almost certainly not be available locally.

The Tiwi Land Council has banned cats from Bathurst Island and other communities may require that cats be sterilized. Some local authorities restrict the number of dogs which may be kept on a property. It’s a very good idea to talk to the school Principal if you are considering taking a pet.

For further information about housing please contact the Catholic Education Office.
CEO Policy on Staff Housing

1. Staff who are provided with accommodation are required to look after their house as though it were their own. There is to be no smoking inside any house belonging to the school.

2. The school has the responsibility of providing the house for its teachers and for allocating the houses.

3. Occupants have the responsibility to look after the house while they are living in it. Where houses have gardens & lawns they must be looked after and mowed.

4. When staff vacate the house, whether it be that they are moving to another staff house or are leaving the school, they are required to leave the house in good and clean condition.

5. A bond of $800 is retained by your school on the house and will be returned in full to the staff member once the house has been inspected and passed by the Principal as being left in a satisfactory condition. If it is not satisfactory, the bond is forfeited. The bond is retained by the school, taken in four instalments of $200 from the first four pays of the staff member. (If shared accommodation, each occupant pays the full bond.)

6. If keys are lost by the tenant, the tenant pays for replacement keys.

7. Tenants are required to sign and abide by the school Tenancy Agreement. Failure to do so will cause them to forfeit access to a staff house.

8. Damages that occur in the house, not as part of the normal wear and tear, but through neglect or wilful damage must be paid for by the tenant.

9. The school pays for power and water up to a reasonable limit. The weekly limit is worked out by the CEO for each school on an average rate over several months for summer, and also for winter. This figure is provided by the CEO to the school annually. Any bills on power and water above this amount are met by the tenant. Appeals regarding excess usage of power and water are done in writing by the tenant to the Principal Consultant (Indigenous Catholic Community Schools) for his/her consideration.

10. If tenants are having visitors staying overnight in the house it is courteous to inform the Principal prior to their arrival.

11. The school’s Housing Committee allocates housing to staff. Due to staff changes either during the year or at the end of the year it may be necessary for staff to be re-allocated a house in order to meet the new circumstances. In this instance the school will provide time release and assistance.

- **CEO staff shall give a minimum of one day of notice prior to entering any staff housing.**
- **School maintenance staff will get permission from tenant prior to entering housing.**
- **Spare keys to housing are to be kept in the schools main office under lock and key.**

Cleaning of the house is to include:

**Inside**
- Kitchen – cupboards, stove, sink, fridge/freezer, benches
- Floors, walls, windows
- Air conditioners, ceiling fans
- Curtains/blinds

**Outside**
- Yard
- Shed
- Carport
- Driveway
5 TEACHING REMOTE

Teaching in a remote Indigenous school demands much of teachers but the rewards – both professionally and personally – can be substantial. Building good communications and strong relationships are critically important to success. You will need very good teaching skills together with innovation, patience, good humour and a willingness to learn. You will need to be good at working in a team.

In this section we take a more detailed look at the core business of teaching.

5.1 KNOW YOUR STUDENTS AND KEY APPROACHES TO LEARNING IN ICCS

Language

The majority of Indigenous students will be learning and using English as an additional language or dialect (EAL/D). The first language that students speak at home may be a traditional Indigenous language, Aboriginal English, Kriol, or a combination of all of these. Some older students may be at the beginning literacy or developing literacy stages in English whilst others may be independent readers and writers.

It is essential that all EAL/D students are profiled using the ACARA EAL/D level descriptors (available on the ACARA website4) to inform teachers of learner needs and provide a basis for future planning and teaching programs. You can ask for the EAL/D levels for the students you have when you arrive at your school as these are completed by teaching teams at the end of each semester.

As English is usually a second or third language or even a foreign language for students in Indigenous Catholic Community Schools, each non-Indigenous teacher is a teacher of English as an Additional Language/Dialect (EAL/D) through all curriculum areas. Professional development is provided to support teachers who are new to EAL/D teaching.

Teaching a language and using it as a medium of instruction involves teaching more than communicative competence: the sounds, the words, and grammar of the language. It also involves teaching meaning, the way that the language is used and the values, beliefs and attitudes that underpin all of these. This includes understanding that the children will have come to school having learned how to learn and to make meaning using not only a different linguistic and grammatical system but also a different system for organising and understanding the world.

**Bicultural education (two-way learning)**

Indigenous Catholic Community schools provide an educational program which is based on the philosophy of two-way learning, which:

- Acknowledges the culture of both the home and the school;
- Reinforces the teaching and learning relationship between the older and younger members of the community as well as that of teacher and student;
- Promotes flexibility in school structures to enable input from the local community;
- Recognises the importance of Indigenous languages and knowledge in the curriculum where the local community wants this;
- Recognises that the teacher is a learner, as well as the students.

The implementation of this philosophy may include:

- The use of a bilingual/biliteracy program
- Extensive use of the first language in class, especially in the Early Years
- The involvement of local community members and leaders in the life of the school

Two-way curriculum means situating local knowledge and actions within a national and international context while moving with the learners on a journey from the known to the unknown.

Two-way or both-ways teaching and learning is:

- A shared and reciprocal learning journey between teacher, students and community in which the teacher sometimes becomes the learner;
- Student-centred;
- Strengthening of Indigenous identity.

Some websites and publications which may assist and guide teachers in the use of two-way learning practices include:

Schwab, R.G. and Sutherland, R.G. *Building Indigenous learning communities*  


Leon White: *Reflections on Remote Education*, Dare to Lead, Principals Australia Institute,  

About ‘Both Ways’ education: Incorporating Indigenous knowledge into your teaching.  

Two Way Teaching and Learning: Toward Culturally Reflective and Relevant Education  

---

5 Also referred to as both-ways learning

Two-Way Thinking: Indigenous and Non-Indigenous Pathways of Knowledge


Please contact the Catholic Education Office, Darwin - Tel: 08 89841400 or e-mail admin.ceo@nt.catholic.edu.au - if you need assistance to access these materials.

---

**Bilingual learning**

A bilingual program is the planned use of more than one language of instruction to implement the mandated curriculum within the school. Bilingual Education is one option for schools in ICCS to develop a model of learning that:

- Reflects the bilingual nature of their learners in a way that is appropriate to their context;
- Describes the aims and purposes of the program in relation to community aspirations and levels of support;
- Takes into consideration the first language of the children in relation to the Australian Curriculum;
- Takes into account the resources available to implement the program.

Extract from *Bilingual Education in Indigenous Catholic Community Schools 2012* available on SharePoint.

All of our ICCS provide bilingual learning in all or part of the curriculum through the input of local bilingual teachers and or Assistant Teachers working in teams with teachers who are speakers and teachers of English. This is achieved through the systematic planning of the use of the local Indigenous language as well as the teaching and use of English as an Additional Language or Dialect. The use of both languages scaffolds the learning and use of Standard Australian English to ensure the acquisition and development of concepts is meaningful and learning occurs at a deep level.

All of the ICCS have undertaken significant work in the recording and development of written and visual materials for use in teaching and learning. These include visual and digital materials as well as written texts including graded readers.
Ltentye Apurte Catholic School and Murrupurtiyanuwu Catholic Primary School maintain partial bilingual programs teaching Religious Education as well as Indigenous Language and Culture programs in Arrernte and Tiwi respectively.

OLSH Thamarrurr maintains a bilingual/biliteracy program in which most of the curriculum in the early years, including initial literacy, is taught through the medium of Murrinhpatha.

**Otitis media and hearing impairment**

Otitis media (middle ear infection) often leads to conductive hearing loss and is one of the most common causes of educational disadvantage for Indigenous students. Over 80 percent of Indigenous students will likely have symptoms of this condition at some time during their schooling.

Otitis media is an inflammation in the middle ear - the area adjacent to the ear drum. It is usually associated with a build-up of fluid which may or may not be infected. Symptoms, severity, frequency and length of the condition vary from mild discomfort to severe pain, fluid discharge and serious loss of hearing. Regardless of its severity teachers should always recognize that any evidence of otitis media is likely to have a negative impact on students’ wellbeing and learning. Critical delays in speech and language acquisition are two of the serious consequences.

**How would I recognize otitis media in my classroom?**

Signs and symptoms can include:
- Pulling or scratching at the ear (especially in younger children);
- Discharge from the ear;
- Body language that indicates that the student cannot hear well, e.g., irritability and failure to engage in classroom activities;
- Earache – which may lead to fever, and vomiting;
- Children constantly asking you to repeat instructions.

**Classroom strategies to help combat the negative impact of otitis media:**

- Continue the Breathe - Blow - Cough (BBC) program (see Further Reading in the box below) for your class;
- Recognise that a child who appears disinterested, inattentive or even disruptive during lessons may have a hearing problem;
- Be on the lookout for students with a discharge from the ear or for children who may not engage in the task at hand;
- Check that there is minimal background noise within the room, e.g., ensure that chairs and tables have rubber stoppers on their legs, set fans and/or air conditioners at levels where their noise is as low as possible;
- Seat children with a known hearing impairment near you when you are speaking and make sure they can see your face;
- Use body language, other non-verbal cues and visual materials to assist with explanations during lessons;
- Ensure you are facing children when giving instructions; speak clearly;
- Check that children have heard and understood what you have said – get feedback;
- Teach about healthy ears regularly;
• Use the redcap amplification systems available in most classrooms.

**Further reading**

Australian Indigenous Health InfoNet, Review of education and other approaches to hearing loss among Indigenous people;
http://www.healthinfonet.ecu.edu.au/other-health-conditions/ear/reviews/our-review-education

NT Department of Education, Hearing Impairment;
http://www.education.nt.gov.au/students/support-assistance/special-education-disability/hearing-impairment

Thumbs Up: Breathing, Blowing, Coughing (BBC);

Indigenous Health InfoNet: BBC resources;
http://www.healthinfonet.ecu.edu.au/key-resources/promotion-resources?lid=16498

### 5.2 CURRICULUM

Curriculum is defined as all the experiences a school provides to promote the development of its students - spiritually, intellectually, socially and physically. Catholic faith and tradition is embedded in ICCS curriculum. The object of the total curriculum is to assist all students to learn about God, their faith, themselves, the world and people.

Curriculum development and delivery is shaped by a range of influences including:

- Formal education frameworks and policy including Australian Curriculum and the Northern Territory Board of Studies;
- Catholic Education, Religious Education Guidelines;
- Community goals and aspirations.

Educational contexts for Indigenous students in Catholic schools in the Northern Territory have a number of special features. These include the classroom and school support provided through the employment of Indigenous Education Workers in urban schools, and the employment of Assistant Teachers and support staff in Indigenous Catholic Community schools. Most urban schools also provide a homework support program. Schools also provide tutors to support individual Indigenous students in areas of identified need within the classroom. The opportunity for parent involvement in school activities is a feature of all Catholic schools.

The significant changes in the living conditions of people in the Indigenous Catholic communities within a relatively short period of time have contributed to alarming rates of poor health and disease and lower life expectancy than the Australian average. Schools and teachers often play an important role in primary health care with ear health, hygiene, first aid and programs supporting good nutrition important features of the school programs. Grief and loss are experienced on a weekly basis and may impact on the social and emotional wellbeing of your Indigenous colleagues as well as your students.
Indigenous community leaders and parents have varying experiences of school education, and of experiences and knowledge in how to support their children in it. Literacy levels in first language and English language also vary within and between communities. Relationships between parents, Indigenous leaders and non-Indigenous staff, using a both-ways approach, and using and valuing a range of communication styles is therefore important for effective parent-teacher communications.

**Religious Education**

Through the development of Christ-centred communities of faith, ICCS help bring the Gospel to all their students, having a special regard for the unique religious and cultural background of each community.

Religious Education is a central part of every ICCS; it is a key learning area and also permeates the whole school culture. This dimension ‘is expressed through the celebration of Christian values in Word and Sacrament, in individual behaviour, in friendly and harmonious interpersonal relationships, and what is a ready availability.’ (The Religious Dimension of Education in a Catholic School, #26)

All ICCS have an appointed Religious Education Coordinator (REC) who works closely with other staff to implement Religious Education for staff and students. This small group attends Religious Education professional development days four times throughout the year.

Indigenous creation and life stories and Christian stories meet in the school Religious Education setting. Teachers are partners with parents, families, community, priests and pastoral workers in the journey of faith for their students.

Staff wishing to learn more about this aspect of the work in Catholic schools should contact the Leader of Catholic Identity or the Religious Education Team at the Catholic Education Office.
**Curriculum Guidelines**

All Catholic Schools are implementing the Australian Curriculum and use NT Board of Studies T-10 curriculum policy and guidelines. The outcomes in the NT Curriculum Framework (NTCF) are used to inform teaching of the Learning Areas not yet approved by ACARA.

Students in Years T-9 are assessed and reported against the Australian Curriculum or Northern Territory Achievement Standards for the relevant learning area of the year in which they are enrolled. Students in Year 10 are assessed and reported against The Northern Territory Performance Standards.

Following completion of Year 10, students enrol the NT Certificate of Education and Training accredited through the SACE Board. Here they enrol in compulsory and elective Stage 1 and 2 courses that equate to those at a Year 11 and 12 level, respectively. Students may also undertake vocational education (VET) courses from as early as Year 9. Successful completion of a pattern of Stage 1, 2 and VET courses will enable students to be awarded a Northern Territory Certificate of Education and Training (NTCET).

Religious Education is part of the formal curriculum and is informed by R.E. guidelines and support materials which have been collaboratively developed by CEO consultants and community leaders.

Further information on the implementation of the curriculum will be provided at Orientation and through ongoing professional development at school and system level.

**Early Years**

Preschool facilities are situated within the grounds of Murrupurtiyanuwu Catholic Primary School, Our Lady of the Sacred Heart Thamarrurr Catholic College, St Francis Xavier Catholic School, and Ltyentye Apurte Catholic School. The preschool acts as a pathway between home and school and establishes the pattern of continuity in the child’s learning. Attendance is voluntary. Sessions are generally three hours every morning from Monday to Friday so that all preschools can meet Universal Access Guidelines. Children turning four on or before 30 June are eligible to enrol in a preschool program at the commencement of the school year. Children turning four after 30 June are eligible to enrol in a preschool program after their birthday, if places are available, and with the understanding that the child will access more than 12 months of Preschool.

All preschools employ a registered teacher and as of January 2012 must meet all areas of legislative requirements under the National Quality Framework (NQF).

CENT has produced a booklet Education and Care Services Information which contains a wealth of practical material not only for Early Learning but also for Outside School Hours Care.
5.3 TEACHING A TWO-WAY CURRICULUM

Teaching a two–way curriculum involves working collaboratively with a number of different people.

You will be teaching students who are socially and culturally different from you so that there will be many times when you will be as much a learner as you are a teacher. You and your assistant teacher will have reciprocal and complementary relationships within the class: there will be times when you will take the lead on curriculum knowledge and the English language and times when your Assistant Teacher may take the lead especially in the use of the local language and knowledge and interpreting the children’s behaviour and responses in class.

There are many people, beyond the classroom, who teachers can look to for support and assistance. The table lists some examples but is not exhaustive.

<table>
<thead>
<tr>
<th>Position/person</th>
<th>How might they support me and my classroom team</th>
</tr>
</thead>
<tbody>
<tr>
<td>Principal;</td>
<td>Has overall responsibility for all aspects of schooling including curriculum, pastoral/spiritual care, WHS etc.</td>
</tr>
<tr>
<td>Others in the Leadership Team;</td>
<td>This may include Deputy Principals, APRE/REC, CILT, specialist teachers and some administration staff.</td>
</tr>
<tr>
<td>Other Staff;</td>
<td>Colleague teachers, Assistant Teachers and support staff such as Indigenous liaison staff, tutors and workers from other agencies.</td>
</tr>
<tr>
<td>Community leaders and CILT;</td>
<td>Elders and other community leaders.</td>
</tr>
<tr>
<td>Visiting specialists;</td>
<td>Consultants from CEO, DoE and other agencies such as Health, Community/Family, Sport and Recreation.</td>
</tr>
</tbody>
</table>

Table 2: Supporters for classroom teams

Be sure to ask your school principal to fully explain the role of any other adult who is a regular visitor to your classroom. An effective team depends heavily on every participant knowing their role and carrying it out to the best of their ability.
5.4 **TEAM TEACHING IN INDIGENOUS CATHOLIC COMMUNITY SCHOOLS**

A two-way curriculum involves the engagement of the Assistant Teacher and other community members in all aspects of teaching, learning, assessing and reporting. The school day in each ICCS includes times before and after school for planning together and learning together. ICCS teachers are expected to be leaders in building relationships that can bridge the cultural differences. The leadership team in each ICCS will include local indigenous people who are both prepared and experienced at mentoring and supporting new teachers.

Team work is essential for success.

Team work is enhanced when the strengths and areas for development of each member are identified and shared. The Indigenous staff know and understand the students, their families and their relationships; they are the people who can liaise with the wider community on school-related issues. This knowledge is often coupled with experience of working in an educational context in a variety of roles over many years.

All members of teaching teams are both teachers and learners. Developing an effective working relationship across cultures takes time and patience.

Team teaching (working together) involves three important elements.

![Fig 3: Team teaching](image)

**Teaching Together:** in a Team Teaching model there is mutual recognition of skills and collaborative participation in the teaching.

**Planning Together:** is critical to success. Most schools provide planning time in the afternoon, after formal classes have ended. Check with your principal regarding planning documents that are required in your school.

**Learning Together:** is a term generally used to describe on-site, professional learning sessions involving all staff. Teachers and assistants talking about teaching, learning and students can be powerful learning for all. These sessions are especially valuable for new teachers who can learn a great deal about Indigenous culture and tradition, ways of working together, practical teaching strategies and much more.
Activities for the Learning Together sessions may include:

- Collaboration and team teaching;
- Teaching literacy (in students’ first language and/or Standard Australian English);
- EAL/D teaching techniques;
- Behaviour management policies and strategies;
- Classroom organisation;
- Teaching strategies;
- Assessment and moderation through discussion and sharing work samples;
- Analysing assessments – assessment of learning and assessment for learning;
- Deepening understanding of cultural differences – i.e. both-ways learning for adults.

Training for Indigenous teachers

Many Assistant Teachers are involved in on-going training in a variety of pathways and in association with different training providers. Catholic Education is strongly committed to this important formation work and expects all staff to provide encouragement and prayerful support. Some examples of formation/training for Indigenous staff:

- Certificate III or IV in Indigenous Education Work – usually through BIITE or CDU;
- Teacher training (towards BEd) – usually through CDU. See Growing Our Own below;
- Other VET training.

‘Growing Our Own’ (GOO) is a school-based program leading to an accredited teaching qualification, The Bachelor of Teaching and Learning, for Indigenous adults who want to teach in schools. The program is a joint venture between Catholic Education Northern Territory (CENT) in partnership with Charles Darwin University (CDU).

In the GOO program mentor teachers work with the pre-service teacher to:

- Provide a classroom environment which is professionally explicit and supportive of the pre-service teacher;
- Plan together and teach with the pre-service teacher;
- Engage the pre-service teacher in professional dialogue;
- View pre-service teacher’s lesson plans, observe them teaching and provide written and oral feedback on lessons;
- Improve their own knowledge of local culture and its relationship to learning;
- Regularly meet with the School Based Coordinator and lecturer so that they are aware of:
  - lecture content and teaching focus,
  - teaching expectations of the pre-service teacher,
  - assessment expectations of the pre-service teacher,
  - CDU expectations of Mentor Teachers,
  - CDU Mentor Teachers’ entitlements.

5.5 PROFESSIONAL LEARNING AND DEVELOPMENT

Teacher as learner

The terms ‘Professional Development’ and ‘Professional Learning’ may be used interchangeably; the common theme is teachers reflecting on their performance (often in consultation with colleagues) and then taking action to address specific areas for improvement. Three examples:

- A teacher undertakes an on-line course to deepen her understanding of content and methodology for teaching Australian History;
- A teacher recognizes - through personal reflection and examination of student achievement records – that he needs to do a better job at teaching arithmetic and he seeks help from a colleague teacher, education consultant, professional association or other source;
- Appreciating how critical it is to ‘know your students and how they learn’, and acknowledging her current lack of this knowledge (including a good understanding of local culture), the teacher undertakes cultural competence training.

Access to Professional Development/Professional Learning

Teachers in ICCS access professional learning needs from the Catholic Education office and the NT Department of Education. Teachers may travel to Darwin or Alice Springs to access this learning or consultants may visit schools. Online learning provides another avenue for PL. Collaborative work within school communities can provide rich learning for teachers.

Orientation and induction programs are provided for all staff at the beginning of the school year. The program includes three days of training in Darwin before taking up appointments, further training and mentoring within school communities, an ‘orientation recall day’ and other support as required. Areas covered in the orientation and induction program include working cross-culturally, policy, curriculum, and living and working conditions.

The one-day ‘orientation recall’ program is held at the end of Term One with an agenda that is largely developed by participants to ensure that the focus is on real issues and challenges experienced by teachers.

Identifying and addressing professional learning needs.

Teachers should use the National Professional Standards for Teachers (Australian Institute for Teaching and School Leadership – AITSL) as benchmarks for quality teaching. The Standards describe quality teaching at four levels, from Graduate to Lead Teacher [http://www.teacherstandards.aitsl.edu.au/](http://www.teacherstandards.aitsl.edu.au/)

All staff other than those in their Probation period, engage in Formation Review, a school-based performance and development process that supports teachers (and other staff) to clearly understand their role, reflect on performance, set personal improvement goals, access appropriate professional learning, receive constructive feedback and be acknowledged for their work. The process will also help teachers to meet on-going teacher registration requirements.
Access to professional learning depends on location and other factors. Some activities are organised and conducted by Education Officers from CEO and are widely publicised in schools. The NT Department of Education also offers PD opportunities some of which are relevant to ICCS teachers. Your principal will be able to provide details.

Teachers are encouraged to think creatively about how best to access other learning. The internet provides access to a vast range of learning opportunities. The range of learning available from colleagues and school leaders may be less expansive in its scope but is likely to be very practical, accessible, and specific to your current circumstances. Teaching teams talking together about teaching and learning can be powerful learning for all concerned.
5.6 DAY-TO-DAY TEACHING AND CLASS ROUTINES

The advice that follows is designed to get you started and through the first couple of weeks.

The School Year

Schools which are part of Catholic Education NT work the same school year as Northern Territory Government schools. The year is made up of 4 x 10 week terms with twelve weeks non-contact time during the year. Term dates can be accessed through the CENT home page http://www.ceont.catholic.edu.au/our-schools/term-dates. Note that Central Australian schools, including Ltyentye Apurte Catholic Education Centre traditionally take a shorter three week break at mid-year followed by a two week mid-semester break, compared with the four week break (known as bush holiday) and one week mid-semester break taken by Top End schools.

The following Public Holidays are observed in Northern Territory:

- **Australia Day** 26 January
- **Good Friday** movable
- **Easter Monday** movable
- **Anzac Day** 25 April
- **Labour Day (May Day)** first Monday in May
- **Queen’s Birthday** second Monday in June
- **NT Public Holiday (Picnic Day)** first Monday in August
- **Show Days** Fridays in July depending on location

Attendance

There will be occasions when very few students will be present at school. They may be absent for several days at a time to attend a traditional law ceremony, a funeral, a community event or for another valid reason. If you are concerned about a student’s attendance consult your Assistant Teacher, home/school liaison officer (if your school has one) or Principal. If there is a regular pattern of poor attendance or unexplained lateness, it is important that this be discussed with the Principal so that processes relevant for your school are followed.

It is important to remember that the teaching program needs to continue even if only a few students are present.

Classroom behaviour and management

Classroom behaviour is an important aspect of the learning environment. Many of our students will come to school with little experience of the expectations that teachers may have of them in terms of school behaviours. The Indigenous staff will have insights into the behaviour of your students. It is vital that you establish a dialogue with the Indigenous staff about classroom management strategies.
Classroom management should be a shared responsibility; don’t expect Indigenous staff to carry the load.

Each of the ICCS has or is working towards a school-based positive behaviour and classroom management policy. Consistency is essential to the implementation of this policy and making classrooms and the school effective learning environments.

**Seating Arrangements**

For a variety of cultural reasons Indigenous people have to observe certain avoidance relationships. This will also apply to staff and older students. If you are not working with an Indigenous Assistant Teacher, it is essential that you seek the advice of the local staff when considering student seating arrangements, group work and other classroom activities.

**Sharing Your Background**

The majority of Indigenous people in remote communities place great importance on family and relationships. Pack some photos and DVDs of your family. Also, perhaps bring a book on your local area. These materials can be used in your first week to begin building up a good rapport with your new students and Indigenous colleagues.

### 5.7 WORKPLACE HEALTH & SAFETY

Your employer has a duty of care to provide a safe working environment for the organisations’ community. This includes employees, students, visitors, parents, contractors and volunteers. Employees also have a duty of care to look after their own health and safety and not adversely affect the safety of others.

A team effort between management and employees is necessary to create a workplace safe for everyone. This includes consultation on matters that affect health and safety in the workplace, provision of information, training and instruction, and a risk management approach to hazards and risks in the workplace.

Remote schools have similar work health and safety issues to urban schools; however, some are unique to remote schools. Below is a list of some typical issues and activities you may find in your school/college that have the potential to cause injury or illness:

- Asbestos
- Discrimination, bullying & harassment
- Camps and excursions
- Verbal/physical abuse
- Vandalism
- Mould
- Manual handling
- Camp dogs
- Workplace violence
- Chemicals
- Food handling
- Challenging behaviours
- Stress

Every workplace has hazards and every injury involves a hazard. A hazard is a source, situation or act (or combination of these) with a potential to cause harm, including injury, illness and death.
If you see a hazard, and if it is safe do so, fix it immediately. If you cannot fix the hazard then report it as soon as possible.

The school or college will outline the process of reporting hazards, incidents and near misses as part of the overall work health and safety induction process.

Safety is everyone's responsibility.
6 PREPARATIONS

6.1 QUALIFICATIONS AND CREDENTIALS

You will not be able to teach in the Northern Territory until you have been registered by the NT Teacher Registration Board and you have a Working with Children Clearance (Ochre Card). You may need to hold other valid credentials, e.g. if you plan to work in the VET sector.

Teacher Registration: All teachers employed to teach in the Northern Territory must first be registered with the Teacher Registration Board (TRB). You should make application as soon as you accept an appointment to an ICCS, and ensure your registration remains current. For further details and to make application go to the TRB website at:
http://www.trb.nt.gov.au/registration

Statement of Service: On acceptance of an appointment to an ICCS, you should forward a copy of your Statement of Service/s (obtained from your former employer/s) to quantity your teaching experience for salary classification purposes. A statement of service is a document that satisfies the following criteria:

I. must be an original or certified copy of an original document;
II. must be on the letterhead of the organisation for the affiliated / certified school or institution;
III. must provide the location details of the institution;
IV. must specify the exact nature of the employment performed and position held;
V. must specify the exact commencement and cessation dates of employment;
VI. must indicate whether or not any periods of unpaid leave were taken; if no leave without pay was taken then the statement must show ‘nil leave taken’;
VII. must provide the commencement and cessation dates of any unpaid leave;
VIII. must indicate periods of fulltime or part-time employment.

Working with Children Clearance (Ochre Card): can be obtained by application to the NT Department of Police, Fire and Emergency Services through the section known as SAFE NT. Your initial clearance may take the form of a certificate; later it will be replaced with a card known locally as the Ochre Card. For further details and to make application go to the SAFE NT web site at http://www.workingwithchildren.nt.gov.au/.

You should start this application process as soon as you accept an appointment to an ICCS.

If you do not have a TRB Registration and a valid Ochre Card or current exemptions you will not be able to commence employment and will not be paid.

Other qualifications/credentials: It makes sense to bring key documents with you when you move to the Territory. This includes original copies of qualification certificates, a copy of your birth certificate, your driver’s licence and other photo ID (e.g. passport).
6.2 RELOCATION EXPENSES

When you accept a teaching position in an Indigenous Catholic Community School, your school will meet the costs of your removal to the Northern Territory, subject to the following conditions:

If you are accepting a contract position, the relocation costs outlined below will be met by the school. On completion of the contract (if it is for 12 months or longer) you will be relocated to Darwin (if you were at Bathurst Island, Daly River or Wadeye) or Alice Springs (if you were at Santa Teresa).

If you are being seconded from your present position at another Catholic school for an agreed period, all relocation costs, according to the list below, to and from your home location, are met by your school.

Relocations costs met by schools for teaching positions

- Economy airfares from your home to Darwin or Alice Springs for Orientation. (Excess luggage can be arranged at the time of the booking); OR
- Cost of road travel (including accommodation) to a maximum of the cost of economy airfares that would have otherwise been incurred – all tax invoices for fuel and accommodation must be attached to a claim for reimbursement;
- Accommodation in Darwin or Alice Springs for the period of Orientation and travel costs to the school community. As above, the cost of road travel, up to the cost of airfares may be reimbursed;
- Freight of a single vehicle from your current location to your new workplace for contracts of 12 months or longer. In the case of couples being appointed to positions in the same community, only one vehicle will be relocated. The cost of relocating boats and trailers will not be met;
- Removal of personal effects up to three cubic metres for a single person, six cubic metres for a couple and nine cubic metres for families. All removals are insured;
- Storage of household goods and personal effects (no vehicles, boats, trailers or similar) at your home location in a commercial storage facility up to a value of $200 per month (including GST) for a maximum of two years starting from your initial appointment. In the event of a contract extension beyond two years, employees must meet their own storage costs. Employees are responsible for the following costs: key deposit and replacement charges, insurance and removal costs at the end of storage (‘unstowing fee’);
- The CEO does not pay for nor reimburse any transport or boarding fees for pets.

Claims for reimbursement for travel costs, as set out above, must be submitted to the school within three months of commencement. Claims received later than this will not be approved.

Arrangements for payment of storage costs, within the guidelines set out above, and whether direct payment to a storage company or a claim for reimbursement, must be established within three months of commencement.

See below for conditions that apply if a new recruit is unable to complete their contract.
Contracts not completed

In the event that new employees break their contract early, relocation costs met by the school must be refunded to the school in accordance to the following:

- Within 10 school weeks of commencement 100% refund;
- Between 11 and 20 school weeks after commencement 75% refund;
- Between 21 and 30 school weeks after commencement 50% refund;
- Between 31 and 40 school weeks after commencement 25% refund;
- After one school year no refund will be sought.

In the event that new employees break their contract early, relocation costs back to Darwin, Alice Springs or their home location (in the case of secondment) will not be met by the school.

Further details regarding relocation are provided in advice that is sent to recruits on acceptance of an appointment.

6.3 WHAT TO PACK

Clothing (see also Section 2.6 for advice about dress standards)

Needs vary from the Top End to the Centre; the Top End is a sub-tropical environment with warm conditions and a distinctive wet season; Santa Teresa is in a continental, desert environment with very hot summer temperatures and quite cool winter conditions, especially during the evening. Robust footwear and sun protection clothing is essential in all NT locations.

If you are employed to teach an area of the curriculum that requires special clothing, discuss this with your mentor or principal on appointment.

Starter Pack

Belongings that are transported by removal companies may take some time to reach remote communities. It is recommended that you pack in your personal luggage any essential items required to get you started in your new accommodation e.g. linen, towels, appropriate clothing, and personal grooming needs.

Medications and skin care

Ensure that you have a good supply of any medications that you require as quick access to a doctor (for repeat prescriptions) may be problematic. Don’t forget to pack skin care products that are appropriate for your health and the location you have selected, e.g., sun protection, insect repellent etc.
6.4 GETTING THERE AND GETTING ABOUT

Vehicle

Many people choose four-wheel drive vehicles with high clearance when travelling in remote parts of Australia; however other vehicles may be suitable. We recommend that you check with your school regarding road conditions and the availability of appropriate fuel and mechanical services.

You must change over your interstate vehicle registration and driver license to Northern Territory registration and license within three (3) months of taking up residence in the Northern Territory. For details go to NT Department of Transport: http://transport.nt.gov.au/mvr/registration/faqs/transfer-interstate-rego

Local transport

Teacher housing may be some distance from the school and other essential services such as the store, the clinic and the council office. Consider taking a bicycle (and suitable lock) for short trips around your community.

Travelling by air

If you are appointed to Catholic Education NT your travel from home to your new school will be arranged by the Catholic Education Office in Darwin. The notes that follow may be useful for loved ones (who will want to come and visit) and for you during stand-down (term breaks).

Most domestic airlines provide services from state capital cities to Darwin, and to Alice Springs. Check websites for details. When travelling back to the NT make sure you have sufficient time to complete your onward journey from Darwin or Alice Springs to your school, prior to the commencement of school terms.

Small planes operate between Darwin and Bathurst Island several times daily (Fly Tiwi) and a ferry service operates three days per week. Access to Wadeye/Port Keats is also via light plane daily (Murin Air) and is the only travel option in the Wet Season.

Road travel to ICCS

<table>
<thead>
<tr>
<th>School Name</th>
<th>Distance &amp; Access</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ltyentye Aputre Catholic School, Santa Teresa</td>
<td>85km, mostly on an unsealed road; allow between 1 and 2 hours, depending on road conditions.</td>
</tr>
<tr>
<td>Murrupurtiyanuwu Catholic Primary School and Xavier Catholic College, Bathurst Island</td>
<td>Both on Bathurst Island – no road access from mainland Australia.</td>
</tr>
<tr>
<td>Our Lady of the Sacred Heart Thamarrurr College, Wadeye</td>
<td>A 400km road trip from Darwin, via Adelaide River during the Dry season – allow 6.5hrs. The road is generally closed during the Wet Season.</td>
</tr>
<tr>
<td>St Francis Xavier Catholic School, Daly River</td>
<td>A 220km road trip from Darwin, via Adelaide River – allow 4 hours. The road is likely to be closed for some time during the Wet Season.</td>
</tr>
</tbody>
</table>

For road condition reports visit the NT Department of Transport web page: http://www.transport.nt.gov.au/
The CEO expects staff to follow the directions of the police and the Department of Transport. If the road is closed, it is expected that staff will not attempt to drive in to or out of the community.


### 6.5 BEFORE YOU LEAVE HOME

**Banking:** it is a good idea to set yourself up with internet banking prior to going to your new community. Your pay can go direct to your account and you will need a credit card to arrange grocery shopping through the Coles/Woolworths. All community stores do have EFTPOS and an ATM but none have full banking facilities.

**Visit the dentist:** doctors are usually more accessible that dentists in remote locations. A pre-departure visit may avoid unnecessary pain and expense.

**Vaccination:** for protection from Hepatitis B is strongly recommended. Keep your receipt as the school will reimburse you for the cost. If you wish to have other vaccinations they will be at your cost and you may wish to have them before you leave your current location.

**Mail:** Communication with family and friends is made much simpler if they have your address complete with postcode and you redirect mail through Australia Post. Be aware that NT postcodes start with '0' (zero). Full school addresses are listed in Section 7 of this manual.


**Teaching Resources:** Schools are well resourced. Your Curriculum Co-ordinator will provide direction in planning and programming.
6.6 IMMEDIATELY ON ARRIVAL IN NT (usually Darwin or Alice Springs)

A suggested list of things to do:

- Make a courtesy telephone call to your principal to let them know you have arrived; call home as well;
- Call and visit the Catholic Education Office in Berrimah;
- Go to the local Visitor Information Centre for maps, brochures and other information. Go to http://en.travelnt.com/en/travelling-in-the-nt/visitor-information-centres for a list of locations throughout the NT;
- Transfer vehicle registration from your home state to NT. Go to the Department of Transport web page and navigate to the section about licensing. Change your licence to an NT Driver’s Licence. The website also has advice about road conditions and other matters http://www.transport.nt.gov.au/;
- Check progress on your applications for Teacher Registration and Working with Children Clearance. Provide a copy of both to your school principal;
- Get familiar with grocery outlets and how ordering works;
- Make sure you have all the information you need for Orientation.
7 FURTHER INFORMATION

7.1 KEY CONTACTS

Lyentye Apurte Catholic School
Web: http://www.lacecnt.catholic.edu.au
Address: Church Street, Santa Teresa, (PMB 221 Santa Teresa, via Alice Springs, NT, 0872)
Phone 08 8956 0937

Murrupurtiyanuwu Catholic Primary School
Web: http://www.mcsnt.catholic.edu.au
Address: Kerinaiua Hwy (PO Box 45, Wurrumiyanga PO, Bathurst Island NT 0822)
Phone 08 8978 3986

Our Lady of the Sacred Heart Thamarrurr College
Web: http://www.olshnt.catholic.edu.au
Address: PMB 144 via Winnellie NT 0822
Phone 08 8978 2477

St Francis Xavier Catholic School
Web: http://www.sfxnt.catholic.edu.au
Address: PMB 28 Nauiyu Community, Daly River NT 0822
Phone 08 8978 2427

Xavier Catholic College
Web: http://www.xcecnt.catholic.edu.au
Address: Kerinaiua Hwy (PMB 139, Winnellie NT 0822)
Phone 08 8978 3970

Catholic Education Office, Berrimah (Darwin)
Principals Consultant (Indigenous Catholic Community Schools)
Address: 17 Beaton Road, Berrimah NT 0828
Telephone: 08 8984 1400
Fax: 08 8984 1444
Email: admin.ceo@nt.catholic.edu.au
recruitment@nt.catholic.edu.au