

2011

"More than three "Rs" in the classroom" : a case study in Aboriginal tertiary business education

Keith Truscott
Edith Cowan University

Follow this and additional works at: <https://ro.ecu.edu.au/theses>



Part of the [Business Commons](#), and the [Higher Education Commons](#)

Recommended Citation

Truscott, K. (2011). *"More than three "Rs" in the classroom" : a case study in Aboriginal tertiary business education*. Edith Cowan University. Retrieved from <https://ro.ecu.edu.au/theses/925>

This Thesis is posted at Research Online.
<https://ro.ecu.edu.au/theses/925>

Edith Cowan University

Copyright Warning

You may print or download ONE copy of this document for the purpose of your own research or study.

The University does not authorize you to copy, communicate or otherwise make available electronically to any other person any copyright material contained on this site.

You are reminded of the following:

- Copyright owners are entitled to take legal action against persons who infringe their copyright.
- A reproduction of material that is protected by copyright may be a copyright infringement. Where the reproduction of such material is done without attribution of authorship, with false attribution of authorship or the authorship is treated in a derogatory manner, this may be a breach of the author's moral rights contained in Part IX of the Copyright Act 1968 (Cth).
- Courts have the power to impose a wide range of civil and criminal sanctions for infringement of copyright, infringement of moral rights and other offences under the Copyright Act 1968 (Cth). Higher penalties may apply, and higher damages may be awarded, for offences and infringements involving the conversion of material into digital or electronic form.

**"More than three 'Rs' in the classroom": A case study in Aboriginal
tertiary business education**

A thesis submitted to fulfil the requirements of the degree

of

Doctor of Philosophy (Business Studies)

Keith Truscott

0892723

School of Management
Faculty of Business & Law
Edith Cowan University

Date of Submission:

9 December 2011

Use of Thesis

The Use of Thesis statement is not included in this version of the thesis.

The identities of persons described in any case studies have been removed and permission has been gained from the respondents to use the material in this way.

Abstract

This was an investigation of factors that assisted Australian Aboriginal students complete or incomplete a business course at a University in Perth between 2000 and 2010. The concept of resilience and related factors of inclusion and exclusion from the participants’ past were assumed clues by the researcher. The investigation involved four inquiries. First, the researcher reviewed recent statistics of Aboriginal population, education and employment. A short history of Aboriginal education in Western Australian was also made. Both reviews indicated Aboriginal people endured relative exclusion and a lower status than the mainstream population in areas of education and employment.

Second, the researcher assumed that a shared interdependency existed between distinct “ethnic groups” (F. Barth, 1969, p. 70) in terms of “levels of engagement at the cultural boundaries”. The cultural boundaries consisted of four layers, namely observable behaviour and material artefacts, institutions, values and worldviews (Barney, 1973a; P. D. Milnes & Grant, 1999c). At these “cultural boundaries” that the researcher explored, there were more than three “Rs” (i.e. reading, writing and arithmetic) concerns active in the classroom, namely the silent “R”, resilience.

Third, the researcher built upon the theoretical work of Francis’ (1981) ‘teach to the difference’, Nakata’s (1997) idea of ‘cultural interface’ and Milnes’ (2008) concept of ‘meeting place’. The researcher then adapted a new research model called ‘engagement at the cultural boundaries’.

Fourth, the researcher conducted a large case study on four samples. A short life-history interview was made of each sample: 1) a pilot study of a previous business graduate; 2) Aboriginal graduates (n=17); 3) Aboriginal non-graduates (n=13); 4) teaching and administrative staff (n=6). Then the pilot study and three groups of stakeholders were rated with a ‘resilience score’ in terms of their engagement at social and economic boundaries based on their personal, public, training and economic identities.

The researcher concluded that overall ten factors of resilience had assisted the Aboriginal students complete or incomplete the tertiary business course. These ten factors were: a strong self-reference point, sense of community, structured living, strong support

network, stakeholders identifying with struggles, significant role models, strong status-raising ambitions, and a single mindedness to complete the task at hand, skills in crisis management, and a previous history of successful engagement at the cultural boundaries.

Besides the pilot study, the students who completed the tertiary business course had a high resilience score based on previously, strong inclusive engagements at the two key cultural boundaries, the social and economic boundaries. Those students who did not complete the tertiary business course still had a high resilience score, but showed less experiences and examples of inclusive engagement at the overall cultural boundaries prior to and for the duration of the tertiary business course. Teachers of Aboriginal students would do well to discern that Aboriginal students do have a high resilience score overall despite their publicly acknowledged low status and historic loss of economic power. Teachers and key stakeholders in Aboriginal tertiary education also would do well to recognise that some of the ten factors of resilience in Aboriginal tertiary students, especially those resilience factors linked to training and economic identity, require more focus and strengthening. The challenge for all stakeholders of tertiary education is to develop all factors of resilience so that Aboriginal students can experience more inclusion as the latter engage at the tertiary cultural boundary.

Declaration

I certify that this thesis does not, to the best of my knowledge and belief:

- (i) incorporate without acknowledgement any material previously submitted for a degree or diploma in any institution of high education;
- (ii) contain any material previously published or written by another person except where due reference is made in the text; or
- (iii) contain any defamatory material.

I also grant permission for the Library at Edith Cowan University to make duplicate copies of my thesis as required.

Acknowledgements

I acknowledge help given by my Chief Supervisor, Professor Craig Standing and the Associate Supervisors, Adjunct Senior Lecturer Leslie Newhouse-Maiden, Associate Professor Jan Gray, Adjunct Associate Professor Peter Milnes and proof reader Dr John Hall. I thank them for their encouragement, expertise and critical comments.

Special thanks go to the Aboriginal pilot study person and all the Aboriginal Students who willingly gave of their time to be interviewed for the research project. This covered their tertiary business course experiences and general schooling life-history. Special thanks are in order also for the Teaching and Administration Staff of Kurongkurl Katitjin, Centre for Indigenous Australian Education and Research who freely gave of their time to be interviewed as well. I would like to present the names of all the “special thanks” people here but for the sake of confidentiality, I refrain myself from that joy.

Thanks are due to my local Aboriginal and non-Aboriginal church community and family who have shown love and understanding during these years of study. I especially thank my wife Stephanie for her support and encouragement to finish the project. This thesis is dedicated to the glory of God.

Preface

I was a second generation stolen child; both my mother and I were “stolen”. As a result of my ‘stolen’ experiences I had three surnames – unusual for any person. I come to this topic with an immediate bias and a candid story. I am an Aboriginal man who has experienced exclusion and inclusion, and through personal resilience I have succeeded to some extent in my chosen occupations.

How I learned exclusion

Exclusion for me was a generational thing that was related to my ethnicity, birthplace, identity, family status and early upbringing. I was born in Darwin in the Northern Territory in 1950, which some locals call the end of the frontier days. With the passing of that frontier, a new one was opening up for me. Born to a teenage, unmarried ‘half-caste’ mother in Darwin hospital, I was put into my first household community called Retta Dixon Home and became a ward of the Commonwealth Government. (This meant that my parents were thought to be incapable of economically looking after me properly and the Federal Government took over that responsibility until I was 18 years of age). In the nursery, I joined my one-year-old brother who had the same mother but different father. Retta Dixon Home was an inter-denominational church Mission that was managed mainly by single white females who looked after us Aboriginal and part-Aboriginal children whose parents were struggling to be economically self-sufficient. Retta Dixon Home was administered by a small, traditional ‘faith’ Mission whose motto at the front gate read “Our God is able”. A ‘faith’ Mission meant it relied on financial and material support from limited government funding and concerned Christian individuals and churches in mainstream society. It was ironic that we were taken from our financially struggling parents to be placed in a Mission that also struggled economically. My first family was large – 70-100 plus kids – so I had plenty of playmates. I am thankful for my Mission family who gave me a sense of security and protection within a wider community that my parents struggled to enter.

Unbeknown to me around the time of my birth, my biological parents experienced the scandal of Aboriginal and non-Aboriginal co-habitation that was present in the wider society at that time. In the first six months of my life, my mother took me to visit my dad in Fanny Bay Gaol in Darwin. That was the first time I met him. He was in his mid-twenties and was a supposed white man sentenced to serve six months hard labour for

consorting with an Aboriginal girl, my Mum, and getting her pregnant. Ironically, as my dad recently told me, he had Koorie blood on his mother’s side. My mother and father were ordered not to see each other. If they did, my mum was threatened to be sent back to Croker Island Mission, 10-12 miles off shore from Darwin where she was raised since six years of age. Nevertheless, my mum had the courage to take me to meet my dad on her one and only official visit to the gaol. By the time dad came out of gaol my Mum had formed another relationship. So they never married or ‘consorted’ together again, even though they both stayed in Darwin for most of their lives. My elders told me years later that my dad was “made an example of” to discourage Aboriginal and non-Aboriginal sexual relationships. These laws were supposed to deter social interaction between the two groups. An added penalty was that my dad was required to pay a regular allowance to Retta Dixon Home for my upkeep. He told me he was faithful to that commitment and was able to pay for a year in advance for the eight years I was cared for in the home. Dad displayed good economic business sense with regular jobs such as a crocodile shooter and bookmaker, and he ended up establishing his own taxi business in Darwin for many years. At first, my mum struggled economically by cleaning houses as a domestic help when she could. After a couple of years of that, she gained continuous employment as a cleaner at Government House and eventually became the first Matron of Kormilda College, looking after 24 Aboriginal children. After that, she worked at Essington House for troubled kids and then as an Aboriginal Liaison Officer at Casuarina Hospital. Because of the scandal of my ethnicity and identity, I was legally allowed to identify and associate with my Mum only – thus denied access to my father’s heritage.

I had become a second generation Mission child just like my Mum. She was literally stolen by a policeman and sent to the Bungalow at Alice Springs at about 6 years of age as one of the many distributed ‘half-caste’ kids to the various denominational missions. Mum was sent to the Methodist Mission at Croker Island. The similarities of my story to my mum’s were that police were involved in both instances, political advocacy was missing, our economic means were scanty, and single white ladies cared for us. Even though these committed unmarried white ladies did their best to be both mother and father to us, they were not as inclusive socially as my extended family in the traditional camp life. Whereas my mum was taken far away from her desert family home to a coastal one, and did not see her biological family for the next 30 years, I was blessed to see my mum at the official visits on most Sunday afternoons. My Mission family and

biological family ran on parallel tracks that legislation kept apart, so it was many years before I was able to reconcile these parallel families. Sometimes, my biological dad met me at school, but we met mostly through the Retta Dixon Home wire fence. I used to call my Dad by his first name “Wally” and never “dad”, even though I was given his last name. When I was 30 years of age I was determined to call my father by “dad” to break the shame and scandal of my Aboriginal identity and status. The omission was a great silence that yelled at me every day. Ironically, it was not just me, but my ‘white’ Dad who was made invisible and illegitimate in mainstream society. My courage in attempting to reconcile the parallel families by calling my father “dad” was never seriously taken up by my siblings who shared the same father, except my sister just recently. I suppose they never experienced a separated mission life like I had but I felt a sense of release after my decision and act of naming him “dad”.

The first eight years of my life in Retta Dixon Home were mostly enjoyable. The Home was located then between two sections of Bagot Mission, intended just for full-bloods whom we were told not to mix with and talk to. Retta Dixon Home was in the middle; it was a Mission for half-caste, part-Aboriginal and part-coloured kids. We were the people in-between with limited outside socialisation. I remember some Sunday afternoons seeing the folks at the next door Bagot Mission having a corroboree and the dust rising as they danced deftly to the drone of the didjeridoo. In the midst of the dust, dance and music, a white unmarried missionary lady walked calmly among the participants of this dramatic, eerie, attractive and inviting event, yet I was kept far away and restricted. This exclusion from Bagot Mission was reinforced symbolically by a barbed wire fence between us half-caste and ‘full-blood’ Aboriginal people. This was part of Northern Territory law in those days.

Back at Retta Dixon Home we had plenty of playmates, celebrated our birthdays and Christmas days with presents and attended school holiday camps at Casuarina Beach and 55 miles inland at Coomalie Creek. While the mainly unmarried, white ladies who managed us had their own sleeping quarters, we lived dormitory-style in shared accommodation with common eating quarters for the boys and girls but separate sleeping quarters. My older brother and I were inseparable at the Home and at school even though there was a one year difference in our ages. We attended Darwin Primary School via the Mission bus. There was sometimes added excitement when we raced the Royal

Australian Air Force (RAAF) bus on the way back to the Home. But the newer RAAF bus always beat our old bus to Bagot Road turnoff to our Mission. All the Mission kids travelled in the one bus at the same time. The older kids attended Darwin High School across the road from Darwin Primary School. That was the extent of our socialisation with outside society.

How I learned inclusion

Inclusion for me began as an assertion on others’ part and acquiescence on my part, to change the content of my ethnicity, identity, family status and later upbringing. I remember one Saturday morning sitting for a written test with another boy and girl from the Mission. This was used as a guide to our suitability for adoption by white families with our parent’s permission. Suddenly, I was told that I was being sent from Darwin to Sydney to be adopted by a white family called “Williams”. The Mission had high expectations for me. After school I had to get used to wearing black leather shoes by walking up and down a concrete square, instead of playing with my mates. I had blisters on my feet and heel from wearing these shoes when I made the trip to Sydney. The two other Mission kids who were tested stayed behind. The only time I remember my mother kissing me was when she gave me one kiss on the forehead as she said goodbye to me at the airport early in the morning. The kiss may have been a kiss of love, well-wishes and high expectations, but it was strange, warm and shocking to me as I had not felt that before. Unfortunately, we Mission kids missed out on regular loving physical touches from our biological kin. Memories of mum’s only kiss would have to last the next decade before I saw her again. In a matter of hours I would begin socialisation and engagement with a new world, all alone in a new state with a new family and new name.

As I flew out of Darwin, I did not know that I was experiencing a repeat of my mother’s childhood separation from her family. I was being sent far away from my Mission family to another climate, family type and lifestyle. I would enter a new, nuclear family household managed by two pensioner-age white folks, a husband and wife. We lived beside an inland sea-water estuary on the Central Coast of New South Wales. Years later my biological father told me that he never gave the Mission his permission to adopt me out, nor did the Mission seek it. He came to visit me one day at the Mission and was told that I was not there anymore, even though the Mission still used his funds for my upkeep that he had paid up for that year. He was angry at the single white lady in charge of the

Mission, but after a while he was consoled by statements that it was for my own good. The Mission had high expectations that I was going to a good white Christian family who would really love and care for me.

The new, white, Christian family loved and cared for me for about two years. I got used to my new name Keith “Williams”. My new older ‘sister’ was ten years older than me and during my stay with the Williams she got married and left the household. She was kind and loving to me. About this time there was an outbreak of arguments between my new ‘parents’. My anxiety showed in that I started wetting the bed for the first time. After a serious argument, Mum Williams, a housewife, would sometimes go and visit her mother and stay away for days and even weeks at a time. So Dad Williams, a retired pensioner and I had a lot of free time together doing things such as fishing and repairing boats. He would spoil me and slack off when I needed discipline. In hindsight, it appeared that I, the little Aboriginal boy, was adopted to bring this divided couple closer together. But it was an impossible mission for me. The Mission later also realised that my new father was not a practising Christian as they were led to believe. He did not attend church and he socially drank alcohol. This non-church attendance and social drinking frustrated the good intentions of Mum Williams. I remember that after one serious argument, she went to our home telephone in tears and rang the Sydney connection of Retta Dixon Home and told them she did not want me anymore in her house. The new father and I got on well, but that phone call would terminate my good relationship with him, as well as with our neighbours and my school friends at Point Clare.

Educationally, I was doing well at Point Clare Primary School. It was a two-roomed school with kindergarten in one section and primary school in the other half. I was the best athlete for my age group and in the top two in class school tests. I heard later that the principal of the school wanted to adopt me when he found out I was leaving the school, but the request was denied because he was Roman Catholic and the Mission wanted me to go to another Protestant Christian family.

I ended up going to the Truscott household, a white family who at the time were looking after two unrelated teenage boys from broken homes. I joined the Truscott family when I was ten years of age and my name was changed back to my birth name, ‘Boase’. The

Truscotts asked me to call them Uncle John and Aunty Shirley. They later told me this was so the teenage boys would not be jealous of me having their surname and me calling them mum and dad.

Life at Uncle John and Aunty Shirley’s household was enjoyable. They lived only about 30 minutes’ drive away from the Williams, but I rarely saw them again. This time there were no family arguments in my new home and both parents were active church members. Uncle John had a regular job and Aunty Shirley stayed at home. I began learning a new structure and new sense of community, attended Gosford Primary School and later on went to High School. I also attended church twice on Sundays. The two older boys left within the next two years and so I was the only one left. I made new playmates up the street and at the new school. I also had a part-time job of mowing lawns up our street and that taught me the value of making and managing money. Every three years the lady superintendent from the Mission would visit me to see and hear of my progress. She visited once at the Williams’ place and two or three times at the Truscott’s home. I kept doing well at school and sports. In the bigger primary school at Gosford I was in the top ten academically and in the top three at athletics. However, two significant personal crises occurred while I was with the Truscott family.

How I learned resilience

Resilience for me was demonstrated facing a series of personal crises about “new” things caused by adjustments to my ethnicity, identity, self-control, social status and sense of community. The first personal crisis was when I agreed this time to change my name to ‘Truscott’ at twelve years of age. I did not mind this, but I found it hard to call them Mum and Dad. Being a stickler for legality, Dad Truscott wanted to legally adopt me, which meant finding my biological parents and getting their signatures. Both my biological parents did not know that I had not been living at the Williams’ home for two years. My biological mum later told me that she was shocked and upset that she was not given the true message of the disruption to my living situation. The missionary people told her that I was doing well and that everything was fine. In the end, both my biological parents’ signatures were placed on the adoption papers and I became Keith ‘Truscott’. I found this hard-going. This was the fourth surname change before I was twelve years of age, and there was a potential identity crisis brewing just as I entered my teenage years. In one sense, the scandal of my Aboriginal identity was being threatened

yet again from another angle. What kept me going was the secure structure at the Truscott family, a strong sense of community, and adoptive parents who had high expectations of me.

The second significant personal crisis was when the visiting Missionary lady took me aside and told me that my older brother had died in a car crash over twelve months ago. I was stunned and saddened, as if a limb had been dislocated permanently. I worked out later the approximate time that my older brother died. It was the same time that I had had a strange, unexplainable sickness and was vomiting badly. I was in bed for a week and did not go to school. Looking back, I believe that I was vomiting grief pains for my brother even though I did not know then that he had died. When the missionary told me the sorry news of my brother I became moody and homesick for the Darwin community and my biological and Mission family. I never really recovered my zest for studies, sport and community during the final three years of my High School years because my heart and mind were miles away in Darwin. At the end of my secondary studies, when I was 18 years of age and was no longer a ward of the Commonwealth Government, I went back home to visit Darwin. A mother’s only kiss that had lasted a decade had served me well. I received a second kiss - a welcome home kiss from her at the bus stop. The positive side of my time at the Truscott family was my growth in patience, endurance and resilience. I am thankful too for Mum and Dad Truscott and their love, support and patience with me during these difficult teenage years.

In my formative years I had little control over my life. Other people controlled and directed where I lived and largely what I did. These “other people” comprised committed, compassionate single white ladies in the Mission Home, the extended brothers and sisters of Mission family, my mostly absent biological mother and father, and the two non-Indigenous households that helped shaped my life. When I re-visited Darwin and re-met my biological mother, father and two lots of siblings. I saw their different, carefree lifestyle. They were not as structured or disciplined in the way that I had been raised. In my search for personal identity I soon returned to Sydney and did not return to Darwin for three years or see Mum and Dad Truscott for the next five years. I had entered identity crisis mode. I was offended by all my “families” and did not want to identify with any of them. Unbeknown to me, a strong, economic self-sufficiency had been established in me which had been a struggle for my biological mother. This self-

sufficiency sustained me through the second stage of my life when confronted by other crises such as marriage, divorce, eight years of raising three children as a supporting father and a happy remarriage of 20 years. Back then as a young man in New South Wales, I had emerged from my ‘families’ as a self-sufficient person. My employment grew longer and longer in duration – from six months as a stockman, two years as a newspaper clerk, and thirteen years as an academic. Also I feel that over the last thirty years I have been able to gain some standing in the relationships developed in both mainstream and Aboriginal societies. For this I am thankful for those who have helped me along the way, because many of my Mission family members never made it.

It is my wish that my autobiographical introduction will prepare the reader to the recorded snapshots of life-histories of the Aboriginal students (and the non-Indigenous stakeholders) that I have interviewed for the research. It is also my intention that some parallels will be seen with my short life-history in that they have also learned exclusion, inclusion and resilience. Finally, it is hoped that my short autobiography as a lively and honest snapshot opens up a particular stream of Indigenous epistemology where knowledge for living is gained by unearned suffering, redemption and resilience.

Definitions

The following terms have been defined for the purposes of this thesis.

Aboriginal: Historically, the Britishers used the term to describe the original inhabitants of Australia (Berndt & Berndt, 1970b; Elkin, 1979). Legally, an Aboriginal person has three elements: biological descent from the original inhabitants of Australia, personal identity as such, and the Aboriginal community acceptance as an Aboriginal (ATSIC, 1998). The United Nations has combined all these and added that “Aboriginal” signifies pre-existence, non-dominance, cultural difference, self-identification (UN, 2004) and living under an alien, cultural state structure (Goehring, 1993). In this thesis the term Aboriginal is used mostly in preference to “Indigenous” and does not exclude Torres Strait Islanders.

Aboriginal perspective: In this thesis the term refers experiences within a physical, social and mental space (Berndt & Berndt, 1970a; K. Truscott, 2001) by Aboriginal people pre-engagement and post-engagement with mainstream society. An Aboriginal viewpoint seeks connectedness and “cultural interface” and establishing relationships that are ongoing and for mutual benefit of the family (Nakata, 1997). There are varying Aboriginal perspectives but they share commonalities of the imposition of colonisation, attachment to land, accountability and sustainability to the Aboriginal community (Foley, 2004; Moreton-Robinson, 2005).

Boundaries: This term is used in this thesis initially to mean “a line marking the [often only physical] limits of an area, territory etc.” (B. Moore, 2000). When used with “cultural” as “cultural boundaries” it focuses on the expression of the nature and limits of knowledge when two or more cultures interact in a physical, social and mental space over time (Bhabha, 1994). The outcome of the two or cultures’ interaction is to achieve a “shared interdependency” (F. Barth, 1969).

Business: In this thesis business refers to the world of commerce, trading and selling enterprise – extended to include all practical and theoretical activities that assist with increasing the economic capacities of a person, organisation or community (Davidson &

Griffin, 2003). To ‘take care of business’ is to show clear responsibility with “serious [economic] work or activity” that assists with strengthening the economic capacities of a person, organisation or community (B. Moore, 2000).

Business course: The formal study of the world of commerce, trading and selling enterprise (Waite & Waite, 1992) through related various disciplines and topics (Davidson & Griffin, 2003; EDWA, 1987). Examples of business course disciplines or subjects include marketing, accounting, financial practices, organisation theory, tendering and submission-writing (G. Bolton & Byrne, 2001; ECU, 2001b).

“Colonos”: This term is used in the thesis to denote an imperative that was dominant in the second administrative period of Western Australian history (1829-1897). *Colonos* derives from the Greek (Aland, Aland, Karavidopoulos, Martini, & Metzger, 1994) meaning a “colony”, group, nation or community that has been conquered and is servile to the conqueror’s legal jurisdiction. *Colonos* developed into a clear administrative approach whereby Britain sought to extend its authority over Australia by direct governmental control and by supplanting any human [Aboriginal] settlement. The reasons for *colonos* vary from imperial expansion, extending trade, overpopulation in the “home country” and the search for natural resources.

Community: This term represents *a social group of any size whose members live in one area, share government, and often share a common background* (A. Moore, 2003). It is also said to comprise four elements: *people, place, social interaction* and *common ties* (Hillery, 1955). Five types include: (i) *family* where an individual is first born, nurtured and introduced into the workings of the world; (ii) the *local* community which extends the family network further. Included here are village, town, city and shire populations; (iii) the *regional* community which includes intra-state and interstate political jurisdictions; (iv) the *global* community which takes in overseas population groups and locations and; the *fifth* community which is the *marketplace of ideas* where philosophical discussions occur between individuals and people groups on the meaning and purpose of life (K. Truscott, 2008). Universities, homes, inter-community interactions and media outlets are traditionally ideal for providing the setting, people and topics for this fifth community.

Curriculum: Typically includes what is to be taught and how it is to be taught. The program or course of activities that are prescribed in an educational institution comprises selected objectives, content and learning activities and assessment of student learning (Pinar, Reynolds, Slattery, & Taubman, 1995; Print, 1993). The format and its changes is discussed among teachers, student feedback and administrators (K. Truscott, 2002).

“Demos”: The term denotes an imperative that was dominant in the fourth administrative period of Western Australian history (1967-2000+). Its etymological roots are from Greek meaning “people, crowd, public assembly” (Aland et al., 1994, p. 41) implying local people control. Derivatives of *demos* are “democratic” and “democracy”.

“Ethnos”: An imperative that was dominant during the third administrative period of Western Australian history (1897-1967). Its Greek (Aland et al., 1994, p. 52) roots mean (another) “nation”, implying a strong desire to maintain differences according to nationality and cultural ways and practices. The words “ethnic” and “ethnicity” are derivatives.

Exclusion: The act of preventing or restricting the entrance of something from initial and further *participation, consideration or inclusion*. Synonyms are prevention and restriction to the extent of expelling or barring *especially from a place or position previously occupied* (Merriam-Webster, 2013b).

Inclusion: The act of “taking in” so that something becomes *part of a whole or group* (Merriam-Webster, 2013c). Synonyms are acceptance, togetherness, unity and feeling wanted and part of a community event or activity.

Learning: When individuals gain knowledge from formal and informal experience. The three ways of learning (P. Reynolds, 2000c) are the cognitive (= knowledge), the affective (= emotional), and the conative (= applied). Stated more simply, learning provides theory and practice skills or *praxis* (the combination of reflection and action). From an Aboriginal perspective, key approaches are kinaesthetic, mentoring, observation and well-being (Malin & Maidment, 2003).

Myths: Popular stories using false, partially true or misconstrued evidence (Freire, 1972) that become widely believed but are full of contradictions when closely examined.

Anthropologists used the term (Berndt & Berndt, 1970a; Elkin, 1979; Warner, 1969) to refer to stories that are inherited and accepted as true body of knowledge, which act as blueprint for how people should live successfully.

Non-Aboriginal: These are persons of predominantly European biological stock who have been variously termed colonisers, mainstream, invaders, settlers, immigrants, and newcomers to Australia (Blainey, 1975, 1994)

“Oikonomos”: The foundational imperative from which the four administrative periods of Western Australian Aboriginal history emerged. *Oikonomos* is the Greek root word (Aland et al., 1994, p. 124) for “economic” and “economy”. It means "one who manages a household," derived from *oikos*, "house," and *nemein*, "to manage." Alternatively, the term could refer to the “house rules”. From *oikonomos* was derived *oikonomia*, which included "thrift," "direction," "administration," "arrangement," and "public revenue of a state" (Free Dictionary The, 2013b). So each administrative period of Western Australia developed its particular *oikonomos* habits (or “house rules”), which came to include not only the skills to manage one’s own family and household but also private, local community and government business activity.

“Presbuteros”: The traditional economic imperative of the pre-1829 Western Australian Aboriginal people. It means “elder”, “eldest” and “old man and woman” (Aland et al., 1994, p. 149) and “ancestral elder”. They formed a recognised council of elders group (similar to the Sanhedrin Council in pre-modern Jewish society). But in the traditional Aboriginal setting *presbuteros* includes both male and female elders who together had inherited knowledge from previous elders of how best to run their local society (Bell, 1993).

Qualitative Research: The exploration, recording, analysis and discussion of social phenomena (L. Denzin & Lincoln, 1994) as they occur naturally in the environment. The purpose is to understand their meanings from Indigenous and non-Indigenous perspectives and to act upon such accumulated findings (Mason, 1998; Walters & Moreton-Robinson, 2010). The methods used include ethnography, participant behaviour, interviews, audio-recordings, life-history and case study (N. Denzin, 1970; Walters, 2010).

Resilience: The *ability to recover from or adjust to misfortune or change* (Merriam-Webster, 2013e). It can be both a product and process of an “individual’s family, community and culture to provide...health resources and experiences in culturally meaningful ways” (Ungar, 2008, p. 225) as they negotiate crises. In this thesis, it is the sum of inclusion and exclusion crises for individuals after their engagement at the cultural boundaries. The implication is that resilience is both a process and product of human (and so family and community) development, and a worthwhile human (and family or community) character trait that sustains that human (and family or community).

Status: The “rank, social position, relation to others, [and] relative importance” of something or someone and connotes a “superior social position” (B. Moore, 2000). It relates also to “a person’s legal standing which determines his or her rights and duties, e.g. citizen, alien, commoner, civilian etc.” (B. Moore, 2000). Status is someone’s “place in the relationship [structural] system” (Parsons, 1951). Status is separate to role e.g. “we know what a policeman is (status) , but have a very imperfect idea of what he does (role)” (T. H. Marshall, 2002).

Tertiary: The formal third stage of the education process for individuals schooled in Australia (Henry, Knight, Lingard, & Taylor, 1990). In Western Australia the two earlier stages are the primary schooling (years 1-7), and secondary schooling (Years 8-12). The first stage of the tertiary education system is generally a three year full-time undergraduate course (G. Bolton & Byrne, 2001; ECU, 2001b).

Table of Contents

”More than three ‘Rs’ in the classroom”: A case study in Aboriginal tertiary business education.....	i
Use of Thesis.....	ii
Abstract	iii
Declaration	v
Acknowledgements	vi
Preface.....	vii
Definitions.....	xv
List of Figures	xxiv
Chapter 1 Introduction.....	1
1.1 Overview	1
1.2. Background	3
1.2.1. More than three ‘Rs’	3
1.2.2. Tracing engagement at cultural boundaries	4
1.2.3. Starting point of relationships in the tertiary business course.....	6
1.3. Significance of research	7
1.3.1. Cultural boundaries	7
1.3.2. The crisis of status reflected in Aboriginal statistics	9
1.3.3. Unravelling historic failure and success of Aboriginal education in Western Australia	9
1.3.4. Teaching at the cultural boundaries	10
1.3.5. Linking life-histories, boundary engagement and resilience	11
1.4. Research problem.....	11
1.4.1. The major research question	11
1.4.2. Supplementary research questions	12
Chapter 2 Description of tertiary business course	13
2.1. Introduction	13
2.2. Curriculum process	13
2.2.1. Early engagement.....	14
2.2.2. Later engagement.....	18
2.3. Curriculum content.....	19
2.3.1. Three streams	21
2.3.2. Basic outline.....	21
2.4. Teaching resources.....	25

2.4.1. Human resources	25
2.4.2. Material resources.....	26
2.5. Learning style	27
2.5.1. Three general ways of learning	27
2.5.2. Adapting Aboriginal ways of learning	28
Chapter 3. The status of Indigenous Australians	31
3.1. Introduction	31
3.2. Statistical overview of Indigenous population	32
3.2.1. Minority status.....	32
3.2.2. Life and location status.....	33
3.2.3 Housing and households, health and criminal justice status	35
3.2.4. Conclusion.....	37
3.3. Statistical overview of Indigenous education.....	37
3.3.1. Attendance and completions status.....	38
3.3.2. Higher education qualifications status.....	45
3.3.3. Conclusion.....	48
3.4. Statistical overview of Indigenous employment	50
3.4.1 Varied occupational status.....	50
3.4.2 Workforce participation issues	54
3.4.3 Conclusion.....	66
3.5. General conclusion	66
Chapter 4 History of Aboriginal education in Western Australia.....	68
4.1. Aboriginal education in the traditional presbuteros era (pre-1829)	69
4.2. Aboriginal education in the British colonos era (1829-1897)	75
4.3. Aboriginal education in the Western Australian state government ethnos era (1897-1967)	83
4.4. Aboriginal education in the commonwealth government demos era (1967-2011c)	89
4.5. Conclusion.....	91
Chapter 5: Literature review	93
5.1. Engagement at the cultural boundaries.....	93
5.1.1. Introduction	93
5.1.2. Four layers of engagement at the cultural boundaries.....	94
5.1.3. Three spaces of engagement at the cultural boundary layers	97
5.1.4. Five levels of engagement at the cultural boundaries.....	108
5.1.5. Conclusion.....	112

5.2. Boundary engagement indicators.....	113
5.2.1. Primacy of knowing self-identity.....	114
5.2.2. Social boundary.....	120
5.2.3. Economic boundary	138
5.2.4. The link with resilience theory.....	159
5.2.5. Conclusion	169
Chapter 6. Research design.....	172
6.1 Ontology:	173
6.1.1. Two contesting ontologies	173
6.1.2. Variations within two contesting ontologies.....	177
6.1.3. Towards an Aboriginal ontology in research	180
6.2 Epistemology	181
6.2.1. Four ways of knowing.....	181
6.2.2. Three major philosophical eras	183
6.2.3. Towards an Aboriginal epistemology in research.....	186
6.3 Methodology:	191
6.3.1. Theoretical perspective	192
6.3.2. Mixed methodology	195
6.3.3. Methods.....	199
Chapter 7 Case study analysis	204
7.1. Pilot case study (n=1).....	206
7.1.1. How pilot study (Sarah) learned resilience	206
7.2. Graduates case study (n=17)	208
7.2.1. Summary of ratings	208
7.2.2. How the graduates learned resilience	209
7.3. Non-graduates case study (n=13).....	243
7.3.1. How the non-graduates learned resilience	243
7.4. Staff case study (n=6)	270
7.4.1. How the staff learned resilience	270
Chapter 8 Discussion and conclusion	283
8.1. Summary of main points	283
8.1.1. More than three ‘Rs’ in the classroom	283
8.1.2. Overall conclusion from the pilot study.....	284
8.1.3. Overall conclusion from graduate case study	289
8.1.4. Overall conclusion from non-graduate case study	295
8.1.5. Overall conclusion from staff case study	300

8.1.6. Final Conclusions	302
8.2. Theoretical implications	308
8.2.1. Aboriginal knowledge	308
8.2.2. Research methods	310
8.2.3. Educational practice and theory	311
8.3. Limitations of study	312
8.4. Considerations for further research	313
References.....	315

List of Figures

Figure 1. The Stakeholder Engagement Circle.....	16
Figure 2. Bachelor of Social Science (Indigenous Services) three year course map (2000)	22
Figure 3. Indigenous and Non-Indigenous university and technical and further educational institution for attendance by age in 2006 (ABS, 2010f)	41
Figure 4. Percentage of Indigenous population with year 12 completions (or equivalent) for 2001, 2006 and 2011 Censuses (Biddle, 2012c)	44
Figure 5. Ratio of Indigenous to Non-Indigenous year 12 (or equivalent) completions for 2001, 2006 and 2011 censuses across state/territory and nation (Biddle, 2012c).	45
Figure 6. Indigenous and non-Indigenous with higher education qualifications by remoteness area persons aged 25-64 years in 2006 (ABS, 2010g)	47
Figure 7. Level of Indigenous higher education qualification by age group in 2006.....	48
Figure 8. Changes in Indigenous employment outcomes by age between the 2006 and 2011 censuses (Biddle, 2012b).	52
Figure 9. Inter-census changes 2006-2011 in Indigenous employment outcomes by state/territory (Biddle, 2012b).	53
Figure 10. Workforce participation rate for persons aged 15 yrs and over between Indigenous and Non-Indigenous persons by remoteness areas in 2006 (ABS, 2011).	56
Figure 11. Comparison of Indigenous and non-Indigenous persons aged 15 years and over not in the labour force in 2006 (ABS, 2011).....	57
Figure 12. Hours worked between Indigenous and Non-Indigenous persons aged 15 yrs and over a week prior to 2006 census (ABS, 2013b).....	59
Figure 13. Hours worked by Indigenous CDEP participants and all employed Indigenous persons aged 15 years and over in 2006 (ABS, 2010h).....	61
Figure 14. Occupations status of Indigenous persons in 2006 (ABS, 2010a).....	64
Figure 15. Indigenous and non-Indigenous unemployment rates by remoteness areas for persons aged 15 yrs and over in 2006 (ABS, 2010c).....	65
Figure 16. Indigenous and non-Indigenous unemployment rates by age group in 2006 (ABS, 2010c)	65
Figure 17. Four administrative eras in Western Australian Aboriginal history	68
Figure 18. Summary of four administrative eras in Western Australian Aboriginal history	92
Figure 19. Four layers of engagement at the cultural boundaries [Adapted from (Barney, 1973b; P. D. Milnes & Grant, 1999b)]	96
Figure 20. Physical, social and mental spaces at the cultural boundaries	98
Figure 21. Homi Bhabha’s third space	104
Figure 22. The three planet worldviews	107
Figure 23. Five levels of engagement at the cultural boundaries	109
Figure 24. Research design: Three interpretive layers	172
Figure 25. Theoretical perspective of research design	192

List of Tables

Table 1. Comparing different approaches of crisis management, stakeholder management and stakeholder engagement (Adapted from Jeffrey, N. 2009 p. 8)	14
Table 2. Comparing two curriculum processes.....	18
Table 3. Stakeholder Involvement after 18 months (1999-2001)	19
Table 4. Bachelor of Social Sciences (Indigenous Services) course outline [From 2001 onwards]	24
Table 5. 2011 Census count of Indigenous and non-Indigenous peoples by state and territory in 2011 (ABS, 2012a)	32
Table 6. Estimated and projected Indigenous population 1991-2021 (ABS, 2012b).....	33
Table 7. Characteristics of Indigenous and non-Indigenous households in 2006.....	36
Table 8. Secondary school attendance by Indigenous and non-Indigenous status and age in 2006 (ABS, 2010f). [Shaded part added by researcher].....	39
Table 9. Secondary school attendance by remoteness area and age for Indigenous persons in 2006 (ABS, 2010f).....	39
Table 10. Highest level of school completed by Indigenous and non-Indigenous status and age in 2006 (ABS, 2010f)	42
Table 11. Highest year of school completed by Indigenous and Non-Indigenous status and gender in 2006 (ABS, 2010f)	43
Table 12. Persons aged 25-64 years with a higher education qualification by Indigenous and non-Indigenous status and gender, 2006 (ABS, 2010g)	46
Table 13. Most industry offering employment to Indigenous and non-Indigenous persons 15 years and over in 2006 (ABS, 2010e).	62
Table 14. Most common industry of employment by Indigenous persons by gender in 2006 for employed persons aged 15 years and over (ABS, 2010e).	63
Table 15. Comparison of Utilitarian Scientific (a Western worldview) and an Integrating Spiritual (an Eastern worldview). (P. D. Milnes et al., 2007) p. 151.	106
Table 16. Macro and micro elements of Aboriginal identity	116
Table 17. The Life developmental stages of Erik Erikson.....	122
Table 18. Social boundary, personal identity, self-worth.....	127
Table 19. Social boundary, personal identity, family in society	130
Table 20. Social boundary, public identity, prejudice	136
Table 21. Social boundary, public identity, peer support	138
Table 22. Economic boundary, training identity, schooling	143
Table 23. Economic boundary, training identity, skills for work.....	147
Table 24. Economic boundary, economic identity, jobs	152
Table 25. Economic boundary, economic identity, wealth	158
Table 26. “Short list” examples of promotive and protective factors	163
Table 27. Protective factors in person’s development of resilience in school setting	165
Table 28. Protective factors that created resilience in individual/group setting	166

Table 29. Seven tensions of resilience across cultures	168
Table 30. Boundary engagement indicators for hypothetical Aboriginal tertiary business student .	171
Table 31. Boundary engagement indicators (of case study participants)	198
Table 32. Boundary engagement indicators = Case Study Example A.....	202
Table 33. Boundary engagement indicators for Sarah (pilot study	206
Table 34. List of graduate boundary engagement indicators with resilience score	208
Table 35. Boundary engagement indicators for Patsy (graduate)	209
Table 36. Boundary engagement indicators for Dulcie (graduate)	211
Table 37. Boundary engagement indicators for Sally (graduate)	213
Table 38. Boundary engagement indicators for Harry (graduate)	215
Table 39. Boundary engagement indicators for Jerry (graduate)	217
Table 40. Boundary engagement indicators for Tim (graduate).....	219
Table 41. Boundary engagement indicators for Neville (graduate)	221
Table 42. Boundary engagement indicators for Kim (graduate)	223
Table 43. Boundary engagement indicators for Colin (graduate)	225
Table 44. Boundary engagement indicators for Cindy (graduate)	227
Table 45. Boundary engagement indicators for Dianne (graduate).....	229
Table 46. Boundary engagement indicators for Lena (graduate)	231
Table 47. Boundary engagement indicators for Peta (graduate)	233
Table 48. Boundary engagement indicators for Jade (graduate).....	235
Table 49. Boundary engagement indicators for Betty (graduate).....	237
Table 50. Boundary engagement indicators for Rosie (graduate)	239
Table 51. Boundary engagement indicators for Wanda (graduate)	241
Table 52. Boundary engagement indicators for non-graduates	243
Table 53. Boundary engagement indicators for Wally (non-graduate).....	244
Table 54. Boundary engagement indicators for Trevor (non-graduate)	246
Table 55. Boundary engagement indicators for Becky (non-graduate).....	248
Table 56. Boundary engagement indicators for Dora (non-graduate)	250
Table 57. Boundary engagement indicators for Penny (non-graduate)	252
Table 58. Boundary engagement indicators for Myra (non-graduate).....	254
Table 59. Boundary engagement indicators for Eden (non-graduate)	256
Table 60. Boundary engagement indicators for Casey (non-graduate).....	258
Table 61. Boundary engagement indicators for Daisy (non-graduate).....	260
Table 62. Boundary engagement indicators for Peter (non-graduate)	262
Table 63. Boundary engagement indicators for Gwen (non-graduate)	264
Table 64. Boundary engagement indicators for Dallas (non-graduate)	266
Table 65. Boundary engagement indicators for Bella (non-graduate)	268
Table 66. Boundary engagement indicators for staff.....	270
Table 67. Boundary engagement indicators for Tanya (staff).....	271
Table 68. Boundary engagement indicators for Lucy (staff).....	273
Table 69. Boundary engagement indicators for Steve (staff)	275

Table 70. Boundary engagement indicators for Bobby (staff).....	277
Table 71. Boundary engagement indicators for Tommy (staff).....	279
Table 72. Boundary engagement indicators for Lenny (staff).	281
Table 73. Comparison of boundary engagement indicators for all case studies	308

Chapter 1 Introduction

1.1 Overview

In the study the researcher seeks to answer what assists Aboriginal students complete or not complete a particular tertiary business course. The setting involves students and staff at a Perth University who participated in a new three year generic business course that began in the year 2000 and was specifically designed for Aboriginal students.

Chapter 1 contains a background section in which the researcher asserts that there are more than three “Rs” in a classroom that may influence completions or incompletions of tertiary courses. For the Aboriginal students under investigation the classroom is an experience where past and present engage uniquely at cultural boundaries and key relationships have to be sustained. Second, the importance of my research is outlined, including the key concepts cultural boundaries, lower status of Aboriginal people, a historical “gap” in educational completions in Western Australia, the cross-cultural context in the classroom, and the desire to understand through life-histories and finding boundary engagement indicators. Third, the research problem is defined and supplementary research questions are stated.

Chapter 2 consists of the *overview of the tertiary business course* which considers the stakeholder engagement of the course’s early and late inception. Then an explanation of the curriculum process, teaching resources and learning style is given. Important curricular elements are the immediacy of the course, its foundational struggles, flexibility, entrepreneurship and Aboriginal community focus. The staff skills, teamwork and teaching styles are also noted.

Chapter 3, titled *the status of Indigenous Australians*, seeks to answer one of the supplementary questions and comprises a statistical status of Indigenous Australians. Population statistics reveal a lower status based on minority group, life and location, housing, health and the criminal justice system. Statistics for education also shows a lower status for Indigenous students’ attendance, course completions and higher

education qualifications. The employment statistics indicate varied occupations but with lower workforce participation rates than the mainstream population.

Chapter 4 covers the four eras of the history of Aboriginal education in Western Australia which is explained as an initial clear Aboriginal control to that of drastic loss and a slow regain: (i) traditional pre-1829 Aboriginal education was based on a longstanding *presbuteros* imperative where control was clear and certain; (ii) the British colonial period (1829-1897) reflects *colonos* motives that aimed to suppress Aboriginal control of their own education and at the same time suppress the traditional Aboriginal economic base; (iii) the state administrative period (1897-1967) of *ethnos* desired even less Aboriginal control of education with legislated excision of Aboriginal lands, children and culture; and (iv) the Commonwealth period (1967-present) which advocated a *demos* imperative to re-establish Aboriginal control of education and, where possible, its cultural boundaries .

Chapter 5 contains the *literature review* that explores the idea of *engagement at the cultural boundaries*. First, in (5.1) *engagement at the cultural boundaries* is defined and explored, with its physical, social and mental spaces and its five levels of boundary engagement that can readily be transposed as antecedents of completions and incompletions and elements of resilience. Finally, in (5.2) *boundary engagement indicators* are discussed in terms of identity and resilience. The researcher proposed that these can become an alternative way to measure success for tertiary Aboriginal students.

Chapter 6 covers the *research design* which applies the traditional ontology, epistemology and methodology structure but with an Aboriginal interpretation. First, the researcher discusses the problem of two contesting ontologies – Aboriginal (relationality) and mainstream academic (abstractionism). Second, the researcher discusses epistemological issues, four ways of knowing (revelation, empiricism, rationality and pragmatism), and three epistemological eras (pre-modern, modern and post-modern). Third, the researcher describes the methodology which proposed boundary engagement indicators in terms of antecedents of success (i.e. resilience score). The researcher then explains his decision to adopt a mixed methodology that was primarily qualitative with added quantitative procedures and measures. Methods used for data-gathering were random sampling, interviews, life-histories, transcriptions and for data analysis were aggregation, qualitative analysis, and statistical analysis.

Chapter 7 comprises the *case study analysis* of four groups of participants. First case study, called the pilot study, the researcher interviews an Aboriginal business graduate (n=1) of 30 years earlier and who is considered a benchmark success sample. Second case study are of the Aboriginal graduates (n=17). Third case study are the Aboriginal non-graduate students (n=13). The fourth case study the researcher considers are the ethnically mixed teaching and administrative staff (n=6).

Chapter 8 is the *discussion and conclusion*. It includes a summary of the main points, theoretical implications, limitations of the study and considerations for further research. In conclusion, the researcher states that there was enough evidence from the comparative case studies which satisfactorily answered the research problem.

1.2. Background

1.2.1. More than three ‘Rs’

Whereas the proverbial three “Rs” of “reading”, “writing” and “arithmetic” (Eldon, 2013; Tame, 2012) may be key subjects in the primary school classroom, teaching business studies to Aboriginal students in tertiary courses entails much more than the three “Rs”. Some of these extra “Rs” historically include: elements of removal (Carter, 2005; Read, 1999); racism (Beresford, 2006; H. Reynolds, 1981); reserves (Haebich, 1988); rewards (Partington, 1998); retention (Gray & Beresford, 2008); respect (Berson, 2006; K. Truscott, 2010); relationship (Harlsett, Harrison, Godfrey, Partington, & Richer, 2000); reconciliation (Craven, 1999; Graham, 1997); rights (Dodson, 1997); responsibility (Pearson, 2002); reform (Beresford, Partington, & Gower, 2012); resistance (Francis, 1981); rivalry (Forrest, 1998; Partington & McCudden, 1993). The researcher further presumes that what assists completions in the Aboriginal context is *resilience* (Masten, 2007; Rutter, 1985; Ungar, 2008; Ungar, Liebenberg, & Brown, 2005), the silent “R”.

In the first year of the unique social science-based, tertiary business course that ended up only enrolling Aboriginal students, the researcher said to the students that they were experimental “guinea pigs”. In the second year the students were called “torch-bearers” for their community. But in the third and final year, by learning mainstream business

principles and applying them to an Indigenous context the students were told that it was a challenging “last frontier” for them. What “last frontier” meant was that since colonisation began in the mid-1820s in Western Australia, many Aboriginal people had been trained to slot into menial vocations in the pastoral industry as farm hands and domestics. By the late 1800s in the urban situation, employment remained menial but more Aboriginal people were in unskilled jobs such as labourers and domestics and even skilled jobs as tradespeople.

However, Aboriginal people were excluded from looking further afield. By the mid twentieth century, new careers became available to Aboriginal workers such as in the service industries of teaching and nursing; and in the first decade of the twenty-first century nearly 25% were labourers (cf. non-Indigenous 10%), and less than 13% Aboriginal people started to assume professional jobs such as doctors, lawyers and public service administration (cf. non-Indigenous 20%) (ABS, 2010a).

So although the term “last frontier” began as an off-the-cuff term of encouragement, it ended up as a statement of acknowledging the breakthrough from exclusion and restriction of Aboriginal people to inclusion into new business career options. But for the students to succeed in this journey, they had to overcome statistical, historic and academic exclusion of cultural boundaries, both individually and collectively. So the researcher decided to investigate another “R” called *resilience* which would involve examining the level of engagement at the cultural boundaries for the Aboriginal students, especially the latter’s earlier social and economic experiences. The researcher’s hunch was that it may be possible to trace the link between the students’ past and present cultural boundary experiences of resilience that assisted the students complete or incomplete the tertiary business course.

1.2.2. Tracing engagement at cultural boundaries

In the classroom tracing past and present engagement at cultural boundaries involves navigation and negotiation across time and space and relating it to *resilience theory* (O’Dougherty Wright, Masten, & Narayan, 2013; Ungar, 2007). On the one hand, the researcher first proposes that all stakeholders (i.e. teachers, staff and students) in the tertiary business course had engaged at the cultural boundaries inside the classroom as *present* engagements in five ways. The first *present* engagement in the classroom

includes such things as keeping the interest of the Aboriginal students and staff and teaching the theoretical and practical elements of the course. Second, the researcher proposes that maintaining the credibility of the stakeholder involvement with the curriculum process is crucial. Third, the researcher suggests that the availability of schooling support (such as scholarships, teaching and tutoring support) was important in assisting the students’ learning and progress through the course. Fourth, the researcher claims that the previous level of academic skills of the students was foundational in assisting them to write and critique and present their arguments well. Fifth was the sense of community that the students developed among themselves and with the staff. The researcher believed that these were some of the *present* engagements that strengthened the students’ learning environment and played a big role in whether they completed the course or not.

On the other hand, the researcher proposes that *past-based* engagements that occurred outside the classroom activities similarly influenced the completion and/or incompleteness of the students’ studies. So the researcher turned to aspects of “Resilience theory” which originated in the development of psychopathology (Anthony & Cohler, 1987; O’Dougherty Wright et al., 2013), to explain past engagements, and whether these also assisted the students to complete their studies or not. Using a new research theory paradigm, the researcher then introduces the idea of *social* and *economic boundaries* and a number of *identities* that emerged as the students engaged in life. The first identity in the students’ *social boundary* is their *personal identity*, which includes a sense of self-worth (i.e. self-esteem) as they grew up within their family of origin. The second identity for the students are their *public identity* that develops during their growing up years where they confront prejudice yet at the same time receive support (financial and moral) from family, friends, and the general public who have a stake in the lives of the students. The third identity comes from the students’ *economic boundary* which is their *training identity* and includes their level of schooling achieved and the post-schooling years where they held down a job and added skills. The fourth identity and which also comes from the *economic boundary* is their *economic identity* which included students’ past job/s and wealth capacity at the time of their enrolment in the course.

The conclusion to the students’ *present* and *past-based* engagements in and outside the classroom respectively is argued as being akin to developing their resilience. The

researcher believed the elements of resilience needed further exploring as well as the levels of engagement that had been achieved and so equipped the students for their studies in the discipline of business in the classroom. Furthermore, the researcher claims that the experiences of Aboriginal students enrolled in this business course seemed to indicate that the strength of their four identities were crucial for completion or incompleteness of the course.

1.2.3. Starting point of relationships in the tertiary business course

It is now a few years since that first cohort of students graduated from the business course, called the *Bachelor of Social Science (Indigenous Services)* [B.Soc.Sc. (IS)]. Other cohorts of graduates and non-graduates have come and gone such that further observations have to be honestly confronted.

- Why was there a low retention rate in the course? Only nine out of the first cohort of commencing 55 students graduated in the first three years.
- Would this business course be just another “experiment” that failed and give credence to the “deficit” theory of Aboriginal educational capacity?
- Could all tertiary students’ *past-based* cultural engagements in personal, public, training and economic identity be a more significant way to judge overall Aboriginal completion and incompleteness?
- Did it make a difference for a university to work from a social science paradigm when teaching business disciplines to Aboriginal students?
- Were the curriculum, teaching and learning approaches effective in terms of cross-cultural relevance, community effectiveness and innovative entrepreneurialism?
- Did the business course have the right mix of Aboriginal and non-Aboriginal staff in terms of their knowledges and identities to effectively teach the students?

The answers to these and other questions required the researcher exploring the significance of all stakeholders (i.e. university administration, teaching and administrative staff, students and mainstream and Aboriginal community) establishing and keeping healthy relationships with each other inside and outside the classroom. These crucial stakeholder relationships include those between students and their home

life; students with other students; collegiality among lecturers and administrative staff; and clarity of the course’s direction to the students and; balancing theory and practice in skilling the students. Another “R” called “relationships” in Aboriginal education (besides” reading, writing and ‘arithmetic”) was a good starting point (Beresford et al., 2012; Harlsett et al., 2000).

So the background to this research stemmed from considering what factors assisted Aboriginal students complete and incomplete a tertiary business studies course in the ten years of existence. The researcher sees that three issues were worth exploring. First is that more than “3Rs” are involved in the classroom, with the silent “R” in Aboriginal educational studies being that of resilience. Second, the researcher believes tracing past and present engagements at the cultural boundaries of the Aboriginal students would highlight the strength of their four identities (viz. personal, public, training and economic identities) were crucial for completion or incompleteness of the course. Third, was the significance of exploring stakeholder (i.e. university administration, teaching and administrative staff, students and mainstream and Aboriginal community) relationships in (and outside) the classroom. The researcher believed these three issues makes it attractive to pursue the research.

1.3. Significance of research

This research is significant because it explores the concept of resilience and its factors of inclusion and exclusion for a group of tertiary business Aboriginal students. This raises the relevance of the concept of cultural boundaries and the influence of some general issues that relate to Aboriginal people completing educational courses. These issues include the relatively low statistical status of Aboriginal peoples, a new unravelling of the history of Aboriginal education in Western Australia; teaching at the cultural boundaries for this academic courses and; the significance of linking life history experiences at the cultural boundaries in determining a measurement of resilience for those Aboriginal students and University staff involved in the tertiary business course.

1.3.1. Cultural boundaries

First, the idea of cultural boundaries explores the navigation and negotiation of four layers of a culture (Barney, 1973b; P. D. Milnes & Grant, 1999c), especially when two

or more different human groups meet each other for the first time. According to Milnes & Grant (1999) the four layers of culture are *observable behaviour and material artefacts, institutions, values and worldviews* are key elements of engagement that occur at the cultural boundaries. The researcher suggests that the latter four elements of engagement at cultural boundaries involve navigation and negotiation across three spaces. First, negotiation at the cultural boundaries is a *physical space* (such as explorers crossing a mountain range, or attending a university location); second, is a *social space* (that comprises interactions and observable behaviour and material artefacts of human groups, especially between two distinct people or ethnic groups) and; third, a *mental space* (of values and worldviews) occurs when the two distinct people or ethnic groups meet. As these three spaces are negotiated, there are four optional levels of engagement – from worst to best – *exclusion, negative engagement, neutral, positive engagement and inclusion*. Teaching the tertiary business course specifically to Aboriginal people was a bold and unique cultural boundary engagement for two distinct groups: the teaching and administrative staff at the School of Indigenous Australian Studies which was part of a mainstream Perth University, and the Aboriginal students who were also part of a wider Aboriginal community. Thus, the two parallel communities had a cultural boundary engagement with each other. By 2000 previous mainstream business course at the same Perth University had graduated only two out of fifty two Aboriginal over thirty years.

Yet in only three years, the business course in the *School of Indigenous Australian Studies* had graduated nine students. This discrepancy in numbers graduating suggests a serious impasse that the researcher believes may be due to cultural boundary exclusion. This research sought to explore cultural boundary engagement in terms of inclusion and exclusion for the Aboriginal students and University staff. The researcher decided this would be done by interview, transcription, collation, and explanation of data findings in “engagement at cultural boundary” terms. Furthermore, the researcher assumed that one background to cultural boundary engagement was the statistical overview of Aboriginal people. The researcher thought that trends and characteristics of their population, education, and employment would indicate an ongoing crisis for the completion and incompleteness of the tertiary business course for the Aboriginal students.

1.3.2. The crisis of status reflected in Aboriginal statistics

The overview of Australian Aboriginal statistics reveal stark differences in population, education, and employment that may suggest an ongoing generational “gap” in the level of “engagement” at the cultural boundaries. First, in Chapter Three an overview is given of Indigenous population, its general characteristics, trends and expectations. The crises cover the increasing youthfulness of the Aboriginal population, the decrease in fertility rate, rise of ageing, the urbanisation of the Aboriginal population and the coming into prominence of Aboriginal regions. Serious concerns occur also in the status of the Aboriginal community’s disadvantaged housing, households, health and over-representation within the criminal justice system. Second, in the overview the researcher presents statistics of Indigenous education over the last 20 years in terms of attendance and completions, qualification, challenges and policies for the secondary and tertiary sectors. The evidence shows changing policies and ongoing low achievements and incompletions of courses in the high school and tertiary sector. In lieu of these concerns, the Federal government in 2008 began pursuing a policy of “closing the gap” (FaHCSIA, 2013b) of equity via using seven key “building blocks” viz. early childhood; schooling; health; economic participation; healthy homes; safe communities and; governance and leadership. The Federal government see increasing attendance and completion of educational courses is paramount. Third, in the overview the researcher shows statistics that relate to Indigenous employment training, workforce participation and occupation status. The evidence indicates a serious problem remains in Aboriginal workforce participation, maintenance of varied occupations and sufficient training and skilling such that higher education business courses have a key role to play. This is despite Indigenous education and employment statistics showing some gradual and positive improvements in engagement in the mainstream marketplace. The researcher also assumed a further background that may influence cultural boundary engagement was to decipher the history of Aboriginal education in Western Australia.

1.3.3. Unravelling historic failure and success of Aboriginal education in Western Australia

A major issue confronting Aboriginal education has to do with students doing well and not doing well. Working from a social interactionist perspective, Beresford & Partington (2003) stated that the “dichotomy between success and failure is a key problem to unravel”. From a research view, Harrison notes that a watershed has been reached in

researching Aboriginal education that new approaches are called for (Harrison, 2007). So the researcher seeks to unravel the “dichotomy between success and failure” and a call for “where to now” in Aboriginal educational research, that the researcher offers a new review of four historical administrative eras of Western Australian Aboriginal education - the Traditional Aboriginal era (pre-1826); British Colonial era (1826-1897); Western Australian Government era (1900-1967) and; the Commonwealth Government era (1967-present).

Another innovative approach the researcher suggests is to research Aboriginal education as an “engagement at cultural boundaries” where there are shared interdependencies rather than focus on contests, barriers and differences of earlier research of the key stakeholders in improving Aboriginal general education (Beresford et al., 2012; Craven, 1999; Harrison, 2011). In the researcher’s “cultural boundaries” model, an individual can identify difficulties and still have contests but also be willing and able to navigate and negotiate across the cultural boundaries. The researcher suggests the challenge (which was not always taken up) was for stakeholders in the Aboriginal tertiary business course to engage by teaching at the cultural boundaries for the duration of the course.

1.3.4. Teaching at the cultural boundaries

When a mainstream tertiary institution teaches a business course which ends up being enrolling *only* Aboriginal students, it is tantamount to a cross-cultural activity between Aboriginal students and their families versus the University lecturers and administration. This cross-cultural activity at the mainstream university viewed by the researcher according to Barney’s six layers of a culture (1973) which involves *observable behaviour & material artefacts, institutions, values, ideology, metaphysics* and *worldview* (Barney, 1973b). For this research, the six values are shortened to four layers, namely, *observable behaviour and material artefacts, institutions, values* and *worldview* (Milnes and Grant 1999). The researcher suggests that analysis of *observable behaviour and material artefacts* and the *institutions* remain at the *outer circle* of cross-cultural interaction and so remain shallow. However, the *values* and *worldview* layers are considered to be part of the *inner circle*. As a consequence analysis of cross-cultural interaction is deeper, more intimate and open to less misunderstanding and where a phenomenological investigation of participants would express their deeper feelings. The researcher also suggests that deeper understanding about the Aboriginal students’ feelings when teaching at the cultural boundaries is strengthened by interviewing the

students (and their lecturers and admin staff) in a re-telling of aspects of their life-histories and some experiences of the tertiary business course. The researcher then endeavours to link life-histories to the level of boundary engagement and then rate the students and staff resilience.

1.3.5. Linking life-histories, boundary engagement and resilience

The researcher believes that interviews and the retelling of life-histories add richness to the understanding of the past, present and future experiences and hopes of the students and staff. They were asked a basic set of questions that dealt with their family of origin; their early family life; their schooling at primary, secondary and tertiary studies; how they manage their schooling crises, their work life and their future plans and hopes for themselves. Their answers helped to define aspects and crises of their *personal, public, training and economic identities* prior to commencing the degree course. These boundary engagement indicators were put into a template that summarised and measured the individual *resilience* of the students and staff.

In conclusion, first, the significance of this research is that it seeks to explore the concept of resilience and the related factors of inclusion and exclusion for a group of tertiary business Aboriginal students. This raises another concept of cultural boundaries and the influence of some general issues that relate to Aboriginal people completing educational courses. These issues include the relatively low statistical status of Aboriginal peoples; a new unravelling of the history of Aboriginal education in Western Australia; teaching at the cultural boundaries for this academic courses and; the attempting to link life history experiences at the cultural boundaries in rating resilience for those Aboriginal students and University staff involved in the tertiary business course. The researcher realises any lasting significance of the research will depend largely on finding a solution to the research problem.

1.4. Research problem

1.4.1. The major research question

The initial or major research question was as follows.

What are the factors that assist the completion and incompletion of a tertiary business course for Aboriginal students enrolled at a Perth University?

A major research question is supported by a further a set of minor research questions that intends to add clarity, direction and completeness to the research.

1.4.2. Supplementary research questions

Supplementary research questions seeks to provide a thorough answer to the original research problem, *What are the factors that assist the completion and incompletion of a tertiary business course for Aboriginal students enrolled at a Perth University?*

The supplementary research questions are as follows:

- a) *What was the general experience and outline of the “tertiary business course that was specifically offered to Aboriginal students at a Perth University? This is given in Chapter 2 Overview of tertiary business course.*
- b) *What do “cultural boundaries” and “Aboriginal status” mean, and what are their implications for the research? This is investigated in Chapter 3 The status of Indigenous Australians; Chapter 4.1 Engagement at the cultural boundaries and 4.3 Boundary engagement indicators.*
- c) *What is the history of Aboriginal education in Western Australia? This is outlined in Chapter 4.2 History of Aboriginal Education in Western Australia.*
- d) *How and why were the steps carried out in the research design to answer the research problem? These steps are explored in Chapter 5 Research Design where an Aboriginal perspective on being and knowing is made relevant to the theoretical framework.*
- e) *How are the participants chosen, interviewed and analysed? These steps are discussed in Chapter 5.3 Methodology.*

These supplementary research questions add depth and breadth to the major research problem *what are the factors that assist the completion and incompletion of a tertiary business course for Aboriginal students enrolled at a Perth University?* Finally, the researcher adds the supplementary research questions to assist in gaining a clear picture of the research structure and literature review carried out.

Chapter 2. Description of tertiary business course

2.1. Introduction

The Aboriginal tertiary business course initiated in 2000 sought to open up new frontiers for its Indigenous students. It was called the *Bachelor of Social Science (Indigenous Services)* (*B. Soc.Sc.(IS)*) and was intended to be open for all students (ECU, 2001b), but ended up enrolling only Aboriginal students. It was run by Kurongkurl Katitjin (ECU, 2001a), the School of Indigenous Australian Studies (now called Centre for Indigenous Australian Education and Research – CIAER) at Edith Cowan University, Perth.

The scope of the description for the tertiary business course covers four steps. First is the *curriculum process* and who was engaged as stakeholders at its early and later stages of course development. Second is *curriculum content* of what was actually taught which comprised three streams of professional services, skills and theory and skills. The third step was provision of the *teaching resources* that included the human and material resources. Fourth step was the *learning style* and how it was thought that the students learnt best. A mix of the three general ways of learning and adapting Aboriginal ways of learning was practised.

2.2. Curriculum process

In establishing the generic business degree we embarked on a form of “stakeholder management” (Freeman & McVea, 2010), acting under the management principles of planning, organising, leading and controlling (Davidson & Griffin, 2003; McKenna, 1999). Stakeholders are people who have a stake, claim, or an interest in the operations and decision of the program or operation (Freeman, 1984). Stakeholders are those people or groups who are affected or can affect the achievement of the programme’s purpose, in our case the Indigenous tertiary business course. To get stakeholders engaged we took a number of strategic steps that built rapport, accountability and a willingness to change and adapt (Jeffery, 2009, p. 8). In some ways, and often unintentionally, it was a mix of crisis management, stakeholder management and stakeholder engagement. See below **Table 1** which compares the three management approaches.

Table 1. Comparing different approaches of crisis management, stakeholder management and stakeholder engagement (Adapted from Jeffrey, N. 2009 p. 8)

CRISIS MANAGEMENT	STAKEHOLDER MANAGEMENT	STAKEHOLDER ENGAGEMENT
Reactive	Proactive	Interactive
Vulnerable	Anticipate	Encourage
Episodic	Regular	Inclusive
Hostile	Defensive	Prepared to Change

CIAER staff found crisis management a tense, unhappy exercise with inconclusive outcomes. Stakeholder management was an inflexible process and often had non-inclusive results. However, stakeholder engagement approach is more meaningful, more open, friendly, and desires greater accountability. Freeman (1984) talks about seven stages in stakeholder engagement. These are *planning, understanding the wants and needs of stakeholders, internal preparedness and alignment with stakeholders, building trust, consultation, respond and implement, monitoring, evaluating and documenting* (Jeffery, 2009).

However, we tended to fall back upon a simpler three step process in engaging the stakeholders that was centred on what we (i.e. Staff, students, visiting professional community personnel) considered were three “curriculum” necessities, viz. which were *curriculum development; curriculum implementation and curriculum evaluation*. Since we were starting up a new course, a variety of stakeholders were invited to participate in the planning meetings where the purpose, topics, teaching and material resources were formulated. (See **Figure 1.** below, *the stakeholder engagement circle*). The researcher divides the overall curriculum process to consist of the early and late engagement stages.

2.2.1. Early engagement

We believed it was to try to gain credibility, stakeholder involvement, accountability and transparency early. For instance, the course was helped at the start by strong leadership from a credible founder and initiator, (the Faculty Dean) who motivated others (Faculty Board and the Indigenous School Staff) to become involved in the new course. The planning meetings were an opportunity to mobilise interest, resources and commitment of all stakeholders. The Faculty Dean, who had taught me a human services unit once in

a personal degree course, added credibility by urging a number of senior lecturers from the Indigenous School to design a business-type degree that was not available in the Technical and Further Education (TAFE) sector and yet different from mainstream business courses.

The planning meetings in 1999 initially centred on Sports Management emphasis due to the experience of a previous Indigenous PhD graduate in that field who guided us (Kickett-Tucker, 1999a). But after a few meetings the Sports Management idea lost favour mainly because of its limited foci, interest and relevance to the wider Aboriginal community. So after a few “back to the drawing board” planning meetings, a more generic business degree, with a social science theme, gained overall favour. The stakeholders at these earlier meetings were school-based academic and general Staff who were not necessarily in prominent leadership positions, but still felt strongly “engaged” in the curriculum process (see **Figure 1** below).

Several titles for the degree were suggested until finally there was general agreement with *Bachelor of Social Science (Indigenous Services)*. The “services” emphasis was congruent with the notion of contemporary Aboriginal community-based leadership encouraged by governments since the self-determination policies of the early 1970s and the “services” emphasis had lasting impact on both the content and outcomes of the course.

The *stakeholder engagement circle* (as seen in **Figure 1** below) acted as a ‘credibility circle’ (or effectiveness benchmark) that provided strategic planning. The University as the major stakeholder, aimed for a holistic partnership with the other stakeholders, in a manner similar to contemporary Indigenous community development approaches such as the open “meetings with Anangu” (Tregenza, 2002) and relevance of traditional beliefs of “*ngurra walytja*; country of my spirit” (Downing, 1988) practised in Central Australian communities. The first planning meetings began around mid-year of 1999, but the Faculty Dean was adamant that the school commence the new degree the following year in Semester One.

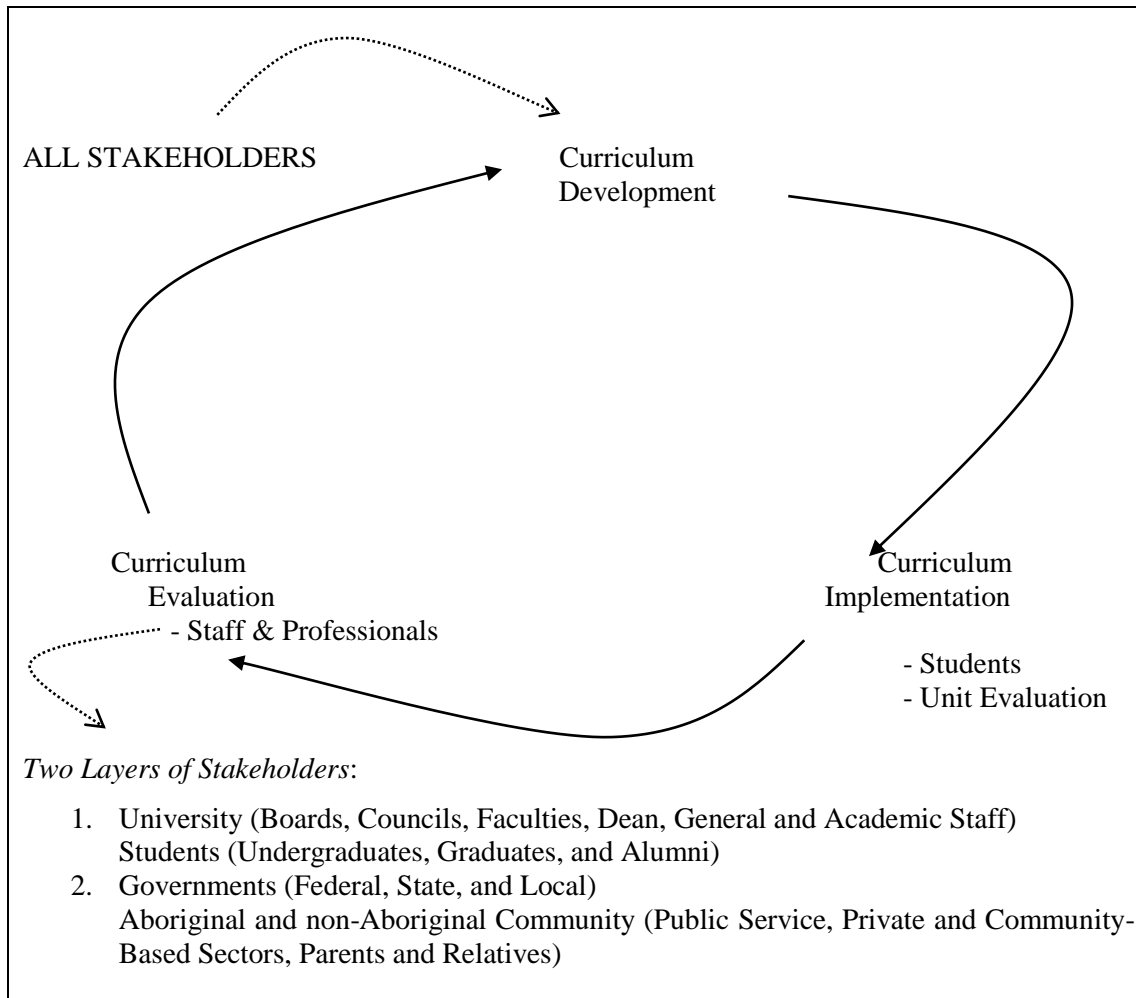


Figure 1. The Stakeholder Engagement Circle

This put the school under a lot of pressure because everything was being done to meet the deadline commencement date, February 2000. This rush meant that some of the consultations with stakeholders and deliberations about the new course were cut short. In the end, all the major credible stakeholders (the University, its faculty, faculty dean, faculty curriculum board, and school of Indigenous studies) were brought together and allocation of responsibilities devised. The Faculty ensured that Curriculum Board standards were maintained, while the School oversaw the employment of new lecturers, curriculum writing, and marketing of the degree into the Aboriginal community. Unfortunately, there was little opportunity in this rushed process for invitation of credible stakeholders and members of the local Aboriginal community or community-based representatives to contribute their ideas and recommendations. The new course commenced with an initial intake of 32 students in Semester 1, 2000 at the insistence of the Faculty Dean and school staff endeavoured to provide opportunities for stakeholder input and to show accountability and transparency (Brady & Kennedy, 1999; K.

Truscott, 2002). A seasoned senior lecturer often reminded colleagues that a neighbouring University had the luxury of five years to prepare a new course, while we only had six months (P. Reynolds, 2000b). This haste at the foundation of the course may have had a lasting influence on the wider stakeholder credibility of the new course.

Other curriculum processes were accessible to the lecturing staff and it is good to list some. Christie who recommends a far simpler “effective program” (Christie, 1985) for Aboriginal education that looks at four areas, viz. the context, the goal, method, and evaluation.

According to Partington and McCudden (1993) the curriculum process includes seven stages that were also relevant in the early planning stage.

- * **P**erceive the status quo to see what needs exist.
- * **R**egister what is feasible and set achievable goals.
- * **O**rganise resources for the chosen curriculum.
- * **C**hoose what and how to teach.
- * **E**xecute the curriculum.
- * **S**tate the effectiveness of the curriculum and change goals.
- * **S**tart the whole process again as soon as possible.

A similar seven steps is suggested by the *ECU 2012 Undergraduate Curriculum Framework (UCF)* (de Jong, Cullity, & Middleton, 2012) and a comparison of the two approaches is given in **Table 2** below.

Table 2. Comparing two curriculum processes

Curriculum content for ethnic diversity Adapted from (Partington & McCudden, 1993)	ECU 2012 undergraduate curriculum framework (UCF) Adapted from (de Jong et al., 2012)
Perceive the status quo	Vision (citizenship, coherence, international)
Register what is feasible	Learning outcomes (learner-centred)
Organise resources	Embed graduate attributes (student-focussed)
Choose what and how to teach	Features and principles (employability)
Execute the curriculum	Enabling learning (ethos of care, inclusive)
State the effectiveness of the curriculum	Learning processes (knowing, doing & being; community engagement)
Start the whole process again asap.	Postgraduate study pathways (honours, masters, PhD)

Despite the awareness and availability of other curriculum processes, the lecturing staff of the tertiary business course preferred to follow the simpler three step stakeholder engagement (credibility) circle steps.

2.2.2. Later engagement

The staff of the B.Soc.Sc. (IS) comprised both Indigenous and Non-Indigenous people. Appointed Staff were from South India (n=1 female), Africa (n=2 male), and England (n=1 male). This global perspective was present when the curriculum was discussed and served us well in avoiding the regular complaint of educationalists in Australia and overseas that a lot of curriculum to Indigenous peoples are historically Western and Eurocentric where Indigenous peoples are “frozen in time, guided by knowledge systems that reinforces the past and do not look to the future” (Aseron, Wilde, Miller, & Kelly, 2013; Battiste, 2002, p. 2). The stakeholder involvement 18 months into the course, as of July, 2001 is shown below in **Table 3**.

Also **Table 3** indicates that the B. Soc.Sc.(IS) degree after 18 months maintained a strong stakeholder support from the University (37%) and the Aboriginal community (55%) and the number of students who continued into second year was 15% (Campbell, 2001). The first layer of stakeholders may not have had the representative power of the second layer, but they (the first layer) did have the decision-making power. Diversity and community representativeness of all stakeholders was “encouraged”, but the influence of

the community representatives diminished over time. The first layer (university) increased its power and maintained a token second layer (community) presence whose influence in the decision-making process waned.

Table 3. Stakeholder Involvement after 18 months (1999-2001)

STAKEHOLDER INVOLVEMENT OF COURSE 2001 (July)			
Stakeholder List	Internal	External	Total numbers
1. First Layer			
University- Teachers	N/A	N/A	7
University- Student Support Staff	N/A	N/A	3
University- Admin Staff	N/A	N/A	2
University- Community Advisory Group Began (2001)	N/A	N/A	15
University- Aboriginal Consultative Committee	N/A	N/A	8
University- Faculty Board support	N/A	N/A	8 approx. = 43= 37%
Students	18	0	18 = 15%
2. Second Layer			
Aboriginal and Non-Aboriginal Community	N/A	N/A	63 approx. = 55%
		Total Stakeholders	114

2.3. Curriculum content

The *Curriculum* is both what is to be learned and how this is to be taught, the selection of ideas through which the student learns the objectives of the course (B. Moore, 2000). Thus, it is the transmission of a body of knowledge to achieve certain ends in students. But what is left out, or underemphasised, is the dialogical experience with key community stakeholders outside the school and teaching institution. So there exists an in-classroom and out-of-classroom setting for the curriculum process (Jeffs & Smith, 1990) resulting in some unexpected “collateral learning” (Dewey, 1938). This hints that there are cultural boundaries in the curriculum process that have to be negotiated by all the stakeholders.

So engagement at the cultural boundaries as the tertiary business course curriculum was developed meant variability in the theoretical orientations of the various stakeholders. According to Kliebert (1987) there are four orientations that have affected North American curriculum development which the researcher thought may have some

relevance for the tertiary business course. First, some stakeholders were *liberal educators* who see themselves as gatekeepers of an ancient tradition tied to the power of reason and the finest elements of the Western cultural heritage. To these liberal educators the curriculum content was seen as continuing the systematic development of the power of reason and the communication of ‘the canon’ that began in the “Enlightenment” period of the 16th and 17th centuries. Their curriculum emphasis was *transmission*.

Second, there are the *scientific curriculum makers* who wanted an education that prepared students for specific class and role occupations. For the scientific curriculum makers, the curriculum was to be influenced by scientific management theory and social efficiency. The school’s focus was to be more on setting objectives that looked for incremental learning and behavioural changes occurring in the students, and their curriculum emphasis was *product*.

Third, there were the *child developmentalists* who advocated the natural order of development in the child as most significant and a scientifically defensible basis for the curriculum content. Child developmentalists desired the child’s ‘real’ interests, needs and learning patterns. Their curriculum emphasis was *process*.

Fourth, there are the *social meliorists* who saw schools as the major force for social change, betterment and improvement via social justice measures. These curriculum writers wanted social inequities to be addressed, such as Aboriginal social disadvantage, race and gender prejudices, and the abuses of privilege and power. Their aim was to birth a new generation equipped to deal effectively with these injustices. Their curriculum emphasis was *praxis*. So the discussions among the key stakeholders with these varying positions was stimulating and robust resulting in some consensus and some differences the way the program was to be taught and what resources were to be used.

The Indigenous tertiary business curriculum content for the B. Soc.Sc. (IS) contained three (vertical) streams. And in 2000 the course comprised twenty-two core units and six units of the student’s own choice. Note that a mix of all four major orientations of “transmission”, “product”, “process”, and “praxis” (Kliebert, 1987) were finally endorsed and used by the lecturing staff in choosing the units and streams, which will now be explained.

2.3.1. Three streams

The first (vertical) “practical” stream for the tertiary business course consisted of six *Professional Services* units, one for each semester of the three-year course. Each of these units had a *practicum* component worth 30% of the total mark, in which students gained workplace theory and work experience by being placed in community organisations for short spells of 3-7 days. During the curriculum planning stages the Senior Course Coordinator kept challenging the academic staff about preparing “horses for courses” or “courses for horses” (P. Reynolds, 2000a). This could be taken two ways. Were staff preparing the curriculum course to suit the discipline, or were they preparing the curriculum on the merit and relevance to the students’ needs? The former approach is preferred, namely “horses for courses”.

The second (vertical) stream of the tertiary business course contained six units that comprised *skills and theory* and included topics such as writing, reflection and critical analysis skills for tertiary learning; organisation theory; and placement of Indigenous Services in its inter-contextual content. The various skill levels of the students influenced their progress in the units and some students needed more individual tutoring support whereas others found that the lectures and references were sufficient.

The third (vertical) stream of the tertiary business course contained the *skills* component, such as financial practices such as bookkeeping, data management and units that the students chose for their minor. The first batch of students was encouraged to choose minors or electives from the School’s Aboriginal Studies course, but after twelve months some of the planners realised that this was not appropriate and the practice was discontinued. As a result, students chose a wider range of units from other University School Courses such as geography, history, legal studies, women’s studies, English literature, accounting and community studies – units that they thought would benefit them as individuals or as workers in the parallel community.

2.3.2. Basic outline

The basic outline of the course as of the starting year of 2000 is shown below as **Figure 2. Bachelor of Social Science (Indigenous Services) Three Year Course Map (2000).**

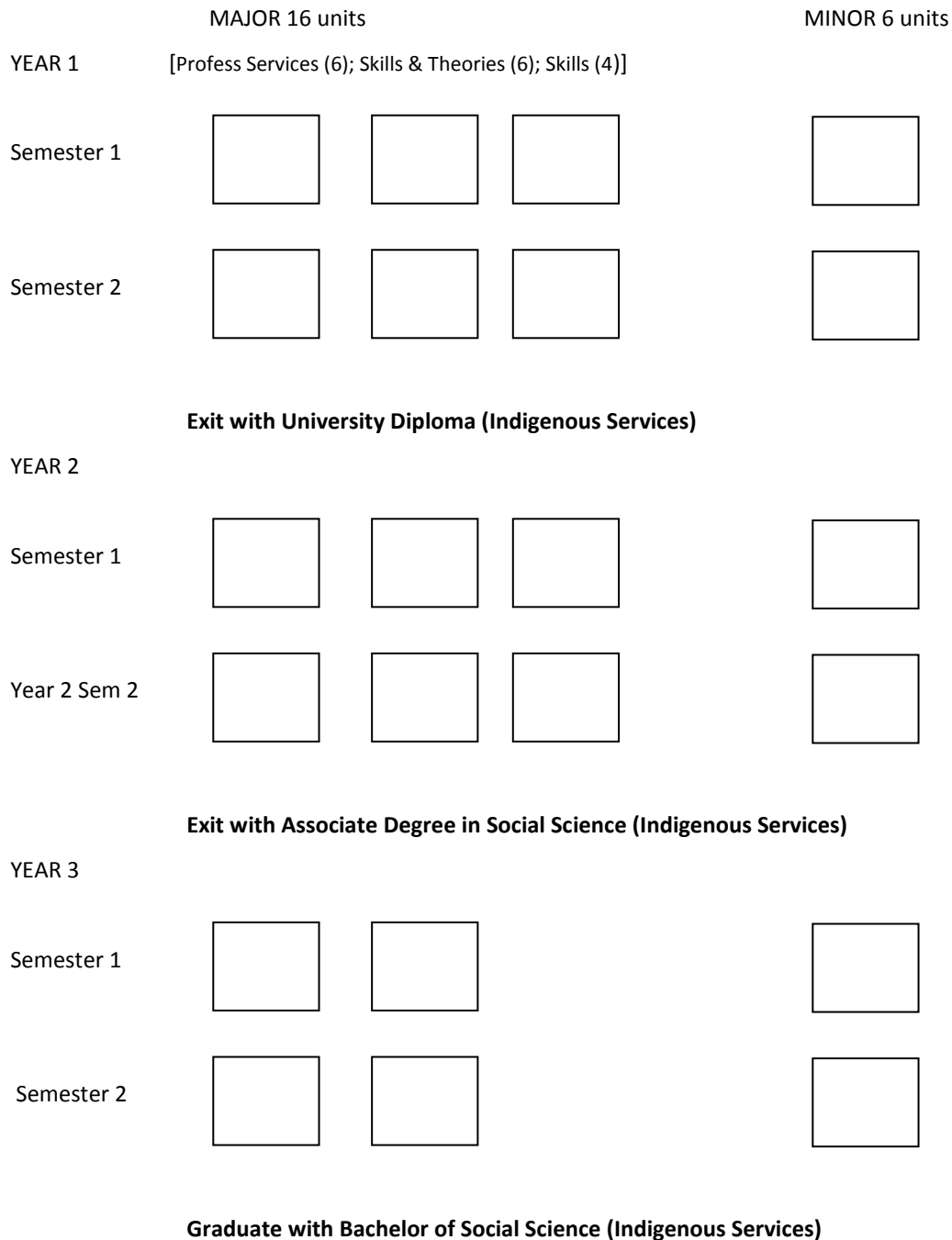


Figure 2. Bachelor of Social Science (Indigenous Services) three year course map (2000)

The B.Soc.Sc. (IS) teaching team met weekly for curriculum, teaching and learning (CTL) meetings where issues were discussed and changes made to improve the course or more fully satisfy its objectives. These discussions resulted in changes to the outline of the B.Soc.Sc. (IS) course and from 2002 onwards, the following units and lecturers (pseudonym A-G) were available (see **Table 4** below). There were still 16 core units and

6 units required to complete the Minor totalling 22 units. After 2002, there were three exit points: 1) after a completed first year, students could exit with a *Graduate Diploma in Indigenous Services*; 2) after a completed second year students could exit with Graduate with *Associate Degree in Indigenous Services*; and 3) on completion after three years, students could graduate with a *Bachelor of Social Sciences (Indigenous Services)* i.e. *B.Soc.Sc. (IS)*.

Table 4. Bachelor of Social Sciences (Indigenous Services) course outline [From 2001 onwards]

BACHELOR OF SOCIAL SCIENCES (INDIGENOUS SERVICES) COURSE OUTLINE [FROM 2001 ONWARDS]				
YEAR LEVEL	PROFESSIONAL SERVICES	SKILLS & THEORIES	SKILLS	MINOR
YEAR ONE				
Semester [I]	IAS 1109: Profess. Serv. 1 Workplace Design & Management Practicum I (Local) Lecturer A	IAS 1101: Skills for Tertiary Learning Lecturer D	IAS 1105: Introduction to Computer Applications Lecturer C	Personal Choice
Semester [II]	IAS 1209: Profess. Serv. 2 Community Adaptation and Change Practicum II (Local) Lecturer A	IAS 1102 Identities and Intercultural Practices Lecturer G	IAS 1103: Introduction to Financial Practices Lecturer B	Personal Choice
<i>Graduate with Diploma in Indigenous Services (first exit point)</i>				
YEAR TWO				
Semester [I]	IAS 2309: Profess. Serv. 3 Legal Framework and the State Practicum III (Interstate) Lecturer E	IAS 2204: Organisational Theory Lecturer A	IAS 2203: Financial Practices Lecturer B	Personal Choice
Semester [II]	IAS 2409: Profess. Serv. 4 Human Resource Management Practicum IV (Local/Interstate) Lecturer F	IAS 2209 Communications and Marketing of Indigenous Organisations Lecturer F & Lecturer G	IAS 2205: Data Management in Small Business Lecturer C	Personal Choice
<i>Graduate with Associate Degree in Indigenous Services (second exit point)</i>				
YEAR THREE				
Semester [I]	IAS 3509: Profess. Serv. 5 Strategic Planning Practicum V (Overseas) Lecturer E	IAS 3302 Contextualising Indigenous Organisations Lecturer D	XXXXXXXXXXXXXX	Personal Choice
Semester [II]	IAS 3609: Professional Services 6 Tendering and Submission Writing Practicum VI (Local/Interstate) Lecturer A	IAS 3303 The Political Economy of Indigenous Australia Lecturer D	XXXXXXXXXXXXXX	Personal Choice
<i>Graduate with Bachelor of Social Science (Indigenous Services) (third and final exit point)</i>				

Explanation Key:

1. IAS= Indigenous Australian Studies
2. Practicum IV (local/interstate) = A bus trip to across Western Australia through Kalgoorlie, Uluru to Alice Springs visiting Aboriginal communities and flight back to Perth.
3. Practicum V (overseas) = Never eventuated. An alternative trip to northern part of the state for 4 days was substituted.
4. Note use of seven separate lecturers “A-G” and that IAS 2209 lecture was jointly taught by “Lecture F & Lecturer G”.

However, over the ten-year (2000-2010) period very few students (less than five) left at the earlier exit points, but stayed on to complete the full three-year degree.

2.4. Teaching resources

Teaching involves the effective use of human and material resources. Especially important are the presentation of the experiences of the teacher in a subject and the relationship between the teacher and the student. Helpful were the following seven characteristics of effective teachers of Aboriginal children from years 6 to 10 (Harlsett et al., 2000). It is salient for us lecturers to reflect whether these were relevant for teaching Aboriginal students in the tertiary setting. They are teachers who...

- * Understand Aboriginal culture, history, and students’ home backgrounds,
- * Have an ability to develop good relationships with Aboriginal students and their families.
- * Possess a sense of humour, and preparedness to invest time to interact with Aboriginal students out of the classroom in order to strengthen relationships.
- * Realise that Aboriginal students are often more independent than others,
- * Do not chastise or embarrass them in front of others,
- * Set challenges and achievable objectives, and
- * Include cultural relevance in the curriculum and classroom environment.

The researcher suggests that the diversity and timing of these social relationships as human resources in combination with material resources may also be key indicators of completion or incompletion of the tertiary business course.

2.4.1. Human resources

According to a senior colleague at the time, there are three types of teaching relationships that occur for the Indigenous students in their progression through formal education in Western Australia (P. Reynolds, 2000c). In primary school the teacher pushes the student to acquire the experiences of the subject. In secondary school the teacher is seen as coaxing the student to acquire the knowledge and experiences. However, in the tertiary sector (where the *B.Soc.Sc. (IS)* is situated) the teacher points the way and gives direction to the student of what are the experiences and resources to gain knowledge of the subject. The staff teaching the *B.Soc.Sc. (IS)* endeavoured to follow an appropriate pedagogical process for that was largely self-directed, independent learning.

But of equal importance is that in the tertiary setting, the staff brought with them, as part of their human resources, their community type experiences and engagement at various cultural boundaries. Hence the African lecturer brought with him his life-history, language, educational and discipline qualifications of a PhD in Business plus his experiences in the marketplace of ideas, the global community, regional and local community where he resided. The same applied to the Indian lecturer with a Masters degree in Information Technology. She brought with her experiences in the marketplace of ideas from the Indian subcontinent, the global community, regional community and her local community. The Australian non-Indigenous staff came into the classroom with their educational qualifications e.g. PhD, Masters and undergraduate degrees, plus their Australian and global and local community experiences. The latter had been primary and secondary teachers, builders, carpenters, tourists, migrants and small business people. So these attributes were an “X-factor” in the program.

2.4.2. Material resources

The teaching of the *B.Soc.Sc. (IS)* course occurred in both internal and external modes (Campbell, 2001) depending on the unit being taught. The teaching modes covered lecture notes, overhead transparencies, whiteboard and blackboard writing, videos, videoing classes, guest lecturers from the Indigenous business service community, role-play, case studies, field trips, work placement, block releases, journal writing and collating portfolios. The *B.Soc.Sc. (IS)* closely followed the university guidelines in setting three assessments. For example, there were three assessment points for the *IAS1109 Practicum* unit. Students also were clearly shown how to go about the report writing. Much effort was mobilised to strengthen a smooth student-teacher relationship based on increasing self-direction on the part of the student. Teachers were asked to be accessible and accountable via their office locations, telephones and before, during and after lecture sessions.

Aboriginal staff involved in the course came from various parts of Western Australia and from the Northern Territory which contributed a rich Aboriginal perspective to the *B.Soc.Sc. (IS)* units and was helpful in providing an Aboriginal approach to business. When more Aboriginal content and ideas were required, other Aboriginal academics, authors, politicians and public servants were brought in as guest lecturers.

The staff were mindful that their teaching was in a cross-cultural setting. Staff were also encouraged to include an Aboriginal perspective, though it must be acknowledged that there is no one Aboriginal perspective. However, the staff did agree that there were some crucial elements – especially an opportunity for Aboriginal people expressing their experiences and observations of their place, people and parables (K. Truscott, 2001) - an extension of the anthropological “man, land and myth” triangle advocated by the Berndts in their study of the Gunwinggu people in Northeast Arnhem Land (Berndt & Berndt, 1970b). The word “place” covered the meaning of land, country, and home. “People” referred to the Aboriginal human groups and individuals. Despite the colonisation process, Aboriginal people still have a sense of belonging and attachment to a particular place whether that is traditional or non-traditional (as with the *stolen generations* e.g. to a Mission). By “parables” was meant those stories, values, visions, ethics, customs and beliefs (religious and secular) that Aboriginal people express about themselves and their particular people and place. Some of the phrases that have been used to identify an Aboriginal perspective have been “caring for country”; “family centred” (whether child and parent-centred), “caring”; and “community-oriented” or “community-based”.

2.5. Learning style

Learning style refers to how children learn best and in the tertiary business course, the Aboriginal students.

2.5.1. Three general ways of learning

In the *B.Soc.Sc. (IS)* course, three ways of learning were utilised: the *cognitive* (= knowledge), the *affective* (= emotional), and the *conative* (= applied). In the first two years especially there was a concentration on practical (i.e. conative) skills and there was a drift towards the *Skills* stream that blended professional services (i.e. affective) skilling, and theoretical reflection and analysis (cognitive). This fitted in with the design of the three exit points so that students could graduate with diploma, associate degree or Bachelor degree in Social Science (Indigenous Services) respectively (see previous **Table 4** for three exit points after each year).

To evaluate the success of the curriculum, the lecturing staff included in their teaching and learning approaches, two formal evaluation checkpoints for the units taught. This occurred for both the student and lecturer at the fourth week and in the last week of the

fourteen week semesters. Here an evaluation sheet was given to all students, which contained three questions.

- Name three good points about the course?
- Name three ways you think the course can be improved.
- Have you any other comments that you would like to say about the course?

There was also a standard University Evaluation form that was computerised given out in the last week of the lectures. And there was an agreed stated desire of the Staff CTL team, that the learning approach of the Practicum would have a conative emphasis.

2.5.2. Adapting Aboriginal ways of learning

An important aspect of the learning style was to fit in with the degree’s official aim, which was to strengthen the students’ employment focus by providing *“academic pathways leading to appropriate qualifications for a range of employment and careers relevant to Indigenous people”*. The practicum units enabled networking with employers and students. On completion of their course, students increased their employability not only academically but also by their networking with employers in the public, private and community-based sectors. The students then had opportunity to contribute to their particular Aboriginal communities where in Western Australia (Government NSW, 1996) there are four current definitions as follows.

- *Traditionally oriented communities:* These are separated the most geographically and socially from mainstream society. No students directly represented here, but many of the students still have family links here.
- *Rural non-traditional communities:* These have reasonable separation geographically and socially from mainstream society but have lesser visible traditions of traditionally oriented communities. At start seven (7) came from East Kimberley; Seventeen (17) came from Murchison area; Ten (10) came from South-West;
- *Urban communities:* These people appear to engage well in mainstream society both geographically and economically. However, their strong community social organisation considerably separates them from mainstream society. Their links to traditional ways vary among them. Eighty-seven (87) resided in Perth; 63 external students (6 from QLD); 21 Bunbury students; 34 ML students

- *Urban dispersed:* These community people are socially, economically and geographically embedded in mainstream society. Their links to traditional ways are often not clear or as strong.

However, what comprises a community is debatable (Ife, 1995, 2002a). According to Moore (2003) a community represents *a social group of any size whose members live in one area, share government, and often share a common background*. It is also said to comprise four elements of *people, place, social interaction* and *common ties* (Hillery, 1955). Another view of the researcher is that five types of communities (K. Truscott, 2008) exist. The first is the *family* where an individual is first born, nurtured and introduced into the workings of the world. The second is the *local* community which extends the family network further. Included here are village, town, city and shire populations. The third is the *regional* community which includes intra-state and interstate political jurisdictions. The fourth is the *global* community which takes in overseas population groups and locations. A not-so-obvious *fifth* community is the *marketplace of ideas* where philosophical discussions occur between individuals and people groups on the meaning and purpose of life. Universities traditionally serve as this type of community.

Only when students finished the course could their employability for jobs and careers they pursued be gauged. The practicum unit experience gave students a great opportunity to strengthen networking with potential employers.

The emphasis on *a strong enterprise ethic* was another important aspect of the learning style in the tertiary business course for Aboriginal students. This emphasis was achieved by modelling from qualified lecturers, guest lecturers from the community, and learning from strategic work placements. Students were given work placements and then they returned to discuss the virtues and vices of their experiences. The challenge of teaching staff was to avoid “Macdonaldisation” wherein commonalities and business enterprises are standardised to the point where “one size fits all”. The students were taught essential aspects of the word “enterprise”, such as “initiative”, “taking calculated risks”, “and win-win situation”, “being visionary” and “leadership-building”.

In conclusion, every unit of the tertiary business course was designed to ideally (which was not always possible) combine both effectiveness and efficiency through the four key

steps of *strong stakeholder involvement*, *clear curriculum process*, *adequate teaching resources*, and a *strategic learning style*. Instructors in the tertiary business course were mindful that Aboriginal people had excelled historically vocations such as farming, nursing, teaching, law and even medicine. The B.Soc.Sc. (IS) course sought to engage the students across the cultural boundaries of business and services in the enterprise world. This research investigated why some Aboriginal students completed or incompleting a tertiary business course at a particular space (relevant to *cultural boundary engagement* meaning), time (relevant to their past history) and matter (relevant to the achievement level of their strong identities and sustaining key relationships outside the university setting). The same Indigenous School continued its entrepreneurial approach by establishing a *Masters of Arts (Indigenous Sector Management)* that overlapped with the *B.Soc.Sc. (IS)* not long after the latter’s commencement. Graduates were given a curriculum pathway (de Jong et al., 2012) as well as many longstanding public servants looking for a post-graduate qualification. However, the *Master of Arts (Indigenous Sector Management)* was archived within two years of the *B.Soc.Sc. (IS)* being archived. Both attempted to lift the status of Indigenous Australians.

Chapter 3. The status of Indigenous Australians

3.1. Introduction

This chapter seeks to answer the supplementary research question, *what do “cultural boundaries” and “Aboriginal status” mean, and what are their implications for the research?* The researcher assumes that to identify as an Aboriginal is to engage with lower status which implies facing periodical disadvantage (DAA, 2005; Productivity Commission, 2013). This implies many Indigenous Australians face “crisis” situations where *a lot of problems...must be dealt with quickly so that the situation(s) does not get worse or more dangerous* (Longman, 2013). To support the notion of serious disadvantage in the Aboriginal community, the researcher now presents some recent statistics concerning the general picture of the Aboriginal population, education and employment. The statistics centre upon the generational gap in the level of “engagement”. First, an overview is given of the Australian Indigenous population, its general characteristics, trends and expectations, such as the increasing youthfulness of the Aboriginal population, the decrease in fertility rate, the rise of ageing, the urbanisation of the Aboriginal population and the coming into prominence of Aboriginal regions. Second, an overview is presented of Indigenous education over the last 20 years in terms of attendance and completions, qualification, challenges and policies for the secondary and tertiary sectors. Here the problem in education is tied inextricably to “closing the gap” of equity via using seven key ‘building blocks’ viz. early childhood, schooling, health, economic participation, healthy homes, safe communities, and governance and leadership (DSS, 2013; FaHCSIA, 2012). Third, an overview of Indigenous employment is sketched as it relates to training, workforce participation and occupation status. The trouble arising here is increasing Aboriginal workforce participation, maintenance of varied occupations, and the need for more training and skilling such that higher education business courses have a key role to play. It will be argued that the Indigenous education and employment statistics show gradual and positive improvements in engagement in the mainstream marketplace but there is still a long way to ‘close the gap’.

3.2. Statistical overview of Indigenous population

The 2006 Census recorded the *proportional size* and *median age* of the Aboriginal and Torres Strait Islander (ATSI) population as key characteristics noting:

- 2.3% of the Australian population identified their ATSI origin
- The ATSI population is relatively young, with a median age of 20 years compared with 27 years for the general Australian population

Other general characteristics and trends that emerged from the recent Census 2011 count are displayed in **Table 5**.

Table 5. 2011 Census count of Indigenous and non-Indigenous peoples by state and territory in 2011 (ABS, 2012a)

Indigenous status						Proportion of population
	Aboriginal and Torres Strait Islander peoples		Non-Indigenous	Status not given	Total	ATSI peoples
State /Territory	no.	%	No.	No.	No.	%
NSW	172,624	31.3	6,402,111	342,923	6,917,658	2.5
Vic	37,991	6.9	5,069,156	246,893	5,354,040	0.7
Qld	155,825	28.4	3,952,706	224,206	4,332,737	3.6
SA	30,431	5.5	1,503,205	62,934	1,596,570	1.9
WA	69,665	12.7	2,038,786	130,719	2,239,170	3.1
Tas	19,625	3.6	456,345	19,380	495,350	4.0
NT	56,779	10.4	137,774	17,391	211,944	26.8
ACT	5,184	0.9	338,030	14005	357,219	1.5
Australia	548,370	100	19,900,764	1,058,586	21,507,719	2.5

3.2.1. Minority status

The 30 June 2011 national census confirms the ongoing minority status of the Aboriginal population despite their relative growth. There was an increased size in the total Indigenous population to 548,370, which is 2.5% of the general Australian population (See **Table 5** above.). Western Australia’s total Indigenous population was 69,665, which comprised 12.7% of the total Australian Indigenous population and 3.1% of the total state population. WA was in third place behind New South Wales with 172,624 and 31.5% of the total Australian Indigenous population, and Queensland with 155,825 and 28.4% of the total Australian Indigenous population. Significantly, the Northern

Territory has the highest proportion of its population Indigenous at 26.8%, and Tasmania the second highest with 4.0%.

3.2.2. Life and location status

Despite having a minority status the Aboriginal population show a remarkable life desire and preference for living in particular locations. Their life and location status is evident in Aboriginal *youthfulness, fertility rates, life expectancy at birth, ageing, geographical location, urbanisation* and the preferred *Indigenous regions*. Discussion on each of these trends is (indicated in **Table 6** below) and follows.

Table 6. Estimated and projected Indigenous population 1991-2021 (ABS, 2012b)

	1991	2006	2021	Growth rate
<i>State/territory</i>	<i>no.</i>	<i>no.</i>	<i>no.</i>	<i>%</i>
NSW	101,493	152,685	208,341	2.1
Vic	22,625	33,517	47,721	2.4
Qld	95,671	144,885	212,908	2.6
SA	19,775	28,055	37,987	2.0
WA	49,632	70,966	92,587	1.8
Tas	12,462	18,415	26,063	2.3
NT	46,431	64,005	81,298	1.6
ACT	2,727	4,282	6,101	2.4
Australia	350,985	517,043	713,306	2.2

Note in **Table 6** that the projected Indigenous population growth rate from 1991 to 2006 and to 2021 indicate that Queensland will show the greatest growth rate at 2.6% while Western Australia is second last at 1.8% and the Northern Territory the last at 1.6%. This projected higher growth is growing at a much faster rate than the non-Indigenous population was probably based on the fact that the Indigenous population count grew by nearly 29 per cent between 2006 and 2011.

Youthfulness: According to the 2011 Census, the median age of the Indigenous population was 21 years compared to 38 years for the non-Indigenous population. This means there is a growing youthfulness in the Indigenous population which has implications for policy-making such that provision will have to be made to ensure that young people are given more attention to be adequately trained, supported and employed. Similarly, pathways for education and employment need to be accessible and supported for the younger generation (Biddle, 2012d). Furthermore, questions arise about the effects of the proportional disappearance of the ageing group over 55 years. Who will

guide and be role models for the next emerging generation of youthful Aboriginals in Aboriginal and mainstream culture? These are critical questions due to the rising proportion of youth in the Aboriginal community.

Fertility rates: The fertility rate for Indigenous (ATSI) women has fallen from around 5.80 babies per woman in the 1960s to 2.40 babies per woman in 2007; however, it has risen to 2.57 babies per woman in 2010, which is higher than the fertility rate for the total Australian female population (1.89 babies per woman in 2010). A higher fertility at younger ages was evident where in 2010, three-quarters (75%) of births to Indigenous (ATSI) mothers were to women aged less than 30 years, compared with under half (45%) of births to all Australian women (ABS, 2013a).

Life expectancy at birth: In the period 2005–2007, life expectancy at birth was estimated to be 67.2 years for Indigenous (ATSI) males, which was around 12 years less than that for non-Indigenous males (78.7 years). Similarly, the estimated life expectancy at birth for Indigenous (ATSI) females was 72.9 years, around 10 years less than life expectancy at birth for non-Indigenous females (82.6 years).

Ageing: Between the two census periods (2006–2011) the proportion of Indigenous Australians aged 55 years and over increased from 7.7 per cent (2006) to 9.5 (2011). This increase in ageing is projected to rise and increase even further in the next few decades. Greater home care of the elderly will be needed.

Geographical Location: The trend for the Indigenous population is that far more live in remote and very remote Australia in comparison to the non-Indigenous population. In 2006 only 1.2 per cent of the total population in major cities were estimated to be Indigenous whereas 15.2 per cent and 47.5 per cent of the total Australian population lived in remote and very remote Australia respectively. But in absolute terms, the Indigenous population is rather urbanised with 75.4 per cent of the total Indigenous population in 2006 living in a major city or regional area.

Urbanisation: Despite the trend of more Aboriginal people opting to live in remote and very remote locations than non-Indigenous peoples, the fastest rate of growth over the 2006 and 2011 census period occurred in relatively urbanised regions for the Indigenous population. If this trend towards living in the urban areas over the next few decades continues, increased housing, education, employment and recreation centres and facilities will be required in urban centres for the Aboriginal population.

Indigenous regions: ‘Indigenous regions’ are largely based on the former Aboriginal and Torres Strait Islander Commission (ATSIC) Region boundaries. In 2006, nine out of the 37 Indigenous regions accounted for half of the Indigenous population of Australia. These were Sydney, Brisbane, Coffs Harbour, Perth, Townsville, Cairns, Adelaide, Tasmania and Wagga Wagga. The Indigenous regions with the highest usual residence counts were Sydney (41,804), Brisbane (41,369) and Coffs Harbour (40,041) – all located along the eastern seaboard of Australia. This is consistent with the 2001 Census results.

The Indigenous regions with the highest proportion of Indigenous residents were outside major population centres and included the Torres Strait Indigenous region in Queensland (83%), and the Apatula and Jabiru Indigenous regions in Northern Territory (79% and 77% respectively). The researcher asks whether greater financial, housing, employment and educational support should go to the region with the highest proportion of Aboriginal population or to the region with the highest proportion of Indigenous residential count, (i.e. the urban region)?

3.2.3 Housing and households, health and criminal justice status

The researcher suggests that from the statistics some Indigenous peoples will be motivated to do tertiary business studies so as to lift their status of disadvantaged housing, households, health and over-representation within the criminal justice system as statistics on these are now reviewed.

Housing: In the 2006 Census 34% of Indigenous households were home owners (with or without a mortgage), 59% were renting and 3% had other types of tenure (AIHW, 2008a). The highest rates of overcrowding among Indigenous households were in the Northern Territory (38%), followed by Western Australia (16%) (AIHW, 2008c). *The National Aboriginal and Torres Strait Islander Status Survey (NATSISS) 2002* of housing quality reported approximately one-third (35%) of Indigenous households were dwellings that had structural problems (e.g. rising damp, major cracks in floors or walls, major electrical/plumbing problems and roof defects), (AIHW, 2006, 2008b; A. AIHW, 2008). For students to do well in tertiary business studies, they need a suitable place for reflection, writing, resting and recuperation.

As **Table 7** below shows, Indigenous households had lower medians for weekly income, loan repayments and weekly rent. The median age of persons in Indigenous households

was markedly lower than the median age in non-Indigenous households (20 compared to 37 respectively). On average, the Indigenous household had more persons usually resident (3.4 compared to 2.6 for Non-Indigenous households), with a slightly higher average number of persons per bedroom (1.3 compared to 1.1 for non-Indigenous households).

Table 7. Characteristics of Indigenous and non-Indigenous households in 2006

(ABS, 2010d)

Status Characteristics	Indigenous Households	Non-Indigenous households
Median age of persons	20	37
Median individual income (\$/Weekly)	\$278	\$471
Mean equivalised gross household income (d) (\$/Weekly)	\$460	\$740
Median housing loan repayment (\$/monthly)	\$1127	\$1300
Median rent (\$/Weekly)	\$140	\$195
Mean number of persons per bedroom	1.3	1.1
Mean household size	3.4	2.6

Health: Cardiovascular disease (CVD), a group of diseases of the heart and circulatory system (HealthInfoNet, 2013) affects many Indigenous people. The most common types of CVD are: coronary heart disease (including heart attack), stroke, heart failure, and high blood pressure. Risk factors (a behaviour or characteristic that makes a person susceptible to a disease) for CVD include: smoking tobacco, not eating well, and having diabetes. For students to succeed in tertiary studies they need to be healthy most of the time.

Criminal Justice System: The 1991 *Royal Commission into Aboriginal Deaths in Custody (RCIADIC)* reported that Aboriginal people made up 14% of the total prison population and were 15 times more likely to be in prison than non-Aboriginal people (RCIADIC, 1991). Western Australia then had the highest disproportion, while Tasmania had the lowest. In 20 years the rates have gone from one Indigenous person in seven incarcerated to one in four. Indigenous persons make up 26 per cent of the prisoner population, yet only constitute 2.5 per cent of the Australian population (Simpson &

Doyle, 2013) . The March 2012 quarter had Western Australia twice the national Aboriginal prison rate, with the Northern Territory coming second. Almost 75% of Aboriginal prisoners had been to prison before compared to 50% of non-Aboriginal prisoners (Martin, 2012). From these figures, it seems likely that some member of the Aboriginal tertiary students’ family has suffered or is suffering incarceration.

3.2.4. Conclusion

To sum up, there is a widening disadvantage crisis occurring in the Aboriginal population, which will have long-term effects on housing, health, education and general well-being. From the results of the 2011 census counts, the median age of the Indigenous population is 21 years compared to 38 years for the non-Indigenous population; the Indigenous population is growing at a faster rate than the mainstream population, and in the year 2021 Western Australia (1.8%) will show the second fastest population growth rate, second to Queensland (2.6%). More Indigenous people are choosing to reside in the urban regions, yet ironically more Indigenous people in proportion to non-Indigenous people are still in remote and very remote areas. The Indigenous life expectancy rate is 10-12 years less than non-Indigenous populations for both female and male respectively. These gaps between Indigenous and non-Indigenous people indicate that health, housing and wellbeing conditions are still lagging behind for Indigenous people despite the long running, worthwhile efforts of the government and Indigenous community-based organisations. There is little doubt that disadvantaged conditions have affected the completion and incompleteness of Aboriginal people doing studies in the secondary and tertiary sector. Next, the researcher considers whether the statistics in Indigenous education also show crisis indicators.

3.3. Statistical overview of Indigenous education

The 2006 Census summarised key aspects of Indigenous education in terms of *attendance* and *population proportion*, as follows:

- 155,738 Indigenous students were attending an educational institution of some sort, ranging from preschool to tertiary level.
- 3.8 per cent of the Aboriginal and Torres Strait Islander population were attending TAFE or university.

- Indigenous students represented 3.3% of the overall student population in Australia

When attendance is explored further the questions arise about *completions* and *qualifications*, which now follow.

3.3.1. Attendance and completions status

The 2006 Census statistics indicate that Indigenous secondary school attendance, remoteness attendance, and highest school year completion had shown improvement. Further improvements were indicated in the 2011 Census where there were 173,517 Indigenous Australians participating in preschool, school or a post-school education institute, a rise of 17,779 from 2006 (see **Table 8** following).

The political context is now presented that provides a background for the continuing “gap” in secondary school attendance. The 1990s brought the following signs of positive change: recognition of *Native Title* through *Mabo* legislation (1992); *Redfern speech* by Prime Minister Paul Keating with the Australian mainstream self-confession ‘we took the children away’ (1993) and; the *Stolen Generations* report (1997). Arguably, a further positive act was the Rudd *National Apology to the Stolen Generations* (2008), 15 years after Keating’s historical acknowledgment.

However, the early 21st century has been called the ‘human capital decade’ (Biddle, 2012a) where efforts have been made to achieve statistical equality between Indigenous and non-Indigenous Australians, exemplified by the Council of Australia Governments (COAG) focus on six “Closing the Gap” targets in 2008 (COAG, 2013): (i) close the life-expectancy gap within a generation; (ii) halve the gap in mortality rates for Indigenous children under five within a decade; (iii) ensure access to early childhood education for all Indigenous four years olds in remote communities within five years; (iv) halve the gap in reading, writing and numeracy achievements for children within a decade (v) halve the gap in Indigenous Year 12 achievement by 2020; (vi) halve the gap in employment outcomes between Indigenous and non-Indigenous Australians within a decade. Note that three gap targets deal specifically with education, two with health and one with employment/economic outcomes.

Secondary school attendance

At the time of the 2006 Census, the relative disadvantage of 16,600 Indigenous children aged 15–17 years reported secondary school attendance was 16-30% lower attendance rate than of non-Indigenous children of the same age. See following **Table 8** for details.

Table 8. Secondary school attendance by Indigenous and non-Indigenous status and age in 2006 (ABS, 2010f). [Shaded part added by researcher]

Age in years	Indigenous	Non-Indigenous	Difference/“Gap”
	%	%	%
15	73	89	16
16	55	81	26
17	36	66	30

Remoteness

attendance

The secondary school attendance rate for the Indigenous population generally decreased with remoteness. This was the same for primary school attendance. For example, school attendance rates for Indigenous 16 year olds living in “major cities” is 60% but drops to 34% for those living in “very remote” areas (see **Table 9** below).

Table 9. Secondary school attendance by remoteness area and age for Indigenous persons in 2006 (ABS, 2010f)

Age in years	Major cities	Inner regional	Outer regional	Remote	Very remote
	%	%	%	%	%
15	77	77	76	67	53
16	60	58	60	49	34
17	44	38	37	29	16

Comparing Indigenous and non-Indigenous higher education attendances

In the 2006 Census, 7% of Indigenous people aged 15 years and over were reported to be attending higher education (i.e. university or a technical or further educational institution including TAFE), compared with 8% of the non-Indigenous population. Across all age groups, Indigenous people were more likely to be attending a technical or further educational institution than university. (Note that I have replaced the term “non-school” with “higher education” which in this context includes a certificate level course from a

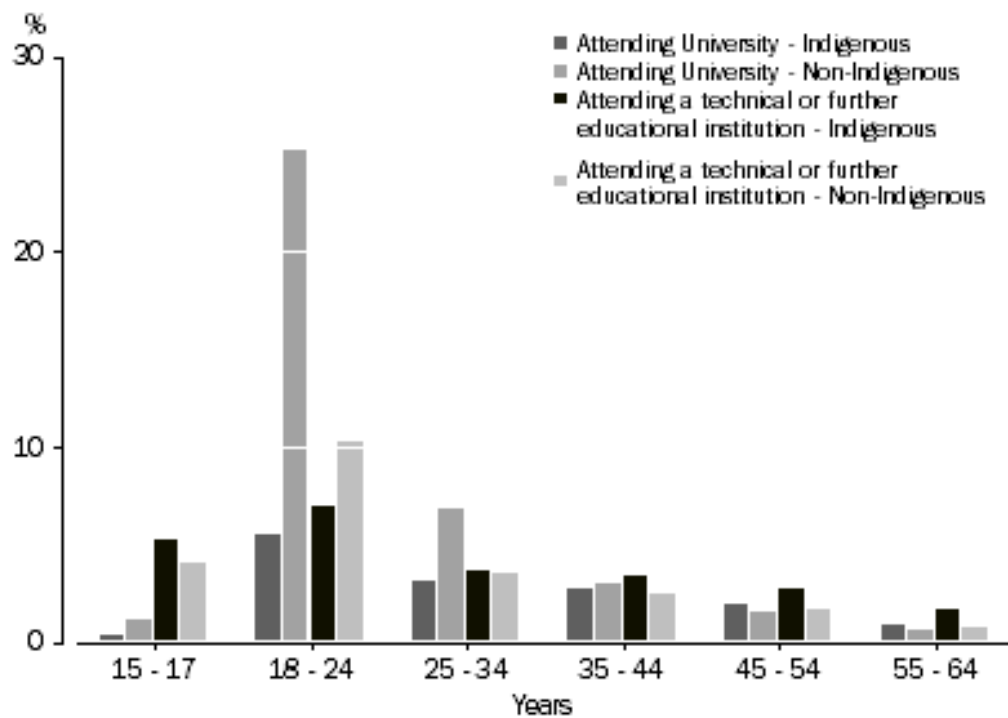
Technical and Further Education institution, an advanced diploma etc. up to a completed degree from a University). The purpose of higher education, is of course, linked to employment outcomes.

My comparison of higher education attendance rates for Indigenous and non-Indigenous people by age group show clear findings in the three age groups as follows.

First, in the 18-24 years age group, Indigenous people were less likely to be attending educational higher education institution than non-Indigenous people – significantly so for university attendance (6% of Indigenous people compared with 25% of non-Indigenous people in this age group).

Second, in the 25-34 years age group, the difference in university attendance rates between Indigenous and non-Indigenous people was less: 3% of Indigenous people compared with 7% of non-Indigenous people. There was almost no difference in technical or further educational institution attendance rates between Indigenous and non-Indigenous people in this age group (both approximately 4%).

Third, in the age groups over 35 years, higher education attendance rates were similar for Indigenous and non-Indigenous people, with Indigenous people slightly higher (see **Figure 3** below).



(a) Including TAFE colleges

Figure 3. Indigenous and Non-Indigenous university and technical and further educational institution for attendance by age in 2006 (ABS, 2010f)

Completion of year 12

At the time of the 2006 Census, 19% (or more than 55,000) of Indigenous persons aged 15 years and over reported Year 12 as their highest level of school completed, compared to 45% of non-Indigenous persons (see **Table 10** below).

For Indigenous persons across all age levels (15 years and over), the most common level of school completed was Year 10 (28% or 79,000 persons), whereas for non-Indigenous persons the most common level of school completed was Year 12.

Overall, Indigenous females were slightly more likely than Indigenous males to stay at school until either years 10, 11 or 12.

Table 10. Highest level of school completed by Indigenous and non-Indigenous status and age in 2006 (ABS, 2010f)

Age group	18-24	24-34	35-54	55 +	Total
Highest Level	Indigenous (%)				
Yr 12 or equivalent	32	28	15	8	19
Yr 11 or equivalent	14	13	9	2	11
Yr 10 or equivalent	25	26	34	16	28
Yr 9 or equivalent	11	12	14	11	13
Yr 8 or below	8	8	14	38	14
Did not go to school	1	1	2	8	2
Total	90	88	88	83	88
Not stated	10	12	12	17	12
Non-Indigenous (%)					
Yr 12 or equivalent	71	68	46	27	45
Yr 11 or equivalent	10	9	12	7	10
Yr 10 or equivalent	13	16	29	26	24
Yr 9 or equivalent	2	3	6	11	7
Yr 8 or below	1	1	3	18	7
Did not go to school	0	0	1	2	1
Total	97	97	97	90	95
Not stated	3	3	3	10	5

However, younger Indigenous persons completed a higher level of education than older Indigenous persons. Thirty-two percent of Indigenous persons aged 18 to 24 years and 28% of those aged 24 to 34 years had completed Year 12, yet only 8% of Indigenous persons aged over 55 years had completed Year 12. The rate of Year 12 completion for non-Indigenous persons also declined with age, (71% of non-Indigenous 18 to 24 year olds and 27% of non-Indigenous persons over 55 years of age, completed Year 12).

When comparing the highest year of school completed by Indigenous and non-Indigenous people according to gender (see **Table 11**), the researcher found that female Indigenous students consistently scored a higher completion of their schooling from Year 9 to 12 than their male counterparts. This was not so for the non-Indigenous group, where the male students scored higher in school completions for Years 9-11 but not Year 12. A possible reason for could be the lack of male role models for male Aboriginal

students in schooling completions because many Aboriginal fathers are being incarcerated. This was also paralleled for some males in their completion and incompletion of the Aboriginal tertiary business course under investigation.

Table 11. Highest year of school completed by Indigenous and Non-Indigenous status and gender in 2006 (ABS, 2010f)

	Indigenous %			Non-Indigenous %		
School Yr Level	Male	Female	Total	Male	Female	Total
Yr 12 or equivalent	17.8	20.9	19.4	44.5	45.3	44.9
Yr 11 or equivalent	10.0	11.4	10.8	10.8	10.2	10.5
Yr 10 or equivalent	27.4	28.5	28.0	24.2	23.6	23.9
Yr 9 or equivalent	13.3	12.9	13.1	7.4	7.0	7.2
Yr 8 or below	14.8	13.5	14.1	7.2	7.5	7.3
Did not go to school	2.3	2.0	2.2	0.8	1.0	0.9
Not stated	14.3	10.7	12.4	5.2	5.4	5.3

Comparing Year 12 completions across three census periods

(i) *Indigenous Year 12 completions:* Since my research explores the completion and non-completions of a tertiary business education course for Indigenous students, it is useful to explore the completion for Indigenous year 12s (see **Figure 4** below). The percentage of the Indigenous population who had completed Year 12 (or equivalent) rose in each state/territory across three censal periods 2001, 2006 and 2011.

The highest completion rate in each of the three censuses was in the Australian Capital Territory (see **Figure 4** below). Western Australia remained the second lowest for all three Censuses whereas the lowest rate of Year 12 completion was in the Northern Territory.

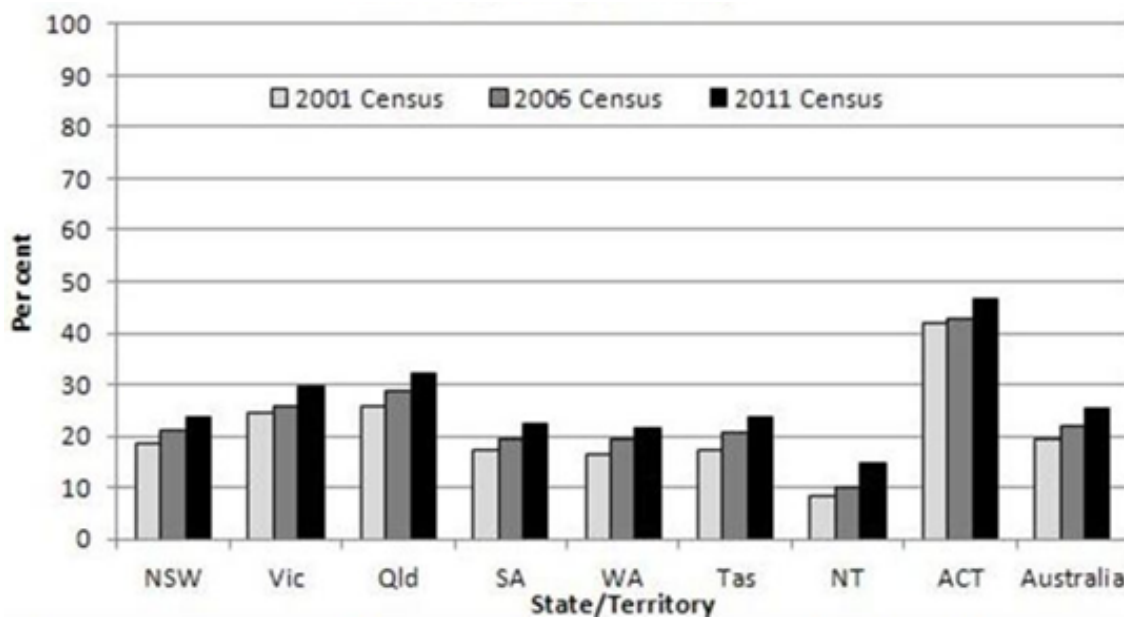


Figure 4. Percentage of Indigenous population with year 12 completions (or equivalent) for 2001, 2006 and 2011 Censuses (Biddle, 2012c)

My research under investigation may help to assess correlations between completing Year 12 and entering a tertiary course, or there may be other factors involved. Note that in Australian Capital Territory, Queensland and Victoria, the Year 12 completion was above the Australian level for Indigenous populations in all three censuses.

(ii) *Comparing Indigenous and non-Indigenous year 12 completions:* However, for the ratio of Indigenous to non-Indigenous Year 12 (or equivalent) completion again the Australian Capital Territory was the highest and Western Australia was the second lowest and the Northern Territory was the lowest (see **Figure 5**).

The greatest improvement over the period 2001 to 2011 occurred in Tasmania. However, since the 2001 census the ration has been a falling in Victoria and the Australian Capital Territory.

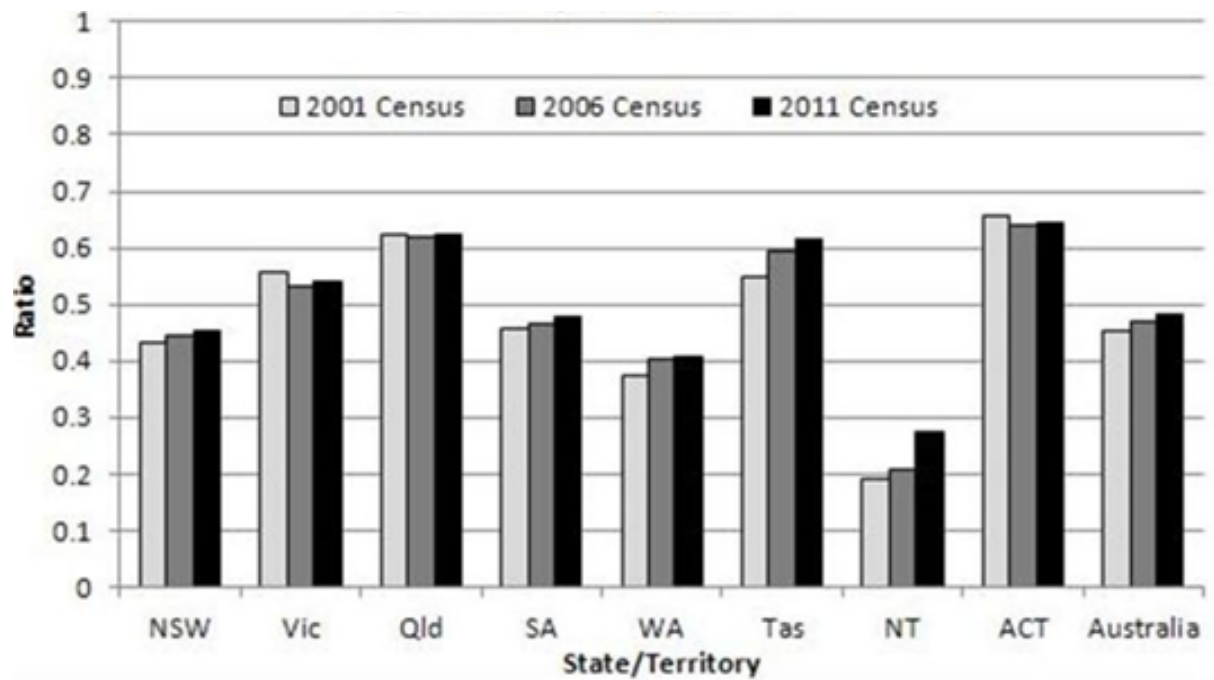


Figure 5. Ratio of Indigenous to Non-Indigenous year 12 (or equivalent) completions for 2001, 2006 and 2011 censuses across state/territory and nation (Biddle, 2012c).

The Northern Territory, although showing the lowest ratio, did show the highest ratio of improvement over the 2001 to 2011 periods. (The rise may have been in no small part due to the effort put into the fifth education target of “Closing the Gap” by COAG (2008) as relates to success at Year 12 viz. (v) *halve the gap in Indigenous Year 12 achievement by 2020*).

3.3.2. Higher education qualifications status

Indigenous people were less likely to have a higher education qualification across all age groups compared with non-Indigenous people.

(i) Comparing Indigenous and non-Indigenous groups

In the 2006 Census (see **Table 12**), 26% of Indigenous people aged 25-64 years reported having a higher education (i.e. post primary and secondary school) qualification, an increase from 20% in 2001. The majority of this increase was at the Certificate/Diploma level (from 14% to 20%). There was only a slight increase in the proportion of those with a Bachelor Degree or above (from 4% to 5%). Over the same period the proportion of non-Indigenous people with a higher education qualification increased from 42% to 47%.

There was no difference in the proportion of Indigenous males and females who had a higher education qualification in 2006; however, Indigenous people were much less likely to have a higher education qualification compared with non-Indigenous people (26% compared to 47% respectively).

Table 12. Persons aged 25-64 years with a higher education qualification by Indigenous and non-Indigenous status and gender, 2006 (ABS, 2010g)

	Indigenous %		Non-Indigenous&	
	Males	Females	Males	Females
Higher than Bachelor degree	1.0	1.4	5.9	5.9
Bachelor degree	2.9	5.0	14.3	16.8
Advanced Diploma or Diploma	3.1	5.3	7.8	10.3
Certificate III and IV level	15.8	8.3	25.8	8.5
Certificate I and II level	1.4	2.5	0.7	1.6
Certificate not further defined(b)	1.2	2.0	1.4	2.7
Not stated or inadequately stated	17.6	13.9	6.2	7.3
No non-school qualifications				

(ii) Comparing non-remote and remote areas

Because there is a higher proportion of remote Aboriginal peoples in Western Australia than other states, and because many Aboriginal people from non-remote areas still have family ties and interactions with remote areas, it is salient to include some statistics (See **Figure 6** below) comparing non-remote and remote areas. Indigenous people in non-remote areas were more likely to have a higher education qualification than Indigenous people in remote areas. In major cities, 31% of Indigenous people had a higher education qualification compared with 12% in very remote areas. The pattern for non-Indigenous people was quite different, with 49% and 45% of non-Indigenous people in major cities and very remote areas, respectively, having a higher education qualification.

It can be noted from **Figure 6** below that first, that Indigenous people possessing higher education qualifications in major cities is nearly three times higher than those living in very remote areas.

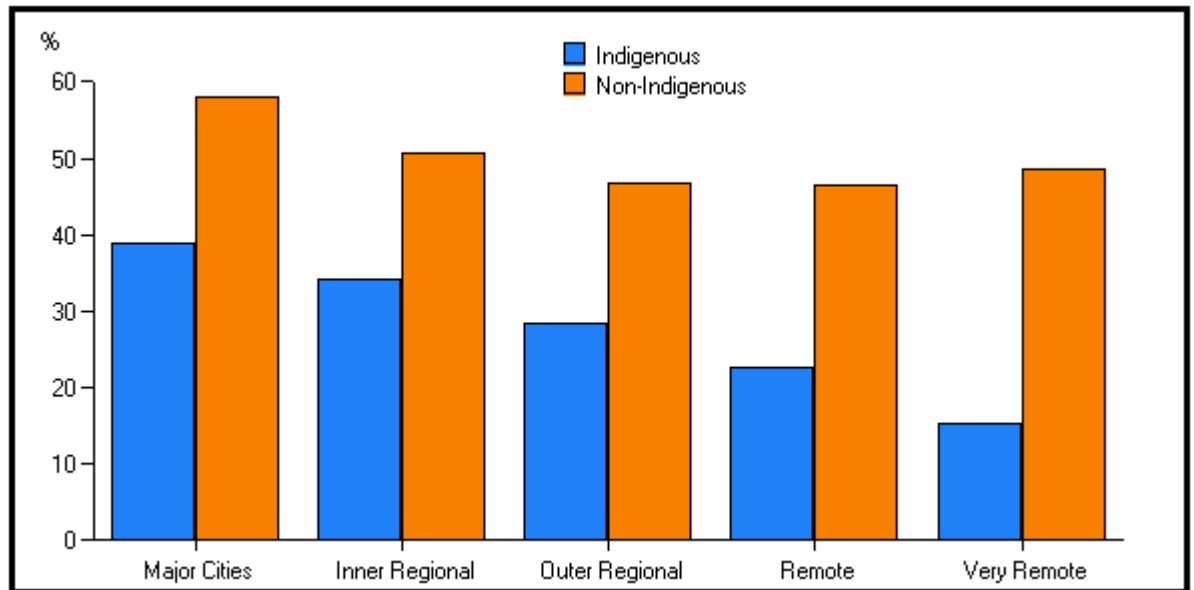


Figure 6. Indigenous and non-Indigenous with higher education qualifications by remoteness area persons aged 25-64 years in 2006 (ABS, 2010g)

Second, locations with higher population (as for major cities and non-remote areas) have more varied economic activities and opportunities for employment. Third, in the major cities there are also more varied training facilities where career-minded Indigenous people can increase their skilling and learning in varied fields if they so desire. Fourth, there is also more availability of promotion, access and support for Indigenous people to engage in the varied training facilities in the major cities and non-remote areas. Fifth, there may be more social exclusion present for Indigenous people in the very remote areas than what exists in the major city areas.

The matter of social exclusion is explored in Chapter 4.2 on the history of Indigenous education in Western Australia.

(iii) Comparing Indigenous qualifications by age group

The levels of higher education qualification reported in the 2006 Census (see **Figure 7**), indicate that Indigenous people were most likely to hold a certificate level qualification across all age groups, peaking in the 25-34 age groups at just over 20%.

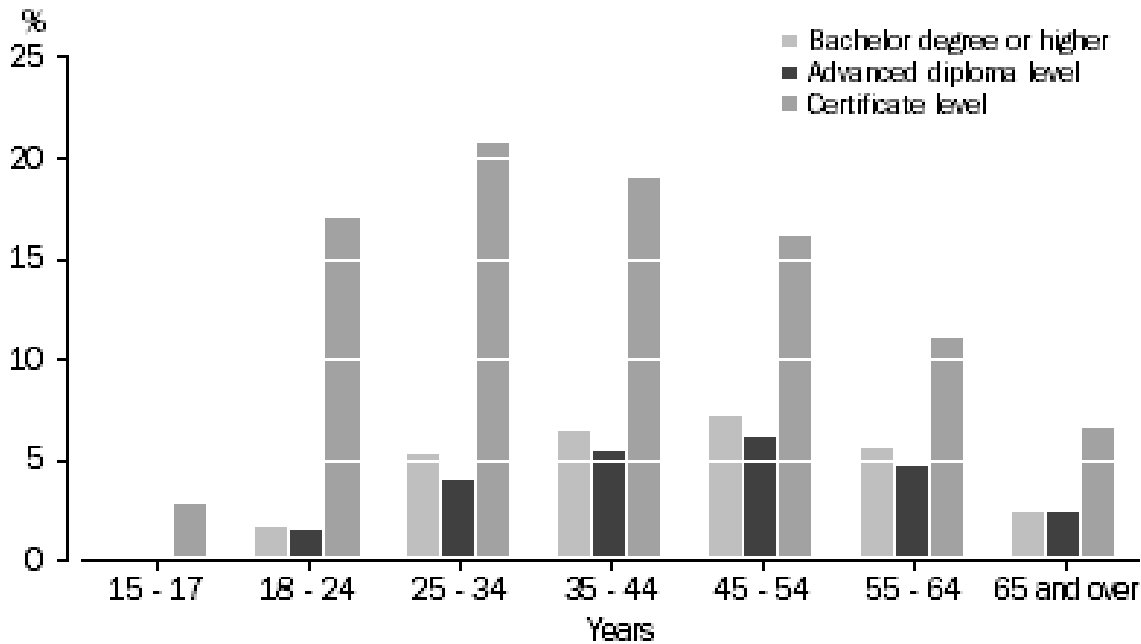


Figure 7. Level of Indigenous higher education qualification by age group in 2006
(ABS, 2010b)

The proportion of Indigenous people with a bachelor degree or higher was similar across the age groups between 25 and 64 years, peaking in the 45-54 years age group. Indigenous people in the 45-54 years age group and the 35-44 years age group are most likely to have a bachelor degree or higher (7% and 6% respectively). But this is still three times less than the certificate level qualification peak of the 25-34 ages group. The findings of my study of the tertiary business studies course may assist in giving reasons for the distinct gap between those completing certificate level and bachelor degree courses. However, it will be interesting to see whether my research findings support the two age groups most likely to have a bachelor degree, viz. 35-44 and 45-64 years.

3.3.3. Conclusion

In comparison with non-Indigenous people, the Year 12 Indigenous completion rate is improving. On Thursday, 9 June 2011, the *Aboriginal and Torres Strait Islander Action Plan 2010-2014* (DEEWR, 2013) was released to help improve educational outcomes. It was endorsed by *Council of Australian Governments (COAG)* earlier on 23 May 2011, with the commitment of federal and state governments to a unified approach to closing the gap in education outcomes between Indigenous and non-Indigenous students. It was initiated by the *Ministerial Council for Education, Early Childhood Development and Youth Affairs* to improve life outcomes for all Indigenous Australians. The plan

comprises 55 actions that aim to increase outcomes in ATSI children and younger children across Australia extending from the most remote areas to large urban schools (MCEECDYA., 2010). These are the six priority ‘domains’:

- readiness for school
- engagement and connections
- attendance
- literacy and numeracy
- leadership, quality teaching and workforce development
- pathways to real post-school options.

New in the *Acton Plan* (DEEWR, 2013; MCEECDYA, 2010) is the recognition of ‘focus schools’ which will implement the areas of greatest need relevant to the six priority ‘domains’. The Action Plan’s intent is to allow greater flexibility and collaboration for all stakeholders in closing the gap in education outcomes between Indigenous and non-Indigenous students.

But because education levels affect a person’s advantage in the labour market, then the low Year 12 completion rate of Indigenous people means that Indigenous people are still at a great disadvantage in the labour market. Hence the importance of my research to assess the reasons for completing and not completing the tertiary business education course (with or without Year 12 qualifications) and how this impacts on students entering the marketplace. What will come out in the *discussion* and *conclusion* (chapter 7), is whether the formal tertiary education course helped the Aboriginal students to be more confident, trained and skilled to participate in the workforce. Furthermore, for those students who did not go through the formal Year 12 completion entry pathway (but through bridging course and work and life experience entry pathways), questions will arise about whether the course was helpful in getting them employment, as “a real post-school option”.

3.4. Statistical overview of Indigenous employment

There are many recorded instances of Aboriginal people being involved in the general Australian workforce (Colquhoun & Dockery, 2012; Dockery & Milsom, 2007). Variables for improving this involvement seem to be: increasing employment engagement via upgrading training, higher education qualification skills; gender equity in employment; and more opportunities in regional areas.

3.4.1 Varied occupational status

The following are snippets from the 2006 Census:

- 93% of those employed were employees, 6% worked in their own business, and 1% were contributing family workers
- 74% were employed in the private sector, and one quarter (26%) worked in the public sector
- over half (57%) worked full-time, 39% worked part-time hours and 4% did not work in the week prior to the Census
- more than half (59%) worked in low skill occupations, while one in five (22%) were in medium skill occupations and one in seven (15%) in high skill occupations
- 33% who were employed and not also attending school had completed Year 10 and 31% had completed Year 12
- more than one-third (37%) reported having a higher education qualification.

These figures illustrate that if there is to be more Aboriginal participation in the mainstream workforce, Aboriginal workers will need to upskilling themselves such as through higher education business course. The latter statement supports COAG’s sixth and final target in “Closing the Gap” (2008) related to employment is *halve the gap in employment outcomes between Indigenous and non-Indigenous Australians within a decade*. (FaHCSIA, 2013b). When the 2001 and 2006 Census statistics were compared the following improvements in employment had occurred:

- 46% of Indigenous people aged 15 years and over were employed (employment to population ratio), compared with

42% in the 2001 Census, a higher proportion of men (51%) were employed than women (41%).

- Non-Indigenous people were more likely than Indigenous people to be employed. In the 2006 Census, with 62% of non-Indigenous people aged 15 years and over employed, compared with 59% in 2001.
- The proportion of Indigenous people employed was higher in major cities (50%) than in other geographic areas (very remote 45%, inner regional 44%, remote 44%, and outer regional 44%).

Changes occurring in employment levels

In the early 21st century, the Aboriginal employment level still remain below 50%, which further highlight the importance of initiating tertiary business education specific for Aboriginal students. Numerically, the 2006 census indicated there were around 122,000 Indigenous Australians aged 15 to 64 years identified employed. Recently released 2011 Census data show the employment number has risen to near 146,000.

However, the overall Indigenous population also grew substantially over this period. So employment percentages, as opposed to absolute numbers, revealed less improvement. For example, in 2006, 48% of Indigenous Australians aged 15-64 were employed, but by 2011, this had actually declined to 46.2%

Comparatively, during the period 2006 to 2011 employment outcomes for the non-Indigenous population have stayed relatively stable; therefore the outcomes gap between Indigenous and non-Indigenous Australians have actually widened.

Gender and age dimension in Aboriginal employment

The drop in Indigenous employment between 2006 and 2011 reflected mainly deterioration in Indigenous male employment (see **Figure 8**). A reason may have been an increase in the incarceration rate of younger male Aboriginals. In 2006, 53% per cent of Indigenous males aged 15 to 64 years were employed. By 2011, this had fallen to 49.7 per cent. This decline occurred mainly at the younger end of the age range, with the

following figure showing the difference in Indigenous employment outcomes between 2006 and 2011 by age.

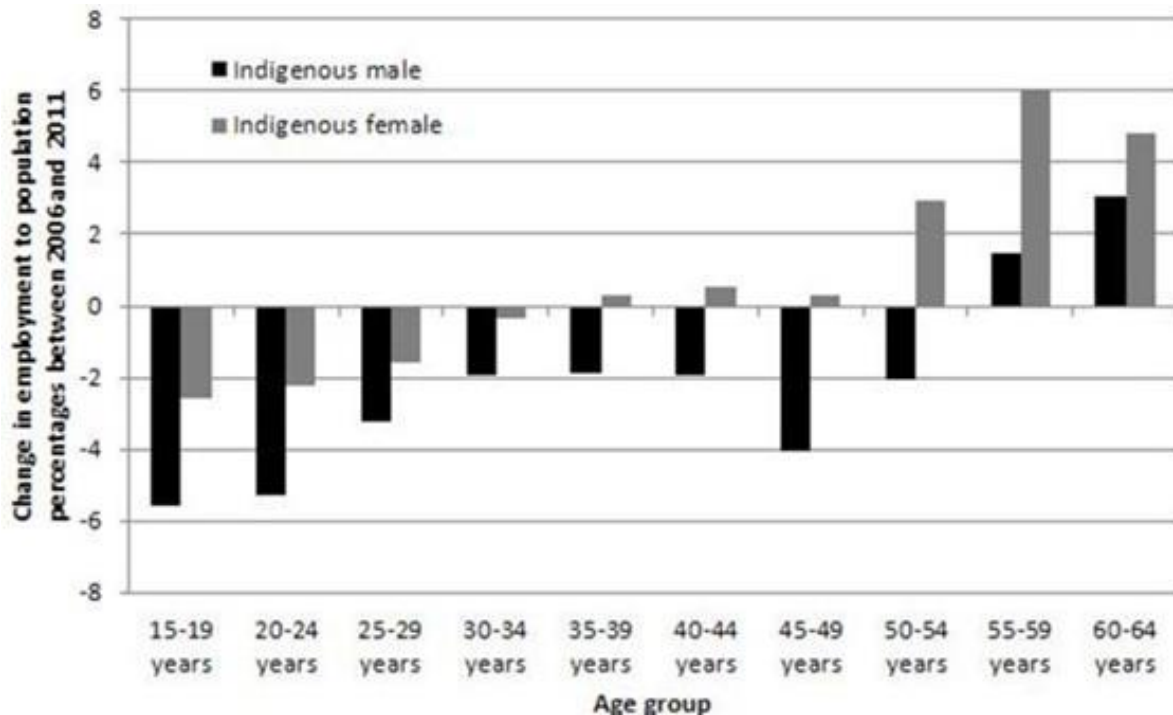


Figure 8. Changes in Indigenous employment outcomes by age between the 2006 and 2011 censuses (Biddle, 2012b).

Whereas the percentage of employed men and women 55 years and older increased substantially over the period, there were dramatic declines in those younger than 25 in general and men under 25 in particular. It is interesting to note that there were more mature-age students involved in the tertiary business education course, perhaps due to their desire and willingness to engage more in the wider capitalist system once their youthful boundaries had been tested and limited in favour of stable employment to establish their families into the future.

Changes in employment across Australia

Not only did the change in Indigenous employment over the period 2006 to 2011 have a gender and age dimension, it also differed considerably by state/territory jurisdiction.

This is demonstrated in the following **Figure 9**, which shows the change in Indigenous employment separately for the eight Australian states and territories.

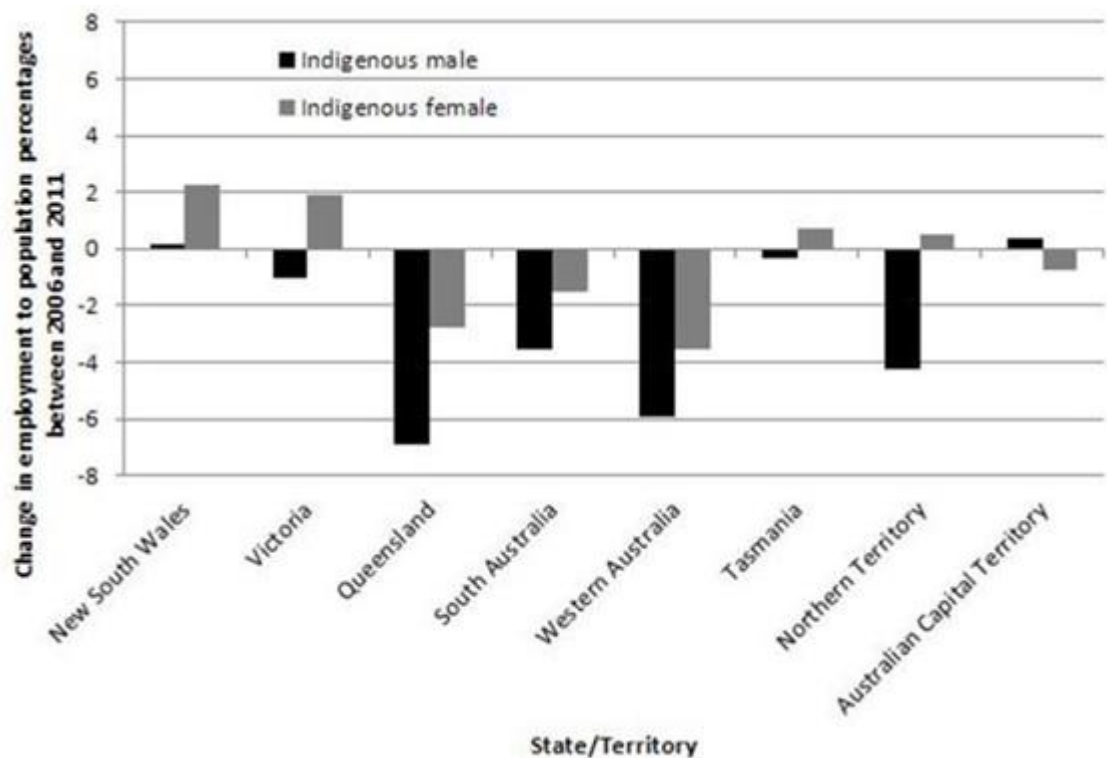


Figure 9. Inter-census changes 2006-2011 in Indigenous employment outcomes by state/territory (Biddle, 2012b).

For both men and women, employment outcomes for the Indigenous population declined considerably between 2006 and 2011 in Queensland, South Australia and Western Australia. Outcomes also weakened for men in the Northern Territory. In the locations where the Indigenous population tended to live in more urban areas (in New South Wales, Victoria and the ACT), employment either stayed steady or improved slightly.

Reasons for changes in employment

My business education research into Aboriginal student behaviour and values may assist in understanding some *micro* causes of the decline in Indigenous employment between 2006 and 2011. However, some initial *macro* suggestions can be made.

First, the *global financial crisis* occurred after the time of the 2006 census. In 2006 economic conditions were good, with some talk of labour market shortages. Australia wasn't affected compared to some other countries, but perhaps the Indigenous Australian labour market was harder hit than other segments.

Second, the *Community Development and Employment Projects (CDEP)* scheme has been seriously changed since 2006 (CDEP, 2013). *CDEP* allowed Indigenous Australians in certain areas to forego social security benefits and instead receive a form of wages for employment. At the time of the 2006 Census, the *CDEP* made up to 35,000 jobs. However, since then, *CDEP* has reduced to just fewer than 11,000 jobs, with many people moved onto *Newstart* allowance. Many of the *CDEP* Indigenous people found other jobs.

Nevertheless, this growth in other jobs such as full-time private sector employment has not matched the decline in *CDEP* employment. The changes to *CDEP* have made achieving employment equity much more difficult, especially for governments and businesses to help create a significant number of jobs for Indigenous Australians. If parity is not achieved over the next decade via government goals and aspirations, then the skills and talents of many Indigenous Australians will remain underutilised.

Third, as mentioned above, the incarceration rate of Aboriginal male and female populations have made alarming annual increases. As at 30 June 2012, the ratio of Aboriginal and Torres Strait Islander to non-Indigenous imprisonment rates in Australia was highest in Western Australia (20 times higher for Aboriginal and Torres Strait Islander prisoners); and Tasmania had the lowest ratio (four times higher for Aboriginal and Torres Strait Islander prisoners (ABS, 2012c).

The consequences are lower employment numbers for the Aboriginal community, resulting from the breaking up of families with absent mothers, fathers, uncles and aunties. In July 2009 the Productivity Commission stated that for Indigenous men, the rate of imprisonment increased by 27 per cent in the years between 2000 and 2008; for women it increased by more than 40 per cent. This means that Indigenous adults were now 13 times more likely than non-Indigenous adults to be sent to gaol and much more likely to reoffend (ABC, 2009). So a serious challenge for Aboriginal education stakeholders is to improve the work force participation status for Aboriginal people.

3.4.2 Workforce participation issues

The way to achieve increased employment for Aboriginal people is to clarify their workforce participation status, which will include a number of comparisons with the non-Aboriginal mainstream situation as follows.

Indigenous Vs. non-Indigenous workforce participation rate

Comparing the workforce participation rate of Indigenous and non-Indigenous people reveals the disparity. According to the 2006 Census, 55% of Indigenous people aged 15 years and over were participating in the labour force (see **Figure 10**) with participation higher for men (61%) than women (49%).

- Overall, the participation rate was ten percentage points higher for non-Indigenous people at 65% in the 2006 Census. When the population is restricted to people aged 15-64 years in order to adjust for the larger proportion of older people in the non-Indigenous population (with low participation rates), the difference in labour force participation rates changes by almost 20 percentage points. The participation rate of Indigenous people aged 15-64 years was 57%, compared with 76% for non-Indigenous people.
- In the 15-17 year age group, the Indigenous participation rate was nine percentage points lower than the non-Indigenous participation rate. In each of the other age groups (18-24, 25-34, 35-44, 45-54 and 55-64 years) the Indigenous participation rate was about 20 percentage points below the non-Indigenous participation rate.
- For the Indigenous population, the labour force participation rate was lower in more remote geographic areas (59% in major cities but only 50% in very remote areas).

The disparities in engagement between major cities and regional to remote areas may be due to seasonal, traditional cultural practices. In the tertiary business course there were many students still having cultural attachments outside the urban areas who were doing the business course with the desire to skill themselves into leadership positions and increase their workplace participation for the benefit of their families and communities.

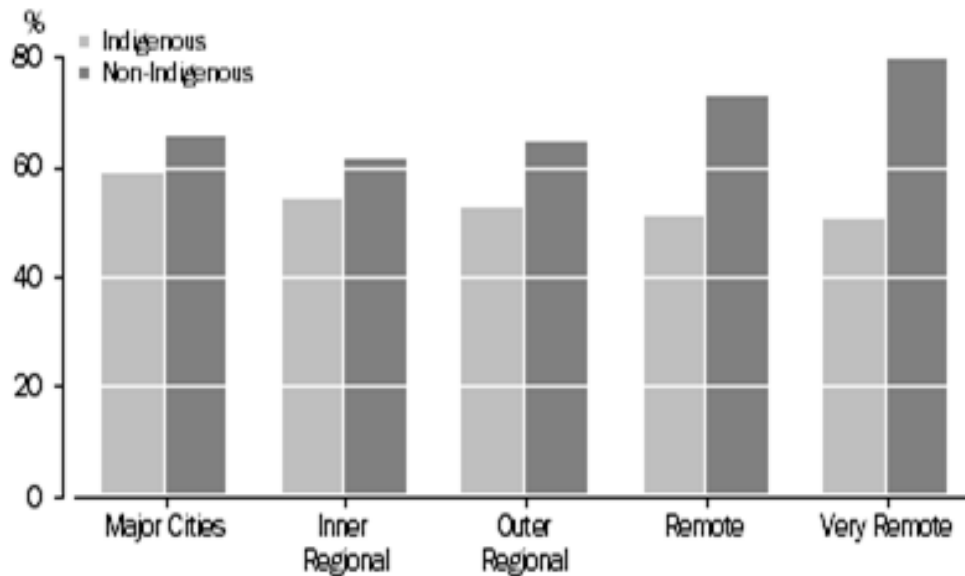


Figure 10. Workforce participation rate for persons aged 15 yrs and over between Indigenous and Non-Indigenous persons by remoteness areas in 2006 (ABS, 2011).

Numbers not participating in the workforce

More than two in five (43%) Indigenous people aged 15-64 years were not in the labour force according to the 2006 Census (the labour force participation rate for this age group was 57%). Some people were probably not actively engaged in the labour market because of caring responsibilities, study (as for my research sample), illness, disability, retirement and/or lack of labour market opportunities in their area.

The proportion of Indigenous people aged 15-64 years who were not in the labour force in the 2006 Census was higher than that of non-Indigenous people, 43% and 24% respectively (see **Figure 11**). In every age group, except the 15-17 year age group, the proportion of Indigenous people who were not in the labour force was between 17 and 22 percentage points higher than for non-Indigenous people. The proportion of Indigenous people not in the labour force for the 15-17 year age group was only nine percentage points higher than that of non-Indigenous people.

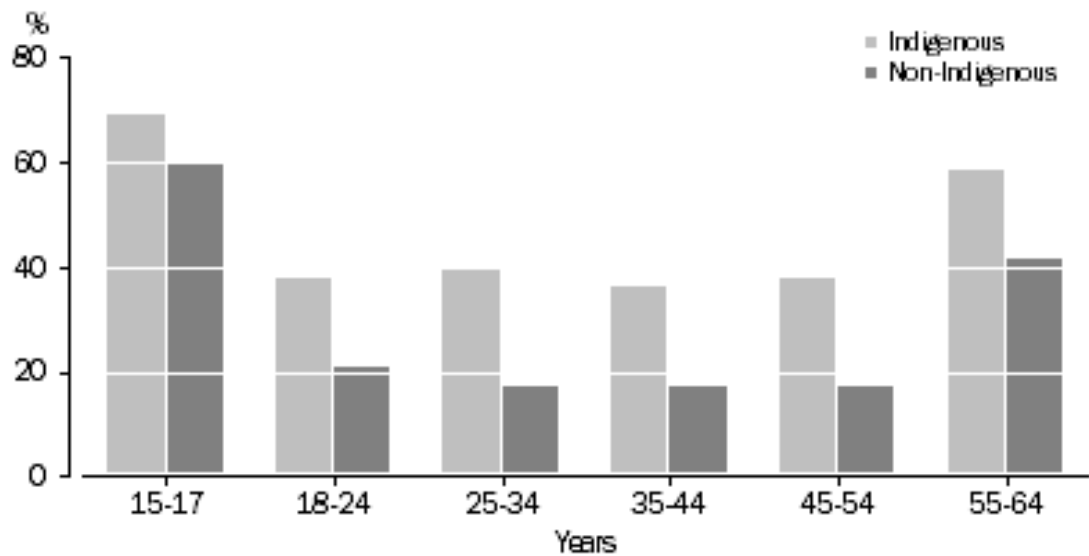


Figure 11. Comparison of Indigenous and non-Indigenous persons aged 15 years and over not in the labour force in 2006 (ABS, 2011).

In all age groups Aboriginal people *not* in the labour force was at a much higher rate than non-Aboriginal people, especially between the 18 to 64 years, which are the critical years when workers are contributing the needs of their family and community.

Indigenous Vs. non-Indigenous employment to population ratio

In the 2006 Census, 46% of Indigenous people aged 15 years and over were employed (employment to population ratio), compared with 42% in the 2001 Census. A higher proportion of men (51%) were employed than women (41%).

Indigenous occupations status

It has always been a challenge for Aboriginal people to improve their job status, as outlined in the historical chapter (4) to follow. Historically, jobs for Aboriginal people began as labourers in the pastoral industries (stockmen, shearers, domestics), then the service industries (e.g. nurses, teachers) and finally the professional services (e.g. doctors, lawyers and university lecturers). Of Indigenous people who were employed in the 2006 Census:

- 93% were employees, 6% worked in their own business and 1% were contributing family workers
- 74% were employed in the private sector, and one quarter (26%) worked in the public sector

- over half (57%) worked full-time, 39% worked part-time hours and 4% did not work in the week prior to the Census
- more than half (59%) worked in low skill occupations, whereas one in five (22%) were in medium skill occupations and one in seven (15%) in high skill occupations
- 33% who were employed and not also attending school had completed Year 10 and 31% had completed Year 12
- more than one-third (37%) reported having a higher education qualification.

These figures indicate that given the opportunity and despite the difficulty, Aboriginal people were prepared to train and skill themselves in many and varied occupations. My research will explore the employment journey the participating students travelled prior to commencing their higher education studies to improve their occupation status.

Indigenous Vs. non-Indigenous weekly hours worked

As indicated in **Figure 12**, employed Indigenous people were more likely than employed non-Indigenous people to have worked part-time hours in the week prior to the 2006 Census (39% and 30% respectively). Both Indigenous and non-Indigenous women were more likely to have worked part time hours (49% and 45% respectively), than Indigenous and non-Indigenous men (31% and 17%).

Over one-third (36%) of employed Indigenous people worked 40 or more hours in the week prior to Census, compared with almost half (49%) of non-Indigenous people. In the Census week, 57% of Indigenous people worked full-time hours, with more males (66%) than females (46%) having worked full-time hours. In comparison, 66% of non-Indigenous people overall worked full-time hours, with males (79%) and females (51%).

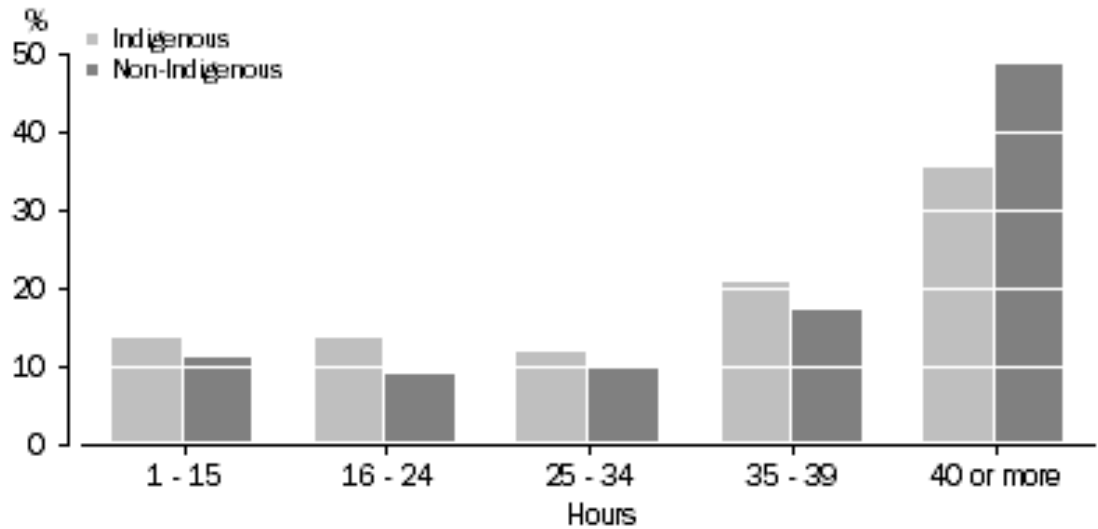


Figure 12. Hours worked between Indigenous and Non-Indigenous persons aged 15 yrs and over a week prior to 2006 census (ABS, 2013b).

The crisis of CDEP-identified workforce participation

There were 14,200 Indigenous CDEP participants identified in the 2006 Census. The aim of CDEP was to create local employment opportunities in remote Indigenous communities, with a particular focus on community development, where the labour market might not otherwise offer employment. But the crisis was that when compared to Aboriginal people working “outside”, the CDEP workers had less incentive because they were working for the “unemployment dole” rate of mainstream society. Furthermore, such communities were kept insular, impoverished and rarely able to engage successfully with “outside” business environment at an equal, competitive level. Higher business education courses, like the focus of my research, were able to discuss this phenomenon and so help the students to debate the pros and cons of CDEP-identified communities and consider re-centring business interests and needs outside such communities.

The Indigenous *CDEP* participants counted in the 2006 Census (ABS, 2010h) showed the following characteristics:

- the majority were in very remote areas (76%) and a further 14% were in remote areas
- the largest proportion were in the Northern Territory (37%), followed by Queensland (32%)

- Indigenous people aged 15-24 years old were most likely to be *CDEP* participants (29%), followed by those aged 25-34 years (27%)
- three-quarters (75%) worked part-time hours (between 1 hour and 34 hours) in the week prior to Census
- two in five (40%) worked between 16 and 24 hours in the week prior to Census
- 13% had a non-school qualification
- 12% worked in high or medium skill occupations.

Compared with all Indigenous people who were employed, the *CDEP* Indigenous people were controversially:

- twice as likely to report working part-time hours (75% compared with 39%)
- more likely to report working in a low skill occupation (78% compared with 60%)
- one-third as likely to report a non-school qualification (13% compared with 37%).

To reiterate, the *CDEP*-identified communities kept their Aboriginal workers on a slow, unchangeable treadmill of part-time hour's preference and lower skilled jobs. The opportunity to grow higher skilled workers across a variety of occupations was severely limited. Two of the aims of the tertiary business course were for the students to engage cultural boundaries and increase their business options.

It is clear (see **Figure 13**) that for workers up to 40 years of age *CDEP* engaged Aboriginal people in employment within their communities, up to 28% more than Aboriginal people “outside” the *CDEP*-identified communities. However, for those *CDEP* workers aged over 40 years, the reverse occurred, up to 25% less than those Aboriginal workers “outside” are engaged in employment.

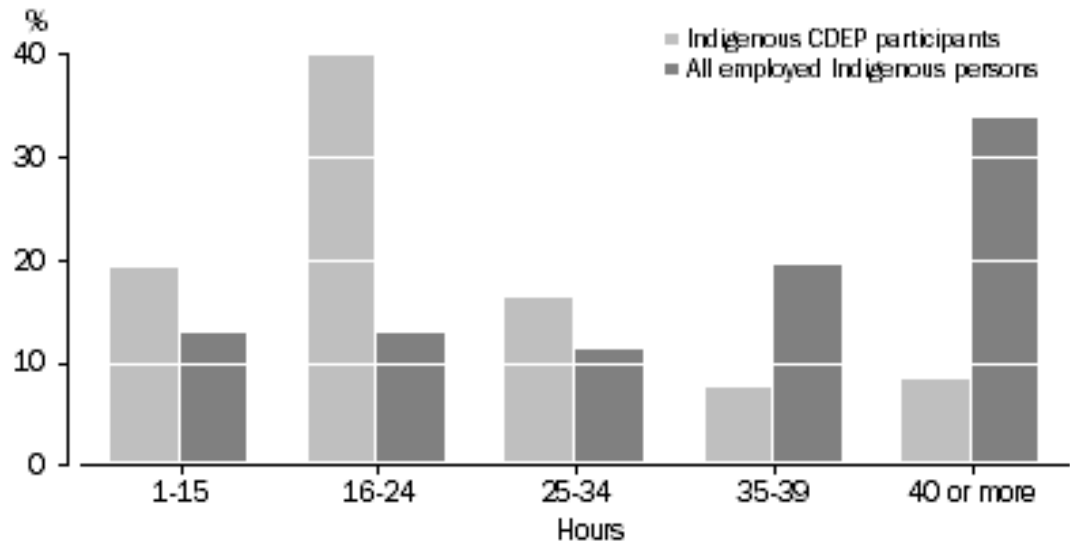


Figure 13. Hours worked by Indigenous *CDEP* participants and all employed Indigenous persons aged 15 years and over in 2006 (ABS, 2010h).

The question arises: which workers are more open to engage in improving their work status as they get older? Also the *CDEP* appears to be youth-focussed and could undermine traditional eldership authority and leadership in the *CDEP*-identified communities. A tertiary business education course specific for Aboriginal workers and sensitive to the context and need of both urban and remote communities was part of the curriculum focus in my research. So my research was partly to raise the job status of Aboriginal workers in a variety of industries for all Aboriginal workers. This job status raising capacity of the tertiary business course strengthened the link between wealth and well-being for all Aboriginal workers of all age groups.

The industries that employ Indigenous people

The industries in which Indigenous people were most employed in 2006 (see **Table 13**) were public administration and safety (17.5%), health care and social assistance (15%), education and training (8.6%), retail trade (7.8%) and manufacturing (7.7%). The industries in which non-Indigenous people were most employed in the 2006 Census year were retail trade (11.5%), manufacturing (10.6%) and health care and social assistance (10.6%).

A variety of industries have opened up for Aboriginal people, but a limited number of these are high status industries.

Table 13. Most industry offering employment to Indigenous and non-Indigenous persons 15 years and over in 2006 (ABS, 2010e).

Industry of Employment	Indigenous %	Non-Indigenous
Public Administration and Safety	17.5	6.6
Health Care and Social Assistance	15.0	10.6
Education and Training	8.6	7.8
Retail Trade	7.8	11.5
Manufacturing	7.7	10.6
Construction	7.1	7.9

Some industries operate in major cities and also very remote areas. However, a crisis position occurs in regional areas if locally born people do not return after receiving training in major city areas.

A relatively high proportion of employed Indigenous people were working in manufacturing and retail trade in major cities (10% and 9% respectively) and inner regional areas (10% each), reflecting the geographical location of these particular industries (ABS, 2010a).

The industries offering most employment in remote and very remote areas were public administration and safety (20% and 44% respectively), health care, and social assistance (19% and 20% respectively) and education and training (10% and 7% respectively). Together these three industries accounted for 49% of the employment in remote areas and 72% of employment in very remote areas.

In comparison, these industries accounted for 33% of Indigenous employment in major cities (ABS, 2010a). This indicates that the regional areas may be lacking in terms of support for governance, health management and higher education qualifications. To enrol students from remote areas in tertiary business courses there is a need for educators to re-focus and re-centre the curriculum on remote employment.

Nationally, Indigenous people were two and a half times more likely than non-Indigenous people to be employed in public administration and safety (17.5% and 6.6%

respectively – see **Table 13**). One reason for this is that in very remote areas, *CDEP* schemes tend to be managed by community councils and therefore *CDEP* participants would most likely be employed in public administration and safety or health care and social assistance.

Interestingly, it is in the public administration and safety that both Indigenous male (17.5%) and female (16.0%) are most often employed. However, the males lack strong engagement (almost three times less) in health care and social assistance, and education and training industries compared to their female counterparts (see **Table 14**). Similarly, Indigenous males are more inclined to choose management and more physically demanding industries than Indigenous females.

Table 14. Most common industry of employment by Indigenous persons by gender in 2006 for employed persons aged 15 years and over (ABS, 2010e).

Industry of Employment	Indigenous Male %	Indigenous Female%
Public Administration and Safety	17.5	16.0
Health Care and Social Assistance	8.4	21.2
Education and Training	4.1	13.1
Retail Trade	5.4	9.9
Manufacturing	11.1	3.3
Construction	11.7	1.3

In geographically remote areas, agriculture, forestry and fishing, and mining industries account for a much smaller share of Indigenous employment than non-Indigenous employment (11% compared with 30% respectively) in remote areas and (6% compared with 32% respectively) in very remote areas (ABS, 2010a) . To cater for Aboriginal control and management of their own local flora and fauna, then higher education courses are needed.

The gap in Indigenous versus non-Indigenous occupations status

As noted, frequently there is a gap in occupational status between Aboriginal and non-Aboriginal populations (see **Figure 14**). In the 2006 census the most common occupational groups for employed Indigenous people were labourers (24%), followed by community and personal service workers (16%), and clerical and administrative workers

(13%). In contrast, the most common occupation group for non-Indigenous people were professionals (20%). A relatively high proportion of both Indigenous and non-Indigenous people were employed as clerical and administrative workers (13% and 15% respectively), technicians and trades workers (12% and 15% respectively), technicians and trades workers (12% and 15% respectively).

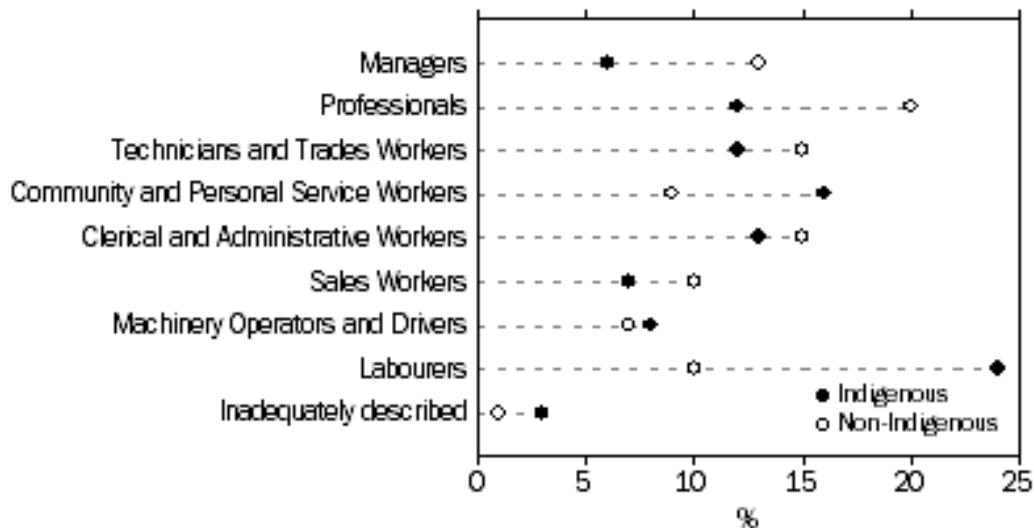


Figure 14. Occupations status of Indigenous persons in 2006 (ABS, 2010a).

Indigenous Vs. non-Indigenous unemployment rate 2001-2006

However, there were some heartening figures in the unemployment rate for Aboriginal people between 2001 and 2006. For instance, the 2006 Census unemployment rates for Indigenous people was 16% compared with 20% in 2001 (see **Figure 15**). About 71% of unemployed Indigenous people were looking for full-time work. However, Indigenous people in the labour force were three times more likely than non-Indigenous people to be unemployed (16% compared with 5%).

Indigenous people living in inner regional and outer regional areas had the highest unemployment rates (both 18%). However, the lower Indigenous unemployment rate in very remote areas (10%) highlights a concerned “gap” with lower levels of labour force participation, limited labour market opportunities and participation in *CDEP*.

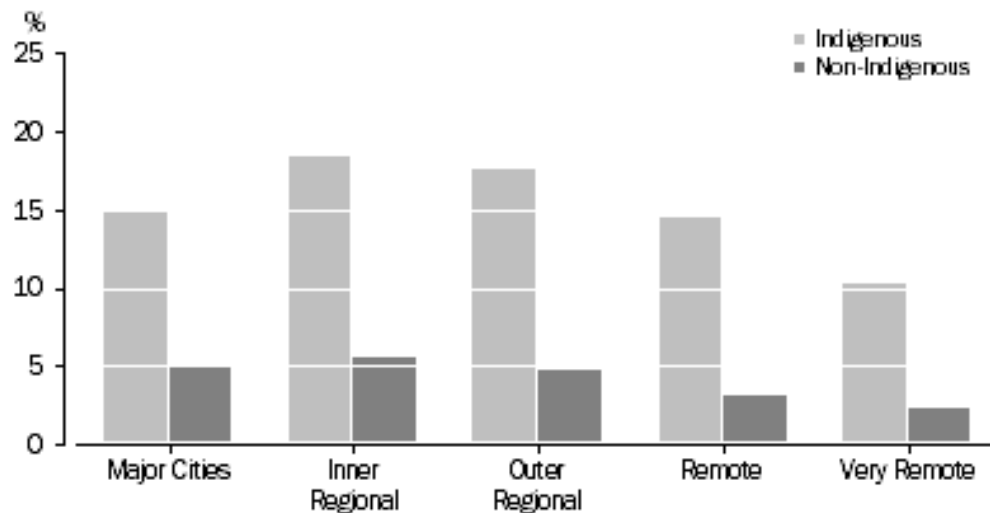


Figure 15. Indigenous and non-Indigenous unemployment rates by remoteness areas for persons aged 15 yrs and over in 2006 (ABS, 2010c).

Indigenous unemployment has no stark gender patterns, but parity for women employment does lag behind the men. That is, Indigenous men and women had similar unemployment rates (16% and 15% respectively), as did non-Indigenous men and women (both 5%). Compared with the overall Indigenous unemployment rate, the younger age groups had higher unemployment rates (28% unemployment rate for 15-17 years and 21% for 18-24 years). A similar pattern was observed in the non-Indigenous population (see **Figure 16**), where the unemployment rate for the 15-17 and 18-24 year age groups was 13% and 9% respectively. The unemployment rates for both Indigenous and non-Indigenous people were progressively lower in other age groups up to 54 years.

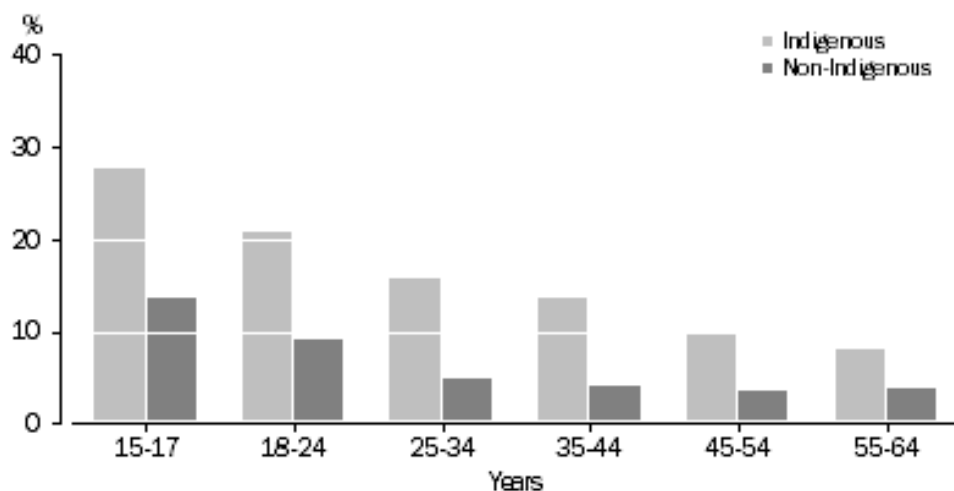


Figure 16. Indigenous and non-Indigenous unemployment rates by age group in 2006 (ABS, 2010c)

3.4.3 Conclusion

The 2006 Census showed that only 55% of Indigenous people aged 15 years and over were participating in the labour force with the participation rate higher for men (61%) than women (49%). The researcher suggests reasons for this included caring responsibilities, study, illness, disability, retirement and/or lack of labour market opportunities in their local areas.

The participation rate of Indigenous people aged 15-64 years was 57%, compared with 76% for non-Indigenous people.

In the review above I have described the Indigenous vs. non-Indigenous employment to population ratio; the Indigenous and non-Indigenous occupations status; Indigenous vs. non-Indigenous weekly hours worked; CDEP-identified workforce participation; the Industries that Indigenous vs. non-Indigenous are employed in; and the Indigenous vs. non-Indigenous unemployment rate.

3.5. General conclusion

To support the notion of crisis in the Aboriginal community because to be Aboriginal is to engage with low status, some twenty-one statistical tables were presented in Chapter Three to depict the general picture of the Aboriginal population and concerns of Aboriginal education and employment. First, an overview was given of Indigenous population, its general characteristics, trends and expectations. Supported by two tables the review covered the increasing youthfulness of the Aboriginal population, the decrease in fertility rate, rise of ageing, and the urbanisation of the Aboriginal population. Second, an overview was presented of Indigenous education for the last 20 years using ten statistical tables in terms of attendance and completions, qualification, challenges and policies for the secondary and tertiary sectors. The concerns about education were tied inextricably to “equity” issues. Third, an overview of Indigenous employment was sketched emphasising training, workforce participation and occupations. Nine statistical tables were presented to argue about Aboriginal workforce participation, maintenance of varied occupations, and the need for more training and skilling such that higher education business courses have a key role to play. The Indigenous education and employment statistics showed gradual and positive improvements in engagement in the mainstream marketplace.

A history of Aboriginal education in Western Australia now follows in Chapter Four. The historical *space, time* and *matter* changes are emphasised to get a clearer picture of how Aboriginal people in Western Australia have raised their educational status via engagement at the cultural boundaries. A further emphasis is that education imperatives and outcomes, although varied, have really been about helping (or not helping) Aboriginal people achieve basic social and economic power for themselves individually and collectively as families and communities.

Chapter 4. History of Aboriginal education in Western Australia

This chapter seeks to answer the minor research question *what is the history of Aboriginal education in Western Australia?* Hence a brief history of Aboriginal education in Western Australia is given. In presenting this history, the researcher seeks to unravel the “dichotomy between success and failure” (Beresford & Partington, 2003b) and a call for “where do we look now” (Harrison, 2007) in Aboriginal educational research by explaining the four historical eras using the innovative Greek etymological roots of words that describe the four administrative imperatives and outcomes of each era – *presbuteros*, *colonos*, *ethnos* and *demos*. (See below **Figure 17. Four administrative eras in Western Australian Aboriginal history** for the summarised timeline). The premise of this chapter is *that community shock and restrictive changes occurred in Aboriginal education* (Beresford & Partington, 2003a) that is reflected by the contemporary disadvantage of a lot of Aboriginal people and communities (as outlined in the previous *Chapter 3 The status of Indigenous Australians*). In each phase of Western Australian history the researcher uses a Greek word derivative to describe the canopy under which the Aboriginal child was educated by its family and other stakeholders. Each historic era was dominated by an administrative approach that influenced the *oikonomos* (see *Definitions*) endeavours of Aboriginal families. Some 7 key features of Aboriginal education for each phase will be explained and critiqued in regards to the enculturation and acculturation processes of the Aboriginal children.

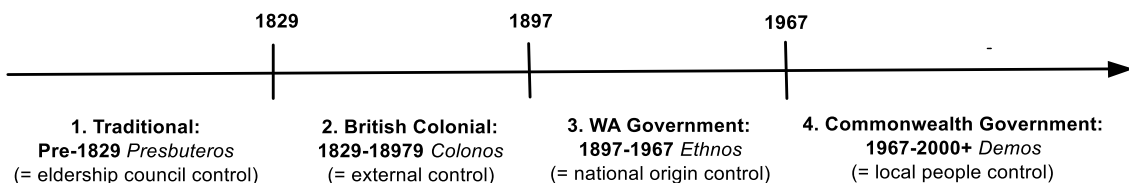


Figure 17. Four administrative eras in Western Australian Aboriginal history

4.1. Aboriginal education in the traditional *presbuteros* era (pre-1829)

The success and failure of education for every Aboriginal child during the *Traditional Period (pre-1829)* can be understood as an *presbuteros* imperative where the household management or *oikonomos* foundations was by *eldership council control*. The economic foundations were strongly run by a council of male and female elders passed down from previous councils of elders of past generations. So the Aboriginal child’s education was based on the transference of spiritual, political and economic skills, care and knowledge from its immediate “eldership” family to enable survival in the traditional lands. The child’s education was strongly family-centric, protective, lifelong, and teleological (= had a desired end or completion point) (Edwards, 1999; Hart, 1970). Furthermore, the immediate family introduced the child into the mores and taboos of its first community (i.e. the family) through close mentorship and outward by closely-related biological elders. The enculturation process was readily available, open, communicative and patient and the end point was twofold – first, every child was taught by key eldership status people who knew and understood the principles of how to behave and manage in regard to their own religious *Dreaming* stories about their place within the family and geographical place (Beresford & Partington, 2003b; Edwards, 1999; Free Dictionary The, 2013c; Stanner, 1998) ; and second, every child was prepared for a smooth acculturation (or social modification) when contact was made with neighbouring local and regional communities (Berndt & Berndt, 1985; Elkin, 1979; Free Dictionary The, 2013a; Sutton, 2003) who were relatively stable and not that dissimilar in their spiritual, political and economic activities.

Spiritually, all learning derived from the story-telling of *The Dreaming* when large mythic heroes roamed the earth and created the various landforms, rivers and animals as they travelled through the formless land. Every earth, sea, sky and animal elements were created with life-forming spirits who had to be respected, celebrated and appeased at various times and seasons of the year (Elkin, 1979). Politically, the deeply spiritual stories of these ancient heroes were remembered and passed on to each generation by the gerontocracy, that is, male and female elders who held these principled stories in sacred trust. These *Dreaming* stories became blueprints of how best to manage, sustain and care for the humans, animals, landforms and vegetation together (Stanner, 1998). Economically, the gerontocracy also passed on a natural-farming trade that was

environmentally friendly so that large game, such as kangaroos and emus, and smaller animals like lizards as well as gathering of fruits and berries would not be over-farmed and would have time to regenerate itself for the next season (Edwards, 1999). So the eldership of each Aboriginal family aimed for balance, harmony and unity. This was institutionalised caringly by memorising and acting out rituals of respect and reciprocity relationships between all living and non-living things. The Aboriginal family would not survive if its structuring of life given to a child was not based on an open, genuine and loving immediate family household.

The more specific characteristics of education for traditional Aboriginal children comprised spiritual, political and economic connections and combinations as now outlined.

1. Learning used oral, visual, kinaesthetic and aesthetic means. The religion’s ancient *Dreaming* stories were repeatedly told in the context of land, animals and people (that is, physical space) that could be seen around them and that could be naturally farmed. Such old narratives were respected and related through dance and ceremony that used different coloured ochre clays for body painting. So there was a mix of verbal and non-verbal approaches to learning via the spiritually significant story context.
2. The family was central in providing an informal educational setting through daily routines, as recommended by the eldership council of bygone generations. The informal methods for learning included imitation and observation and casual instruction regarding kinship rules and obligations as well as the natural farming methods and the principles behind such practices.
3. The family supported the formal (and ritual) setting for education through extended family members and related people in kinship terms from the local and regional communities who spoke another dialect or a different language to their own. However, at the social space engagement at the cultural boundaries there was still opportunity to negotiate for clear understanding between neighbouring groups.
4. The family had the initial responsibility to emphasise that religion permeated every aspect of life. All education did not separate the sacred and secular whether formal or informal. That is “all hunting, food-gathering, family life and social life were intimately connected with their religious life” (Hart, 1970 p. 9).

5. Building and maintaining reciprocity relationships through kinship ties were basic to an Aboriginal child’s education. This was crucial as the child passed through the community’s various rites of passage of birth, childhood, puberty, adulthood, marriage, old age and death. Central to building reciprocity relationships was knowledge of and respect to an elaborate kinship system and the economic resources that were linked people, land and animal life. Such a kinship system established a social classification for all of visible creation which was divided into two moieties and further divisions of sections or “skin” groups. This meant the Aboriginal mental space followed a *one planet* worldview where reciprocity relationships were based on clear guidelines of social responsibility, accountability and a collectivistic consensus.
6. Growth into maturity was a process in stages. Each young male was apprenticed to an older “master” of ritual, dance, art and/or song. Often this mentor was “a close relative” (such as a mother’s brother) who had himself been entrusted with traditional knowledge and skill of the culture from present and bygone eldership councils. The council of elders were “keepers of the law” who in turn would pass it on to the next generation.
7. Education was seen as a life-long process. Formal ceremony times were seen as opportunities to relearn the past teaching and learn new things relevant for successful community living as well as renew and make new relationships with neighbouring tribes (= hordes, clans and other language groups). These public gatherings of celebration and exchange of material resources were invitations to rehearse and learn more of the traditional community’s wisdom, which would vary according to age and status of the initiate in the local community.

Education in the *traditional period (pre-1829)* was regulated from the immediate household, which was the family and which then moved outwards to the local and regional communities. This involved keeping the balance of managing and “caring for” country of all the three community types (i.e. family, local and regional) with a clear set of laws, rules and customs (Flood, 2006) and was passed on bygone elder councils to their hordes (= groups of families). The families taught basic learning skills to harvest the land’s fruits, berries and small animals and then more exertive skills such as locating water holes, extracting water from certain tree roots and plants, hunting larger animals and general natural farming habits so as to keep the eco-system in balance and harmony.

So the Aboriginal family maintained education generationally and extended this process to the wider local and regional communities.

It is important to critique the conditions under which Aboriginal education existed in Western Australia during the traditional era from the perspectives of similarity versus differences, individualist versus collectivist attitudes and internal versus external control. First, there were no starkly different cultures nearby especially in spiritual, political and economic terms. Spiritually, all Aboriginal Australian groups believed in a creation era, a *Dreaming*, when ancient spirits roamed the land and performed mighty deeds of courage, social interaction and revenge that led to the formation of the cosmos as they knew and experienced it. Their religion was central to their community and all of creation of land, man, vegetation and animals were tied to each other spiritually in a reciprocal respectful balance. Politically, everyone, including their neighbouring local and regional communities, practised gerontocracy where elders gave direction and upheld the community's laws, customs and beliefs held in trust from the ancient creation time. There was a legal blueprint to follow where all of creation strove to live in harmony and balance with each other; otherwise there would be catastrophes, penalties and retribution. So their neighbours held the same governance practices and attitudes. Economically, all the natural farming activities had to respect the political and religious laws so that the human community would continue to survive (Blainey, 1975). This legacy of respect to be carried out from generation to generation is sometimes called “caring for country” and “looking after country”. So the Aboriginal child learnt that in the local and regional areas that stretched across Western Australia, there was continuity and similarity of spiritual, political and economic order.

Second, the Aboriginal child was educated under collectivistic assumptions regarding thinking and acting as a group, not as individuals; that is, education was passed on in groups orally, visually, kinaesthetically and aesthetically. It was rooted in the context of family and the knowledge and experience of this first collectivist group and first community for the child laid the foundation for living successfully (Berndt & Berndt, 1985). The other collectivistic groups that influenced the child's learning were extended family of cousins, uncles and aunties and grandparents of the local area. For the more widespread regional areas, the collectivistic notion is emphasised in that those humans

beyond the extended family were given a family kinship term so as to tie people together in more enduring relationships with its expected obligations and reciprocity.

Collectivism was also expressed religiously in that all of creation, distant and far (e.g. animals, and night stars) was linked in a spiritual unity often expressed in familial terms such as “the earth is my mother”, “that tree is my grandfather”, and “my brother the kangaroo”. Thus, all learning was passed on beneath a collectivist canopy of community, family and religion where all decisions were made in consensus, not autonomously.

Third, because of living beside neighbours who practised similar natural farming lifestyle and who abided by collectivist notions, Aboriginal education in the traditional society was noted for its dynamic internal control engine that always protected the individual within the family as it moved outwards and inwards from itself to achieve balance and unity between all living and non-living things . That is, a traditional Aboriginal child was born into a family and educated by that family who had control, measure and veto of the traditional knowledge that the child should learn in order to be a success (Kearins, 1984).

So the child was internally protected within three layers of communities, that is, the family, the local and regional communities which served as buffers as the child entered its various rites of passage from conception, birth, childhood, adolescent, adult, marriage, old age and death. Thus there was minimal internal-external tension in the understanding and meaning of the how, when, where, why and who of personal identity, kinship system, obligations, relationships and responsibilities in the context of the ongoing natural farming pursuits. Self-esteem was strong and “looking after your own mob” was certain. Every Aboriginal person was taught as a child first within the family and such learning was inevitably put in a spiritual, political and economic context. There was no uncertainty that if every individual was successful in upholding these roles and responsibilities as transferred generationally from the gerontocracy-based leadership, then the whole community had greater opportunity to be collectively successful.

Education in the more traditional Aboriginal setting was both formal and informal. Informal meant activities went on incidentally from day to day. Here language was taught the child as well as the relationships with other members of the family group where there was the most contact. Less regularly was contact with the local group and later on the larger regional groups where rituals were shared, celebrated and rehearsed

and languages were learnt of the regional groups. The hunting and gathering skills were learnt from older siblings and family and extended family members. This was by observation, imitation and practice in real life settings (Hamilton, 1981; Harris, 1990). Much of this learning was complex and depended on building highly cognitive skills, particularly in desert areas where visual perception and memory were essential for survival (Kearins, 1976).

In conclusion, Indigenous societies were oral societies, in that there was no need for written texts (Forrest, 1998) although the artwork acted as story texts to pass on learning and culture. Education for the child in the *traditional era (pre-1829)* was managed according to a *presbuteros* approach that was centralised and controlled by the immediate household, the family and its horde extensions passed down from bygone eldership council recommendations. The family’s education focussed on balance, harmony and unity between all living and non-living things, which was epitomised in every political and economic activity having accountability to a spiritually validated reference point based on aspects of the collective religious beliefs called *The Dreaming* (Berndt & Berndt, 1985). It was the family who regulated enculturation of every child’s beliefs and practices.

Furthermore, the family prepared the child for the acculturation and interaction with the local and regional areas. Finally, there were three unique conditions under which the child received its education: 1) there was the sense that all the neighbouring cultures were basically similar, with no strong spiritual, political, and economic differences; 2) the child, as initiated by the family, learnt to think and act in collectivist, not individualist terms, for the good of the community; 3) the combined conditions of having no neighbours who were starkly different and who practised a bias towards collectivist thought and action. This meant that the traditional Aboriginal child as learner inherited clear communally marked internal control, safety and security parameters to establish their identity of who they were, where they came from and where they were going.

However, the longstanding traditional, *presbuteros* approach would change dramatically with the arrival of “newcomers” from England. The Aboriginal child would soon learn that the primacy of their traditional, spiritual reference point of authority in everyday social, political and economic activities (Edwards, 1999) was not the ubiquitous starting point of their education.

4.2. Aboriginal education in the British *colonos* era (1829-1897)

The education of the traditional Aboriginal child through their eldership council control via families in Western Australia underwent a radical upside-down shift with the arrival of the first British settlers in June 1829 to establish the Swan River colony (Carter, 2005; Colbung, 1996), in the name of England. When the British newcomers arrived they failed to credit the importance of the traditional *presbuteros* (= eldership council control) and tended to exclude the traditional Aboriginal family as key stakeholders and instead assumed the right and responsibility to teaching the children (Green, 1979). This process affected the traditional family management system in three ways: 1) the family management system was challenged by the newcomers, whose spiritual, political and economic *colonos* approach restricted the education of Aboriginal children; 2) Aboriginal children were excluded from many aspects of colonial education; 3) the cross-cultural conflict of the British *colonos* period affected the internal-external control mechanisms of Aboriginal education.

The major change in the education of the Aboriginal child of the *colonos* (foreign control management) mindset was to relegate spiritual and religious purposes and promote political and economic ones. There were a number of reasons for this. First, the historic context of England and Europe at the time of the establishment of the British Swan River colony in 1829 exemplified a ubiquitous *colonos* (= foreign control management) scramble that was reaching its zenith. Since 1492 it seemed that the rest of the world was one big colonial “pie” with the “discovery” of the *New World* that is, the Americas, Africa and the East Indies (and nearby Australia). England renewed its efforts to extend its imperial influence elsewhere by annexing Australia in 1788. Second, England was recovering politically from having lost the American colonies as a source of political and economic benefit in the American War of Independence in 1776 and so sought new colonies elsewhere such as *Terra Australis* where Portuguese, Dutch and French had visited but not colonized.

Third, the long Napoleonic wars in the early 1800-1815, which saw France challenge England for military and economic supremacy, also drained the morale of England and caused it to rethink its imperial expansion in modest but forceful terms. The isolated lands of Australia (New South Wales in 1788 and Western Australia in 1829) was not as attractive to the other European countries interested in extending their colonial influence.

Fourth, the *Enlightenment* movement that began in Europe from about 1650 until 1800 ushered in the modern era that advocated the use of reason and individualism in the arts and sciences, instead of long-established tradition and doctrine. This opened up new explorations and advances in industry and business beyond the domestic front but it also confused the parameters of reasoned thinking, questions of the meaning of life and the reference points of authority.

Fifth, there was the *Industrial Revolution*, which begun in England in 1779 with the invention of the mechanical steam engine. This led to the relocation of country workers and their families to the English cities for employment, which increased the numbers of mechanised factories, overcrowded housing, poor sanitation, ill-health, exploitation of workers and petty crime. Consequently, the early 1800s economic re-thinking was pressuring the political agenda concerning the world-wide slave trade in the British colonies. William Wilberforce and the Clapham community continually challenged the parliamentary courts for alleged colonial cruelty and barbarism in the name of economic profits. Wilberforce personally sought to overcome two evils he saw during this period which was “the abolition of the slave trade in the British colonies and the reformation of manners” (Hill, 2004). Key citizens reminded the nation of their ethical standards and manners and the way to manage the increase in vice, petty crime and overcrowded gaols on the domestic front. But in the main the nation abandoned slavery and replaced it with “colonization”.

So the newcomers to the Swan River colony in the 1820-30s came with a strange mix of political, economic and spiritual restlessness, confidence and certainty. Relieved to be away from crowded industrial cities, the ‘settlers’ wanted to form a colony based on peace, order and good government. The strange mixture of the *colonos* ethos - Rationalist thinking of the Enlightenment period, the continuing desire to compete with other European countries for overseas colonies - especially *Terra Australis*, and the energy of some of its leading citizens to maintain the application of traditional, centuries-old Christian-based ethics became the official policy in the new Western Australian colony in 1829.

In the next 70 year Colonial period of Western Australia the British newcomers methodically and at times unwittingly damaged the spiritual, political and economic imperatives of the longstanding *presbuteros* approach of the traditional Aboriginal

family. That is, the newcomers did not recognise and support the eldership ordained, family-centric, kinship ties and mentorship approach of traditional Aboriginal education. Very few newcomers saw that the Aboriginal *presbuteros* was closely tied to the enculturation process performed by the families who then prepared the children for acculturation with traditionally near and far neighbours. Instead the settlers bypassed the traditional enculturation process and insisted on separating children from their parents. They taught their *colonos* acculturation processes, based on the premise that they, the foreign newcomers, had come to stay. This necessitated separating the children from their parents and extended family members for 6-8 hours per day. In the morning the children were put in a closed classroom and taught reading, writing and arithmetic. In the afternoon they were taught in the open environment where the subject matter to learn was the forced, enclosed farming lifestyle imported from England. In a break from the *presbuteros* educational approach, the *colonos* advocates were not biologically or kinship related to the children and there was no expected reciprocal bonding of family relationships and obligations.

As a consequence, the Aboriginal child received an education that diminished the integrity of their family’s longstanding *presbuteros* imperatives. The end point of such education was for Aboriginal children to be acculturated into the newcomers’ *colonos* lifestyle, forsaking their own traditional lifestyle and training to fulfil the menial activities of the colony at a lower spiritual, economic and political status. If they rejected this system near the coastland settlements, they could return to the ever-diminishing traditional lands and try to return to their equally diminishing traditional family’s *presbuteros* thinking or, more frustratingly, suffer alienation from both worlds. The colonial period prolonged the impasse between the Aboriginal child and a viable future. These processes would repeatedly surface as an end result for a lot of Aboriginal children educated in Western Australia.

Although the *colonos* ethos officially sought amicable relations with Aboriginal people such as the order made by Governor Phillip in the first Australian colony of NSW, who forbade

under penalty of the severest punishment, any soldier or other person not expressly ordered out for that purpose ever to fire on any native except in his defence: or to molest him in any shape, or to bring away any spears or any other articles. (Rich, 1974)

One convict who did steal from an Aborigine was publicly flogged. Some of the Aboriginal people were shocked to see the barbaric punishment and openly wept and some even tried to help the convict (Rich, 1974). Governor Macquarie’s aim was to turn the Aboriginal people into “regular settlers” that is, “imitation Englishmen who, having replaced their own customs and beliefs with Christianity, would become industrious small farmers” (Rich, 1974, p. 68). There was an underlying assumption that the white man’s way was superior to the black man’s. Many colonists did not agree with the official good intentions and a common amusement was to provide alcohol to the Aboriginal men and watch them fight each other. Some became cadgers, begging tobacco, drink and food from white settlers. The women often became prostitutes ‘the husbands disposing of the favours of their wives to the convict settlers for a slice of bread or a pipe of tobacco’ (Rich, 1974, p. 68). However, the main form of Aboriginal demoralisation came in the loss of land and the loss of any foundational *oikonomos* impulse such that there was no traditional *presbuteros* imperative that provided a reason for living (Rich, 1974, p. 70). Removed from their familiar surroundings and the symbols of their religion, Aboriginal tribal units were shattered, and many died of grief. So these stark differences in New South Wales location were similar to the *colonos* way of educating Aboriginal children in Western Australia.

The key features of the changes for Aboriginal education in Western Australia during the British *colonos* period were that:

1. Aboriginal children rarely received education through the normal colonial school system. Staying logically consistent to the *colonos* ethos, Europeans gave Aboriginal people a separate education in separate locations and a separate curriculum. The *Elementary Education Act, 1871* confirmed a “widely practiced and long-established administrative habit of confining Aboriginal peoples to managed institutions” (Rowley, 1973a, p. 2; 1973b, p. 10; Stormon, 1977, pp. 119-120). The effect was that the sovereignty of the immediate and extended Aboriginal family came under stress as any colonial education inevitably involved Aboriginal children being absent from their families for much of the daylight hours during the schooling sessions. Any formalised education offered to Aboriginal children had the purpose to “colonise” them. That is, children were seen consistently as the agents for colonial change and “external control” by the newcomers.

2. The first colonial education was offered by humanitarian societies to Aboriginal people. Members of the Clapham community arrived at the Swan River colony on the *Tranby* ship and soon after started a school for Aboriginal children. The implication was that other newcomers did not have the time or inclination to educate the Aboriginal people as they were elsewhere occupied with expanding British settlement and industry upon Aboriginal lands and the Aboriginal presence was a daily reminder of the threat to settlement initiatives and the needed consumer relationships. This was so contrary to the reciprocity relationships of the *presbuteros* era.
3. The curriculum content was a one-way, a British-only perspective, foreign to the experienced life of the Aboriginal children. The actual content followed the settlement’s political purpose for its “natives” - to “Christianise and civilise” them by mainly external control means. The inferences were that first, the immediate colonial contact context was, if not excluded, then minimised. Second, the local Aboriginal people had nothing to offer with knowledge about living in their own land. The unintentional consequence was that the British settlers forfeited hundreds of years of unique reserves of Aboriginal eco-knowledge regarding the seasons, geography, waterways, human habitation and animal and plant life.
4. The formal education of Aboriginal children during the colonial period was haphazard and not continuous. Once traditional families realised there was a disconnection of the colonised curriculum to the traditional lifestyle, the children either lost interest or their families inevitably withdrew them from the colonial schooling system. Legally, there was no specific colonial *Act* to say that Aboriginal children had to attend colonial schools. In the early colonial times, formal Aboriginal education was provided by Christian Missions with a humanitarian heart based on Christian compassion and support but many Missions found it difficult to major in Christian-based covenant relationships of the *open planet* worldview when the settlement-centric (or *colonos*) imperative based mainly on *closed planet* worldviews imposed itself within and beyond the mission boundaries.
5. The survival and maintenance of traditional educational practices for the Aboriginal people was continually frustrated. This occurred especially around the

larger British settlements such as for the new Swan River colony as it expanded inland. The traditional family-based education system was devastated by strange sickness and disease, warfare clashes, and dispossession of the land. Furthermore, the context of traditional education (that is, eldership council control, seasonal movements, access to and relevance of resources found in people, animal, vegetation and waterways) was not seriously entertained, if not dismissed.

6. The early colonial views of Aboriginal educability varied greatly. There was the positive Bishop Salvado approach who stated,

As far as their intellectual powers are concerned, there is every reason for thinking that if these are carefully trained, they will succeed in every form of education both in the arts and in the sciences (Stormon, 1977, pp. 118-119).

However, more of the “settler” community agreed with the comprehensive learning deficit approach expressed by Archdeacon Wollaston that “the adult native is quite intractable”. The future for the Aboriginal families was “if Aboriginal children were taken from their parents and brought up with white children, then they would not differ greatly from European children”. It is interesting that Wollaston juggled these low opinions with admiring “noble savage” traits: He found in Aboriginal people whom he described as “in intelligence, good temper and faithfulness to their engagements they are remarkable” but contradicted this by also stating that this notion “negated altogether the commonly received notion in England of their low position in the physical and intellectual scale” (Burton, 1954, p. 46 & 74).

7. The emerging work of Missions and humanitarian individuals laid the groundwork for an ally and mentor support system in the Swan River colony that encouraged formal “one-way” colonial education of Aboriginal people, and were sensitive attempts to assist Aboriginal people to adapt to a changing world of new settlers, new economics, new religion and new politics.

In many ways these features of Aboriginal education as they existed in Western Australia during the *British colonos era* (1829-1897) became a new, intense battleground for the traditional Aboriginal *presbuteros* (= eldership council control) and the baseline *oikonomos* (= household management) in terms of similarity versus difference, individualist versus collectivist attitudes and internal versus external control. The assumptions of the newcomers were starkly different to traditional Aboriginal people in

spiritual, economic and political terms. These triple differences nullified attempts to form a joint viable community with the newcomers. Spiritually, the newcomers had presented a Christian God that was not entirely relevant to the daily life of all the colonisers. For instance, missionaries and some settlers showed a profound Christian amity, compassion and support to improve the traditional Aboriginal life’s lot, but other newcomers were exacting the opposite with violence, death and disdain. Politically, the gerontocracy of Aboriginal groups was not clear to the newcomers’ political practices, for in the general Aboriginal society there was no one recognised “head”, or administrator. With seriously limited or non-existent political leadership on both sides, there was little opportunity for serious political engagement. The Australian colonial context had difficulty to mirror the newcomers’ Westminster parliamentary system led by the House of Commons and House of Lords with politicians, mayors, shires and county systems which ruled peoples and land back in England. Land ownership was immediately obvious to the colonists and so the “Waste Lands Acts” granted lands for colonist development on traditional Aboriginal lands.

The newcomers’ shallow political estimation of the Aboriginals became apparent when individual males were sometimes given a name tag hanging around their neck with words such as “King Billy” inscribed on it. Economically, unlike the Aboriginal natural farming lifestyle, the newcomers practised a “forced” farming based on sedentary lifestyles. The flora was readily cut down and re-constructed into houses and fenced enclosure for the settlers’ imported sheep and cattle. The land was dug up and new plants of wheat and vegetables were sown and harvested. Aboriginal people were finding little land space left to farm the natural habitat in their ecologically responsible way. Furthermore, permanent residential and business dwellings were built close to each other where economic trading goods consisted of these new crops, vegetables, cattle and sheep meat for human consumption. Also newcomers used a new medium of exchange called *money* for colonial goods and services.

The Aboriginal community soon realised that the newcomers’ learning style was based on *individualist* consumer assumptions rather than *collectivist* reciprocity ones. That is, they thought and acted as individuals with concern more for establishing themselves and their immediate family and businesses. In the *colonos* setup, the newcomer families were not closely involved in the public teaching of their children, with one person assigned to

teach all of the children. Only one teacher then tested the students individually and their individual score was recorded as a starting point for further improvement. Then the child moved to another lot of learning and was tested in the same way. The colonial teaching seemed to be small on kinaesthetic teaching in the classroom. Kinship terms did not extend beyond the newcomers’ immediate family and persons outside their family circle were deemed strangers. Even when economic exchanges were carried out, there were no kinship terms to cover old and form new relationships. Thus all learning in the *colonos* community was passed on in an individualist consumer manner, with everyone working and living according to a selfish, “external” control mechanism.

Each decade the political, economic and spiritual differences between Aboriginal people and newcomers became more pronounced. These differences were exacerbated by the Social Darwinist theory of the “survival of the fittest” in the 1860s. The theory “fitted” *colonos* terms, which “proved” the superiority of the British race and the inevitable doom and extinction of the Aboriginal people. As members from a society of the “lower forms of humanity”, Aboriginal children were seen to be either the saviour to their group or despised as uneducable. The strong individualist bias of the “survival of the fittest” emphasized the rights of the individual who succeeded. Inevitably, Aboriginal education was reduced to the unsuccessful and “deficient” and the people in the *colonos* era changed remarkably on the internal and external control axis. Inevitably, whatever the Aboriginal thought and wherever they moved, they realised they were losing more and more personal and internal control of their lives. The external colonial laws and regulations were becoming more restrictive and suppressive. For “success” in the *colonos* era, Aboriginal people were pressured to abandon their traditional lifestyle or die. The colonial schooling system seemed bent on excluding Aboriginal family-centrism, kinship ties and mentorship as key elements when the separate and limited *colonos* education was offered the Aboriginal child.

During the British *colonos* era these key features of education for Aboriginal people in Western Australia indicated a desire for the colonists to provide an education that sought to overturn the traditional Aboriginal era’s *presbuteros* (= eldership council control) management approach and install a *colonos* (= foreign control) approach on the newcomers. To achieve this there were a number of British narratives to delegitimize and devalue the Aboriginal community existence and economic way of life based on *race*

(Beresford et al., 2012). Stories were promoted that legitimated and valued the British colonial presence and their economic development and hegemonic rise. Such narratives or “myths” (P.D. Milnes, 2005), had a mix of political, religious, and scientific argument and counter argument. The colonisers’ stories had a recurring theme to delegitimize, devalue and destroy the traditional Aboriginal era and this theme inevitably influenced the formalised *colonos* education given to Aboriginal people. For instance, the subtle and not so subtle promotion of the hidden curriculum of economic destruction during the 70 year Colonial period clustered around the key narratives of “waste lands”, “Christianisation and civilisation”, “pacification”, “dying race” and “protection”. Their pervasive influences would continue for the rest of the British *colonos* period up to 1897.

4.3. Aboriginal education in the Western Australian state government *ethnos* era (1897-1967)

The next two administrative eras of Aboriginal education in Western Australia have been characterised by injustice, impasse, power, resistance and unfairness through books such as *Not slaves, not citizens; The Aboriginal problem in Western Australia 1898-1954* (Biskup, 1987), *Reform and resistance in Aboriginal education* (Beresford & Partington, 2003a), *A fair chance in life - Primary schools and primary principals in Western Australia 1850-2005* (Berson, 2006). Four years before the Australian Federation in 1901, the Western Australian State government assumed administrative control of Aboriginal affairs in 1897. The colonisation of Western Australia was deemed to have been successful for the Europeans. Education of the *colonised* Aboriginal child in Western Australia was to be replaced by a more radical child-directed teaching approach that aimed to rid them of their *ethnos* (= national origin control) as enunciated in the *Aborigines Act 1905*. There were a number of reasons for this.

First, the *Aborigines Act 1905* and especially the *Aborigines Act Amendment Act 1936* ushered an aggressive new administrative policy of *ethnos* (= national origin control), which meant that Aboriginal people were to be physically (initially more so than socially or mentally) “*ethnocised*” or assimilated into mainstream society. On hindsight, the previous *colonos* era (1829-1897) with its reported punitive expeditions and massacres in Western Australia and other States of Australia against Aboriginal people, were practices of “ethnic purification” (Petrovic, 2006) or “ethnic cleansing” akin to the 1991-

95 Croatian War of Independence of the Serbs against the Croats. “Ethnic cleansing” is understood to be “the systematic and violent removal of undesired ethnic groups from a given territory” (Thum, 2010). Change of Aboriginal physical boundaries did occur in Western Australia with the implantation of European cities, towns, municipalities and shires. Changes to Aboriginal social and mental boundaries soon followed. Furthermore, the logical outcome of *colonos* leads to an *ethnos* change of national origin to that of the coloniser’s ethnic origin and this was institutionally installed and sanctioned via the 1905 *Aborigines Act*.

Second, since the *Aborigines Act 1905* now gave permission to control the marriages of Aboriginal people in Western Australia and the legal authority to move people at will, the Chief Protector could “breed out colour”. Also, the national identity origin after Federation was to be “white Australia”; all the newly formed Australian States and Territories pledged themselves to a British-based, “white” controlled country. It was deemed necessary to keep close political, biological and spiritual links with Britain and repel any ethnic takeover by “different” minority races. An increasing number of Chinese and Kanakas in the latter part of the nineteenth century from South-East Asia and Micronesia fuelled “ethnic fears”. Similar fears influenced the spiritual, political and economic purposes of Aboriginal people for the 70 year *ethnos* period. Access to general education and employment opportunities was race-based and it was difficult for Aboriginal people to work competitively. The negative features of poverty such as poor hygiene, shelter, education and status came to be confused in the popular Australian stereotype as “Aboriginal”. Ignoring the content of Aboriginal character, skills and attributes to live under the *presbuteros* approach, mainstream society mostly distorted and/or caricatured the negatives and nullified any serious Aboriginal engagement with mainstream education and economic society – except at the lower status levels. These two reasons restricted any enlightened educational approaches for Aboriginal children. For the next three generations the Aboriginal children had to endure deficient ongoing support to learn the “3Rs” of reading, writing and arithmetic, which further entrenched their low status, low self-esteem and limited employment opportunities.

The key features of further changing Aboriginal education in Western Australia during the *ethnos* period were as follows.

1. There was limited expenditure on Aboriginal affairs which hampered expansion of Aboriginal education. The *Constitution Act 1889* had stipulated that an amount for Aboriginal welfare be set aside of 5,000 pounds or 1% of the WA State revenue, whichever was greater, and the *Aborigines Act 1889* fixed the amount at 5,000 pounds because by then the 1% of WA State revenue had risen to 30,000 pounds. However, John Forrest would later persuade the British Colonial Office that WA’s Aboriginal people did not warrant the annual 1% of WA’s Gross Domestic Product because they were “dying out”.
2. During this time, Aboriginal educational policy expressed negative narratives that continued to legitimate the newcomer and delegitimize Aboriginal people. The Social Darwinian narrative that depicted Aboriginal social deficiency continued to be used as a supporting argument to uphold Aboriginal “ineducability” and racist inequality. In 1889 H. C. Prinsep, Chief Protector of the Aborigines Department demonstrated this low opinion: ‘Aborigines can never hope to have the same status as a white man; it is useless to teach them those things which will not be useful to them.’ (Crowley, 1971, p. 19; WA Aborigines Department, 1899).

In 1901 Premier Leake uttered similar official negative expectations and added that severe treatment of Aboriginal people was required:

“they are not our equals physically, mentally or by the standard of civilization, and they must be treated differently...with the lash they realize their responsibility through their skins” (Government WA, 1901).

3. Aboriginal children were to receive a segregated education that required them to be removed from their parents to separate, dilapidated and overcrowded, State-sponsored institutions wherever possible. It was tantamount to exclusion from mainstream society and served as a useful source of cheap employment. A turn to an *ethnos* approach in curriculum included literacy, numeracy and Christianity in the morning and domestic chores for girls and agricultural chores for the boys for the remainder for the rest of the day. This was to make them an “intelligent, useful servant class” (Brown, 1897, pp. 145, 148, 155; Marchant, 1981, p. 292). Consequently, after 1905 Aboriginal access to fair employment decreased rather than increased and the *1905 Aborigines Act* facilitated exploitation of Aboriginal labour. Employment agreements became legally binding so that an Aboriginal person would be guilty of an offence against the *Act* if he “without reasonable

- cause neglected or refused to enter to his service, or neglected work once employed or his work without the consent of the employer” (P.D. Milnes, 2005),
4. A series of Royal Commissions highlighted a disinterest to further Aboriginal education. An outlook of exploiting Aboriginal labour and discouraging their formal mainstream education were upheld in a series of Royal Commissions (*Roth Commission 1904; Gale Commission 1908; Wood Commission 1927; Moseley Commission 1935*). The Roth Commission (1904) recommended an Aboriginal’s wage to be ten shillings per month on boats and five shillings a month on land. However, the *1905 Aborigines Act* did not stipulate any wages at all but only “sufficient rations, clothing and blankets and medicines...where practicable and necessary” (s.22e). Both political parties were in agreement on this point. So Aboriginal people provided “cheap black labour” where on one hand it was feared they would put white labour out of work and on the other hand the conservative pastoralists wanted continued cheap labour. Also, the paperwork effort and expense of permits would have suited the Labor Party, while non-payment for Aborigines suited the pastoralists. These *ethnos* provisions effectively removed any return to adapt their traditional *presbuteros* (eldership council control) approach.
 5. The *ethnos* period from 1936-1944 saw Aboriginal education principally aimed at the young who were removed to institutions and taught how to be “like white People”. The *ethnos* influence in Aboriginal education became enmeshed with the provisions of the *Natives (Citizenship Rights) Act 1944*. This *Act* allowed those Aboriginal persons who would “dissolve all tribal and native associations except with respect to lineal descendants or native relations of the first degree”, spoke English, were free from disease and had references from reputable citizens to be free from jurisdiction of the Department of Native Affairs. While some Aboriginal people ridiculed the consequent “Citizenship rights” as a “dog tag” and refused to apply for them, it did allow some to escape from the *ethnocist* control of the Department of Native Affairs. The basic repulsion of Aboriginal culture remained in the nostrils of the policy makers (Milnes 2005, p.69). If the Aboriginal peoples could stop being Aboriginal then they could be invited to become citizens of the country. To achieve this they were being asked to evolve themselves to the “higher levels of civilization” through education and training.

6. The period from 1948-1958 saw more administrative changes that steered the purpose of Aboriginal education closer to assimilation. To achieve this there were administrative changes, new Acts and a number of reports - *Bateman Report (1948)*, *Grayden Report (1956)*; *Gare Report (1958)* - that uniformly reiterated the desire to assimilate Aboriginal people. For example, Bateman shared a belief in many of the long-lived racist myths that had informed Aboriginal affairs since 1829. He stated that Aboriginal children were “not capable of schooling beyond fourth or fifth grade” and that it was necessary to remove children from their parents who were “beyond redemption” even though “the parents are likely to be heartbroken for a few weeks” (Bateman, 1948, p. 16 & 24), and reflected contemporary opinions.

For instance, the Western Australian Legislative Assembly was told that leaving them (the children) to be reared by their mothers was 'wrong, unjust and a disgrace to the State' and that it was “maudlin sentiment” to consider the feelings of the Aboriginal mothers. ‘They forgot their children in twenty –four hours and as a rule ... [were] glad to be rid of [them].’ However, there was little interest in educating “native” children; this was described as “absurd” and it was asserted that they were “demoralized” rather than bettered by education (Haebich, 1988).

Even though Bateman found the government institutions like the Moore River Native Institution were “useless”, he suggested that a policy of assimilating Aboriginal people “to become useful labourers in segregated colleges, (Bateman, 1948; Biskup, 1987, pp. 23-232). Over the next two decades (1950s-1960s) there were increased budgets spent on housing (although these were usually cheap, temporary, and transitional), health and education.

7. However, more access to public schools did not mean that Aboriginal students were going to achieve academic and social success. Improving Aboriginal health, housing and placing Aboriginal people into low status jobs still was the attitude of many teachers;

Personally, I think the curriculum should aim, in a nutshell, at the instillation of cleanliness, politeness, a knowledge of handiwork (sewing for girls, various forms of manual for the boys - of which they are very fond - and a reasonable degree of scholastic attainment. They do not as a rule, possess much initiative, and thus involved reasoning is beyond them. They are more like - to quote Stevenson - sedulous apes (Government WA, 1944).

Children were being separated from their parents in greater numbers than ever before during the 1950s and 1960s to advance the cause of assimilation:

They were removed for alleged neglect, to attend school in distant places, to receive medical treatment and to be adopted out at birth. Institutions could not cope with the increasing numbers and welfare practice discouraged the use of institutions so Indigenous children were placed with non-Indigenous foster families where their identity was denied or disparaged. A baby placed with white parents would obviously be more quickly assimilated than one placed with black parents. So ran the official thinking, but more importantly, so also ran the feelings of the majority of honest and conscientious white citizens (HREOC, 1997a). The children were still being removed in bulk, but it wasn't because they were part white. They had social workers that'd go around from house to house and look in the cupboards and things like that and they'd say the children were neglected (HREOC, 1997b)

Children were not removed for reasons of skin colour, but because it was felt that they were not in homes where Australian customs and beliefs, hopes and loyalties would be taught. Many Aboriginal children were still being “stolen” (ALSWA, 1995) from their parents by a “colour blind” administration and social dislocation continued while their cultural roots were expunged. Most Aboriginal peoples still lived on reserves in transitional unlined housing that were little more than tin sheds - cold in winter and hot in summer - with no running water, ablution or washing facilities and non-existent or inadequate kitchen facilities (Government WA, 1969).

In conclusion, the *ethnos* era ushered in the “assimilation” and “integration” policies which increased Aboriginal alienation and suffering. It further saw the removal of children from their Aboriginal families and restricted opportunities to adapt basic *oikonomos* (family household management) approach to the new capitalist economic and political environment. In practice, the *ethnos* imperatives would be used spiritually, socially and politically to restrict further Aboriginal educational and economic options. The Aboriginal child's further loss of external control and further erosion of the collectivist basis to life was reinforced by forced, uncaring cross-cultural exchange so that individual identity-formation was debilitated during the Western Australian Government *ethnos* period. Furthermore, the traditional reference points of presbuteros authority, reasons and meaning of Aboriginal family life were eroded even more. It would take a political tsunami to make any enlightened changes in Aboriginal education.

4.4. Aboriginal education in the commonwealth government *demos* era (1967-2011c)

The ensuing *demos* (= local people control) era brought such a radical change in the status of Aboriginal education nationally. On 17 August 1965, Bryant (Member of the House of Representatives) presented a petition in the Commonwealth Parliament to remove section 127 and the discriminating words in section 51 from the *Australian Constitution*. These sections excluded Aborigines from the Australian census and prohibited the Commonwealth from making laws in regard to Aboriginal people. If these sections were removed, the Commonwealth would be able to create a national policy for Aborigines and to allocate finance for the implementation of policy. Although the recommendation was passed in 1965, the conservative government did not proceed with the implementation of the *Referendum* until 1967. In a country where Referenda are usually lost, the questions were passed with an overwhelming majority and ushered in the *demos* imperative (= local community/people control) of the Commonwealth government control of Aboriginal affairs.

The Commonwealth Government era (1967-2011c) adopted a *demos-based* (the local people control) approach which meant that the local Aboriginal people were now legally and politically included as citizens and encouraged to take up their citizenship responsibilities. The characteristics of Aboriginal education during the Commonwealth Government *demos* era emphasised economic provision and sustainability utilizing words such as “self-determination” and “self-management” to describe their policies. Aboriginal education was affected in the following ways:

1. There was plenty of funding available for Aboriginal education across the Commonwealth of Australia. Financial support became available to Aboriginal families via Aboriginal Study Grants and Secondary Grants.
2. Aboriginal people were asked about how they felt educational needs and coordinated by the formation of state education bodies and organisations.
3. A positive national educational policy was enacted to ensure that every Aboriginal child had increased access to a culturally relevant education.
4. New models emerged for teaching Aboriginal students especially at primary school levels to counter the deficit model of the WA State Government’s *ethnos* era. Regular National and State conferences were held to share ideas and the results of research. New approaches such as the “Two-way education” approach

of North-East Arnhem Land, “bilingual” education where Aboriginal children were first taught in their first language before being integrated into mainstream education so that by Year 6 all of the schooling was presented in Australian English, and the “scaffolding” approach where Aboriginal people were given support structures suitable to their own cultural contexts.

5. Greater efforts were made to assist Aboriginal people to participate in all three educational sectors viz. the primary, secondary and tertiary educations. Even the development of Aboriginal Independent Schools throughout Western Australia was encouraged.
6. Trades education concentrated on tracking into pastoral and secondary industries.
7. The overall policy of the *demos* (the local people control) approach was that of “self-determination”. The 1972 Commonwealth Government of the day laid down the “self-determination” blueprint when they negotiated with the Aboriginal community. As a consequence there was an upsurge in the incorporation of many Aboriginal community-based organisations in the 1970s who then sought to deal mostly with not only education but the pressing needs of Aboriginal health, legal and social services. Practically all incorporated Aboriginal organisations included in their “aims and objectives” the “three selves” of “self-governing, self-supporting and self-propagating”. Later on with a relative community involvement and control of health, legal and social services, Aboriginal people began engaging into mainstream capitalist business ventures and more business-oriented organisations increased.

A critique of the *demos* (the local people control) era is that some of the principles were based on individualist cultural practices, which run counter to the collectivist, traditional *presbuteros* imperatives that strengthened Aboriginal family connections. Some Aboriginal people and organisations were able to distort their “traditional” *presbuteros* principles to satisfy selfish desires. The creep back to *ethnos* (national origin control) and *colonos* (foreign control) policies is a constant challenge which unwittingly can be encouraged by government policies that emphasise privacy and individual funding. The recent “closing the gap” project of 2008 across a number of social, economic, health and educational objectives exemplifies the contest between all of the four eras – *presbuteros*, *colonos*, *ethnos* and *demos*.

In conclusion, much contemporary Aboriginal educational policy nationwide is now becoming tied closely to community and individual development approaches and catchy phrases. These initiatives include *Follow the Dream* (DETTWA, 2011), *cultural responsiveness* (WAAETC, 2013), *our right to take responsibility* (Pearson, 2002) and *stronger and smarter* (Sarra, 2009) and *why warriors lie down and die* (Trudgen, 2001). The initiatives indicate new efforts are being made to weld together *presbuteros* and *oikonomos* imperatives. However, the impact of *demos* policies are still being written – some of the earlier mistakes have been rectified while policy flaws continue. The challenge for contemporary Aboriginal students is to take the careful responsibility of “taking care of business” *vis-a-vis* maintain wider economic capacities becomes an updated version of the traditional “caring for country” aka mixing *presbuteros* and *oikonomos* approaches. The motivation to succeed in tertiary studies remains anchored in the clear understanding that the immediate family will reap significant mutual benefits from the activity.

4.5. Conclusion

To answer the minor research question: “*What is the history of Aboriginal education in Western Australia?*” the researcher has conducted a review of the history of Aboriginal education in Western Australia, which showed that influences from the traditional pre-1829 traditional Aboriginal family, the impact of colonial policies from 1829-1897, domination of the state government administration (1897-1967), and tendency to individualist-centred national government approach of self-determination policies (1967-2011c) that continue to frustrate the *cultural boundary engagements* of Aboriginal students in the business course (see summary of **Figure 18** below).

<p>1. Traditional <i>Presbuteros</i> Era: Pre-1829 (= eldership council control)</p>	<p>2. British Colonial <i>Colonos</i> Era :1829-1897 (= external control)</p>
<p>3. WA Government <i>Ethnos</i> Era:1897-1967 (= national origin control)</p>	<p>4. C'wealth Government <i>Demos</i> Era:1967-2011c (= local people control)</p>

Figure 18. Summary of four administrative eras in Western Australian Aboriginal history

The recurring elements of cross-cultural engagements still confront the students and their Aboriginal families. These include the similarity-differences debates, individualist versus collectivist attitudes, legitimacy-illegitimacy aspects of existence, and internal versus external control of one’s economic livelihood. These perennial contentions have meant that Aboriginal people have had to strengthen their personal, public, training and economic identities to perform effectively within mainstream society.

Adam Smith in 1776 observed that the British economic system seemed to work better for the interests of the public common good because of guidance by an *invisible hand*. In similar terms, the traditional *presbuteros* pre-1829 era had for thousands of years served a public common good and may also be said to have been guided by *an invisible hand* that upheld the primacy of eldership council control (*presbuteros*) and immediate family management (*oikonomos*) for the public common good. The post-1829 era Aboriginal life has brought contentions because of a *visible hand* from overseas that had sought to relentlessly control the Aboriginal family in the *colonos* (*foreign*), *ethnos* (*national origin*), and *demos* (*the local people*) eras. The researcher suggests that the way to release Aboriginal people from the foreign *invisible hand* metaphor is by improving the levels of cultural boundary engagement between Aboriginal and newcomers in Australia and by strengthening key personal, public, training and economic identities that are more directly related to Aboriginal people becoming economically self-sufficient.

Chapter 5. Literature review

5.1. Engagement at the cultural boundaries

5.1.1. Introduction

The researcher believes that an understanding of engagement at the cultural boundaries is required to explore the research problem: *what are the factors that affect the completion and incompleteness of a tertiary business course for Aboriginal students enrolled at a Perth University?* He also seeks to explore the first aspect of one of the supplementary questions: *what do ‘cultural boundaries’ and ‘Aboriginal status’ mean, and what are their implications for the research?*

First, the researcher proposes that the initial element of engagement at the cultural boundaries comprises four layers of engagement at the cultural boundary: *observable behaviour and material artefacts, institutions; values; and worldviews.*

Second, the researcher suggests four layers of cultural boundaries are then engaged at *three spaces*: physical, social and mental spaces. *Physical space* (Bhabha, 1994) occurs when explorers cross a mountain range, or students attend a new school or university location. *Social space* is where individual and collective interactions and behaviour occur between two distinct people or ethnic groups, and over time the understandings about social space become formally recognised and later institutionalised. Whereas engagement with the *physical and social spaces* occurs at the *observable behaviour and material artefacts, and institutions* layers, engagement with the *mental space* occurs deeper at the *values and worldview* layers.

The researcher states that the third exploration of the major and supplementary question concerns rating the engagement at the cultural boundaries at *five levels* from the worst to best scenario: *exclusion, negative, neutral, positive and inclusion.* The purpose of rating

at the five levels of engagement at the cultural boundary in the context of this research is to gain basic and better *oikonomos* (see Definitions) power.

The premise of this chapter is that *to live as an Aboriginal person involves profound engagement at the cultural boundaries*. When a cultural boundary is negotiated and created the researcher suggests three knowledge presuppositions of *culture* exist viz.

- A culture has its own distinct traditions
- A culture is not fixed; rather it is dynamic, creative and interactive.
- Two or more distinct cultures or ethnic groups seek the best *oikonomos* (= household management) solution for themselves in their attempts of engagement at the cultural boundaries.

5.1.2. Four layers of engagement at the cultural boundaries

A *cultural boundary* is the nature and limits of knowledge when two or more differing cultures interact. So when two or more different cultures or ethnic groups (F Barth, 1969) which act as ‘culture-bearing units’, they intersect with each other (Bhabha, 1994) and vibrant interdependency develops which has positive and negative connotations of expectation, exchange and challenge and such interaction is often described as harsh, strict, easy, loose, indeterminate, fixed open and peaceful.

When “last frontier” was used by the researcher to describe the classroom dynamics during the third year of the tertiary business course, the meaning could be extended to the idea of a ‘cultural boundary engagement’, for the students themselves as members of the Aboriginal community. That is, the students were being taught new ways of taking care of business and to achieve an economic performance that would establish and benefit their Aboriginal family. The concept of *cultural boundary* builds on the theoretical models of ‘cultural interface’ (Nakata, 1997, 2007), and ‘meeting place’ (P. D. Milnes, Fenwick, Truscott, & St John, 2007). A critique of these two positions now follows before the researcher expands on his position of engagement at the cultural boundaries.

Nakata’s (1997) theory emphasizes that the cultural interface between Western and non-Western understandings “are not clearly black or white, Indigenous or Western” (Nakata,

2007). Rather, all people are conditioned by their own inherited or self-consciously built worldview. Furthermore, at the cultural interface is where the Western corpus of knowledge is “constantly engaged with...in a constant process of...negotiations between these frames - or reference points- for viewing and understanding the world”. Thus, at the intersection points, aka “cultural interface” (and in the context of this research), students in the tertiary business course have to either suspend or negotiate their various loyalties to “Indigenous interests” as they establish their own position and new cultural interface. For Nakata, students have to run the gauntlet between “essentialist or assimilationist” positions. But there are benefits and outcomes from Indigenous students ‘contesting’ with a non-Indigenous knowledge system. This is that students develop their own “Indigenous voice” and “own narratives, critique, research and knowledge production into the corpus [of their Indigenous knowledge]” (Nakata, 2007).

Nakata’s view of the cultural space in cross-cultural interactions appears to emphasise the prime importance of cultural *difference* (and not so much *similarities*). He then suggests an Indigenous “standpoint theory” based on “social relations”, which Indigenous people “know” and are prepared to prioritise. Nevertheless, Nakata does recognise some weaknesses and criticisms regarding his own standpoint theory position. These are: first, that with its close association with Marxist approaches, poststructuralism and postmodernism, standpoint theory has a tendency towards “epistemic relativism”, that is, there is no presence of absolutes. Second, standpoint theory belies an ongoing fragmentation of endless categories of difference despite everyone’s view being relatively important and valid. Third, standpoint theory emphasises “who can know” rather than “what can be known”, which in a classroom setting appears to advocate an unnegotiable form of “tribalism”. Fourth, standpoint theory concentrates on the politics of identity (based on difference) to the detriment of commonalities or similarities at the cultural boundaries. Fifth, a limitation is placed on politics and action for those who have suffered exceptionally and who may require natural justice support. These five criticisms (Nakata, 2007) send alarm bells that if Aboriginal students (and researchers) engage at the cultural interface from a standpoint theory method of inquiry then they can easily entangle themselves with an inability to reconcile the ‘constant tensions’ (aka shared subjectivities) between an Indigenous and non-Indigenous position. A solution is sought by Milnes in his ‘cultural interaction analysis’ approach.

Milnes (2007), while recognising the importance of ‘differences’ also wanted to include an analysis of ‘similarities’ in a cross-cultural context as the researcher. The recognition of differences and similarities between cultural groups allows participants to acknowledge their own cultural influences, appreciate cultural differences and work towards a reconciliation of difficulties at a common ‘meeting place’ as the poem below suggests (P. D. Milnes, 2008).

We come from different waterholes (i.e. cultures)
Our paths are not your paths (i.e. histories)
Our ways are not your ways (i.e. customs)
Sometimes we meet to talk around the same fire (i.e. cross-cultural space)
What makes this fire good for both of us? (i.e. engagement)

Mindful of criticisms levelled at *cultural interface* and its tenuous link to *standpoint theory* and the limitations of Milnes’ *meeting place*, the researcher suggests an Indigenous position of *engagement at the cultural boundaries* that acknowledges both differences *and* similarities and explores the existing shared, *vibrant interdependencies*. Therefore, *engagement at the cultural boundaries* between two (or more) traditions of knowledge allows the researcher to adapt a comparative analysis at the four cultural layers (Barney, 1973b; P. D. Milnes & Grant, 1999a) as shown in **Figure 19** below and re-applied instead as ‘four layers of engagement at the cultural boundaries’.

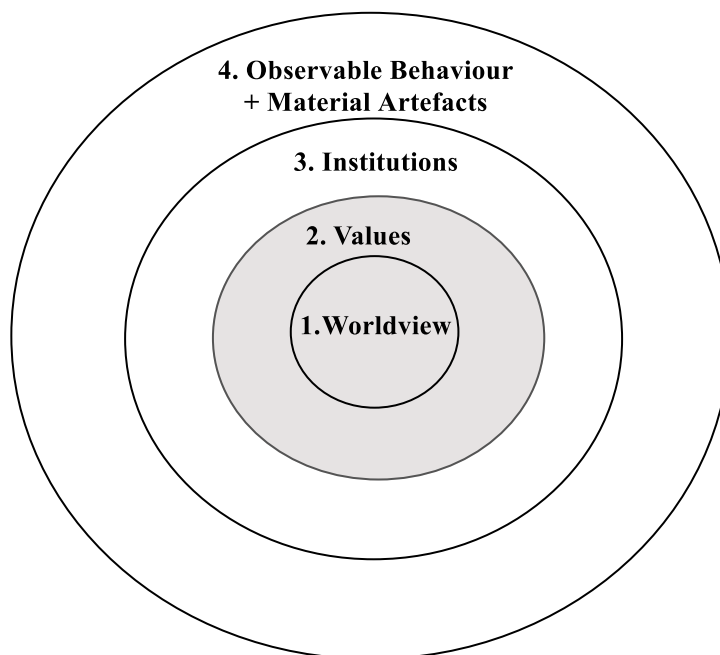


Figure 19. Four layers of engagement at the cultural boundaries [Adapted from (Barney, 1973b; P. D. Milnes & Grant, 1999b)]

The original layers of a culture suggested by Barney were six, viz. *observable behaviour and material artefacts, institutions, values, ideology, metaphysics and worldviews*. For this thesis the researcher has modified cultural layers “cultural boundaries” and reduced the number to four layers: 1) the *material artefacts and observable behaviour* (e.g. clothes, language, economic activities); 2) *institutions* (e.g. family, educational, legal, political, business); 3) *values* (e.g. eternal values like hope, love and temporal values like diligence, harmony and responsibility); 4) and *worldview* (e.g. *open, closed or one planet worldview*) which I will explain under the following ‘three spaces of engagement’ section.

5.1.3. Three spaces of engagement at the cultural boundary layers

Engagement at the cultural boundary between two culturally distinct participants draws on both Nakata (1997) and Milnes (2007) insights, but the researchers adds an analysis of closer engagement at physical, social and mental spaces or locations. The researcher’s motive is to seek mutual connections that “makes this fire good for both of us” (P. D. Milnes, 2008) but with *oikonomos* benefits being central. Also similarities and not so much differences are emphasised by the researcher. The end point is to establish reconciliation and consensus of differences between the two or more participants who meet for the first and ideally ensuing times. Furthermore, the researcher’s engagement at cultural boundary analysis emphasises personal relationships within a cross-cultural context and an ongoing commitment to mutual understanding across significant boundaries, such as social and economic boundaries (See Chapter 5.2.).

The previously mentioned four layers of a culture (see Figure 19) are like onion rings that have to be peeled back so that understanding can be obtained (Barney, 1973b; Heller, 2002; P. D. Milnes & Grant, 1999b). The four cultural layers are numbered from the outside to the centre, with the first two unshaded circles called the “outer circle” of relationships. These people relationships are visible to the majority of onlookers of everyday social interaction. However, the shaded “inner circle” of relationships are only accessible to those who seek a deeper knowledge and understanding in their social interaction, found at the core of a culture (Sire, 1988) where hidden presuppositions exist

(Sire, 2004). The inner circle people relationships motivate deeper *oikonomos* actions and reactions of human beings within their culture (Naugle, 2002). It is at the worldview location where cultural concession and/or conflicts are birthed (Nash, 1992) that impact on *oikonomos* aims for all participants. (See **Figure 20** for location of physical, social and mental spaces to be discussed next.).

In this thesis the researcher argues that the tertiary business course specifically for Aboriginal students was an attempt to facilitate basic *oikonomos* power at the cultural boundaries. Most obvious was the students’ engagement at the *physical space* (i.e. on a university campus) where students and lecturers with different (and similar) cultural background met. The researcher explores to what extent students were willing to negotiate at the *social spaces* (i.e. in the classroom and campus surrounds) and engage at the *mental spaces* (i.e. their new or developed ideas) throughout the tertiary business course.

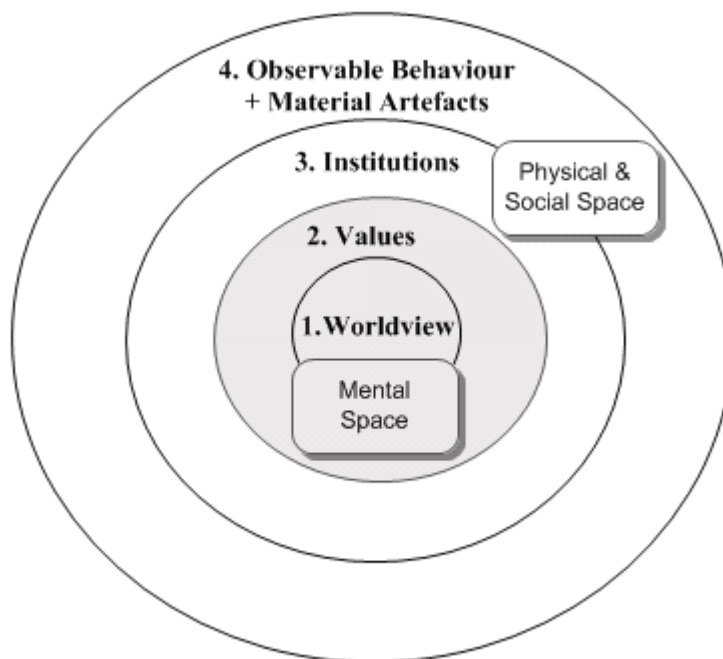


Figure 20. Physical, social and mental spaces at the cultural boundaries

The intention was that Aboriginal students could pursue new economic realities without discarding or compromising their own socio-cultural identity, which includes personal public, training and economic identity (expanded more in Chapter 5.2).

1. The physical space

In actualities, the first engagement between two or more ethnic groups occurs at the physical space of a cultural boundary layer. The *physical space* is related to “geography” (A. Moore, 2003) and location that is visible, tangible and discrete and “owned” by a people group. Physical space covers earth, sea and sky of a particular land, terrain, territory and topography. Geography becomes a *physical boundary* when cross-cultural engagement occurs in the attempt to gain a benefit from a particular geography or environment. Ideally, to achieve “ultimate” consensus at the physical boundary involves sensitive, prolonged engagement that aims to benefit the one or more different ethnic groups engaging at the physical boundaries.

Stories of negotiating physical space were experienced when European colonisers first came to Australia. Some called it *The Great South Land* (Lines, 1999) located in the *Antipodes*. Others called it more personally their home, such as in the bush poetry of Dorothea Mackellar (e.g. “My country” written in 1908 at 19 years of age) and collected stories of Henry Lawson (e.g. the first series of “While the billy boils” in 1896) as they sought to develop, settle and depict their migrant families and communities. Other physical space engagements were more negative in the 18th century with terms such as “terra nullius” and “wasteland” and “uninhabited”. These were newly introduced boundary terms as were the later terms of the 19th and 20th century for Australian physical space, such as the “bush”, “outback” or “back of beyond”.

On the other hand, Aboriginal inhabitants viewed and appreciated the same physical space as their *boitja* (for the south-west Nyungars) and *ngurra* (for the Wongis) or *gabi* meaning “home”, “camping-place” or “country”; for them, the physical space was already developed and “settled” by their families and communities. Their knowledge of the physical space had already been developed and used for hundreds of years previously, providing for all their spiritual economic needs.

To the European newcomers, the Australian landscape was a new and strange physical space where challenge, endeavour and change were imminent, whereas to the Aboriginal inhabitants the challenge of living in “my country” was ancient, harmonious and reciprocal in relationships. When these new Europeans and ancient Aboriginal groups of people did physically interact at the boundaries (via physical space) it was inevitable that the outcome would be either a physical inclusion or exclusion.

The strong “physical space” element of the *cultural boundary* concept is evident also in the related definition of “frontier” in that it includes *the part of the country held to form the border or furthest limit of its settled or developed regions*” (B. Moore, 2000). The inferences are that over time physical spaces (including land, fauna, flora and people) are engaged, changes occur, and new cultural boundaries are formed such as a “settlement”, “town” or “city”. For the European newcomers, the inference of *cultural boundary* was that the hindrances of geographical space meant all engagement had to be sensitive because the land was full of real and imagined inhospitality and threats.

When British colonisers first arrived in Australia only a few settlements were established but then the increasing British migration grew into a wider and ever-expanding usurpation. What the British migrants saw as difficulties and obstructions as they “settled” their new geographical frontier were supplies of water, food and economic resources – the basic needs for their families and communities. As towns and cities developed, British colonists introduced the capitalist businesses and industry.

Noteworthy, on the coastal fringes of the Australian continent the towns and cities were established first on known and/or nearby water courses, with potential agricultural, merchant and industrial land, as well as being in reasonably close proximity to other towns where trade could be carried out.

In the city where my research is focussed, settlement was first developed around known small lakes and on a major river course that flowed into the sea (ECU, 2010). Many of the names of towns contain the Aboriginal suffix “-up” which are derived from the local Nyungar Aboriginal language group (Douglas, 1976). Etymologically it denotes camping place where water was close by. Examples are Gnowangerup, Kojonup, Boyup Brook, Dwellingup and Joondalup.

Another difficulty of physical space at the cultural boundary was the establishment of suitable schools and formal education. For the colonists and their descendants most were able to attend only primary school and there were few opportunities for secondary education. In the Swan River colony of the mid to late 19th century only a few sons of the rich could afford to attend the selective Bishop Hale’s School for gentlemen (WA government, 1876). It was not until 1911 that the first government secondary school Perth Modern School was established (Perth Modern School, 2013). For most of the populace in the country even the local schools required long distances there and back.

For those who could afford it, further formal education meant students had to board in faraway hostels and school boarding houses in the cities.

The availability of public schooling for the general population was dramatically increased in the twentieth century – first at primary school level following the appointment of Cyril Jackson as Director General in 1897, and then from the 1950s onwards in secondary schooling (Tully, 2002). Distance Education and the School of the Air made primary and secondary education available for nearly all children in spite of the vast geographic size of Western Australia by the closing decades of the 20th century.

In some ways this regular changing of the physical cultural boundary space was integral with changes to educational improvement over time. The life-histories of educational stakeholders (i.e. students and staff) in this research provide examples of moving geographical place as they engaged more often with different people groups at the physical place of a university, city life than what they were used to at home. The research stakeholders also experienced negotiating cultural boundaries as they sought education both intrastate and interstate.

The business course in my research was physically located in Perth, identified as “the campus that never stood still” (G. Bolton & Byrne, 2001) in that it expanded its influence around Perth and the rest of Western Australia. Edith Cowan University was increasing efforts from 1975 onwards for teachers to support and mentor Aboriginal tertiary students. Here was a campus that was amenable to advocate for Aboriginal students and their own ways of learning (ECU, 2012) and to establish boundaries for their own social space as they studied. Further efforts were made to create physical spaces in terms of establishing a new physical building and Indigenous Centre in 2005 in order to support Aboriginal students complete their tertiary studies.

2. The social space

The second engagement at the *cultural boundary layers* is *social space* which has to do with attitudes of people as they relate to each other’s distinct cultural group. Historian Henry Reynolds’ book (H. Reynolds, 1996) on “frontier” engagements (1996) (especially the *Introduction*) alludes to a largely ominous engagement at the social space between Aboriginal and Non-Aboriginal in Australia as the physical space of town, city, homesteads and commercial ventures were established. Engagement was two-way even

though Reynolds emphasised ‘the [negative and questionable] attitudes and the behaviours of the settlers and their reaction to the blacks they were dispossessing’. For Reynolds there were ‘three central themes’ engaged at the cultural boundary of social space: ‘frontier conflict, racial ideology and land ownership.

First, if the Europeans’ attempts to make friendly, compromising, social interactions failed, they soon reverted to visible contest, conflict, violence and exclusion in the form of ‘punitive expeditions, to poisoning and other atrocities’. Second, Reynolds stated that ‘racial ideology’ became integral to colonial society despite the persevering attempts of missionaries and humanitarians to include the Aboriginal people into new amenable physical and social spaces. Third, the ‘land ownership’ and land tenure system was central to all (physical social and mental space) relationships between Aboriginal and non-Aboriginal settlers since 1788 in Australia. Reynolds concludes that ‘the Australian frontier experience ... was manifested in the relations between whites and Aborigines’ which is the people interaction that occurred at the *social space* of the *cultural boundaries*. However, the source of social relations is the mental space going on in the minds of cultural boundary engagement.

Interestingly, the negotiation at the cultural boundaries over physical space between European newcomers and Aboriginal residents was accompanied by another level of vibrant engagement – their identities. The outcome of this engagement decided whether the newcomers would adopt all or any of the host Aboriginals’ identity. (This is discussed further under the social and mental space understandings of *cultural boundary*).

Comparatively, in the North American context, Frederick Turner’s ‘frontier thesis’ focussed on the changed identity that occurred when *physical space* was negotiated and he used this to explain the development of the American identity in the western interior expansion from the eastern seaboard of the United States (Turner, 1893). Violence, rejection of high society and the pioneer moving onwards over land (physical space) resulted in the formation of American democracy. On the other hand Kolodny (Kolodny, 1984), emphasised the women’s perspective of the early American frontier to nullify the romantic Turner’s male image of American history. But both agree in the notion of the Native American involvement in this involvement of negotiation of cultural boundaries across mental and physical spaces.

The European “settlers” who arrived on the east coast of the United States in the 17th century practised European social and mental strategies when they arrived to “settle” the land. After they finished traversing the geographical land, they believed that they had socially and mentally “tamed” the American West. Similarly, the Australian colonists reportedly “tamed” the physical space of the “bush” and “outback” by first traversing the area and then carrying out new economic businesses such as exploitative farming, animal husbandry, mining, and agriculture and the cutting of timber for building houses. Violence as a process to achieve ‘white’ settlement was publicly sanctioned as for the American experience (H. Reynolds, 1996; H. Reynolds, 1981). They “tamed” the physical landscape that had been managed by the original custodians who they called the “wild Aborigines” and replaced the “natural farming” of flora and fauna and “fire-stick farming” (SWALSC, 2013) of small shrubs, plants and animals by their more drastic European model of “unnatural farming” that changed the physical and social landscape forever.

3. The mental space

The researcher proposes that the dynamic that influences deeper understanding between two or more distinct people groups at the cultural boundary is the *mental space*, an adaptation of Homi Bhabha’s idea of “third space” (Rutherford, 1990) in a new way.

First, the researcher acknowledges that Bhabha’s *third space* (see **Figure 21** below) is helpful for what occurs initially when two distinct cultural groups meet. The *first space* is (depending on the identity of the viewer) the home or original cultural space; the *second space* is the cultural space of the “other” cultural group; and the *third space* is when the two distinct cultural groups interact and reach shared agreements. However, the researcher proposes that the reality is that the *first space* tends to be more dominant over the *second space* (especially in the case of coloniser = first space, over the colonised = second space).

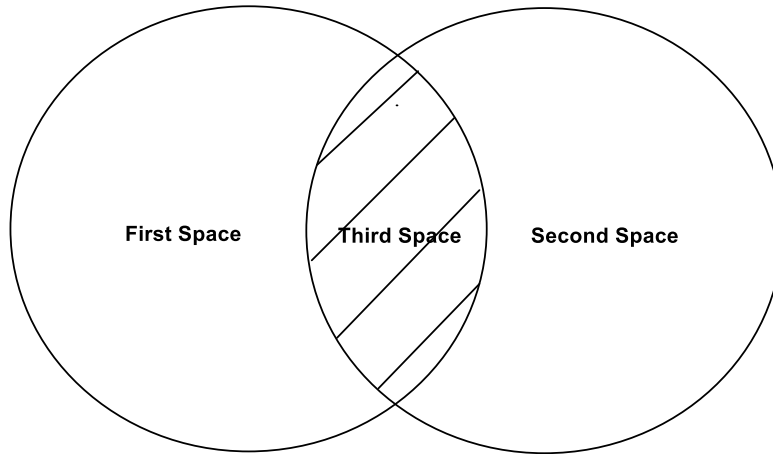


Figure 21. Homi Bhabha’s third space

The researcher proposes that the *third space* then actually becomes a pseudo *first space* and attempts are made to assimilate the original (Indigenous) peoples from the *second space* into the new “controlled” and “changed” *third space* which becomes known as mainstream society. In the *third space* there is constant pressure to conform to the new mainstream ideals. An enduring resilience to sustain identity is then required by Indigenous peoples not to conform.

Furthermore, the researcher proposes that many Indigenous people from the second space become “stuck in the *third space*”. They are faced with a dilemma. Either they feel powerless and lack resources to establish a new and satisfactory identity or status in the *third space*. Or they feel powerless or lack resources to revisit and maintain meaningful engagement with their original or *second space*. As a consequence, the researcher suggests that the Indigenous people who remain “stuck in the *third space*” remain a low status people group with the inability to engage successfully with mainstream society. This is often the lot of Aboriginal people generationally. So enrolling in a tertiary business course may be strategic for those students who feel they are “stuck in the *third space*” to enabling them to gain power and resources to compete in mainstream society and choose whether they want to revisit their original *second space* at their own choosing and time.

However, the researcher purports Bhabha’s *third space* concept does not detail sufficiently when two distinct cultures have engagement at the cultural boundaries. So the researcher suggests that more understanding can be got by considering such engagement at each of the four layers of cultural boundaries (see **Figure 19**). So for the

tertiary business study course, the Indigenous students and teaching staff were generally privy only to the “outside circle” layers of a culture (i.e. *material artefacts and observable behaviour*, and *institutions*) whereas *worldview* within the “inner circle” is often not engaged seriously. “Inner circle” engagement skills required by undergraduate students at the university were included in the University’s list of nine “graduate attributes” (Campbell, 2001) for the duration of the tertiary business course, 2000-2010. These attributes were expected to remain with the students after graduation. However, these attributes were not explicitly explored in the tertiary business course curriculum or by the lecturers. Indeed, in frontier terms, the “graduate attributes” meant challenging students in new and/or undeveloped areas of knowledge – in other words, within the contested *mental space* of the cultural boundary environment. This crucial oversight from 2000-2010 in the engagement between two or more cultural backgrounds in the classroom (for Australian and new Australian teachers, staff and Indigenous students) and/or board room (for managers, staff and prospective clients) or out on the field-trips often remained an unresolved issue.

Aboriginal students contested the Western capitalist worldview when they engaged in the tertiary business studies course. The studies were located in a Western *physical space*, presented in a Western *social space*, and with lecturers mainly thinking from a Western *mental space* position. There was a clash between the Western utilitarian scientific worldview and the Eastern integrative, spiritual worldview of the Aboriginal students. The Aboriginal view has its roots in the Eastern worldview. The University maintained a Western “scientific” worldview where investigations, observations and conclusion are tested for soundness by clear exact rules (B. Moore, 2000) which were underpinned by a “utilitarian” impulse that strove for the greatest happiness for the greatest number as the guiding principle of conduct (B. Moore, 2000)

The effect of the Western utilitarian, scientific worldview is a recurring disconnection between humans and the environment. The roots of it go back to Adam Smith, Jeremy Bentham and John Stuart Mill. Adam Smith developed the economic system of supply and demand and freedom of trade (IEP, 2013a). Jeremy Bentham proposed *felicific calculus* (that governments determine the rightness of an action by balancing the pleasures and pains it would produce (IEP, 2013b). So the government’s role is to provide the greatest happiness to the greatest number of people). This was modified with the concept of “delayed gratification” by John Stuart Mill who said that if you “ask

yourself whether you are happy and you [then] cease to be” (IEP, 2013a). So happiness is found as one pursues one’s passions in life, then along the way one will find happiness.

The more traditional Aboriginal (as a form of Eastern) worldview is one that consistently integrates the “spiritual” and “sacred” when engagement occurs between individuals, families and communities. Inevitably, there will be a clash of worldviews at the “inner circle” when two such cultures engage in a learning and educational institution like a university (see **Table 15** below).

Table 15. Comparison of Utilitarian Scientific (a Western worldview) and an Integrating Spiritual (an Eastern worldview). (P. D. Milnes et al., 2007) p. 151.

Utilitarian Scientific (A Western worldview)	Integrating Spiritual (An Eastern Worldview)
<i>View the environment as...</i>	
Physical, mechanical	Spiritual, organic
Scientifically known	Spiritually known
Rationally understood	Mystically understood
Controllable	Fatalistic
Apart from Nature	Part of Nature
A right to modify Nature	Acceptable natural, balance order
Property for self/few	Property for everyone to share
A place to utilize and exploit	A place of conservation

However, the construct of Milnes et al. above excludes the influence of the Judeo-Christian worldview when many Aboriginal people and their forbears have been raised and educated by Christian religious organisations and orders through missions, homes, hostels, primary, secondary and even some tertiary schools. So the researcher proposes the three planet worldviews as illustrated in **Figure 21** below. This is an adaptation of the following authors: Nash (1992) names the first two worldviews and leaves out the third; Sire (1988, 2002) catalogues a series of questions to be asked of all worldviews concerning issues of suffering, who is self, ultimate reality (ontology) and what happens after death (Sire, 1988, 2004); and Naugle gives the history of the worldview concept and suggests ten worldviews exist (Naugle, 2002). But the researcher chooses to compare what he calls the choice between three planet worldviews: the *open*, *closed* and/or *one planet* worldviews (see **Figure 22**).

The *open planet* states there is one God who is active and is directing the life of all existence and that there is a distinction between humans (which have a soul) and matter (earth, sky and sea existing materials). All meaning to life (such as life, death, sickness, evil and goodness) is based on covenant relationships (i.e. and unbreakable agreement between participants in the relationships). The Judaeo-Christian traditions use a one planet rationale (Nash, 1992). The *closed planet* argues that there is no ‘god’ and that ‘nothing’ exists except ‘matter’ (i.e. there is no distinction between humans and earth sea and sky). Meaning in life is about the ‘survival of the fittest’. Marxists, postmodernists and fascists tend to use *closed planet* reasoning. The *one planet* worldview advocates equality and oneness of all things. That is, there are many gods and they are equal to and exist in both humans and matter with a desire to achieve unity and harmony. Advocates of this worldview tend to be Hindus, traditional Aboriginal religion and new age enthusiasts. The researchers’ experience and observation is that Aboriginal people today when, faced with the choice of these three planet worldviews, tend to freely mix or harmonise the three views. Furthermore, the purpose is to gain the benefits of basic *oikonomos* power for themselves as individuals, family and community members.

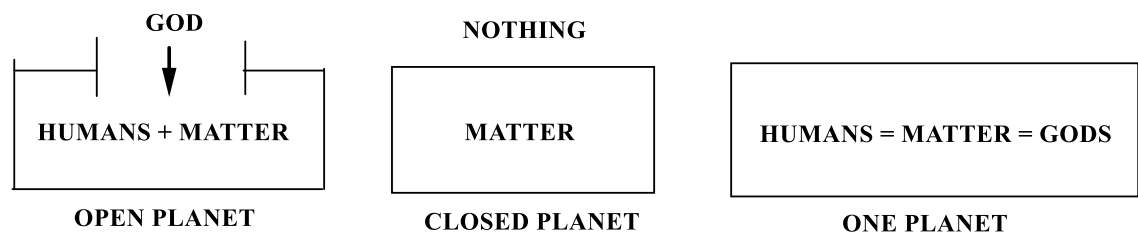


Figure 22. The three planet worldviews

In conclusion, “engagement at the cultural boundary” is a compelling approach that attempts to decode all interactions that have occurred between two or more cultures at first often the *physical space* (that is, geographical, architectural and material) where one of the cultures is an intruder or newcomer. Any attempted engagement in this contest is going to be fraught with difficulties of negotiating similarities and differences that easily lead to misunderstanding, frustration, stalemate and animosity. Second, not only must the physical space have to be negotiated, crossed and “tamed”, but the *social space* (that is, communal interaction and relationships) and *mental space* (that is, ideas, thoughts and questions of why, when, where, why or who) as well at the same time. For the business

course this became evident because the students (especially those who came from the country areas) who had a deep integrative spiritual worldview struggled with the pervasive and underlying utilitarian scientific worldview that underpinned the curriculum. This negotiation at physical, social and mental spaces was particularly evident in the discussions held when students returned from Practicum or when they were required to switch between their home and the classroom “codes”. This was an unresolved issue within the tertiary business course as a whole and could have been addressed in a more open, systematic manner by considering the five levels of boundary engagement that occurs at the physical, social and mental spaces.

5.1.4. Five levels of engagement at the cultural boundaries

Thus far the researcher has argued that successful cultural boundary engagement requires successful navigation and negotiation of the physical, social and mental spaces. The *physical space* is negotiated primarily by adequate *support network* which comes in the form of human, land and labour resources. For instance, for Aboriginal people to cross the physical spaces during the Traditional *oikonomos* era (pre-1826) in Western Australia involved mobilising human ingenuity of working the land that contained water and food resources in a strategic natural farming way (Carter, 2005; SWALSC, Host, & Owen, 2009). The *social space* navigated and negotiated by maintaining a *strong sense of community*. This meant combining all the community elements (Hillery, 1955; Ife, 2002a) such as having regard for *people*, understanding physical *place*, realising the *commonalities* and keeping open *social interaction* between the people. In the traditional Aboriginal setting the community became organised into four types; language groups, families, local groups and foreigner groups. The *mental space* at the cultural boundary provides strong *structured living* principles that lead into tried and sure (economic, aesthetic and political) practices and habits for overcoming the obstacles of navigation and negotiation. So traditionally, the Aboriginal people organised themselves as a gerontocracy, with economic pursuits that relied upon trading goods based on building and keeping relationships, and sustaining natural farming techniques (Thomson, 2003; Trudgen, 2001).

The researcher further argues that since these three spaces involve a “new or undeveloped area of knowledge”, engagement can occur at five levels (see **Figure 23**.

Five levels of engagement at the cultural boundaries). The researcher now discusses the five levels of engagement at the cultural boundary, beginning with *exclusion*, followed by *negative*, *neutral* and *positive* engagements, and ending with *inclusion* as the *physical*, *social* and *mental* spaces of the cultural boundaries are navigated and negotiated (see **Figure 23**).

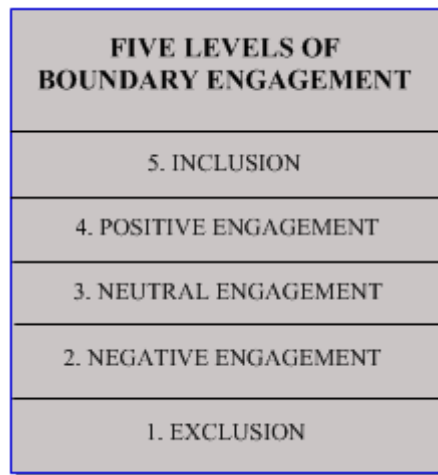


Figure 23. Five levels of engagement at the cultural boundaries

The explanation of the five levels of boundary engagement is now summarised.

(i) **Exclusion:** This is the harshest engagement and one of fiercest resistance at the cultural boundaries because it is based on fear, demonization and delegitimisation of the other’s existence in the physical, social and mental spaces. It soon manifests itself in physical violence, death and/or decimation by using military weapons, strategy and cunning. There are heroes and villains on both sides. In the Aboriginal context Eric Wilmot (1999), an Aboriginal academic sees Pemulwuy of the Eora nation whose cultural boundaries extended from around Sydney to the Hawkesbury River as an “Eora patriot and first Australian resistance hero” (Wilmot, 1999, pp. 12-13). Yet another description of Pemulwuy was that “he was a formidable enemy of the colony and his power was only dispelled by the barbaric certainty of his amputated head leaving the shores of Australia” (Ellis, 1980). The physical, mental and social space of exclusion involves the mutual antagonism of two or more extremely different groups so engagement is controlling and restrictive to all participants. Engagement obstacles appear unmoveable, the mood is of survival and fear of the unknown, and feelings of rejection are met with a desire to quickly retaliate with violence. The mountains or deserts that appear impassable symbolise the relationships between the local residents

and the newcomers. For the newcomer, there is little time or commitment to build sufficient support networks, structured living and strong sense of community with the local original landowners. For the local residents, exclusion from land, economic opportunity and equal social intercourse debilitates the ability to function. Crises are common and serious and become linked to physical, social and mental identities. The crises that occur when attempting to build strong identities runs counter to the ability to establish a secure economic environment that builds high expectations of self-worth, family, schooling, training and employment. The inevitable outcome of *exclusion* is the dominance of biased one-way, all-pervading navigation and negotiation statements. Slogans and stereotypes that oppress, silence, separate and deny human worth emerge such as “survival of the fittest” (Darwin, 1972) and “smooth the dying pillow” (G. C. Bolton, 1982) also diminish communication. Feelings and attitudes override rational thinking and explanations. The *colonos* imperative practices exclusion engagement at the cultural boundaries. The common crisis to gain dominance leads to overt racism, retaliation and often sanctioned killings and murders. Economically, these *exclusion* activities have catastrophic effects on the oppressed and excluded locals’ ability to sustain a regular, satisfying economic livelihood.

(ii) **Negative Engagement:** This involves a little less controlling and restrictive attitude to the two or more separate people groups as they navigate and negotiate various physical, mental and social spaces at the cultural boundaries. The reason can be put down to more experience and time at the physical, social and mental spaces as well as having more resources of people, understanding, communication and growing sense of community. The *1905 Act* in Western Australia (with its *ethnos* imperative) can be said to epitomise negative engagement in that Aboriginal people had to gain legal permission to cohabit and marry, get a work permit and stay in town after six o’ clock (Haebich, 1988; Kinnane, 1996; P.D. Milnes, 2005). Negative engagement is often based on the unchangeable criteria of race, gender and/or history. This results in the building of a wider sense of community that is usually short-lived because old prejudices and biases easily arise. Negative, uncomplimentary stereotypes of others, minority and majority population emerge and become embedded in social and mental spaces.

(iii) **Neutral Engagement:** Here toleration and uncommitted attitudes replace the active exclusionary and negative forms of engagement at the physical, mental and social

spaces. Differences of culture are noted and accepted to the point of type-casting of each other’s obvious characteristics e. g. language, colour, dress and work habits. The “sameness” desire of the Assimilation policy of the *1961 Native Welfare Conference* to see the “Aboriginal problem” as a “social” issue and not a “race” issue (Hasluck, 1942) was a right step in the direction of cultural engagement as it sought “future social, economic and political advancement” (Museum, 2013). But it lacked clarity and did not have enough sensitive and skilled stakeholder agreement from both Aboriginal and non-Aboriginal communities to make it work. The longstanding, negative stereotypes reappear when engagement is strained or stifled between local and newcomers in the *physical, social and mental* spaces. However, a major element of neutral engagement is the capacity of each group to ignore the other – even within the same or nearby physical, social and mental spaces.

(iv) **Positive Engagement:** This is marked by pro-activity and legislated steps to remove any institutional controls and restrictions that hinder investigating new or unexplored areas of knowledge, especially to increase or bolster the other individual’s or groups’ economic livelihood. When Gough Whitlam’s Labor government abolished the *White Australia* policy and at the same time introduced the *Self-determination* policy in 1972 it had the elements of positive engagement with the Aboriginal community as it meant “having the right to cultural and linguistic maintenance and management of natural resources on Aboriginal land” (Spirits Creative, 2013). Understandings of physical, social and mental spaces were reinterpreted and applied. This was exemplified with funding for many Aboriginal projects and the formation of many community-based organisations seeking to meet the community’s medical, legal and social needs. They all seemed to contain the three “self” objectives of “self-governing, self-propagating and self-supporting” in their constitution (as gained from personal memory). There is relatively open and ongoing communication between the representatives from the local and newcomer’s ethnic groups. Positive stereotypes become embedded into people’s physical, social and mental spaces regarding how the “other” lives and works economically, politically and aesthetically. Trust, amity, goodwill, reconciliation and cooperation become more the motivation behind all navigation and negotiation at the cultural boundaries.

(v) **Inclusion:** Here both locals and newcomers and their families readily accept that they may be different but that they all share the common aspects of humanity and their desire for human development. At the physical, social and mental spaces there are no restricted controls but rather a creative environment where both sides feel equal and free to discuss any issues openly without fear or prejudice in personal discussions in and outside the public square. All engagements at the cultural boundaries are open, flexible and transparent in relationships with each other. The opening of the 21st century has seen many inclusion projects between governments and Aboriginal representative bodies. Instances are the 2008 *Close the Gap* initiatives to improve general Aboriginal disadvantage in employment (Biddle, 2012b), education, health and mortality rate outcomes (FaHCSIA, 2013b). When contests occur within the shared cultural boundary spaces, there is a capacity to engage in open dialogue, negotiation and mediation so that issues are resolved quickly, sincerely and for the benefit for all parties, not just one.

5.1.5. Conclusion

In this chapter the researcher has sought to move towards answering the major research question and one of the supplementary questions with an exploration of three elements of engagement at the cultural boundaries: 1) the *four layers* of engagement at the cultural boundaries; 2) the *three spaces* that exists at various locations of the four layer of engagement at the cultural boundaries; and 3) to rate engagement at the cultural boundaries according to five levels of engagement viz. exclusion, negative engagement, neutral, and exclusion. The fifth level of engagement at the cultural boundaries involves sensitive reference at all *three spaces* (physical, social and mental). The researcher further proposes that the *telos* or end point of all such engagements at the cultural boundaries is to achieve basic *oikonomos* power for all participants, their family and their community. Change towards better *oikonomos* power over time is possible at all the *four layers* of engagement (*observable behaviour and material artefacts, institutions, values, worldview*) but it requires sensitive and informed negotiation at all physical, social and mental spaces.

In the next chapter section the researcher purports that a new initiative to improve the levels of cultural boundary engagement between Aboriginal and newcomers in Australia

is by strengthening key personal, public, training and economic identities that are more directly related to Aboriginal people becoming economically self-sufficient.

5.2. Boundary engagement indicators

The researcher assumes that in order to answer the major research problem, *What are the factors that affect the completion and incompleteness of a tertiary business course for Aboriginal students enrolled at a Perth University?*, he needs to explore the indicators of students’ families engaging at the cultural boundaries in order to raise the Aboriginal students’ family status.

So the researcher proposes now to explore some of the important boundary engagement indicators for “raising the Aboriginal students’ family status” by measuring the social and economic boundaries of the Aboriginal students. Furthermore, the researcher proposes that social and economic boundary engagement is measured by investigating the students’ personal, public, training and economic identities. The researcher’s concept of “boundary engagement” is proposed as a basis for achieving aspirations of economic performance and engaging at the cultural boundaries across *space*, *time* and *matter*. As noted in section 5.1.3., the factor of *space* emphasised the physical, social and mental aspects included in the discussion of the *cultural boundary* approach to cross-cultural analysis. In this case the Aboriginal business students were confronted by having to engage at physical, social and mental (space) *boundaries* at the university. The factor of *time* was a contributing factor in the analysis of the three year business course for Aboriginal students because of the way the *colonos*, *ethnos* and *demos* policies have impacted upon the traditional *oikonomos* of the Aboriginal family as described in the history of Aboriginal education in Western Australia. The *matter* is recognising and establishing boundary engagement is how Aboriginal people are/were able to raise their status. The researcher further proposes that much desired improved economic performance for Aboriginal people can be measured at five levels of engagement with mainstream society which vary in a continuum from *exclusion*, *negative engagement*, *neutral engagement*, *positive engagement* to that of *inclusion*.

Furthermore, the researcher purports that *taking care of business* in the contemporary scene for Aboriginal students is linked to two lots of necessary “boundary engagement”

pairs, which will indicate why a sample of Aboriginal students who enrolled in tertiary business studies gained completion or incompleteness:

PART A: Social Boundaries

- (ii) The first is called *personal identity* and holds the pair of *self-worth* and *family in society*.
- (iii) The second is *training identity* and comprises the pair of *schooling* and *skills for work*.

PART B: Economic Boundaries

- (i) The third is called *public identity* and contains the couplet of *prejudice* and *peer support*.
- (ii) The fourth comprises *economic identity* with its pair of *business job* and *business wealth*.

Each of these four pairs will be discussed, along with their levels of “cultural boundary” engagement and inserted into an expanding table format. The final table format will list in column form the four “boundary engagement” pairs with their comparable five levels of engagement at the “cultural boundaries”. Also, in the final table format, the researcher proposes a “resilience” score value of 1-5 be given respectively to the 1-5 engagement levels for each “identity” pair. A “final sum” score for *resilience* will then be calculated based on the *boundary engagement indicators* for Aboriginal students individually at their preferred engagement at the *social* and *economic boundary* each containing two identity pairs. Each of these four “identity” pairs will now be discussed in turn. However before this an explanation of the prime importance of being sure of one’s “identity” now follows.

5.2.1. Primacy of knowing self-identity

First, the researcher suggests an Aboriginal standpoint of identity comprises macro and micro elements of identity. The Aboriginal standpoint is seen to be richer than an isolated, context-free Western view of identity such as “the quality or condition of being a specified person or thing” and which also includes a person’s “individuality and personality” (B. Moore, 2000). The researcher’s personal standpoint of Aboriginal identity begins with asking three initial questions of identity as when first meeting someone or wanting to know about someone else.

- ‘What is your name?’ [It reveals the social space.] e.g. My name is Keith Truscott
- ‘Where are you from?’ [It reveals the physical and social space.] e.g. I live now in Perth but was born in Darwin, Larrakia country. My mother is Stolen Generation member from Antakarinyi country, South Australia. I have three children and 16 grandchildren.
- ‘What are you doing here?’ [It reveals the mental space.] e.g. I am an academic lecturer who has come to talk to you about strengthening key identities so that our Aboriginal community can improve their economic performance for themselves and their community.

Notice that this Aboriginal greeting protocol shares basic identity knowledge about my name, my family, my traditional country, my present country and my job and my interests. It provides revelation of my social, physical and mental space; it is a suggested pathway, an honest gesture of wanting to begin a relationship. It is an invitation to know the nature and limits of exclusion and inclusion concerning my identity. It is then up to the hearer to share similar knowledge about their family and/or their knowledge about my people, place and experiences and also my past, present and future. The purposes of such introductory protocol are to establish one’s own basic identity, affirm shared identities, and form a relationship that is mutually beneficial and lasting to all parties. Aboriginal greeting protocols become mechanisms to inform both parties of the what, who, where and why concerns that both parties may have about each other on first meeting. The high expectation is always that *lasting relationships* (almost as if an invisible, unbreakable covenant was made) will be the outcome of the initial introductions. It is an example of willingness on my part to share basic identity knowledge with another person when I engage with them at the cultural boundaries.

A broader political standpoint of Aboriginal identity occurred in the 1970s with the advent of the *demos* historical period of “self-determination”. An Aboriginal person was identified as “*one who is descended from the original inhabitants of Australia, identifies as an Aboriginal, and is accepted in the Aboriginal community as an Aboriginal*”. Note that micro and macro elements of identity are involved that work together into a mix of genetic, biological, physiological and sociological determinants. The tendency of mainstream society is to only consider the physiological, which is visibly seen in

physical features. The three other determinants of identity are too quickly overlooked in importance.

Cheryl Kickett-Tucker in her PhD thesis titled *Urban Aboriginal children in Sport: Experiences, Perceptions, and Sense of Self* (1999) also espoused macro and micro elements when she stated that Aboriginal “sense of self” (which is closely linked to strength of identity), comprises eleven elements and conditions (Kickett-Tucker, 1999b) as seen in the following **Table 16**.

Table 16. Macro and micro elements of Aboriginal identity

(Adapted from Kickett-Tucker, C.S. 1999)

<i>Common Elements & Conditions</i>	<i>Macro and Micro Elements Explained</i>
1. Derives from two sources	Family is <i>primary source</i> for Aboriginal personhood and feeling of connectedness. Wider Australian society is <i>secondary source</i> with <i>significant others</i> (i.e. media and sports role models) and <i>generalised others</i> (e.g. justice and education system, religious orders, peer group)
2. A communal aspect	A generalised collectivism and group sense exists despite diverse communities
3. Severely undermined	Aspects of value, morals and values not encouraged especially in academic context
4. Misplaced and displaced	Due to historic policies of protection and assimilation and raised in missions and long terms of incarceration
5. External “others” have strong influence	Sense of being constantly “watched” by mainstream society
6. Low expectations	By wider society, particularly in school environment
7. Tendency to doubly prove one’s self	Negative stereotypes motivate achievement especially in sports and academia
8. Existence of stereotypes, racism and prejudice	Experience negative labels, racism and prejudice
9. Experiences of pride and shame	Wider society influences extremes of self-worth
10. Differences between actual competence versus potential competence	Wider society influences obvious evidence of abilities yet hides other abilities and skills
11. Notion of lack of confidence	Expectations and hopes regularly crushed by wider society

Kickett-Tucker (1999) has highlighted that in the formation of an Aboriginal identity, there are plenty of historical, sociological, psychological, public and private sources, and they all tend to discriminate negatively against being an Aboriginal. An example of well-known generational exclusion (that is linked to discrimination and racism) of Australian Aboriginal people was when international speaker Jane Elliott of *Brown Eyes, Blue Eyes* (Elliott, 1985, 2002), fame, was doing a workshop session in Perth, Western Australia in 1999, she asked her mixed audience, “Who wants to be an Aboriginal?” Hardly anyone

put up their hand and she quickly responded, “And we all know why!” (A. Truscott, 1999). The message is that it is known internationally that Aboriginal people still face discrimination and racism today.

The three conjoined politically-based statements of the 1970s of what comprised Aboriginal identity need closer scrutiny.

1. An Aboriginal is “one who is descended from the original inhabitants of Australia...” (ATSIC, 1998). Now from time to time inside and outside the Aboriginal community there have been some questions of credibility of whether a person was an Aboriginal or not. The first issue dealt with biological credibility. In the *Traditional period (pre-1829)* there was little questioning of such physical features among distinct language group because there were restricted sexual relationships with neighbouring language groups and the common features did not vary markedly for the local language group. It was during the next three periods of (Western Australian) Aboriginal history that physical features have become an issue to some Aboriginal and Non-Aboriginal people, organisations and governments. This was due to the more open (and at times clandestine) sexual relationships that occurred between traditional Aboriginal people and Europeans. Children from Aboriginal and Asian sexual liaisons may have been more readily accepted because colour was maintained and also it was reckoned an acceptable activity between two lower social classes who communicated more with each other. However, if children were born out a relationship between a traditional “full-blood” Aboriginal person and a person from the dominant and higher social classes of Europeans this caused social alarm. This was because the physical features of the children were most likely to differ from both Aboriginal and European parents and were hence a new social class was born (called “half-caste”). Then these offspring may have had sexual relationships with either Aboriginal or non-Aboriginal persons and their children also gave birth to a new social class of either “three-quarter caste”, “quarter-caste”, “octoroon” or “one-eighth”, “one-sixteenth” and “one-thirty-second” Aboriginal. Mainstream society rated these “mixtures” according to the amount (or percentage) of Aboriginal blood and never the amount of European blood (Windschuttle, 2013). The *1905 Aborigines Act* precipitated a change in relations because the *Act* specified that

Aboriginality was a biological matter rather than a matter of social identification and life-style (Tilbrook, 1983). People of more than one quarter Aboriginal descent were brought up under the provisions of this *Act* regardless of anything else (e.g. identification with the community). Before 1905 both Aboriginal people and settlers identified two groups of people of Aboriginal descent (Tilbrook, 1983, p. 4). First, the people who identified and associated with a traditional Aboriginal lifestyle (considering the colonial situation); they included Aborigines and people of mixed descent. Second, the people who had adopted the lifestyle of the settler society and who gained their sense of personal identity from that source. Little is known of this group because they merged in with settler society. Laws relating to them were not applied because they were considered to be removed from traditional Aboriginal influences.

2. The second issue of credible Aboriginal identity deals with self-evaluation. An Aboriginal is a person “...*who identifies as an Aboriginal...*” Again in the three post-traditional periods there were a number of cases when this became a public issue. For instance, if an Aboriginal “half-caste” or “quarter-caste” was adopted or removed from their traditional Aboriginal country as a child and raised in a mainly European family setting, then as they grew up they noticed their colour and physical features were different to their European family. They soon were told in negative terms that they were “Aboriginal” or “half-caste” or “quarter-caste” or “part-Aboriginal”, but never “part-European”. One thing they knew was that they had biological attachments to a minority group of people, the Aborigines, whose culture was too often not highly esteemed. This caused Aboriginal identity difficulties as they grew up and reached adulthood. They often self-identified themselves as “the people in between”, like when many of them were put in Missions like myself.
3. The third issue is that Aboriginal identity deals with accreditation by the Aboriginal community. An Aboriginal is “...*accepted in the Aboriginal community as an Aboriginal.*” The key issue is that there are at least three aspects that an Aboriginal individual has to pass through, sometimes quite hazardously, before their Aboriginal identity is accepted. Historically, skin colour, bone structure, height and facial features were the most visible and

common features that enabled identification and separated different Aboriginal people groups from each other. The second factor which “identifies as an Aboriginal” is also a micro aspect and taken to mean the personal self-evaluation, self-worth and self-knowing factor. So if a person knows, feels, contented and is accepting of oneself as an Aboriginal then that is acceptable. The overriding “self-worth” factor may begin in the biological factors of skin colour and physical features, but it is also the deeper self-knowing that is nurtured by the close, immediate family, be it biological, adopted or fostered family. A third macro factor of what it takes to identify as an Australian Aboriginal is that the Aboriginal community accepts them as being Aboriginal - the socialisation factor. Therefore, to identify credibly as a contemporary Aboriginal three factors are involved: the biological, the self-evaluative and the socialisation factors. The first two are the micro elements and the third is the macro element. The self-worth aspect and the community-worth aspect develop over a much longer time. In a thought that has contemporary relevance, Aristotle stated in *On Rhetoric* that a person forms their beliefs about their personal identity and the world around them in three ways - the intellectual domain or the *logos* where the facts alone are discussed; second, through a person’s passions and feelings or *pathos*, personal and emotional aspects; and third, is through upbringing, education and circle of friends which is the *ethos*, or social and cultural setting.

So there is danger in accepting rather baldly an isolated, context-free Western view, that identity is “the quality or condition of being a specified person or thing” and which also includes a person’s “individuality, personality” (B. Moore, 2000). This is because the nuances of macro and micro elements of identity are missed. Of all the many political, sociological, historical, psychological public and private elements that comprise identity, the researcher suggests four pairs of *strong identities*, as being crucial in helping Aboriginal students succeed in their tertiary business studies. These are *personal*, *public*, *training* and *economic* identities which will be discussed in turn. (When “strong” is linked with “identities” this means that high expectations are instilled into an Aboriginal person (or community) as he or she engages at the cultural boundaries. Superficially, the instilling is by words of encouragement, example and supporting resources. But not so clear is the link to the Aboriginal’s past, present and future ability to achieve and

continue to remain economically self-sufficient by *oikonomos* (i.e. by immediate family household management, means and resources).

5.2.2. Social boundary

Social interaction (as part of social boundary) is one of the four elements that comprise a community. These are *people*, *place*, *commonalities* and *social interaction* (Hillery, 1955; Ife, 2002b). So social interaction is important to discuss and describe an Aboriginal community.

5.2.2.1 Personal identity:

The first “strong identity” pair is *Personal Identity* which is the combined connections and understandings that an individual develops about their self and their place in the world. It develops early in their lives in the context of relationships with close family. It includes emotional, spiritual and mental attachments based on particular principles practised by closely related people in a particular place. Definitions of self-esteem include:

- (i) The ratio of dividing the successes of the important things in one’s life with one’s failures or “success pretensions”;
- (ii) A stable sense of personal worth or worthiness (Morris Rosenberg, 1960);
- (iii) The capability of being competent to cope with the basic challenges of life experiences in one’s life (Nathan Brand 1969). Brand also said that self-esteem has three properties: an essential human need that contributes to the human life process; the outcome of individuals making conscious choices; and the historical background of an individual’s thoughts, feelings and actions.

The self-worth of Aboriginal individuals has historically undergone severe legal, social, historic and economic challenges as they have journeyed from the womb to the tomb. These challenges have typically had a serious influence on the healthy formation and development of their self-worth. On reaching physical and sexual maturity, an Aboriginal person may find that inadequate understanding and maturity about his/herself mentally, spiritually, ideologically and socially; may generate a lack of self-worth; or his/her vision of life has been stopped at some lower level that retards progression to

relatively low, negative, positive and high expectations. The measurement of self-worth is contentious and it is questionable whether it can be measured on a simple one-dimensional scale that increases in value such as low, negative, neutral, positive and high expectations. The other questions are whether self-worth is better measured on domain-specific items based on life experiences. For instance, the *Self and Social Motivational Laboratory* offers seven domains of self-worth (Ohio State, 2013). These are known as the contingencies of self-worth (CSW) scale as

“others’ approval, physical appearance, outdoing others in competition, academic competence, family love and support, being a virtuous or moral person, and God’s love” (CSW, 2013).

Note that all these domains are in four relational contexts - the *self* (physical appearance), *family* (love and support), *others* (others’ approval and academic competence), and *supernatural* (being a virtuous or moral person and God’s love). These seven domains are also developed in life experience, over a person’s lifetime and history. So self-worth, self-esteem and character development appear to be established by three factors: those which are *domain-specific*, *relational* and *life history-specific*. Two self-worth studies by Erikson have developed these three factors of self-worth.

Erikson’s Eight Stages of Life Development. Erik H. Erikson (1902-1994) studied self-worth in relation to psycho-social identity (Elkind, 1970; Erikson, 1980; GoodTherapy.org, 2013). He suggested that identity *aka* self-worth undergoes eight stages as the person grows from birth to adulthood. Erikson began his studies on human character development by observing Sioux people living on a reservation. He believed ego begins from birth and that behaviour is greatly affected by culture. Erikson began to place more emphasis on the external, historic world, such as wars and depressions. He did a lot of work on personality traits and highlighted the interplay of domains of psychosocial crises and strengths in the context of community. That is, he saw the determinants of life development (*aka* self-worth) as the intersection of not only body (genetic biological programming) and mind (psychological), but *also* cultural (ethos) influences. He intimated that self-worth developed in a person’s lifetime that ran consecutively into eight stages from birth to death as shown in **Table 17** below.

Table 17. The Life developmental stages of Erik Erikson

(Adapted from (Erikson, 1980)

Life Stages	Psychosocial Crises	Psychosocial Strengths	Radius of Significant Relations
1. Infancy: Birth to 18 months	<i>Trust Vs. Mistrust:</i> (confidence vs. worthlessness) “what is done to us”	<i>Drive and Hope</i>	<i>Maternal Person:</i> gives positive and loving care
2. Early Childhood: 18 months to 3 years	<i>Autonomy Vs. Shame, Doubt</i> “what is done to us”	<i>Self-control, Courage and Will</i>	<i>Parental Persons:</i> learn to walk, talk and feed
3. Play: 3 to 5 years	<i>Initiative vs. Guilt</i> (Why?) “what is done to us”	<i>Purpose</i>	<i>Basic Family</i>
4. School Age: 6 to 12 years	<i>Industry Vs. Inferiority</i> “what is done to us”	<i>Method and Competence</i>	<i>“Neighbourhood”, School</i>
5. Adolescence: 12 to 18 years	<i>Identity & Repudiation Vs. Role Confusion</i> “what we do”	<i>Devotion and Fidelity</i> (Develop ideals, not experience)	<i>Peer Groups and Out-groups; Models of Leadership</i>
6. Young Adulthood: 18 to 35 years	<i>Intimacy & Solidarity Vs. Isolation</i> “what we do”	<i>Affiliation and Love</i>	<i>Partners in Friendships, Sex, Competition, Cooperation</i> (i. e. marital partners and friends)
7. Middle Adulthood: 35 to 55 or 65	<i>Generativity Vs. Self Absorption or Stagnation</i> “what we do”	<i>Production and Care</i>	<i>Divided Labour & Shared Household</i> (i. e. workplace, community, family)
8. Late Adulthood: 55 or 65 to Death	<i>Integrity Vs. Despair</i> “what we do”	<i>Wisdom</i>	<i>“Mankind”, “My Kind”</i>

The psychosocial crises and strengths are located in domains where there are significant influences of a person’s sphere of influence and movement. Furthermore, Erikson’s basic philosophy has two main themes - first, the world gets bigger as people grow and mature; and second, failure is cumulative. The first theme depicts life’s natural process from birth, growth and maturation and death. However, the second point is debatable because no matter what the deficiency of early upbringing (e.g. being an orphan), there is always the possibility that the strength of the human spirit can be ignited and deficits and failure can be overcome. Erikson suggested that in his American-European culture there is “an unconscious evil identity” or self-worth which the ego is most fearful to model. These are the images of “the violated (castrated) body, the ethnic out-group, and the exploited minority” (Erikson, 1980, p. 30). Erikson stated that once the ego personality of such groups are historically studied in psychosocial terms, then reasons can be better

understood why such a person vehemently reacts to or resists change, even if offered benevolently and with good intentions.

Australian Aboriginal people historically have had to wrestle with adopting this “unconscious evil identity” because since 1788 they have been an “ethnic out-group, and the exploited minority” in a system that has regularly practised suppression, exclusion and exploitation. In Erikson’s terms this has been the constant test of ego identity. That is, for years, mainstream society have projected to Aboriginals a self-worth based on an *evil* Aboriginal identity and may project this negative image onto each other and/or back onto mainstream society. Even though many Aboriginals or their family members have had a “successful” past, this too often has not been dismissed by mainstream society.

Much has been written about Aboriginal bonding with land, people and principles (Berndt & Berndt, 1985, p. 466; Edwards, 1999, p. 511; Elkin, 1979, p. 467), but what establishes the strength and durability of these connections is the strength and durability of Aboriginal individuals within their immediate family. Whether the first family is biological or surrogate (e.g. fostering, adoption and Mission upbringing) personal identity begins here and is strongly linked to a person’s self-worth in the early years of their lives, which affects a person’s capacity to meet other frontiers.

The identification as “Aboriginal” had traumatic effects on the self-worth of the Aboriginal post-1905 *Act*. Aboriginal’s people’s choice of identification with either the traditional or settler community was changeable in pre-1905 *Act* by personal choice. The post-1905 *Act* identity was something that never could be changed. Hence some Aboriginal-owned farms were confiscated off Aboriginal people because it was deemed the owners were more than one quarter Aboriginal descent. From being “ordinary citizens”, the owners were suddenly made to feel different and apart and had to face the fact that they were seen in law as belonging to a rejected section of Australian society (Tilbrook, 1983, p. 5). Moreover, for people not under the *Act* it was now legal and social foolishness to admit to an Aboriginal side of the family by either blood or marriage. Thus people were forced to deny their Aboriginality and their Aboriginal ties in order to avoid the *Act*, and went to great lengths to prove they were justifiably outside its provisions should their physical and dress appearance suggest otherwise.

Amendments to the *1905 Act* were made in 1911 and 1936, which further increased its restrictiveness and exclusion. More amendments in 1940 (where name was changed to *Native Administration Act*) and 1941, 1947 and 1954 slowly reversed this trend and in 1954 the *Native Welfare Act* was introduced. Still, the 1954 *Act* was still based on the earlier legislation and it was not until the *Native Welfare Act 1963* that there was a break from the past that restored basic rights to Aborigines. This *Act* was finally repealed in 1972 after the Commonwealth of Australia assumed responsibility for Aboriginal affairs from the States (except Queensland), following the *1967 Referendum* which voted to give the Commonwealth these powers. It is only today that with the repeal of the last remnants of the *1905 Act* that it is possible for Aborigines to look freely at both sides of their heritage and to regard with pride the efforts and achievements of their Aboriginal and non-Aboriginal forbears in the early years of the State (Tilbrook, 1983, p. 5). The place in the colony allotted to Aboriginal people was “a limited one”. The nature of the work was mostly seasonal, in response to the demands of the agricultural economy. In between Aboriginal people were expected to maintain themselves by their traditional skills even though this was in reality impossible. As Tilbrook stated, it was hard for Aboriginal people to carry on their traditional customary lore, hunting and gathering and practical knowledge because “British colonization struck at the core of Aboriginal economy, destroying or depleting traditional resources and creating a dependency on introduced goods as the only alternative to starvation” (Tilbrook, 1983, p. 4). The sources of self-esteem were extremely curtailed for Aboriginal people living in Western Australia in the nineteenth and twentieth centuries.

The way then interviewee *self-worth* has been measured is by observation of their life-history. By listening to the individual’s ego space-time and hearing how they coped with challenges in their life, how many challenges they faced, what were the key domain-specific and relational values, and to what extent they continually regarded themselves highly favourably during their life they were categorised into *no*, *low*, *negative*, *positive* and *high expectations*. This categorization is made with the realisation that this is not the full picture of the interviewee’s personality and self-worth but a snap-shot of their development at the time of enrolment into the business studies course.

A. Self-worth is the level of good and bad feelings and knowledge that persons have about their self. Synonyms include self-esteem, self-regard, self-love, self-respect. From self-worth, other personal attributes develop such as personality, *identity*, temperament, character and life expectations. Self-worth is rooted in the physical, mental, spiritual, ideological, sexual and social experiences a person undergoes as one matures from birth to adulthood. The end cause of all self-worth is to feel and know that one has reached a level of maturity in life experiences so that one can cope with any contest, change and crisis when meeting at varying frontiers. The starting point of self-worth begins in the womb and so genetics, biology and physiology are the early catalysts of self-worth. The physical features of the family and community have an enormous influence in establishing one’s self-worth. Also self-worth is strongly related to what important others perceive you as (McGrath & McGrath, 1992, p. 29). How does self-worth now relate to any point of the five levels of engagement at the cultural boundary, especially if that was their boundary? The self-worth of the students has been measured from exclusion to inclusion: *self-hatred*, *unsure*, *shy*, *confident* and *self-assured* (in that order).

1. *Self-hatred*: This is the lowest level of engagement and occurs where a person despises their personal identity. The despising may be caused by feelings about physical appearances, language, history, family living conditions, wider Aboriginal community or particular parts of their culture. The person may have reached the point of thinking that no good thing comes out of being Aboriginal. The self-hatred may not only be a sentient one but an angry, overt display of anger and frustration such as suspensions, truancies from school and fights at school. The reasons could vary between individuals and could be a mix of negative macro and micro aspects of Kickett-Tucker’s eleven common elements in Aboriginal identity. Even if the micro identity is positive at the family level, an Aboriginal person’s identity could be constantly crushed when interacting with the local and regional community. Unless there is some kind of ongoing support, reminder and contact with the security, strength and respect of home and family history, culture and contemporary relevance, this level of exclusion will continue.
2. *Unsure*: This occurs when the person is uncertain and not fully aware about how to express and live their *logos*, *pathos* and *ethos* knowledge and experiences in

the context of their particular community. At the family level this is because the person may have been removed to a mission or similar mainstream institution in their early childhood and adolescent years. He/she may find it difficult to connect with their biological people, geographical places and traditional principles. In extremes cases culture-shock occurs and withdrawal from everyday activities at school and home may occur.

3. *Shy*: Shyness occurs at the self-worth frontier due mainly to not having an expressive and supportive mentor in a child’s growing up years. The particular child may be aware their ability in reading, writing and arithmetic is not up to general school standard for their age. Thus the individual has not been able to come out of themselves and communicate more freely and openly with those around them. They are left to their own “hermit” devices of response such as excessive book-reading, staying indoors or close to home while other children their age go out and play with siblings and neighbourhood children.
4. *Confident*: This occurs where an Aboriginal is upbeat of their abilities in a whole range of curriculum, sporting and social activities such as learning new school topics, participating in school sports and forming friendships quickly. As a result they have experienced a lot of achievements in individual and group activities so are able to maintain their self-esteem with more wins than losses.
5. *Self-Assured*: This person has experienced a lot of curriculum and sporting achievements at home, school and the wider community. They are generally good at both sports and school and are competitive with their own peers, the local and regional communities. They are optimistic about their present and future and if in doubt or there is some obstacle to overcome, then family and friends are close by to offer advice, encouragement and direction.

In conclusion the **Table 18** (see shaded part) below, shows the upward movement of self-worth expectations that the contemporary Aboriginal individuals have had to engage in, taking into consideration their historic and frontier obstacles that they or their families may have experienced.

Table 18. Social boundary, personal identity, self-worth

BOUNDARY ENGAGEMENT INDICATORS		
PART A	Social boundary	
<i>Engagement at boundary</i>	1. Personal identity	
Level & Score	Self-worth	
Inclusion 5	Self-assured	
Positive 4	Confident	
Neutral 3	Shy	
Negative 2	Unsure	
Exclusion 1	Self-hatred	
Total		

B. Family in society is a crucial aspect of a student’s performance in the business studies course. After three general definitions of family and their relationship to the Aboriginal family, criteria have been developed to assess the Aboriginal families and then the five levels of assessment are described – from signs of being *broken*; *removed*; *dys-functional*; *adapted*; and *integrated*. The common definitions of family (Dictionary.com, 2013; Free Dictionary The, 2013d) are all: those persons who are descended from a common ancestor; a family is a basic social unit consisting of parents and their children whether they are dwelling together or not; and a household of persons under one head comprising parents, children, and servants. In the Aboriginal context, the first two definitions may not apply because they related more to nuclear type families which are common for most Australian Anglo-Celtic families. However, since the third definition can include both the nuclear and the extended family types, it is in the latter where most Aboriginal Australian families exist. Furthermore, the well-being (consisting of health and living standards) of families includes both the nuclear and extended family which more often is scattered widely in the local and regional community. As with self-worth the Aboriginal family life can be measured by certain domains (Weston & Gray, 2006, p. 1655) Some of these are household and family type; fertility and child survival; removal from natural family; child care; support in times of crises; stressors experienced; neighbourhood problems; and voluntary work. The five assessments of Aboriginal

families are now given in relation to their history and level of engagement at various boundary levels – *broken, removed, dysfunctional, adapted* and *integrated*:

- (i) *Broken*: This extreme position debilitates engagement at the cultural boundaries and was brought about by the collective destructive historical forces of *colonos*, *ethnos* and *demos* policies that have left Aboriginal families in a broken state. While many Aboriginal families were able to find ways of adapting to the forces threatening family solidarity, there were many who did not. Children were removed and isolated from their parents and the family kinship system was broken. After enduring the pain of family breakup brought about by government policies, there are still some families that have not managed to rebuild the basic economic unit. The frontier engagement with the non-Aboriginal people was restricted and controlled except to enter as domestic servants. The *1905 Act* had the power to move Aboriginal people out of town after a certain curfew time; it sought to control permission to marry for Aboriginal couples and; it sought to direct where Aboriginal people could live in the city and in towns. Many Aboriginal people were ordered to live out of town on reserves and missions in a kind of “out of sight, out of mind” mentality practised by the successive government agencies.
- (ii) *Removed*: The places of removal were mission homes and reserves. These were formalised, isolated and impersonal institutions and often split up or traumatised the unity of the Aboriginal family. The mission home and reserve took over from the family from being the basic economic unit. In these “removed” places (physically and socially) it was next to impossible for Aboriginal people to interact on a level playing field with Western (European) society. So if an Aboriginal decided to leave (or was requested to leave) the mission or reserve for employment or alternate housing then a double removal occurred. The Aboriginal family was removed from contact with extended families who gave that extra source for passing on basic economic skills and they were removed from understanding how to interact according to the economic ways and customs of mainstream society.
- (iii) *Dysfunctional*: An outcome of frontier neutral engagement for Aboriginal families was that they became dysfunctional, which is not having the full capacity to manage your own household, home and extended family. Geographically, it usually meant becoming a fringe-dweller and living on the

outskirts of towns and cities. Makeshift temporary tents and shelters were their residences with an open camp fire for cooking meat, stews and damper-bread. Toilets were holes dug in the ground and laundering facilities were tubs of water from local water holes or a nearby public tap. The Bropho family chose this family existence (Bropho, 1980). This meant that they did not have access to the general State-provided utilities that go with mainstream housing such as water, electricity and rubbish removal; closeness to shops, medical, educational and sporting and recreation services; and varied employment and business opportunities. Hence the fringe-dweller families had to often “cadge” (i.e. beg) for food and provisions. Employment was often seasonal with grape-picking, picking wildflowers, shearing or doing odd jobs for white people such as house-cleaning and gardening.

(iv) *Adapted:* Some Aboriginal families who had more opportunity to engage positively with mainstream society chose an adapted lifestyle. They lived in rented house-dwellings mostly State-owned, in towns and cities. Their money resources to pay rent and basic food supplies, schooling and medical needs came from either their low skilled jobs, or from being a welfare recipient. State Housing policy was to separate families from living close together with the published reason to integrate them into mainstream society. Aboriginal families still wanted to traditionally live and function with support from extended families and so they were prepared to travel by motor cars across town and into the country to visit family and relatives. Many State-housed families appeared to have adapted well but often having a white neighbour either side of their house would often trigger off stress and health signs such as diabetes, high blood pressure, excessive drinking and arguments. More friendship, family and counselling support was needed but was often not forthcoming or regular.

(v) *Integrated:* Aboriginal families whose forbears had experienced cultural boundary engagement via removal and adaptation, but now sought to be integrating their families into mainstream life. This means they had now built up sufficient emotional, financial and social capacity to contribute to the community on equal terms. Some families were now able to take out a mortgage on their previously rented State dwellings. The parents were improving their work skills and able to get more highly skilled and better

paying jobs to meet the house payments, weekly food and service utilities bills (e.g. electricity, water, rates) and car maintenance, schooling, medical, sporting and recreation costs. Working in jobs seen as a career prospective demanded persistent stickability, little absences and strict punctuality which involved a change of mindset for heads of families who chose to face the challenge of integrating in mainstream society. The Federal Liberal party did have a policy of Integration in the late 1990s and this was positive for many families wanting to improve themselves whereas previously the social, economic and political boundary had been closed.

The **Table 19** (see shaded part) below, shows the movement that an Aboriginal family in contact with mainstream society at the cultural boundaries may have travelled. Due to colonisation history it begins with broken, if not full exclusion and then there is motivation and supportive contexts for the Aboriginal family to move up the cultural boundary engagement ladder to removed, dys-functional, adapted and finally integrated level of engagement.

Table 19. Social boundary, personal identity, family in society

BOUNDARY ENGAGEMENT INDICATORS		
PART A	Social boundary	
<i>Engagement at boundary</i>	1. Personal identity	
Level & Score	Self-worth	Family in society
Inclusion 5	Self-assured	Integrated
Positive 4	Confident	Adapted
Neutral 3	Shy	Dys-Functional
Negative 2	Unsure	Removed
Exclusion 1	Self-hatred	Broken
Total		

5.2.2.2. Public identity

The second *strong identity* pair is “public identity” where constant combatants jostle each other to influence the Aboriginal tertiary business student for better or for worse. They are *public prejudice* versus *public support* which every Aboriginal tertiary business student has had to face sometime in their life. This will be discussed according to the five levels of boundary engagement beginning with the worst non- engagement which is *Blame & Disgust* and then improving in order with *Overt Racism*, *Covert Racism*, *Toleration* and *Approval*.

A. Public prejudice

One definition of *prejudice* is ‘beliefs and values that lead an individual or group of individuals to be biased for or against members of particular groups’ (Cashmore, 1984: 206). A negative “preconceived opinion” may cause “harm or injury” when it is the mainspring of action (B. Moore, 2000). Such biased thinking of people may also remain dormant and not readily lead into negative actions. Prejudice is distinguished from *discrimination* in that discrimination is about actions, that is, “the unfavourable treatment of all persons socially assigned to a particular category” (Moore, 2000: 206). Both prejudice and discrimination are often based on stereotypes about particular groups of people. *Stereotypes* are generalisations or sweeping statements about groups of people. They may be uncomplimentary but in the context of racism they are usually negative and refer to tendency traits such as laziness, stupidity and criminal tendencies. Thus, the combination of prejudice, discrimination and stereotypes can lead to racist acts.

According to UNESCO , racism is said to be anchored in “false” scientific claims that human groups can be ranked hierarchically in terms of innate psychological and cultural features (Haralambos, van Krieken, Smith, & Holborn, 1999). However, sociologists argue that racist beliefs in the wider social life cannot be justified by reliance on scientific support. Rather racism relies on emotions, preconceived options, religious or common sense beliefs, and “scientific theories” such as Social Darwinism. An example is *cultural racism* which relies on it being a commonly held belief where it becomes a body of cultural ideas and arguments which make use of false notions about the attributes and capabilities of “racial groups” (Hollinsworth, 1998, pp. 87-97). This triple justification of science, religion and common sense came to a head in the Australian colonial era when Charles Darwin’s book *The Origin of Species* in 1859 proposed that all

nature has a hierarchy of order where the fittest survive to rule. The world was seen as “tooth and claw” and what occurs in the animal kingdom also reflects human societies. Religiously, many early attempts of missionaries were hampered by the misapplication by their own churches who believed in the “curse of Ham” (that included all Aboriginal peoples of Australia) destined all dark-skinned races to servitude because of an ancient forebear failed to show due respect to his father. Common sense-wise, the European settlers as they took over Aboriginal land saw that Aboriginal political and economic organisation could not withstand the visible superiority, sophistication and takeover of European farming, military and industrial methods. So the combination of science, religion and common sense rationality was a fertile soil for negative beliefs to grow up into racist actions which were difficult to engage at the cultural boundaries and expressed itself in various forms as follows.

- (i) *Blame & disgust:* By “blame” is meant that someone is thought to be at fault or responsible usually for a bad result, an error or wrong. They are then said to be culpable and some measure of censure is meted out to that person (B. Moore, 2000). For many Aboriginal families who took the “blame” from the local community whenever any deficiencies showed up in mainstream society’s administrative policies, decisions and outcomes for resource collection and management in each of the three post-traditional administrative eras of Western Australia. Any frustrations or hindrances to the functioning of key institutions could then be linked to racist blame towards Aboriginal people based on psychological, religious, scientific and common sense beliefs. Tied up with “blame” at the frontier of exclusion is “disgust” which is a “hard feelings” word and condition. Actually at all frontiers of exclusion the “hard feelings” syndrome inevitably appears. “Disgust” means a “strong aversion; repugnance” and “indignation” (B. Moore, 2000). The opinion of the settlers in the Swan River colony towards Aboriginal people soon turned from “amity” to “disgust”. A major reason was that the differences soon outweighed the similarities between the two groups of cultures.
- (ii) *Overt racism:* Racism is “a belief that race is the primary determinant of human traits and capacities and that racial differences produce an inherent superiority of a particular race”. This notion that racism is based on unchangeable hereditary traits of a “race” of people such as body constitution, temperament and mental capacities (Merriam-Webster, 2013d). It is said to be

different to “ethnicity” which is based on cultural practice traits such as language, religion, family customs and food preferences (Anthropology-net., 2008; Merriam-Webster, 2013a). In 1779 Johann Friedrich Blumenbach divided the human species into five groups “races” and it was related to colour and derived from the study of cranial skull formations (Britannica, 2013). They are the Caucasian (white race), Mongolian (yellow race), Malayan (brown race), Ethiopian (black race), and American (red race). Then in 1940s the Australoid race was added and the Capoid race in 1960s making it seven distinct races. The *Great Chain of Being* was drawn in 1579 and was said to have been decreed by God (New World, 2013). The chain started from God and progressed downward to angels, demons (fallen angels), stars, moon, kings, princes, nobles, men, wild animals, domesticated animals, trees, other plants, precious stones, precious metals, and other minerals.

The observation of a particular group’s negative thinking and beliefs that can lead to racist actions was made by Robert Merton (1949) who argued that a person’s attitudes and behaviours towards minority groups in the American scene in the 1950s can be arranged along a four factor spectrum from worse to non-existence of racism. It is similar to my five levels of frontier engagement at the *Public Prejudice* frontier for Aboriginal students. For Merton, the harsher behaviour and attitude is the *active bigot* who holds prejudiced and racist views and acts upon it. Second, it is the *timid bigot* who holds prejudiced views but acts as if they do not hold them at all. Third, it is the *fair-weather liberal* who thinks of himself as unprejudiced but may act contrary. Fourth is the *all-weather liberal* who is unprejudiced and will stand up for their principles even if there are personal risks and costs involved (Merton, 1949).

The *Report of the National Inquiry into Racist Violence in Australia* (HREOC, 1991) state three points that foster racism aimed at another group, which can be applied to Aboriginal people. First, there is *visibility* of the group members. Those that are visibly different to the white Anglo-Australian norms are more likely to experience racism. The visibility is in terms of such things as dress, public behaviour and physical appearance. Second, racism is

fostered against those groups who have a *distinct ethnic identity*. Some ethnic groups are viewed with greater hatred than others. These include such groups as Jews and Asians. Such racism may vary for different groups over a short period of time. For instance, Germans faced a lot of racism during and just after the two world wars. But the Irish, Scottish and Americans have been perceived more favourably. Third, the *social, economic and political context* of the group can ignite racism. Such things would include patterns of unemployment and job competition, international conflict and media reporting. These three contributing factors to racist violence all appear linked to the legitimacy and authority of a particular group’s shared existence. Racist violence is supported by *stereotypes* that are having a negative impact on Australia’s social, political, economic and cultural identity. For instance, certain groups are said to be “taking our jobs”, “taking over the country”, and “bludging on welfare” or as having “un-Australian values”. *Visible and loud* racist acts and include such things as verbal and sexual harassment, school bullying, physical assault, desecration of graves, graffiti, property damage and arson attacks ethnic schools and places of worship. *Silent and subtle* racist acts express themselves to exclude ethnic Australians from opportunities in housing, work and education.

- (iii) *Covert racism*: Broome (Broome, 2010) stated that “Social Darwinism defined Aboriginal policy”. *The Age* newspaper in 1869 urged funding for Aboriginal people, but by 1888 it argued that assistance was useless since the “doomed race theory” meant “the spread of the progressive races [white man] and the squeezing out of the inferior ones”. In a twist of non-commitment to anything that could include Aboriginal people in society, a statement of exclusion in 1896 claimed “the black race has decayed, and is rapidly dying out from causes quite outside the power of the white man to control”. This seemed like an “inevitable” outcome and a veil of two silences was thrown over colonial history - first was the silence of the Aboriginal voice in mainstream reporting and debate; and second, was the silence of the story of the significant economic contribution that Aboriginal played as explorers and workers in helping the European to settle and develop the “new” colony of Australia. The irony of it all was that Aboriginal people helped develop

Australian industry but were excluded from developing and managing their own house or household comparatively.

- (iv) *Toleration*: By toleration, it is meant that the non-Aboriginal masters had perhaps grudgingly reached a point where Aboriginal entry into the mainstream economy. No longer restrained to the lower orders of work in menial tasks, Aboriginal people could enter positions that were previously barred against them such as teachers, nurses, lawyers and doctors. The individuals who reached this level were highly self-motivated and reached their level of profession against all odds. The achievement of Charles Perkins as the first Aboriginal to gain a university degree, Sadie Canning as the first Aboriginal person to be appointed as a matron of a hospital and May O’Brien and Ted Penny as the first teachers in Western Australia were dependent upon excellent support structures and a struggle against the odds.
- (v) *Approval*: this is the level where active encouragement is given to Aboriginal people to achieve in mainstream society. While this may still come at personal and cultural cost, the support structures are in place to assist those who desire. The Australian Aboriginal Studies grants that were introduced under the Whitlam government allowed many Aboriginal people to enter university. It is contended that entry into business is still difficult in spite of bodies such as the Aboriginal Development Corporation attempts to assist those who desire entry.

In conclusion, *Public prejudice* moves from the exclusion boundary of *blame/disgust* to *overt racism*, *covert racism*, *toleration* and that of inclusion called *approval*. The **Table 20** (see shaded part) below, summarises the prejudice boundaries which Aboriginal students have to engage when they desire to establish their public identity.

Table 20. Social boundary, public identity, prejudice

BOUNDARY ENGAGEMENT INDICATORS				
PART A	SOCIAL BOUNDARY			
<i>Engagement at boundary</i>	1. Personal identity		2. Public identity	
Level & Score	Self-worth	Family in society	Prejudice	
Inclusion 5	Self-assured	Integrated	Approval	
Positive 4	Confident	Adapted	Toleration	
Neutral 3	Shy	Dys-functional	Covert Racism	
Negative 2	Unsure	Removed	Overt racism	
Exclusion 1	Self-hatred	Broken	Blame & disgust	
Total				

B. Peer support

Aboriginal education has relied traditionally on a system of mentors who assist the individual or family to a position of greater strength or knowledge. The traditional law appointed mentors to each of the initiates when going through the law who were responsible for them in the traditional *oikonomos* system. After colonization, there were individuals who wanted to assist Aboriginal people. One such person was Louis Guistiniani, a highly educated former Jesuit priest, who was sent to Perth in the last two years of Stirling’s command (1836-8) by the Anglican Western Australian Missionary Society (Brown, 1897; Dictionary.com, 2013). He was not impressed with what he saw and drew the attention to the ill-treatment of Aboriginal peoples. His efforts to extend more humane treatment to Aboriginal people led him to establish a mission in Guildford and, on one occasion, provided legal representation for Aboriginal persons accused of stealing (Hoffman, 2005b, p. 137).

However, in the end, those with their hands on the levers of power established a precedent for dealing with protestors about the treatment of Aboriginal peoples in Western Australia - with malice, ridicule and frustrating administrative procedure. He was driven out of the colony. However, there have been many who have tried to be supportive since – Governor Hutt, Bishop Salvado, J.B. Gribble, R.S. Schenk and M.M. Bennett and their efforts have achieved some measure of support to aspiring Aboriginal

people desiring entry to the mainstream economic system. At times, these supporters needed stout hearts to stare those with vested interests in keeping Aboriginal people subjugated. The levels of support can range between empty, rare, limited, varied and abundant:

- (i) *Empty*: There is no support given to the aspirations of either the Aboriginal family or Aboriginal individual trying to gain *oikonomos*. In fact, there is active opposition to entry to the mainstream economic life. For example, on Aboriginal man owned a house in Laverton during the 1930s but was not allowed to live in it because of the *Restricted Access Act* that denied him entry into the town after sunset. Similarly, because the Commissioner was involved in drawing up contracts between Aboriginal people and their employers, he could assume control of their wages (*Aborigines Act 1905*, s.34) and even take any small amount of property from Aboriginal people at the time of death as R.S. Schenck complained:

When a half-caste dies the police collect all his property - horses, carts, harness or motorcar. They are sold and the money sent to Mr. Neville (the Chief Commissioner) who puts it in a Trust Fund for the widow. No statement is given to the widow of what the articles bring or what is in her Trust A/c. I know of a native man who had money in the Trust A/c for a year and did not know it. The so-called Native Unclaimed Trust Balances put to the Government use would be called robbery if anyone else did it (Schenck, 1937).

- (ii) *Rare*: There are isolated people who give support to local Aboriginal people – usually to those in visible distress. The support is meagre, limited and possibly insufficient to assist those who wish to regain their *oikonomos*.
- (iii) *Limited*: Some support is given to certain individuals – especially those who have certain skills such as good footballers, those who are highly Europeanised, and those who can prove their usefulness in some ways. In certain instances, this can include assistance given to certain individuals who have faithfully served an employer and to whom the employer has become emotionally attached.
- (iv) *Varied*: There is assistance available but it is not secure. It is given on an *ad hoc* basis and often to like those who are assisted in the “limited” assistance range prove their usefulness to the wider society. Historically, this may include those who gained “Citizenship Rights”, were ex-servicemen or “reliable workers. For others, some assistance was available but on a variable scale.

- (v) *Abundant*: These individuals were mentored by committed people or those who were able to take advantage of the government grants system. In earlier times, Aboriginal people such as Sadie Canning were assisted by missionaries at Mt Margaret Mission to go into nursing training and then supported in their careers. In more recent times, there are many community organisations, government departments and individuals who have pledged support to Aboriginal people who wish to achieve *oikonomos*.

Table 21 (see shaded part) below summarises the *peer support* boundary that helped established public identity for Aboriginal as a result of their engagement with mainstream society. It begun with empty support then moved to rare, limited, varied and finally abundant support.

Table 21. Social boundary, public identity, peer support

BOUNDARY ENGAGEMENT INDICATORS					
PART A	SOCIAL BOUNDARY				Antecedents of success
Engagement at boundary	1. Personal identity		2. Public identity		Resilience score
Level & score	Self-worth	Family in society	Prejudice	Peer support	Sub-total Out of 20 x100%
Inclusion 5	Self-Assured	Integrated	Approval	Abundant	
Positive 4	Confident	Adapted	Toleration	Varied	
Neutral 3	Shy	Dys-functional	Covert Racism	Limited	
Negative 2	Unsure	Removed	Overt racism	Rare	
Exclusion 1	Self-hatred	Broken	Blame & disgust	Empty	
Total					

5.2.3. Economic boundary

The etymological roots of the word *economics* and its related words of *economy*, *economical* is that it originated from two Greek words: *oikos* = house or household and *nomos* = rule, law or custom. When put together they form *oikonomos* meaning the management of a house or household. So from the beginning economics involved the

management of a house or household or house rules (see *Definitions*). It therefore involved the gathering, production, distribution, sharing, and consuming of goods, products and services for the well-being of the household’s members (Bourke, Bourke, & Edwards, 1994) . But to achieve strong collective *oikonomos* power involved strengthening each individual family or household member’s capacity so as to engage successfully across the economic boundary. Two identities that are seen as essential for doing this are *training* and *economic* identity and its various sub-parts which will now be explained.

5.2.3.1. Training identity

This is the “act or process of teaching or learning a skill, discipline, etc. (physical training)” (B. Moore, 2000) so that one can be employed in a job. Such achievement takes an allotted period of time where the outcome is the acquisition of a set of knowledge and skills gained through formalised, structured education with periodical testing. According to Peter Ustinov, education is “a process by which a person begins to learn how to learn”. The *Training* identity covers two major areas which are *Schooling* and *Skills for Work*. For *Schooling* the five levels of engagement from worst to best frontier experiences are *Up to Year 7; Primary, Year 8,9; Year 11 to Apprentice (TAFE)* and; *Tertiary* levels. For *Skills for Work* the five levels of engagement in similar order from worst to best frontier experiences are *Not work ready; Unskilled; Semi-Skilled; Skilled Trade* and; *Professional*. The public identity pair and the public identity pair complete crossing the “social frontier”. Now begins the two *Training* identity pairs of crossing the “economic frontier” with *Schooling* and then *Skills for Work*.

A. Schooling:

Schooling is the learning, training and instruction that one receives in a systematic and disciplined way, usually in an educational institution. It is a time of preparation, guidance and coaching for entry into a suitable lifetime vocation.

- (i) *Up to year 7:* Restrictions of Aboriginal people in schools were due to a number of reasons. First was bad health and hygiene. If one of the White children’s parents complained to the Principal that an Aboriginal child attending school with their child was smelly and unhygienic then the Principal had the power to exclude that Aboriginal child from further schooling. The effect was to have an Aboriginal generation from the 1930-

50s that could not read or write. Prior to 1950 it was often left to the mission to provide education themselves or provide a stable home life so as the children could attend a local public school.

- (ii) *Primary, year 8 & 9:* This is the first few years of formal education from the ages of six to twelve years of age. (Before that are the Pre-school involving 2-3 year olds and Kindergarten comprising 4-5 years of age of which the latter are often on the same land to help adjustment to next level of learning of Primary schooling). They are taught the “3Rs” of reading, writing and arithmetic. There are some social studies, history and environment topics as well. But business topics are not taught expressly although there is room for weekly banking at the school to occur. All the topics are vital elementary and foundational to build upon in later Secondary and Tertiary levels. If any of these basic and vital topics and skills is not mastered in Primary School then the Aboriginal child will have difficulty in their later schooling. These Secondary and Tertiary schooling years has the added complexity of realisation that he or she as an Aboriginal student comes from a family that is trying to restore its *oikonomos* power because they have been colonised, ethnocised and democratised against since European newcomers’ arrival. Also to help physical development, then team and individual sports are taught. The learning approach of the teacher is by example, by repetition, and by kinaesthetic. In some ways the learning style is akin to the traditional Aboriginal family-centric learning style. Boys and girls share the same classrooms and mostly the same playground.
- (iii) *Secondary, up to year 10:* The years of schooling are from 13-17 years of age which until recently fit into the classes Year 7-12. (Since 2009 a Middle School set-up has emerged that takes in the Years 7-8 after Primary School Years 3-6 and before Senior School of Years 9-12). The Public School system continues the co-education, shared classrooms although some schools do have separate playgrounds for girls and boys. The purpose of secondary schooling is to motivate self-initiative in learning knowledge and strengthening skills and to plan for a career post-secondary schooling. At Year 10 students can exit and enter as apprenticeship in a trade course. From Year 10 to Year 12 students are being prepared for professional type careers. These include the services (e.g. teaching, nursing), business (e.g. management accountancy),

technology (computers), and engineering (e.g. mechanical, electrical). Year 11-12 are taught higher levels of thinking and understanding in the “hard sciences” (e.g. maths, science, physics, chemistry and biology) and the “soft sciences” (e.g. English, literature, history and social studies).

- (iv) *Year 11 to apprentice (TAFE)*: Students can enter a TAFE (= Technical and Further Education) at 14-16 years of age whether they have completed Year 10 or not. They enrol in trade courses that last 4-5 years. The courses vary which for the males include the building trades (carpentry, bricklaying, electrician), hospitality (tourism, chef), and motor trades (e.g. mechanic, panel-beater) and computer technology. For the females the courses (are not called Apprenticeships) cover typing, receptionist, secretarial to computer technology, florist and finance courses. The students are assigned to an industry as a paid worker for the duration of their trade courses. The learning approach is on-the-job training. The TAFE sector (which some call it) is a frontier that most Aboriginal people engage to do the varied courses they offer such as the motor trades, services, secretarial and building trades. Note that these TAFE courses are to help students enter all the industries except the professional sector. So TAFE courses skill the students for rural, farming, agricultural, mechanical, metal trades, and computer and service industries.
- (iv) *Tertiary*: This is the final years of study and training that many students attempt in order to get a better job and enhance their career. It is the years of specialisation such that students train for specific employment fields such as in health (e.g. doctors, physiotherapists, and occupational therapists) business (e.g. management, accountancy, and tourism), computer (computer programmers), services (e.g. teaching, nursing), engineering (e.g. mechanical, electrical) and the arts (e.g. English literature, geography, cultural studies and film studies). The learning approach follows self-initiative, research and self-reflection. The topics and issues are listed, summarised and references are given so that the students can explore and learn more about the topic or issue themselves.

In conclusion, **Table 22** (see shaded part) below, shows the schooling boundaries that Aboriginal families have had to engage. It begins with the colonial exclusion and the pathways become opened up gradually to receive what the rest of mainstream society get

which is Primary schooling, Secondary, Apprenticeships through Technical and Further Education (TAFE) and the boundary of Tertiary schooling. The measuring of resilience is a qualitative rather than a quantitatively rigorous scoring process. It is an adaptation of the SUD level concept developed by Joseph Wolpe for use as a qualification tool and a quantification tool for clinicians treating patients with anxiety and other disorders (Wolpe, 1969).

Table 22. Economic boundary, training identity, schooling

BOUNDARY ENGAGEMENT INDICATORS					
PART A	SOCIAL BOUNDARY				Antecedents of success
Engagement at boundary	1. Personal identity		2. Public identity		Resilience score
Level & score	Self-worth	Family in society	Prejudice	Support	Sub-total Out of 20 x100%
Inclusion 5	Self-Assured	Integrated	Approval	Abundant	
Positive 4	Confident	Adapted	Toleration	Varied	
Neutral 3	Shy	Dys-functional	Covert Racism	Limited	
Negative 2	Unsure	Removed	Overt racism	Rare	
Exclusion 1	Self-hatred	Broken	Blame & disgust	Empty	
Total					

BOUNDARY ENGAGEMENT INDICATORS					
PART B	ECONOMIC BOUNDARY				Antecedents of success
Engagement at boundary	3. Training identity		4. Economic identity		Resilience score
Level & Score	Schooling	Skills for work	Jobs	Wealth	Sub-total Out of 20 x100%
Inclusion 5	Tertiary				
Positive 4	Year 11 to apprentice (TAFE)				
Neutral 3	Secondary up to Yr 10				
Negative 2	Primary, year 8, 9				
Exclusion 1	Up to year 7				
Total					
Final resilience score = PART A + PART B / 2					Final total Out of 100%
PART A	=				
PART B	=				

B. Skills for work

On leaving one of the five levels of schooling, Aboriginal students, like all students, have to then find employment according to their skills and abilities, so that they can provide for themselves and their family. Ideally, the aim is that every Aboriginal family complete all three levels of schooling (primary, secondary and tertiary) so that they will be trained and skilled in their *Skills for work* identity to enter the highest level of engagement which

is “professional” identity. But history of Aboriginal education in Western Australia (and the rest of Australia too) has indicated that Aboriginal people have found it difficult to strengthen their *Skills for work* identity up to the “professional” level. The history has shown the levels of engagement for strengthening the *Skills for work identity* covers that of *not work ready*; *unskilled*; *semi-skilled*; *skilled trade* and *professional*. These five levels of engagement are now explained.

- (i) *Not work ready*: The roots of being *not work ready* for Aboriginal people go back to being restricted and dissuaded from entering the general mainstream workforce since the post -*Colonial period (post 1829)* and this has included all areas of spiritual, political, economic, aesthetic, technological and social activities. The reason for this is that the newcomers believed that they did not have the mental capacity, mindset and attitude in all the previous activities to work effectively and efficiently in the settler economy. Spiritually their religion was a dark secret of worshipping and appeasing good and bad spirits and labour was a nomadic, harmony-focussed exercise of “caring for country” so as not to offend the spirits. However, Christianity was clearly monotheistic with a clear daily work time slot and a work ethic to farm the country “by the sweat of your brow” and that if you did not work, you did not live. Politically, the elders’ headship and authority was not obviously skill-based or youth-based, so it was difficult to organise team-based work outside this political structure. Economically, Aboriginal came from a heritage that practised “natural farming” of natural flora and fauna that worked in balance with the seasonal weather changes. Labour and production concentrated on present consumption and survival but also not exploiting the environment. The settlers were “unnatural farmers” and introduced new flora and fauna and worked to change the land use capacity with the expectation that the seasons would work in with them and not they with the seasons. Labour and production was for immediate consumption but also for future storage and financial profit. Aesthetically, the unique material artefacts of Aboriginal culture and its spiritual and practical value was of interest to the “scientific” community such as anthropologists, but not the wider settler community until the 1980s after *self-determination* policies were well into their first decade. Technologically, mainstream society saw Aboriginal technology as

simple and of limited use to assist the growth of modernised industrial living. Socially, Aboriginal people were valued for their sporting prowess on the playing field, but off the field there was little socialising and expectation that they had much other labour skills and knowledge to stimulate the settler society.

- (ii) *Unskilled:* Aboriginal people were given menial tasks, often through unofficial employment agreements such as on pastoral stations when Aboriginal people held low status jobs like domestic servants for the women and stock and farming work for the men on pastoral stations. It was a case of being valuable for employment but not valued as a people of worth. For instance, in the north-west of Western Australia the missionary John Brown Gribble found that when he went to establish a mission at Carnarvon that Aboriginal people were closely “guarded” and valued as workers. That is, Aboriginal labour was central to the settler’s economy. Elsewhere in New South Wales Gribble had found that Aboriginal people were a “broken-down remnant” caused by health and moral abuses via alcohol, disease and prostitution (Hunt, 1984). Aboriginal people were given job on pearling luggers and pastoral stations in the North-west. The reasons that Aboriginal labour was greatly sought after was due to two reasons. First, the British government prohibited using convict labour in any region north of the 26th latitude. This was because the tropical heat was deemed unsuitable even for criminals of the working classes of England and Ireland. Second, it was not possible to attract European immigrants to work vast properties. Even Gribble can be placed in the post-abolitionist movement in Britain. That is, he believed that it was the white man’s task to missionise Aborigines and to Christianise them today and into eternity and also because they were at the bottom of an evolutionary ladder. This is shown in the quote below:

[Gribble] admitted that the Aborigines of Australia were about at the bottom of the human scale...The evil influences of contact with white civilization upon their nature, which was almost entirely animalism, had resulted in their being sent wholesale eternity (Hunt, 1984, p. 43).

- (iii) *Semi-skilled:* In Partington’s (1998) edited book section the title “In those days it was that rough” hints at economic boundary changes that occurred for Aboriginal people (Partington, 1998). Many jobs that Aboriginal people gained were hard to get and hard to keep. The types of jobs available to most

Aboriginal people were those in isolated and rural areas, well outside major metropolitan and town centres. These jobs included mechanics, shearing, stockmen and domestics. They were vital jobs in industries that lacked European representation. Without semi-skilled Aboriginal labourers in outback areas, then a lot of the rural industries would have collapsed. The acquisition of these skills was gained practically (not so much by theory), through mentorship and on-the-job training by family members or a non-Aboriginal overseer. Such semi-skilled required a strong back and perseverance. These jobs were sometimes seasonal such as shearing, stockman and sometimes they were year round such as stockman and station cook. Such skills included fencing, stock work and shearing.

- (iv) *Skilled trade:* These jobs were part of a larger industry and required some formal training and passing a test to prove one had gained proficiency in theoretical and practical skills. Some examples are in the motor trades (e.g. mechanics), building trades (e.g. carpentry) and agriculture (e.g. stockmen and harvesting). The level of education was limited to early Secondary schooling experience, manual skills and self-initiative. Skills required for these jobs are manual dexterity, physical strength and endurance; self-initiative and diligence.
- (v) *Professional:* These jobs required a proportional lot of theoretical to the practical training which was often on-the-job. Such jobs included completing all of primary and secondary schooling. Then the worker would then enter a TAFE or Tertiary sector to hone his or her skills and get accreditation. Examples are accountancy, business management, lawyers, doctors, nurses, engineers. It required a person to be prepared to be willing to engage a great deal with mainstream society for the benefit of their own family and community. It may even meant a family sought to be fully integrated into the spiritual, political, economic, aesthetic, technological and social activities of mainstream society. The professional worker is considered a specialist with a high level of discipline and has completed a specific course in a specific skill area e.g. medicine, business management. They learnt to be professional in the sense of keeping up-to-date with new knowledge and research in their particular discipline. This also included acquiring attributes of being punctual, proficient and courteous to their patients, clients and customers.

Table 23. Economic boundary, training identity, skills for work

BOUNDARY ENGAGEMENT INDICATORS					
PART A	SOCIAL BOUNDARY				Antecedents of success
Engagement at boundary	1. Personal identity		2. Public identity		Resilience score
Level & score	Self-worth	Family in society	Prejudice	Support	Sub-total Out of 20 x100%
Inclusion 5	Self-assured	Integrated	Approval	Abundant	
Positive 4	Confident	Adapted	Toleration	Varied	
Neutral 3	Shy	Dys-functional	Covert racism	Limited	
Negative 2	Unsure	Removed	Overt racism	Rare	
Exclusion 1	Self-hatred	Broken	Blame & disgust	Empty	
Total					

BOUNDARY ENGAGEMENT INDICATORS					
PART B	ECONOMIC BOUNDARY				Antecedents of success
Engagement at boundary	3. Training identity		4. Economic identity		Resilience score
Level & score	Schooling	Skills for work	Jobs	Wealth	Sub-total Out of 20 x100%
Inclusion 5	Tertiary	Professional			
Positive 4	Year 11 to Apprentice (TAFE)	Skilled trade			
Neutral 3	Secondary Up to Yr 10	Semi-skilled			
Negative 2	Primary, year 8, 9	Unskilled			
Exclusion 1	Up to year 7	Not ready for work			
Total					
Final resilience score = PART A + PART B / 2					Final total Out of 100%
PART A	=				
PART B	=				

In conclusion, acquiring the *Skills for work* identity for Aboriginal people is seen to be part of the larger *Training identity*. The *boundary engagement indicators* figure (see **Table 23** shaded column) now has expanded the level of engagement that is expected to be successful for crossing the economic boundaries. Obstacles are still there historically (or want to stay there) to inhibit the engagement, but it can be overcome through personal motivation, allies (public and personal) and training courses taken.

5.2.3.2. Economic Identity

Today *Economics* is understood as a science of human behaviour relating to the reality that there is a *scarcity of resources* such as land, labour, capital and enterprise relative to *unlimited* (and also insatiable) *wants* such as food, drink, clothes, housing amusements and recreation (Miller & Shade, 1996). When the European settlers first arrived in Australia the *scarcity of resources* was clearly labour, capital and enterprise, but not land. The *unlimited wants* were the basic needs of water, housing, food and clothes, and things such as amusements and recreation were secondary. So the economic identity of the early settlers was that there was a lack of *supply* regarding labour, capital and enterprise in the new “wide brown land” so that the basic *demand* of shelter and food supply could be met. So for the economic growth of the emerging community the key *economic identity* was to ensure that *supply* of resources satisfied the *demand* of human consumers. To sustain *economic identity* was to find solutions to the *economic problem* of supplying enough resources to satisfy the demand of consumers with their unlimited wants.

Thus *economics* and the *economic problem* have expanded outside managing the family household to become of vital relevance and guide to managing industry, finance and government. It was interesting that about the time that James Cook landed in Australia (1770), an economist Adam Smith published his *An enquiry into the nature and causes of the wealth of nations* (1776). An underlying principle of the wealth of nations was that there was “an Unseen Hand” that allowed the free-flowing trade of goods and services between nations. It was Smith’s book that has motivated the economic endeavours of searching for and establishing overseas markets in far-off places like Australia.

Prior to white settlement in 1788 Aboriginal people in Australia had a different system of managing their households than those of the white settlers who came to colonise Australia. Aborigines owned no visible, valuable resources (e. g. gold, silver) that appealed to Europeans. Their economic life was based on sharing and cooperation. There were no individuals who possessed great wealth or land in European terms.

The “natural farming” enterprise indicated Aboriginal people were managing a household that extended beyond their family to include flora and fauna over a vast area of land. Professor Geoffrey Blainey amazingly applies contemporary work concepts for the pre-1788 times when he writes (Blainey, 1975):

‘the various Aboriginal groups utilised the edible plants of their lands, worked their mines, developed the use of drugs and medicines, developed new manufacturing techniques and a large range of resources which ranged from raw materials for cosmetics and paints to hidden supplies of water.’ (p. 71).

The traditional Aboriginal economy has been described also as a *fire economy* (Hallam, 1975). Fire was central to their way of life, affecting nearly every activity (Blainey, 1975, p. 71).

A. Jobs

There is now a six tier *boundary engagement indicators* matrix. This next seventh tier will be discussed according to the five levels of frontier engagement beginning with the worst non-engagement which is *Unemployed* and then improving in order with *Part-time and casual*; *Full-time employment*; *Employer & manager*; and finally; *Senior manager/sole trader*.

- (i) *Unemployed*: To be unemployed is to be jobless and a cessation in the movement to crossing the economic frontier. Also it is to be excluded out of the business structure of the economy altogether and indicates that you are not participating in balancing supply of scarce resources with the demand of unlimited wants. A cultural reason for exclusion of Aboriginal people from mainstream engagement is often that Aboriginal people saw employment in always and only staying within the context of “caring for country” or the piece of land that they were born on and inherited from their spiritual ancestors. Such spiritual ties were considered unbreakable and there was a longing to stay close to country and community as it provided life and well-being. However, the Europeans saw employment for the purpose of exploiting and developing the land to provide food and wealth. Land was dispensable as it could be sold or bought at will to gain more food and more wealth. Second, exclusion of jobs came about because Aboriginal people

were semi-nomadic and were not able (or seemingly not interested) to hold down a job for long periods of time. The labour on the pastoral stations in the North-west differed a little in that work was often seasonal e. g. employed during dry season but not during wet season. Governor Hutt gave in one of his reports an insight to the complete spiritual and cultural difference occurring at the frontier between Aboriginal and non-Aboriginal and the difficulty to reconcile these differences. Hutt stated that the Aboriginal,

‘clings to his ancient ways, frequently tenaciously, as his rights because they are opposed to the will and customs of the stranger who has intruded upon him. They are so diametrically opposed in most points...that it seems as though the very being of a man must be changed before he can forsake the one and take the other’ (Barley, 1984, p. 30).

- (ii) *Part/time and casual:* The connotations of being a part/time and casual is that the potential labourer has limited time, physical, social and mental capacity to cross the economic frontier due to a number of reasons including disinterestedness, prolonged sickness, permanent injury, disability and/or old age. But from the employer angle it can mean that there is not enough work available to warrant a full-time position. But if one has a ready, willing and available spirit to work then there are opportunities to find part/time or casual employment even if the above two restrictions do occur. (Part/Time and Casual covers working a limited hours per day and/or days per week). For instance, a worker of pensioner age can still do part/time or casual employment even if they are physically and/or legally limited to take up a business job full-time, considering that in Australia the pension age is 65 years of age.
- (iii) *Full/time employment:* The first and welcome rung of the business ladder that supplies a vital resource to crossing the economic frontier is full/time employment. People as employees offer their limited labour resource to satisfy their unlimited economic wants and the best way to do this is to “make a living” in a full/time capacity. This means in the contemporary scene that a person is prepared to work seven to eight hours a day (or even more) for six to seven days a week. The reward for the employee’s labour is called a wage for hours worked for a day, week, month and year. Gaining full/time employment has historically been difficult for Aboriginal people because of felt covert or open racism shown towards them. Most Aboriginal people have

developed their *Jobs* identity in the primary (agricultural, pastoral, farming), secondary (metal, trades, commercial) or tertiary (public services, research, and teaching) sector.

- (iv) *Employer & manager:* Aboriginal people who have engaged at this level of crossing the economic frontier have a genuine leadership skills plus an understanding of ensuring that expenses do not outweigh the profits. They also understand the economic relationship of balancing scarce resources and unlimited wants so that the business remains not only effective but also efficient. This is knowledge that has been got by previously strengthening their training identity.
- (v) *Senior manager/sole trader:* Senior managers have a wider oversight of economic enterprises, and thus more responsibility and more wages than someone engaged at a lower level of the economic frontier. There are more sole traders than other business structure type. Sole traders have “sole” responsibility for profits, losses and benefits to their organisation which varies from small shopkeepers, tradespeople to the more private professional person such as consultants, accountants and lawyers.

Table 24. Economic boundary, economic identity, jobs

BOUNDARY ENGAGEMENT INDICATORS					
PART A	SOCIAL BOUNDARY				Antecedents of success
Engagement at boundary	1. Personal identity		2. Public identity		Resilience score
Level & score	Self-worth	Family in society	Prejudice	Support	Sub-total Out of 20 x100%
Inclusion 5	Self-assured	Integrated	Approval	Abundant	
Positive 4	Confident	Adapted	Toleration	Varied	
Neutral 3	Shy	Dys-functional	Covert racism	Limited	
Negative 2	Unsure	Removed	Overt racism	Rare	
Exclusion 1	Self-hatred	Broken	Blame & disgust	Empty	
Total					

BOUNDARY ENGAGEMENT INDICATORS					
PART B	ECONOMIC BOUNDARY				Antecedents of success
Engagement at boundary	3. Training identity		4. Economic identity		Resilience score
Level & score	Schooling	Skills for work	Jobs	Wealth	Sub-total Out of 20 x100%
Inclusion 5	Tertiary	Professional	Senior manager/ sole trader		
Positive 4	Year 11 to apprentice (TAFE)	Skilled Trade	Employer & manager		
Neutral 3	Secondary up to yr 10	Semi-skilled	F/T employment		
Negative 2	Primary, year 8, 9	Unskilled	Part/time casual		
Exclusion 1	Up to year 7	Not ready for work	Unemployed		
Total					
Final resilience score = PART A + PART B / 2					Final total Out of 100%
PART A	=				
PART B	=				

In conclusion, with the increase of educational training opportunities many Aboriginal families have been able to support their children to aspire and achieve prominent business job careers. Historically it may have been often at the engagement levels of exclusion but crossing the economic frontier today there is more opportunity and support to engage into more positive and inclusive job positions. With more training one can be more mobile and move from the lowest level of engagement of exclusion of being *unemployed* to *part/time employment* to *full/time employment* in a reasonably short time. **Table 24** (see shaded part) shows this upward movement of crossing the economic boundary from exclusion to inclusion to the senior manager/sole trader level.

B. Wealth:

The second column of the final “economic identity” pair is “wealth” and will now be discussed according to the five levels of boundary engagement beginning with the worst engagement of exclusion which is *Poverty* and then improving in order with *Welfare Recipient*; *Wage Earner*; *Investor* and finally; *Entrepreneur*. But first the meaning of *wealth* is given. Wealth in economics is having “a large amount of money and valuable material possessions” (Free Dictionary The, 2009). It is having riches. It is the “net value of all assets which can be assigned to individuals” (G. Marshall, 1998, p. 301) and a community. The “net” is disposable (as against discretionary) income that is left when subtracting welfare, pensions and charity support. The “value” is monetary, exchangeable and productive value (Collins, 2003). The “assets” include all goods and services, personal income, financial resources and profits gained in use of land, labour and capital. Income and capital are interchangeable such that wealth can be having plenty of money or possessions (Free Dictionary The, 2013e) such as housing, land and financial deposits stored in banks, mortgages, shares and mining and business ventures. Disposable income provides a broad measure of spending power.

In the chapter entitled ‘The poverty of economic theory’ of his book *The ecological vision: reflections on the American condition* (Drucker, 2000), Peter Drucker wrote that there have been varied questions by economists to the question ‘what creates wealth’. He notes that the last 450 years there have been varied answers but all have had their shortcomings. The first generation of Western economists, the mercantilists of the 1700s as they looked globally to increase their monetary wealth by gold and silver bullion and international trade, stated that ‘Wealth is purchasing power’. Second, another theory stated that land creates wealth, so nature and not man creates wealth. Third, another group stated that wealth is ‘created by human labour’ and on this premise the discipline of ‘economics’ was birthed where wealth was something that man creates himself. However, this was insufficient as the theory could not be made to predict or to analyse anything. Then in the mid-1800s the economics discipline split into two. One group saw the creation of wealth as ‘purely analytical’ and studied the behaviour of commodities (land, money, goods), while others studied the behaviour of people.

The analytical strength was admirable but economics had little to say about its foundation in value. Karl Marx saw this lack on the theory of value and his sociological writings became very attractive precisely because it was grounded in value. It defined the creators of wealth as human beings and their labour. But the shortcoming of ‘Marxist economics’ was that it too lacked analytical power and it was really not about economics but a political manifest based on the behaviour of human beings. But today’s economists today have the ability to have the right approach, if not the right answer. This approach is to bridge the gap between analytical power and the behaviour and knowledge of human beings. That is, wealth is created by human knowledge applied to already known tasks called ‘productivity’, but also to apply knowledge to new and different tasks called ‘innovation’. These two goals of applied human knowledge are what create wealth.

However, even these two goals underestimated the ‘tradition of human labour’ that Adam Smith talked about (in the late 1700s) when he noted that because of the heavy winter snows in Germany they learned to be woodworkers and make clocks and violins. But Smith said that it takes 200 years to build such a tradition, except when immigrants bring their skills to a community. An example is when the British settlers came over to Australia they brought with them skills in a new kind of agriculture and animal husbandry and also the new skills to establish factories, mining and steel-making industries that the Industrial Revolution (of late 1700s) had generated. So this imported old and new ‘tradition of labour’ became institutionalised into five year apprenticeships and then even shorter training courses. This is one reason that ‘tradition of labour’ by itself does not give the competitive edge in economic enterprises.

However, learning and knowledge soon gave the competitive edge as persons in developed countries were able to earn a decent living by becoming a semi-skilled machine operator. After six weeks they earned more money than associate professors did. But that passed on when it was only possible to make a middle-class living through learning and knowledge. (Consider the confusion and frustration being caused today in Western Australia when semi-skilled labourers can earn more money than middle-class professional classes). The case of Korea can be cited where 30 years ago it had no tradition of skill or craft, but because of training it has become an advanced industrial nation. So the reality today is that knowledge creates wealth and this has great implications for the humble discipline of economics.

Many economists post-World War One became arrogant because of the amazing achievement of civilian labour. They began to offer a new philosophy of how to create wealth. But when the *1929 Depression* occurred it was expected that the government to give solutions, so there was a development of economics that ‘knew the answers’. To Keynes the economic solution was to create more purchasing power. To Milton Friedman of the 1930s era the economic solution was ‘just make sure the money supply grows’. For those supplying the money it was to just cut taxes. The end to the euphoria soon came. At the end of the 19th century, economics was known as ‘the dismal science’ as it forced people to forgo something. But suddenly it became a euphoric science which lasted fifty years. But Drucker believes it has stopped. Drucker believes that modern economic theories are ‘unreasonable and invalid’. All these theories assume that the sovereign state is the only existing thing in the world and can control its destiny. So if any of the leading industrial nations would hand over their economic policy to a commonly recognised leader or administration, then economic theory would work. Another assumption of economic theory is that the constant flow of money is an ongoing social habit for all peoples. For instance, in 1935 the government did pour the purchasing power of money into American people’s pockets, people started hoarding, not spending. As a result the American economy collapsed worse than the early years of the 1930-33 Great Depression. So people turning over money showed it to be unpredictable even though an attractive economic policy.

So, the reality was that it was invalid to suppose macroeconomic theory was foundational for economic policy because no-one knows how to determine the future. Similarly, political leaders have no economic theory they can trust. Drucker states that the challenge of the economics of tomorrow must seek to do what they have failed to do, which is integrate the realms of the domestic and the world because “world” economies are now “inside” the domestic realm (as symbolised by Twitter, Facebook and e-bay). Tomorrow’s economies must also answer the question: How is running a business related to the results? What *are* results? It is not enough to traditionally say that “results” is the bottom line. This is because it is difficult to relate short term to the long term, yet the balance between the two is a crucial test of management. To Drucker, the two guideposts must remain productivity and innovation. For instance, if profits are gained at the cost of downgrading productivity or not innovating at all, they aren’t profits. This is because capital is being destroyed. Rather, the certainty for being profitable is to

continue to improve productivity of all key resources and also the innovation position. Not today, but tomorrow. Also, if knowledge is applied to human work as the way to create wealth, then the economic organisation is up and running.

Some criteria necessary to understand economic profit are as follows. (i) The factors of production are the necessary resources which are labour, land and capital (aka human, physical and financial resources). Related to this is that there are no “free” resources as they all have a cost. (So when all three resources are applied for an Aboriginal tertiary business course, then designers must take into account the “community cost”, i.e. how the Aboriginal community is affected). (ii) Economic activity is the commitment of existing resources to future expectations. Their *minimum* risk can be more precisely determined, and even quantified with a fair degree of probability. These risks are economic, technological and social. So the proper question for any management is not “What is the maximum profit this business can yield?” but “What is the minimum profitability needed to cover the future risks of this business?” (iii) Profit is also tomorrow’s jobs and tomorrow’s pensions. Both are costs of a business and equally costs of the economy.

A satisfactory definition of “economic progress” (and perhaps also for “economic wealth”) is to maintain a steady rise in the ability of an economy to invest more capital for each new job and thereby to produce jobs that yield a better living as well as better quality of work and life. There are three conclusions from these three premises. First, profit is not peculiar to capitalism, but is a prerequisite for any economic system. Second, the costs which are paid out of the difference between current revenues and current expenses of production and distribution are fully as much economic reality as wages or payments for supplies. These are not as precisely known or knowable as the accountant’s “costs of doing business” supposedly are. Third, businessmen owe to themselves and owe it to society to hammer home that there is no such thing as profit. There are only costs: costs of doing business and costs of staying in business; costs of labour and raw materials, and costs of capital; costs of today’s jobs and costs of tomorrow’s jobs and tomorrow’s pensions. There is no conflict between profit and social responsibility. To earn enough to cover the genuine costs, which only the so-called profit can cover is economic social responsibility...indeed it is the specific social and

economic responsibility of business. *So what it is that “rips off” society is the businesses failing to cover social and economic responsibility while only trying to get profits.*

The five levels of engagement at the economic boundary of (economic) *wealth* is now listed and explained.

- (i) *Poverty*: This occurs when the person/s have no net assets from a business exchange. All the their factors of production have dried up including, labour potential, land use, capital, enterprise or innovation. The person in poverty also has no disposable income as against discretionary income available at any time. The reasons for poverty are manifold such as ethnic groups institutionally kept out of the business cycle so that they cannot build a strong economic identity. Other causes may be due to personal lack of skills or mismanagement of resources or a “natural” catastrophe like a drought.
- (ii) *Welfare recipient*: People who are in the “poverty bracket” critically lack land, capital labour and an enterprise resource to satisfy their unlimited wants so they are eligible for and apply to receive government assistance in the form of money income. This is called “welfare payments” and the persons become known as “welfare recipients”. It is rare that welfare recipients can attain to any great wealth (except through lotteries and a will).
- (iii) *Wage-earner*: These are labourers who have the resources of their own labour and hire themselves out for an agreed financial payment so as to produce certain products and services. The agreed financial payment is paid as a wage every day, week, fortnight or month. Wealth is incremental through this level of engagement.
- (iv) *Investor*: A business person who has the capacity and provides immediate and adequate scarce resources (of capital, land, labour and enterprise) to satisfy an unlimited want in order to make a handsome profit is called an investor. The investment may occur in any industry whether it is the primary, secondary or tertiary industries.
- (v) *Entrepreneur*: An entrepreneur is a business person who takes a calculated risk. They are the innovative thinkers who provide enterprise as one of the scarce resources (besides land, labour and capital) and who have a flare to mobilise scarce resources to attract people to purchase his goods or services so that the purchaser accepts it as an unlimited want.

The engagement levels for *Wealth* identity have moved from the colonial frontier of exclusion quite remarkably. After exclusion based on *poverty* are *welfare recipient*, *wage-earner*, *investor*, and finally *entrepreneur*. This is seen in the added *Wealth* identity **Table 25** (see shaded part) below.

Table 25. Economic boundary, economic identity, wealth

BOUNDARY ENGAGEMENT INDICATORS					
PART A	SOCIAL BOUNDARY				Antecedents of success
Engagement at boundary	1. Personal identity		2. Public identity		Resilience score
Level & score	Self-worth	Family in society	Prejudice	Support	Sub-total Out of 20 X100%
Inclusion 5	Self-assured	Integrated	Approval	Abundant	
Positive 4	Confident	Adapted	Toleration	Varied	
Neutral 3	Shy	Dys-functional	Covert racism	Limited	
Negative 2	Unsure	Removed	Overt racism	Rare	
Exclusion 1	Self-hatred	Broken	Blame & disgust	Empty	
Total					

BOUNDARY ENGAGEMENT INDICATORS					
PART B	ECONOMIC BOUNDARY				Antecedents of success
Engagement at boundary	3. Training identity		4. Economic identity		Resilience score
Level & score	Schooling	Skills for work	Jobs	Wealth	Sub-total Out of 20 x100%
Inclusion 5	Tertiary	Professional	Senior manager/ sole trader	Entrepreneur	
Positive 4	Year 11 to apprentice (TAFE)	Skilled trade	Employer & manager	Investor	
Neutral 3	Secondary up to yr 10	Semi-skilled	F/T employment	Wage-earner	
Negative 2	Primary, year 8, 9	Unskilled	Part/time casual	Welfare recipient	
Exclusion 1	Up to year 7	Not ready for work	Unemployed	Poverty	
Total					
Final resilience score = PART A + PART B / 2					Final Total Out of 100%
PART A	=				
PART B	=				

5.2.4. The link with resilience theory

There is a link between boundary engagement and resilience theory. Both speak of navigation and negotiation of cross-cultural similarities and differences. In his endeavours to expand resilience research into non-western cultures and contexts Ungar (2008) emphasised, “we do not yet know what resilience means to non-western populations and marginalized groups such as Aboriginal people who live side-by-side with their “mainstream” neighbours in western settings” (Ungar, 2008, p. 219). So my research is a unique attempt to research resilience in a non-western (Australian) cultural setting. Resilience is being buoyant and “bouncing back from adversity” (Theron & Theron, 2010) and found in individuals and societies who “can resist adversity, cope with uncertainty and recover more successfully from traumatic events or episodes” (Newman, 2002). It is linked to social competence and positive mental health and is an “interactive concept” that highlights “serious risk experiences” and a “relatively positive psychological outcome” (Rutter, 2006). The adversities can be physical, psychological and environmental such that resilience can occur in physical, social and mental spaces. It is both a product and process in that it is “both the capacity of individuals to navigate [i.e. a process] their way to health-sustaining resources, including opportunities to experience feelings of well-being and [it is also] a condition [i.e. a product] of the individual’s family, community and culture to provide these health resources and experiences in culturally meaningful ways” (Ungar, 2008, p. 225). It may happen that a child’s environment may lack resilience, not the child as such (Ungar, 2008).

Resilience is commonly found in societies who overcome threats and risks to their well-being. For many Australian Aboriginal societies and individuals the threats and risks are linked to common and sometimes generational experiences of physical dislocation, political suppression and personal suffering of lowered status and self-hood. As Michael Unger (2007 p. 4) observed for the Canadian context, “being a First Nations child in a community that has experienced cultural genocide and lacks cultural continuity poses an extremely severe risk to a child’s healthy development” (Ungar, 2007). Thus the common themes of resilience include the *navigation* and *negotiation* of adversity or at-risk situations in varied and specific contexts during childhood and adolescence, feelings of well-being, finding healthy resources and using them in culturally meaningful ways for the individual and his/her family and community.

Resilience definitionally depends on the presence of risks (i.e. threats) which are divided into two groups. First are *biological factors* and include such things as congenital defects and low birth weight and occur more often with low-income mothers unable to obtain sufficient nutrition during pregnancy. Second, risks are due to *environmental factors*. Otherwise healthy born children may come at risk to poverty, educational level of parents and family conflict (Brooks, 2006; Masten, 2011). Negative life experiences, such as maltreatment, violence, abuse, neglect) are predictors of poor life outcomes as is minority status and racial discrimination. Zolkowski and Bullock (2012) cite as examples the children of African and Hispanic descent who come from severely distressed neighbourhoods, with reduced accessibility to social supports, community services, employment opportunities and high-quality schools (Zolkowski & Bullock, 2012). Risk factors in the human development process can co-occur (Masten, 2001) especially for specific problems that accumulate at a particular point of time or over time. These give negative outcomes and appear rooted in poor self-control, self-esteem and uncompleted projects. Possible risk factor combinations include substance abuse, violent behaviour, poor academic achievement and staying on at school, teenage pregnancy, juvenile crime, mental health disorders and emotional distress (Resnick, 2000).

Resilient theory in the context of this research into Aboriginal students doing a tertiary business education course, focussed on strengths, as opposed to weaknesses and deficits and a desire to understand the healthy development of the Aboriginal (and non-Aboriginal) research participants before and during their course studies. It relates to the original “why” research problem of “success” in the business studies course. Was it related to resilience and the research participants’ their personal, family and local, regional and international community influences and protective factors or a combination of all factors? Resilient research sought to find out their subjects’ good outcomes in spite of exposure to risks (Zolkowski & Bullock, 2012, p. 2296). The origins of resilience theory began in medicine with diagnosis of risk factors and symptoms for the benefit and healing of the patient. Then the behavioural sciences became interested in the 1970s (Zolkowski & Bullock, 2012) as they focussed on critical aspects of human function and development, especially recovering from psychopathology such as schizophrenia, biological and physical disorders. The contexts studied varied from individuals, families and communities. Longitudinal resilience studies, from childhood to adolescence to

adulthood were lauded as more significant to find answers and strategies for behaviour change than short term studies in one of the developmental stages.

There have been four waves of resilience research (O'Dougherty Wright et al., 2013) . First wave were the scientists whose aim was to understand and prevent the development of psychopathology. The focus was on the “what” of the individual often within their family and the research yielded descriptions of resilience phenomena as well as basic concepts and methodologies. Some of the basic concepts were clearly defined such as adversity, life events, risks, vulnerability, assets, compensatory (promotive) factors, protective factors, and competence or developmental tasks. Early resistance or “invulnerability” (Anthony & Cohler, 1987) see preface) research limited explored protective factors to three elements. These were *personality traits* (e.g. optimism, flexibility and assertiveness), *dispositional characteristics* (e.g. cheerfulness, easy-going temperament, and self-autonomy) and *biological factors* (e.g. intelligence and good health).

In the first wave resilience was defined as threats to good adaptation, (in terms of risk, adversity and negative life events) and the capacity of a dynamic system to withstand or recover from disturbance (O'Dougherty Wright et al., 2013, p. 17) . A consistent set of promotive and protective factors of resilience were revealed and became known as “the short list” (See **Table 26** below which suggests more could be found or added) of correlates (i.e. characteristics with its controversies). It was argued that these may reflect the fundamental adaptive systems supporting human (and resilience) development (Masten, 2001, 2007). The **Table 26** below presents four stakeholders (i.e. persons and institutions) which if they possess or nurture certain characteristics (i.e. correlates) interdependently then these become promotive and protective factors that create and sustain a broad amount of resilience for a wide group of stakeholders, not just the child (O'Dougherty Wright et al., 2013, p. 21).

Second wave resilience was more integrative and looked at the “how” of resilience by detecting the link between processes and regulatory systems. Researchers noted that protective processes could be contextually specific. There was greater emphasis on the role of relationships and systems beyond the family and attempted to integrate biological,

ecological, social, and cultural processes into models and studies of resilience. It looked at how the individual interacted with many other systems at many levels throughout life. There was also greater care with generalising conclusions about risk and protective factors from one context to another or one period of development to another. Some resilience studies found that children were “resilient” at one point in development but not in another context and that children were often adaptive at one point in their life but not in other points.

Furthermore, wave two resilience research considered more the multiple levels of context interacting to produce resilience. Similar studies suggested that there are critical “turning points” (aka crises or “short list” examples of promotive and protective factors – see **Table 26**) in response to specific developmental challenges (such as entering school or the transition to adolescence) that may shape the navigation and flow of future adaptation.

Table 26. “Short list” examples of promotive and protective factors

<i>Stakeholders</i>	<i>Examples of Promotive and Protective Factors</i>
1.Child	Social and adaptable temperament in infancy; Good cognitive abilities, problem solving skills, and executive functions; Ability to form and maintain positive peer relationships; Effective emotional and behavioural regulation strategies; Positive view of self (self-confidence, high self-esteem, self-efficacy); Positive outlook on life (hopefulness); Faith and a sense of meaning in life; Characteristics valued by society and self (talents, sense of humour, attractiveness to others).
Family	<u>(i) Stable and supportive home environment:</u> Harmonious interparental relationship; Close relationship to sensitive and responsive caregiver; Authoritative parenting style (high on warmth, structure/monitoring, and expectations); Positive sibling relationships; Supportive connections with extended family members; <u>(ii) Parents involved in child’s education;</u> Parents have individual qualities listed above as protective for child; Socioeconomic advantages; Postsecondary education of parent; faith and religious affiliations.
Community	<u>(i) High neighbourhood quality:</u> safe neighbourhood; Low level of community violence; Affordable housing; Access to recreational centres; Clean air and water. <u>(ii) Effective Schools:</u> Well-trained and well-compensated teachers; After-school programs; School recreation resources (e.g. sports, music, art) <u>(iii) Employment opportunities for parents and teens;</u> Good public health care; Access to emergency services (police, fire, medical); Connections to caring adult mentors and prosocial peers;
Cultural or Societal	Protective child policies (child labour, child health, and welfare); Value and resources directed at education; Prevention of and protection from oppression or political violence; Low acceptance of physical violence

This research is strongly second wave biased as it seeks to highlight the social and economic boundaries that research participants have had to navigate and negotiate. Also some studies highlighted the potential for recovery for say high-risk youths who in their 30s were not troubled and became “turn-around” cases who internally exhibited resilience. This was linked to strong ties to work and to one’s spouse that were facilitated by activities such as developing personal resources, obtaining further education, marrying an acceptable and supportive spouse, joining the armed forces to gain vocational skills. It accompanied the emergence of developmental psychopathology.

Third wave resilience research concerned themselves with the welfare of children growing up with adversities. The plan was to create and promote resilience, the “who to”, when it did not occur naturally, through prevention, intervention and policy. It is an

intervention approach to foster resilience The Australian nationwide *Closing the Gap* initiatives (FaHCSIA, 2013a, 2013b), for particular Aboriginal communities has overtones of the third wave resilience approach. Intervention processes are often described in protective processes to promote resilience development. Where a child is considered at risk for psychopathology or other problems, a protective process can be initiated, such as reducing risk or adversity exposure, boosting resources, nurturing relationships, or mobilising other protective systems. The timing of intervention is strategic when systems may be more malleable or where positive changes can snowball. Such right timing of an intervention may lead to more lasting effects, broader effects, and/or higher returns on investment. Much work remains to be done to understand resilience processes (e.g. mediating, moderating, promoting, compensating and cascading processes) well enough to manipulate them most effectively and efficiently to benefit children and society.

The fourth and contemporary wave focussed on understanding and integrating resilience across multiple levels of analysis, the “where from”. These include more attention being given to epigenetic and neurobiological processes, brain development and the ways that social, eco and neural systems interact to shape development behaviour and context at multiple levels. This present research borrows not only from second wave research mentioned earlier but from fourth wave purposes and attempts to link “multi-levels” of Aboriginal experience via statistics on status, historical eras, and narrative life-history of the [both Aboriginal and non-Aboriginal] research participants and *how* this influenced their behaviour towards and for the duration of the tertiary business course. Noteworthy is that contemporary business studies is the introduction of another and more recent system to Aboriginal communities. Earlier waves of research were dominated by psycho-social studies emphasising individual behaviour and development, with some attention to other levels such as relationships, families, peers, and schools or other community systems

Resilience studies over the decades have listed a lot of protective factors (Rutter, 1987; Ungar, 2007, p. 4) not just the previous “short list” mentioned earlier. These can be further influenced by what happens at school (whether primary, secondary and tertiary). These expanded stakeholder influences include that of the *individual, interpersonal, family, institutional* and *community*. **Table 27** below highlights many of these

stakeholder influences in developing a person’s resilience for the school setting, especially a tertiary business studies course that the research participants have shared.

Table 27. Protective factors in person’s development of resilience in school setting

Stakeholder influences	Example of protective factors
1. Individuals - <i>having an appreciative audience</i>	A child’s personal assets can be nurtured such as an inquiring personality; optimism, self-esteem, feelings of efficacy, and an “I can do it” attitude.
2. Interpersonal - <i>changing impact of exposure to risk (e.g. poverty risk)</i>	Educators can offer mentorship, empathy and safe school
3. Institutional - <i>preventing negative chain reactions</i>	Structural and social supports in schools come in the form of meals provided, study buddy, tutors, after school care, sporting teams and night classes.
4. Community - <i>being a catalyst for change and cultural sensitivity and opening up opportunities</i>	Schools as institutions are inside communities can build up cultural pride and safe places. Schools can also help students to think outside their community norms and to imagine employment that is outside their family’s expectations of them.

Outside the school curricular setting in the individual/group setting there are more consistent protective factors that reduces risk and changes a person, family or community’s trajectory in life and so create resilience (Rutter, 1985). Some may be similar to the protective factors given in the “short list” examples (see **Table 28**). These settings cover children, youth (Rutter, 1987), families and communities (Newman, 2002) which are now listed below.

Table 28. Protective factors that created resilience in individual/group setting

(Adapted from (Youngminds, 2013))

Individual/Group Setting	Examples of Protective Factors
<i>Children</i>	Being female (in younger children); Secure attachment experience; Outgoing temperament as an infant; Good communication skills, sociability; Being a planner and having a belief in control; Humour; Problem solving skills and a positive attitude; Experiences of success and achievement; Faith or spirituality; Capacity to reflect
<i>Youth</i>	The ability to integrate experiences into their belief systems; Presence of self-esteem; Ability to be proactive in relation to ongoing stress; Having secure affection in relationships; Some measure of success and achievement; Interaction with others in securing gains; Parental modelling or redeeming relationships – i.e. modelling by another supportive adult; Ability to process events and experiences in a meaningful way; Gaining mastery over stressful events
<i>Families</i>	At least one good parent child relationship (or one supportive adult); Support for education; Supportive long term relationship or the absence of severed discord
<i>Communities</i>	Wide support networks; Good housing; High standard of living; High morale school, with positive policies for behaviour, attitudes and anti-bullying; Opportunities for valued social roles; Range of sport and leisure activities

There is a contest between the risk factors and the protective factors and as a consequence there has developed six models of resilience. First is the *compensatory model* where there is no interaction with a risk factor, instead the aim is to influence directly and independently the outcome (Garmezy, Masten, & Tellegen, 1984). For instance, close support of a youth in poverty such as sports, culture and the arts program would compensate or neutralise the poverty risk factor. Second, is the *challenge model* where a stressor (i.e. risk) is interpreted as a possible challenge to increase one’s competence, especially if it is not an extreme risk. So resilience becomes a developmental process where children and youth learn to mobilise resources as they are exposed to difficulties. For instance, once the low level risks are met, then youth are prepared to face higher risks (Zimmerman & Arunkumar, 1994) and do so successfully.

Third model of resiliency is the *protective factor model* also known as the *immunity-versus-vulnerability model* (Garmezy et al., 1984) where the protective factors can interact with risk factors and reduce the probability of a negative outcome. The presupposition is that there is a conditional relationship between risk and personal attributes and this influences adaptive outcomes. For instance, parental support to a

youth can reduce the presupposed relationship between poverty and violent behaviour (Fergus & Zimmerman, 2005)

Fourth model of resilience is the *protective-stabilizing model* where a protective factor assists in neutralising the effects of a risk (Luthar & Cicchetti, 2000). So when the protective factor is absent, higher levels of risk are linked with higher levels of a negative outcome. But when the protective factor is there, there is no relationship between the risk and the outcome. For example, youth who have unsatisfactory parental support (risk factor) and do not have an adult mentor (protective factor) may show delinquent behaviours (outcome). However, youth with a non-parental adult mentor may not (Fergus & Zimmerman, 2005).

Fifth resilience model is the *protective-reactive model* where the link between the risk and outcome is stronger when the protective factor is not present. For instance, youth who abuse drugs may be more likely to do sexual risk behaviour (Fergus & Zimmerman, 2005). However, this relationship may be less frequent among those youth who are given extensive sexual education in their schools than among those who are not.

The sixth resilience model is debatable and is called the *protective-protective model* where a protective factor can increase the effects of another protective factor in creating an outcome (Brook, Whiteman, Gordon, & Cohen, 1986, 1989). For instance, parental support may strengthen the positive effect of academic proficiency in generating academic outcomes than for either factor alone (Fergus & Zimmerman, 2005). However, because resilience strictly requires the presence of risk, this model may not be considered as a resilience-based model.

In 2005 an *International Resilience Project (IRP)* investigated “resilience across cultures” (Ungar, 2008) over three years which included more than 1500 youth in 14 communities on 5 continents. It began with four propositions that stated resilience (i) was global, and culturally, and contextually specific, (ii) exerted differing amounts of influence on a child’s life, (iii) was related to one another in patterns in a child’s life and (iv) exerted tensions between individuals, their cultures and contexts and is resolved by showing specific relationships between aspects of resilience. This last proposition showed seven tensions (Ungar, 2008, p. 231), that affected the way aspects of resilience grouped together. These were relevant to this thesis’ research about the five levels of

engagement at the cultural boundaries via education, life history, identity and status indicators and then qualitatively summing up with a resilience score. The seven tensions of resilience across cultures with their explanations are now listed below (see **Table 29**). The tensions can be seen as crises also which are negotiated by the students and staff in the tertiary business course in their life-histories.

Table 29. Seven tensions of resilience across cultures

<i>Tensions</i>	<i>Explanation</i>
1. Access to material resources	Availability of financial, educational, medical and employment assistance and/or opportunities as well as access to food, clothing and shelter
2. Relationships	Relationships with significant others, peers and adults within one’s family and community
3. Identity	Personal and collective sense of purpose, self-appraisal of strengths and weaknesses, aspirations beliefs and values, spiritual and religious identification
4. Power and control	Experiences of caring for one’s self and others; the ability to effect change in ones’ social and physical environment in order to access health resources
5. Cultural adherence	Adherence to one’s local and/or global cultural practices, values and beliefs
6. Social justice	Experiences related to finding a meaningful role in community and social equality
7. Cohesion	Balancing one’s personal interests with a sense of responsibility to the greater good; feeling a part of something larger than one’s self socially and spiritually.

It was significant that youth considered resilient by their communities were seen to be so if they successfully navigated successfully their way through these seven tensions each in his or her own way and according to the strengths and resources available to them personally, in his or her family, community and culture. Ungar’s longitudinal research (2005-2008) resolved the seven tensions of resilience across the cultures by the regulation of four principles. First was the *principle of navigation* in that children were only able to select from the available health resources. Second was the *principle of negotiation* where chosen health resources had to fit cultural and contextual demands. Third was the *principle of homogeneity* in that individual aspects of resilience tended to converge across the culture. Fourth was the *principle of heterogeneity* where relationships between aspects of resilience expressed diversity within and between populations. These four principles that resolved the seven tensions are similar to the five levels of engagement at the cultural boundary that directed and aimed to measure the experience of resilience in the present thesis research.

In conclusion, resilience theory has moved through four waves or approaches from being an aspect of the medical discipline since the 1970s and is now studied globally

highlighting the tensions to gain resilience across western and non-western cultures. Much resilience studies are done longitudinally from childhood to adulthood. Resilience has common themes of *navigation* and *negotiation* of adversity or risk factor situations in varied and specific cultural contexts during childhood and adolescence; finding healthy resources; feelings of well-being and similar protective factors, and using them in culturally meaningful ways for the individual and his/her family and community. There are six models of resilience (Ungar, 2007) and the risk versus protective factors contest is governed by four principles (Ungar, 2008).

Finally, it is suggested that the boundary engagement indicators template explained earlier, can also serve as a sixth resilience model in four steps. First, resilience (= as a process and product of human development) is explored within two key boundary engagements called *social* and *economic boundaries*. Second, one of the seven tensions (or “crises”) of resilience listed is “identity” which I single out as the preeminent tension and crisis to face for Aboriginal students. In boundary engagement indicators template four identities are emphasised. There are two identities for the social boundary (viz. personal and public identity) and two for the economic boundary (viz. social and economic identity). Three, the other six tensions other than identity (viz. access to material resources, relationships, power and control, cultural adherence, social justice and coherence) are still taken into consideration as crisis points that have to be carefully navigated and negotiated. Fourth, the four principles of regulating the crises and tensions can still be applied viz. navigation, engagement, homogeneity and heterogeneity (Ungar, 2008).

5.2.5. Conclusion

A series of social and economic engagements at the cultural boundaries for the students and staff has now been put together to form an analytical tool so as to assist quantitatively answering the research question, *what are the factors that assist the completion and incompletion of a tertiary business course for Aboriginal students at a Perth university?* All the four “identity” pairs of the social and economic boundary for the students were taken to be influential before and for the duration of the tertiary business course. Also there are five levels of engagement at the cultural boundary, namely exclusion, negative, neutral, positive and exclusion which are given numerical values 1-5 respectively. The plan was to find out the crises and challenges of the students

and staff before and for the duration of the tertiary business course and to see if these had a bearing on their “success” in the course. Such information where students and staff are positioned on the “boundary engagement indicators” template was calculated over a number of steps. First was by interviewing them and recording and analysing their life-history record. The obstacles that influenced engagement at the cultural boundaries at either of the 1-5 levels of their engagement with mainstream society in and outside the classroom were noted. The boundary engagements were calculated to give a “resilience score” for each “identity” pair and for the total sum of all four “identity” pairs. This then became the final resilience score of the student and staff member.

It exemplifies the calculation of a “hypothetical” resilience score (see **Table 30**) for a “hypothetical” Aboriginal tertiary business student. The “hypothetical” student’s boundary engagement activities were recorded and analysed according to the boundary engagement indicators template prior to and during the experience of their tertiary business studies. It is not relevant whether the “hypothetical” student completed or did not complete the course

The score for the four identity pairs are respectively for **personal identity** 7 out of 10 i.e. *self-worth* (3) + *skills for work* (4) = 70%; **public identity** 8 out of 10 i. e. *prejudice* (4) + *support* (4) = 80%; **training identity** 9 out of 10 i. e. *schooling* (4) + *skills for work* (5) = 90%; and **economic identity** 6 out of 10 i. e. *jobs* (3) + *wealth* (3) = 60%.

When the scores of the four identity pairs are averaged their total shaded score is 30 out of 40 (i.e. 75%). Any score above the 60% *neutral* engagement threshold at the cultural boundary predicts that the “hypothetical” Aboriginal tertiary business student was on the right track to succeeding at “business” studies. The latter student’s level of engagement at the cultural boundaries and his/her resilience score for all the four “identity” pairs was calculated by asking particular life-history questions and interpreting the data that relate to the four “identity” pairs prior to and on the non-completion of his/her tertiary business studies.

Table 30. Boundary engagement indicators for hypothetical Aboriginal tertiary business student

BOUNDARY ENGAGEMENT INDICATORS = Hypothetical Aboriginal tertiary business student...					
PART A	SOCIAL BOUNDARY				Antecedents of success
Engagement at boundary	1. Personal identity		2. Public identity		Resilience score
Level & score	Self-worth	Family in society	Prejudice	Support	Sub-total Out of 20 x 100%
Inclusion 5	Self-assured	Integrated	Approval	Abundant	75%
Positive 4	Confident	Adapted	Toleration	Varied	
Neutral 3	Shy	Dys-functional	Covert racism	Limited	
Negative 2	Unsure	Removed	Overt racism	Rare	
Exclusion 1	Self-hatred	Broken	Blame & disgust	Empty	
Total	3	4	4	4	15/20

BOUNDARY ENGAGEMENT INDICATORS = Hypothetical Aboriginal tertiary business student...					
PART B	ECONOMIC BOUNDARY				Antecedents of success
Engagement at boundary	3. Training identity		4. Economic identity		Resilience score
Level & Score	Schooling	Skills for work	Jobs	Wealth	Sub-total Out of 20 x100%
Inclusion 5	Tertiary	Professional	Senior manager/ sole trader	Entrepreneur	75%
Positive 4	Yr 11 to apprentice (TAFE)	Skilled trade	Employer & manager	Investor	
Neutral 3	Secondary, up to yr 10	Semi-skilled	Full/time employment	Wage-earner	
Negative 2	Primary, year 8,9	Unskilled	Part/time & casual	Welfare recipient	
Exclusion 1	Up to year 7	Not ready for work	Unemployed	Poverty	
Total	4	5	3	3	15/20
Final resilience score = PART A + PART B / 2					Final score Out of 100%
PART A	= 15/20				75%
PART B	= 15/20				

So this research template was appropriate to gain the data information to calculate the level of engagement at the *social and economic boundary* and his/her respective *resilience score* for a hypothesised Aboriginal tertiary business student.

Chapter 6. Research design

This research design (see **Figure 24** below) involves three interpretative layers: *ontology*, *epistemology* and *methodology*.

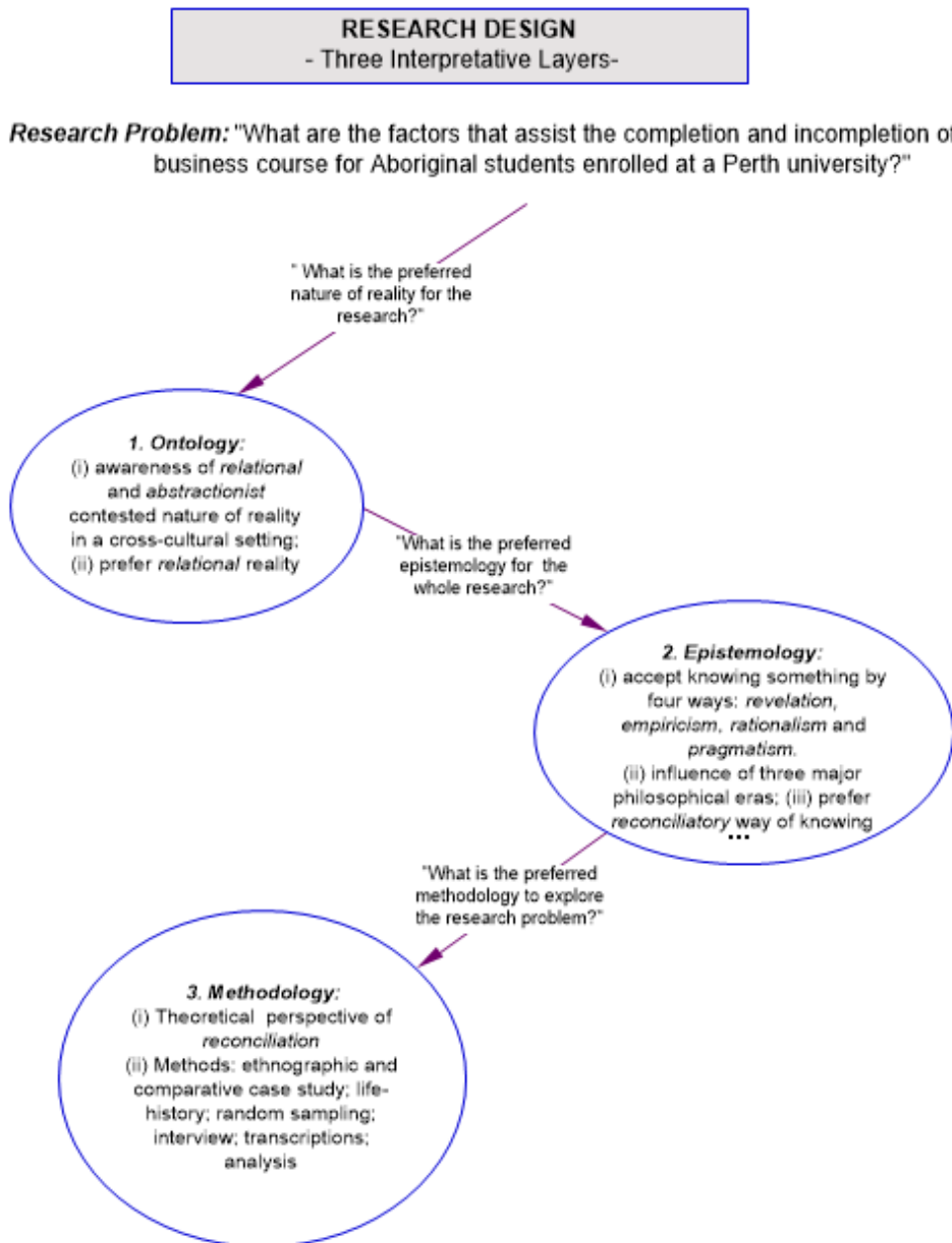


Figure 24. Research design: Three interpretative layers

All the three research design element contributes to answering my major research question, which is *what are the factors that assist the completion and incompleteness of a tertiary business course for Aboriginal students enrolled at a Perth University?* Each of the elements of ontology, epistemology and methodology are logically explained and indicated the reasons the researcher went with the direction of the research design.

6.1 Ontology:

Ontology is the most basic element in metaphysics and so precedes epistemology, but with epistemology, ontology forms the bedrock of all philosophical thinking and knowledge (Jary & Jary, 2000; B. Moore, 2000). It is the study of the nature of being, reality, substance and the fundamental level of all things.

6.1.1. Two contesting ontologies

All ontological positions can be traced to two main sources - *abstractionism* and the *relationality*. The former claims to be *scientific* and *critical* and the latter *non-scientific* and *primal*. These two ontological positions are not commonly acknowledged because they are inaccessible to empirical observation (Bullock & Trombley, 1999), including the thinking and experiences of the Aboriginal and non-Aboriginal participants of the research, and so these ontological positions need to be accounted for and not dismissed or analysed out. The two ontologies which strive against each other for acceptance and pre-eminence are now explained with their features. Then some of the variations within these two contesting position are presented, and the research design’s preferred ontological position of relationality is presented with its relevance to the research.

As stated above, there are two basic ontological positions in considering the ultimate reality of things (Slife & Wiggins, 2009). First, is the general mainstream assumption, which is abundant in the hard and soft sciences – *abstractionism*. “Abstractions” are theories, techniques, and principles and labels that represent the fundamentally real. For instance the term “Aborigine” which was imposed on the original inhabitants of Australia and their descendants by the scientific anthropological community of the newcomers is an abstraction. Such abstractionism was embedded in the assumptions and understandings of the newcomer’s culture and engagement processes. Later on the same scientific community abstracted further the term Aborigines into various tribes, language groups, hordes, clans and family groups. As scientific knowledge increased so did the

abstractions. So understanding the original inhabitants of Australia depended more on the newcomers’ theoretical abstractions they brought with them rather than concrete experiences with the original inhabitants and engaging closer with them in a relational way.

Abstractionist ontology view reality as *context less*, *atomistic* and *thin*. *Contextless* means that people, places and things are separate from and transcend the particular contexts of everyday experience (Bohman, 1993). Theory, principle and beliefs are established and deter ties to particular experiences and so makes it applicable to many or all experiences. What relationships exist are only weak because abstractions are tailored to explicit conditions and information is normally traded with “outside” people or events. The researcher agrees with Bohman (1993) further in stating that *atomistic* activity seeks self-containment of reality where the self-contained mind recognises the essential independence of subjectivity and objectivity, mind and body. To see reality as an “objective world” is considered a great attribute to possess. Abstractions (expressed as theories, principles and beliefs) are thought to be self-contained subjectivities that are separate from the objectivities of the real world. So subjectification and objectifications are both abstractions in this sense. That is, they purposely abstract, remove and strip away any particulars, such as rich and changeable contextual qualities as well as any intrinsic or defining relations with other objects. *Thinness*, as the final feature of abstraction, results in *thin* beliefs and theories because the particulars of the world, the everyday and the unique are transcended.

On the one hand, abstraction is a reduction process that omits details of a possible rich or thick sense of the relations or meanings involved. On the other hand a strong *relational* position, any loss of detail (and thus relations) results in meanings becoming impoverished, manipulated, distorted and lost. To relational ontologists (which position the researcher takes), the *description* of concrete relational experience is not an abstraction. Rather it is the rich and detailed practices and experiences formed in relationships *themselves* that are real.

The second ontological position claims that ultimate reality instead exists only in relation to the concrete and particular situations and cultures - *relationality*. Relationality does

not seek to manipulate the natural and inherent powers into self-contained entities, as do abstractionist ontologists. However, relationality does express itself in a weak and strong forms. According to Bohman (1993) the “weak” form of relationality articulates as the internalisation of “outside” influences of all types, especially those respected and recognised as having some kind of authority. Examples in Aboriginal experience have been governments, missions, churches and media outlets. The outcome of a weak relational perspective is that people, places and things (as well as practices) begin and end as “self-contained individualities” that take information describing their reality from the outside. That is, relationships in this weak sense become reciprocal exchanges of information between essentially self-contained peoples and communities.

The terms “interaction”, “research” and “interview”, as examples of engagement, often connote this weak form because participants “act on” each other from the outside, depending on how much engagement information is incorporated into the self. For all human participants engaged in life, their identity is derived from what is “inside” and within them, even if some of what is inside might have originated from the outside. Weak relationality becomes ultimately a type of individualism or atomism, of living separate and disconnected lives. The tendency occurs where people and things are viewed too “subjectively” and independent of their contexts and yet supposedly retain their identities across all contexts which develop as stereotypes and labelling with positive or negative connotations.

“Strong” relationality, on the other hand, is ontological relationality *par excellence*. It is a strength akin to unbreakable covenant relationships present in strong, long-lasting marriages and treaties (Keller, 2011). From this perspective, relationships are not just engagement of what was previously non-engagement; relationships are relational in a consistent way i.e. “up and down”, “all the way through” and “come what may”. Things are not self-contained entities and then engagement happens. Each person, place and thing is first and always an interconnection of relations. For example, the Swan River exists in strong relationality. It becomes at one end the Avon River and Fremantle Port at the other end. Also many suburbs and two cities, Perth and Fremantle, are situated on the banks of the Swan River.

From a strong relational perspective, all things and all activities have a shared being, mutual composition and shared interdependencies. They start out and forever remain in relationship. Their qualities and identities cannot come completely from what is inherent or “inside” them, but must depend on how they are related to each other. The outside is as important as the inside. The activities of engagement tend to become a person’s most significant form of this strong relating, because engagement requires a relationship not only with our surroundings but also with our prior engagements and the engagements of others. Relationality speaks of continuity, or change that will not disrupt or destroy previous relationships.

Understanding relationality, the shared concrete composition of being, reality and substance has some profound implications. Unlike weak relationality that has to cross time and space to influence one another through traditional cause and effect, strong relationality assumes that objects are instantaneously or simultaneously present with other objects. Relationships are not only influential, but also composed of the very nature of being or activities. Strong relationality is comparable in physics as action-at-a-distance, because influences occur without material contact. For example, Bell’s theorem demonstrates that physical particles can be instantaneously related, as part of a whole, even though they are light years apart (Wolf, 1981). Disturbance of one particle simultaneously disturbs the other. Similarly, Einstein’s theory of relativity, Heisenberg’s uncertainty principle, and Bohr’s quantum mechanics all require the strong relationality of the observer and the observed.

The real in *relational* ontology are that they are *contextual*, *holistic* and *thick*. To the (especially strong) relational ontologists all persons, places, things and events are in *context* with each other. It is a rich context as the seventeenth century poet John Donne meditated “No man is an island entire of itself; every man is a piece of the continent, a part of the main” (Phrasefinder, 2013). To be *holistic* is to be group-centred and concerned. It follows that for the strong relationist their family, as the first community is crucial for developing their personality, worldview of, and place within the local and regional community, which is their second and third community respectively. Similarly, strong relationists expect and look for *thick* and rich connections that will be friendly, helpful, reciprocal and ongoing. Individualism is valued, but it is in the context of ever present relationships rather than a staid, distinct set of beliefs and values.

6.1.2. Variations within two contesting ontologies

There are many variations within the *abstractionist* view of reality. Three contemporary ones are the functionalist, determinist and constructionist perspective to reality as exemplified respectively with the Durkheimian social facts, Marxist economic determinism, and Berger’s social constructionism. Explanations of functionalist, determinist and constructivist and some of their proponents are now given. The latter two ontologies (of determinism and constructivism) argue that realities are not always in equilibrium but open to renegotiation. It hints at relationality, but falls short as it seeks to control and manage relationships and keep it one-dimensional, that is, “differences will always exist between you and me, but I will always seek to control them”. The researcher believes that two well-known “Aboriginal” ontologies (Nakata, 2007; L. Rigney, 2001) remains one-dimensional by emphasising differences and overlooking the significance of relationships that can be formed with newcomers and endure along the spectrum of similarities. As a result for one-dimensional ontologists, society is viewed as a situation where there are established variations of mere control, restriction and periodical negotiations occurring between peoples, places and principles. These affect (influences or determines) the availability of resources such as housing, health, employment and education for Indigenous and non-Indigenous peoples.

Emile Durkheim (1858-1917), whose thoughts flourished in Europe during the *colonos* and *ethnos* eras of Aboriginal history in Western Australia, saw society as a pre-given reality constrained by social facts and these must be explained by other social facts. His catchphrase was to “treat social facts as things” and is abstractionist to the core. He meant by this that first, social phenomena are objective and external to individuals and second they operate by their constraining or “coercive” influence on individuals and third they are general and collective. In his first major work, *The Division of Labour in Society* (1893) he abstracted or stripped away society into mechanical and organic solidarity. He claimed the small-scale societies operated from organic solidarity because they had a limited division of labour and people operated by a collective conscience. Durkheim here hinted that small-scale societies like Aboriginal societies, relied more on similarities and ties between the people which is the relational way. However, according to Durkheim, those societies that operated more from a mechanical solidarity were the more complex ones with a developed division of labour. It was this division of labour, a distinct set of principles (coming from an abstractionist ontology) that Durkheim said

actually acted as the basis of social integration. The Durkheimian approach no doubt reinforced early *colonos* and *ethnos* imperatives in Western Australia in relationships between Aboriginal peoples and the British newcomers.

In *Elementary Forms of Religious Life* (1912) Durkheim studied the nature of the collective conscience in simple societies. But he missed linking the collective conscience to its source, that being a relational ontology. He studied the beliefs and practices of Australian Indigenous society, which formed the later basis for a lot of modern sociological study of religion. The main point in Durkheim’s study of religion is that religion functions as a symbolic representation of society. But it is still abstractionist and Durkheim underplays the significance of the relational in Aboriginal religion (and all religion). Here the beliefs and practices to the “sacred” continually reaffirm communal values. Because of this point, Durkheim’s sociology sought to find functional alternatives or functional equivalents to religion (and still from an abstractionist reality position) in increasingly secular modern societies. Sociological understandings logically sought to overtake and replace religion. For instance, sporting events on weekends raise local and regional or “tribal” competition to a national “religious” fervour level.

Another abstractionist was Karl Marx (1818-83) who took a strong politico-economic position against the longstanding, medieval and “religious” (and *primal*) view of reality which recognised the existence of a God who was Creator and sought relational communication with all things and people. Instead, Marx said reality is determined by societal conflict or contest over the political and economic “means of production”, which are labour, land and capital.

Another abstractionist view is the social constructionist view (Berger & Luckman, 1967), which states that the way we interpret reality is relative to the culture and society that we are brought up in. Thus, reality is waiting to be constructed and the onus is on humans to critique or abstract reality as they see it through their own contemporary cultural eyes. Thus since the 1960s many researchers have adapted the “social construction of reality” approach in research, meaning that all reality is socially constructed and is open to change as society’s thinking is open to change from one generation to another.

There are two well-known reactive ontological offshoots that interpret their historic experiences as a failure of holding a harmonious relationist position between people and places. The first reaction is “the other” which states that research (in particular the historian) has to reconsider and hear what the “other” person or “different” group being researched views reality. Typically, the voice of the “other” (usually an Eastern or colonised nation) had been silenced by a “settler” colonial Western nation. This was a type of *relationality*, but this time it did not seek harmony and trust but dominance and hegemony by power relations of a political, economic, social and religious nature. The “other” ontological roots go back to Hegel (with his *thesis* + *anti-thesis* = *synthesis*) but has been more recently popularised by Edward Said (who wrote about colonial imperialism and its effects) and Omar Bhabhi who advocated hearing the colonised voice, not just the colonists’ voice i.e. the Eastern or Oriental voice not just the Western or Occidental voice.

The second reaction to the colonial West and which at the same time questions, distorts and some cases attacks the *relationality* ontological position (and which goes beyond the Durkheimian “social facts” and the Marxist economic and political determinist position), argues that reality is further deeply layered such that other voices and studies need to be heard or represented. The reason is other voices have been minimised by the *power relations* ontology position. Ontological offshoots include the feminist; Indigenous knowledges; or whiteness studies which advocates allowing the voices of the personal, gendered, racialised and colonised to speak. The latter ontologists argue that dominant abstracted voices have gained an unearned privileged position for too long and so hold a more influential and powerful economic, political and/or literary position.

Tradition-oriented Indigenous Australians also seek to have “real” and ongoing relationships, as reinforced through the stories of the *Dreaming*. Traditionally-oriented Indigenous Australians are *relational* realists, who utilise an objective faith that rests in the meaning and value of the *Dreaming*, where the exploits of the local mythic heroes of the past have left a blueprint for living today and into the future in relationship. By following strong relationality, as espoused in the *Dreaming* parables, which have been handed down from both male and female elders each generation is able to live economically, responsibly, accountably and in balance with animate and inanimate things in their locale (Berndt & Berndt, 1985; Elkin, 1979).

6.1.3. Towards an Aboriginal ontology in research

Choosing an Aboriginal ontological position these days is becoming a smorgasbord to choose from. But the researcher believes the choice still boils down to two options: abstractionist or relationality. The research design has taken the relationist ontological position because of his preference for understanding people, places and things in relationships terms that are contextual, holistic and thick. For example, the preface story intimated a relationalist appreciation of the researcher’s upbringing in various family and community relationships. Any suffering faced by the researcher inevitably found solutions with a return to a reconciled relationships to other people, places and things. Because the researcher takes a strong relationality position, he acknowledges the pressures of contemporary living in the urban situation that have allowed weak relationality to take root, so much so that such relationality in practice appears mere abstractionist. That is, relationships can be overcome and stripped away to the abstractionist conditions of reality i.e. contextlessness, atomism and thinness. The contest between the two ontologies, even between weak or strong relationality is acknowledged in the cross-cultural nature of this research, its assumptions and all its topics especially the pervading one of *identity* developed at the social and economic boundaries (see *literature review* chapter 5).

On the one hand, the abstractionist argues that a person’s identity is based on “*I am who I am regardless of who you are.*” Here seeing and expecting objective and subjective difference in shallow ways appears paramount and interesting. People, life and things are valued and appreciated at-a-distance for their interobjectivity and intersubjectivity. Maintaining the inter-objectivity is achieved by strict control, measurement and a ubiquitous search for uniformity and conformity. On the other hand, the relationalist argues that a person’s identity is based on “*I am who I am, in part, because of who you are*”. That is, a person’s identity is contextual and allows for individual uniqueness through “big mobs” of relationships rather than a distinct set of beliefs and values of people a person meets and greets in the overcrowded workplace or marketplace. Furthermore, relationalist thinking expects identities to change, become added to and developed but in widening, thick and contextual relationships. So when Aboriginal people begin engaging at the cultural boundaries, their relationships will change and become richer, thicker, more holistic and contextual in a decisively relational way. The researcher contends that Aboriginal tertiary business students find themselves living in a

contested parallel universe, and as a consequence strive between two ontological options. Their reaction is either to contest, modify, accept or acquiesce to the dominance of mainstream’s abstractionist position. This is especially so in mainstream’s classroom setting. However, on vacating the class room setting the Aboriginal participants may then be under pressure to reinstate their own (or their parents’ or community’s) more relational positions. So the researcher acknowledges that behind the cross-cultural and “tribalism” setting of the tertiary business classroom, there is a contest between parallel universes and two competing ontological positions which will affect how the participants behave and how their behaviour is viewed.

6.2 Epistemology

6.2.1. Four ways of knowing

The roots of epistemology are that it is the study of knowledge, knowing and comes from the Latin “episteme” = knowledge or knowing. The ultimate aim of all “knowing” has always been to acquire “truth”. A central question then is *“How can I know something to be true?”* with related questions: *“What is our place in the world?”*, *“What is there to know?”*, and *“How can we accurately explain a phenomenon in the world?”* As the second element of this research design, epistemology contributes to answering the research topic of *“what are the factors that assist Aboriginal students complete or incomplete a tertiary business course at a Perth university?”* by asking the key epistemological question, “How can I know something (about how/whether Aboriginal students succeed at tertiary business studies) is true?” This question is answered in three ways. First, accept that there are four ways of knowing something as truth and these are by, *revelation, empiricism, pragmatism and rationalism*. Second, since epistemology occurs in a particular space and time, it is salient to know the setting and that epistemology have their roots in three large philosophical eras - *premodernism, modernism and postmodernism* (Gier, 2000; Hay, 2010; Hoffman, 2005a). Third, after exploring the four ways of knowing and the three philosophical eras, an Aboriginal epistemology is proposed that attempts to use a particular mix of the four ways of knowing.

1. Rationalism

Contemporary ways of knowing has been divided generally into two camps, *rationalism* and *empiricism* which debate the question of whether knowledge can be gained *a priori*

or *a posteriori*- “before” experiences versus “after” experiences respectively (Cline, 2011). *Rationalism* is knowledge gained through the philosophical methods of logic, reason, analysis and rational thought. This is also known as *propositional* knowledge (Heron & Reason, 2008) in that it is formal, theoretical, conceptual and encoded in language for clarity’s sake. Its product is the written or spoken statement that carries the information.

2. Empiricism

Empiricism is the belief that all knowledge data must be obtained through observation and physical senses of sight, touch, taste, hearing and smell. Such knowledge is verified or modified by further empirical evidence (Polgar & Thomas, 2008). This form of knowing is also called *experiential* as it relies on an immediate awareness of sensory data around a person, thing or event. The product of empirical knowledge is relational quality of the participants and the quality of being part of such an encounter.

3. Revelation

But alongside these two well-known epistemologies are two other ways of knowing called *revelation* and *pragmatism* which also make use of both an *a priori* and *a posterior* approach in their grounds and nature of knowledge (and how to differentiate between truth and falsehood).

Revelation knows something by immediate cognition and requires minimal amount of rational thought. Revelation is linked to an authority figure or singular reference point, such as “God says”, “the elders or mother told us” or “the gods have spoken to us”. The experts, wise or ancient ones, become the source of authority of information and advice of how to live safely, securely and successfully. Revelation depends on faith or belief and it becomes weak or strong depending on the weakness or strength of the faith and belief convictions. The broad acceptance of a revelation into a community gives it strength to counteract public scrutiny. Revelation is mainly subjective, with little or no objectivity. To increase objectivity revelation links with evidence and proofs such as miracles, angelic visitations, healings and temporal signs. For instance, Moses said that “I AM” (i.e. Moses’ God) had told him *subjectively* that Moses had come to release His Jewish people from Egyptian slavery. This was followed up *objectively* with ten plagues to validate that Moses was to be God’s deliverer of His people from slavery.

Revelation is also known as *presentational* knowledge (Heron & Reason, 2008) in that it can present its knowledge in vivid, bright images and metaphors. The product of

presentational knowledge is the significant expressiveness of its images via such means as painting, song, movement, dance, sculpture, drama and story. Another branch of revelation is *intuition* which relies on a personal hunch, where a person ‘just knows’ by serendipity and ‘eureka’ moment of personal informed impulse, idea, inspiration and insight. The weakness of intuition is its privateness: it is not open to public scrutiny.

4. Pragmatism

Pragmatism claims something is known ‘if it works’. The business world practices pragmatism as they focus on whether a new product or marketing strategy will actually produce the desired results. If it works, it is valid; if it doesn’t, it is rejected. This is sometimes referred to as *practical* knowledge in that it is knowledge that is supported by a community of practice. Its product is the competence and skill that shows itself interpersonally, politically, and technically with the support of the community of practice, but it may not be understood theoretically.

6.2.2. Three major philosophical eras

Epistemology lives within a certain time and space and so this research also asks the *epistemic imperative* (TerreBlanche & Durrheim, 1999) which is, how can we know something is true in regard to time and space? Historically, epistemology has been part of three major philosophical eras and systems as it sought to “know something as true”. These are *premodernism*, *modernism* and *postmodernism* which often overlap and have been the Western experience, but still has had a profound influence on Aboriginal or non-Western people groups who have been colonised or engaged consistently with Western nations over the last 200-400 years.

1. Premodernism (Early Beginnings-1650s)

The epistemology of the premodern period was anchored in revelation from an authority reference point. To know something meant that one could get to the ultimate truth and this was by way of direct *revelation* from one God or one of many gods, a religious source. Gatekeepers to this authority were instituted through the Church and the leaders and teachings of the Church provided guidance, purpose and understanding for every community activity.

Aboriginal people groups who were outside Western experience and influence, (e.g. from Australia) during the premodern times, also believed one could know something and discover the ultimate truth. This also was by faith and belief in *revelation* from the

many gods they appeased, celebrated and honoured. This was achieved *spiritually* through commitments to religion of the *Dreaming*; *economically* through natural farming technique; *politically* through gerontocracy; *aesthetically* in art, song and dance; *socially* through kinship system. Within their religion-based system there were also leaders and elders who were gatekeepers and took seriously their entrustment with this knowledge passed down from previous elders.

2. Modernism (1650s- 1950s)

The epistemology of modernism branched out into two dominant approaches in finding out one’s place in the world. First was by *empiricism* – knowing something through the five senses of sight, touch, taste, smell and hearing. Empiricism comes from the Greek meaning “experience” and its cognate of “experiment”. By observation and experimentation, not mere theory then knowledge could be determined. This slowly developed into scientific empiricism or modern science with the development of modernist methodology. This holds that to know something whether natural or social science then evidence must be produced. To this one begins with a hypothesis that is testable by observation and experiment. John Locke (1632-1704) is considered the founder of empiricism and believed the human mind was a *tabula rasa* a “blank tablet” or “white sheet” upon which one’s experiences are written as one progresses in life. The accumulation of life experiences leads to the formation of habits. Second was *reason* or *logic* or *rationality*. Often science and reason teamed up with each other. Max Weber listed four types of rationality with each rarely existing alone but in varied combinations. These are *instrumental* (depending upon one’s environment); *value or belief-oriented* (depending upon one’s religion and morals); *affectual* (depending upon one’s feelings and emotions) and; *traditional* (depending upon one’s habits).

This meant a shift in authority source away from the Church and towards political power (of governments and kings), intellectual power of universities (as represented by scholars and professors). In many cases a religious perspective was still integrated into the changed authority sources, but the Church no longer had sole privileged power.

For Aboriginal groups of Australia from 1770s onwards, they felt the full brunt of this paradigm shift in Western political and intellectual circles. The unequal, confusing and sometimes brutal physical treatment inflicted on Australian Aboriginal people by the Britishers reflected the conflict and confusion of their epistemological shifts. On the

epistemological level within the British settlers’ community it was a battleground between pre-modern and modern sources of authority. The outcome was varied interpretations of history depending on which epistemological position the historian held. The European “newcomers” in Australia could be interpreted as “settlers” who brought the benefits of Christianity and civilisation to Aboriginal people. This was considered “for their own good” (Haebich, 1988) and so the good ends justified whatever “bad” means was used to carry out the settling of the country and the crude, insensitive, political and social attempts to assimilate Aboriginal peoples into mainstream society, especially between 1930s-1950s.

3. Postmodernism (1950s- today)

Postmodernist approach to knowing something was to question and critique the modernist standpoint. Instead of relying on one or two approaches, postmodernism advocated multiple ways of knowing, an epistemological pluralism. They advocated everything was open “on the table” for discussion such as premodernism (revelation), modernism (science and reason) and other variations such as intuition, relationality, and spirituality.

Another paradigm shift in power source had occurred by means of the “deconstruction” and scepticism of previous authority sources. When all epistemological power and privilege bases were deconstructed, it left them diffuse and less hierarchical.

For Aboriginal people the paradigm shift to postmodernism brought a mixed blessing. On the one hand it meant that the voice of the Aboriginal people’s voice was heard, especially with the “self-determination” policies of the mid-1970s and the “reconciliation” decade of the 1990s when *Native Title*, *Wik*, and the *Stolen Generations* were political concessions to hearing the Aboriginal voices and experiences. On the other hand, with postmodernism birthing slower in Australia, the early 1970s brought in plural epistemologies from the competitive multicultural minority ethnic groups with their political demands to be recognised as culturally separate to mainstream British Australia. This political concession took attention away from Aboriginal disadvantage and meant that Aboriginal voices would and should slowly but surely become just one of many minor “good citizen” ethnic voices disseminated across “multi-cultural” Australia. Even with the reaction to find “reconciliation” and “common ground” of the late 1990s, the

pan-Aboriginal cause to correct decades of disadvantage was hit an epistemological death blow with the “mutual responsibility” policies of the early 2000s. Also because other ethnic groups had developed into good citizens, pressure was put on Aboriginal peoples to do likewise. If they could not help themselves as well as other ethnic groups then this just reinforced the long-held viewpoint (from modernist times) of an Aboriginal culture and people whose epistemology was deficient and destitute with no worthwhile destiny.

6.2.3. Towards an Aboriginal epistemology in research

So there is a need today to resurrect and clarify a relevant Aboriginal epistemology that is dynamic and seeks to make use of all of the four ways of knowing across space and time in the light of what has already occurred during the philosophical eras of pre-modernism, modernism and post-modernism. Nevertheless, there is also the need to place the Australian Aboriginal epistemological experience in research when it is about, for and in partnership with Aboriginal people or community.

In a recent Aboriginal research ethics workshop paper (K. Truscott, 2010), the researcher listed nine desirable elements to consider under the mnemonic *ART*. These elements were *A* = accountability, authority, authenticity; *R* = respect, recognition and relationship; *T* = teamwork; theory and time. Noteworthy was that all the nine elements had a starting, middle and finishing reference point with the Aboriginal community and their well-being and benefits. Smith set the guidelines earlier when she said that methodologies dealing with Indigenous research must be “more respectful, sympathetic and useful” (Smith, 2006, p. 9). This is because for hundreds of years before colonisation occurred, Aboriginal people took on the role of guardians of customary knowledge. Furthermore, Smith argues, given this long history in nurturing and maintaining their knowledges, and despite the destructive societal pressures of colonialism, contemporary Indigenous people have the desire and right to protect and control the dissemination of their knowledge and the right to create new knowledge based on cultural traditions. Clear frameworks, *pathways and protocols* were established across Indigenous Australia where many different ways of communicating and working with Indigenous material, and Indigenous people and their communities emerged (Janke, 2009). Two fundamental principles were established: respect for Indigenous culture and

heritage; and respect for Indigenous individuals and communities. These covered the existence, ownership and control over Indigenous cultural and intellectual property rights (Janke, 2009). So Indigenous people believed they had the rights to control and disseminate their knowledge and create new knowledge.

However, the researcher argues a particular combination of the four ways of knowing still applies, but it becomes *imperative* that an Aboriginal person and/or community also has the option to not only *contest* but *reconcile* key elements of their epistemology on the basis of their ontology with examples of mainstream epistemology. It is the battle of trying to reconcile the *insider-outsider* dilemma regarding whose story should be believed the most (Foley, 2003). Western discourse prefers themselves as *outsiders* to add objectivity. *Insiders* accept an approach by an Indigenous person as it is respectful, unfronting and insightful (L.-I. Rigney, 1999).

The Indigenist research approach of Rigney advocates three premises. First, resistance is in company with the emancipatory imperative. Next is political integrity. Third is privileging Indigenous voices (L.-I. Rigney, 1999). The *Indigenous standpoint theory* position appreciates the insider-outsider dilemma and suggests Aboriginal epistemology to some “musts” too. For Indigenous research a practitioner must be (i) Indigenous (ii) capable in social critical theory (iii) prepared to agree the research be benefit for themselves or the general Indigenous community (iv) willing to use the Indigenous language in recording, if possible (Foley, 2003, p. 50).

Since my already stated ontological position is *relationality*, then critiquing contests is based on reconciling the likely *insider-outsider* dilemma in terms of relationality. Also this research fits the first three imperatives of Foley (2003). But due to loss of Indigenous language, then English language has been used. So Foley’s deference to flexibility is taken on board. The contests are based on the relational shock of their cross-cultural, colonial, historical and philosophical context. Four key contests are between similarity-difference; individualism-collectivism; legitimacy-illegitimacy; and internal control-external control. That is to say, whatever mixes of one or more of the four ways of knowing, an Aboriginal person must account for specific contests going on, as they provide evidence and argument for taking their epistemological standpoint.

1. The similarity-difference contest

Historically, the *oikonomos* era (pre-1829) did not have clashing epistemological contests as the neighbours of Aboriginal peoples had a continuation of the *Dreaming* stories and culturally lived and thought in similar terms. However, it was in the ensuing administrative eras of *colonos* (1829-1997), *ethnos* (1900-1967), and *demos* (1967-2011c) that stark difference occurred. Aboriginal Australia was introduced to competing epistemologies that emphasised an alternate revelation (i.e. Christianity with its strong, but caring monotheism), a dominating pragmatism (i.e. Social Darwinism with its “survival of the fittest”), an emerging rationalism (i.e. scientific research founded on culturally biased observation and experiment) and distancing empiricism (i.e. a combination of Romantic, anthropological and travelogue experiences). These epistemologies highlighted the differences between mainstream and Aboriginal culture in such areas as language, general physical characteristics, skin colour, mental capacity, hunting and gathering economy and animist religion. These differences when constantly scrutinised via the settler’s dominating epistemology, became deficiencies, disadvantages and problems about Aboriginal people and their communities. The extreme biased scrutiny showed itself more broadly in the racist mood of *White Australia* policy from 1900-1970s. There was some sort of reprieve and rest from the emergence of postmodernist epistemologies of social constructionism and deconstructionism which highlighted the “power”, “hegemony”, “privilege” and “exploitative” bias of much of these epistemologies. But a great oversight of much postmodernist epistemology was that there were still sufficient, but unrecorded examples of Aboriginal people “getting on” with the settlers in economic, religious, military, social and political causes. It was possible then over a particular time and in particular places to reconcile the similarity-difference divide if founded on strengthening relationships, sharing resources and a shared vision. Examples were Friendly Societies, mission-focussed churches, independent schools and pastoral and mining industries.

2. The Individualist-collectivist contest

Throughout the three administrative periods post 1829 in Western Australia, Aboriginal people soon found out as they engaged at various physical, emotional and mental frontiers with non-Aboriginal people that the latter were more individualistic than

individualistic especially. This empirical experience was most observable as many isolated farmers dotted around the traditional landscape eked out an economic existence and changed the environment. However, collectivism became their strength when they retaliated militarily against Aboriginal people and when towns were built. Ironically, to survive in Australia, the notion of collectivism was the paramount practice before the coming of the settlers. Even after they arrived the newcomers rationalised that in practice they needed the centuries of experiences, knowledge and skills about the environment that the Aboriginal person, family and community only knew. This was especially when settlers, explorers and miners “opened up” the new country with the help of Aboriginal stockman, ringers and female domestics. But even if the newcomers’ combined their epistemologies for pragmatic reasons, there was still an indelible thread of autonomy, self-centredness and individualism running through it. This was most noticeable with the liberal-sounding “self-determination” policies of the 1970s by the individualist Whitlam Labor government. It would only be a matter of time before the traditional, collectivist pan-Aboriginal push for land rights, cultural identity and justice issues became narrower, more localised and individualist- focussed in parallel with mainstream practise. This reached its zenith in the rationality behind the “mutual responsibility” policy of John Howard’s Liberal Government after the demise of the collectivist and broadly representative Aboriginal and Torres Strait Islander Commission in 2004. It is now becoming harder for insightful Aboriginal leaders to reconcile the increasingly regional emphasis, based on the individualist-collectivist contest, of all public Aboriginal issue-specific areas such as health, education, housing and employment. An individual-collectivist divide is occurring between various epistemologies of north-south and east-west regions of Aboriginal Australia as epitomized in the merits of the Northern Territory Intervention between Aboriginal leaders.

3. Legitimacy-illegitimacy contest

The highlighting of the long-term legitimacy-illegitimacy contest occurring in Aboriginal and non-Aboriginal relationships opened up through Aboriginal literature with such publications as *A Bastard Like Me* (1975), a personal biography by Charles Perkins an Aboriginal activist and recognised first Aboriginal university graduate. His sour-looking image on the front page of his first edition text was a classic image of a discontented “half-caste” trying to reconcile the legitimacy-illegitimacy divide for himself and many

other Aboriginal people who began life scandalously because of their Aboriginal identity. Then there was the multiple biography of *My Place* (1985) by academic author and artist Sally Morgan who attempted to reconcile her family’s Aboriginal identity and connections with the ancestry of one of the well-known non-Aboriginal pastoral families in Western Australia.

Parallel to Aboriginal literature revelations and their author’s empirical observations of a legitimacy-illegitimacy crevasse, there have been the rational arguments surrounding land ownership in Aboriginal Australia. It was at the third Mabo sitting that *Native Title* was politically recognised in Australia. Then rational disputes rose up about the strength and power of the legitimacy of such *Native Title* claims. This refusal to recognise legitimacy was the experience of the *Single Noongar Claim* (2006) who argued ongoing connections with land in the whole South-West of Western Australia since 1829 by 240 endorsed family representatives. This was disputed immediately by the Western Australian Government and the Federal High Court’s decision is still pending and will be difficult to reconcile. So an Aboriginal epistemology has to constantly contest the legitimacy-illegitimacy divide from all angles as epitomised in Aboriginal literature and *Native Title* claims.

4. The Internal-external control contest

This epistemological standpoint is behind the pragmatism and rationality of a lot of Aboriginal economic development. Pouring in huge dollars and outside infrastructure support is believed to be the best solution to overcome Aboriginal disadvantage in urban and regional communities across Australia. This begs the internal-external control contest question. Are Aboriginal communities controlling their own lives or are they being externally controlled by Government bureaucracies, consultants and financiers? The *self-determination* policies of the 1970s appear to be failing in gaining Aboriginal self-management power. The large recurrent funding of many Aboriginal communities indicate that they are not gaining economic and social independence but rather an ongoing dependence on outside support. The *mutual responsibility* policy of the 2000s with its *shared responsibility agreements* has aimed to reconcile more Aboriginal effort, initiative and partnership. But the Aboriginal community remains the smaller partner and still heavily requires “outside” infrastructure support to continue. Mentally this can be

self-esteem sapping to the point of toxicity on Aboriginal personal and public identity. Since the 1970s this has infiltrated the thinking of two generations who feel they are “entitled” to support because they accept a falsely rationalised “victimisation” and “helplessness” mentality due to the brutal and unjust settler “invasion” onto their lands. It is hard for an Aboriginal epistemology to reconcile the fatalism and “poor fella me” thinking that arises out of the internal-external control contest that is going when Aboriginal peoples and communities engage with mainstream society.

In conclusion, an Aboriginal epistemology in research would do well to heed five Oceanic and pan-Pacific warnings as they contest the four areas mentioned (and many not mentioned). First an Aboriginal epistemology is not just theoretical, it is practical, reconciliatory and futuristic. Second, an Aboriginal epistemology is situated in its own location and history. It has a voice and wants to be heard. Third, in the post-modern philosophical era where Aboriginal people live and work, there is a level of uncertainty about one’s changing identity and culture. So a profound faith and belief has to be practised to establish the Aboriginal epistemology. Fourth, do not accept that “indigenous knowledge is pure, timeless, archaic or untainted by the passage of time” as it does change and widen with global engagement. Fifth, an Aboriginal epistemology can be “often subsumed inappropriately by discourses on tradition, nationalism and ethnicity”. It is often wiser not to impose another cunning story, full of rhetoric and manipulation, but rather listen to the life history of the locals when they say somewhat simply but profoundly, “we know what we know, because we live here” (Qanchi, 2004, p. 8).

6.3 Methodology:

A methodology means the study of method or the reasons behind a particular method that is taken in the research. First, the theoretical perspective explains the exploration and focus will be the *antecedents of success* for the Aboriginal students who enrolled in the tertiary business course. Second, the mixed methodology indicates that both a qualitative and quantitative method was taken. This is that it is an ethnographic and comparative case study. The reason the extra quantitative method was added was to strengthen triangulation of the qualitative findings. Third, the methods of the research involve both gathering the data, transcribing and interpretation of the data.

6.3.1. Theoretical perspective

The theoretical perspective attempts to measure qualitatively and quantitatively the strong identity and visionary economics of the research participants, viz. graduate students (n=17), non-graduate students (n=11) and staff (n=5). It consisted of four logical steps (see Figure 25below).

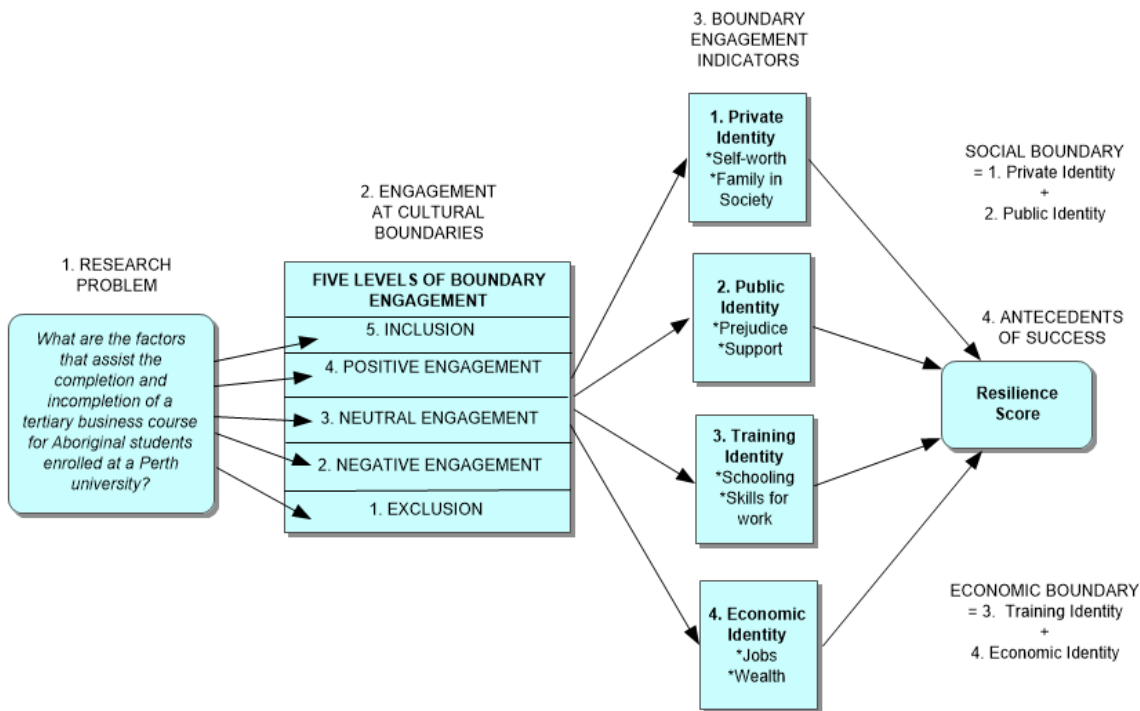


Figure 25. Theoretical perspective of research design

1. Research problem: This first step of the theoretical perspective is to first ask the major research problem which is, *what are the factors that assist the completion and incompletion of a tertiary business course for Aboriginal students enrolled at a Perth University?*

With this initial problem other supplementary research questions are asked to clarify and assist in answering the major problem. The list of these supplementary research questions are asked earlier in *Research Problem* section (see Chapter 1.4).

2. Engagement at the cultural boundary: The second step is based on a revelation or hunch that to answer the research problem it is paramount to recognise the issues are

linked to “cultural boundary spaces” in which progress across these boundaries involves decisive, determined and discriminating engagement. Furthermore, engagement at these cultural boundaries consists of five levels which from worst to best engagement are *exclusion, negative, neutral, positive* and *inclusion* (or equal terms/integration) engagement. Also these cultural boundary engagements occur in space and over historic time as explained in *History of Aboriginal Education in Western Australia* (see Chapter 4.2). For the research participants their one of five levels of engagement is asked in the context of space and time prior to enrolling in the business course. The aim was to place each research participant in one of five levels of engagement in crossing the economic frontier to be self-sufficient and self-managing. The five levels were given a verbal category and a numerical value.

3. Boundary engagement indicators: Two boundaries (i.e. social and economic) are listed and within each there are four key *identity indicators* that are assessed verbally and numerically by being categorised into one of the five levels of engagement at the cultural boundaries. To do this the four *identity Indicators* are arranged chronologically according to the dimensions informed from the life-history of each interviewee. They are left to right *Personal, Public, Training* and *Economic Identity*. These four major Identity Indicators are then split up into two columns each resulting in a total of eight smaller but significant Identity Indicators. Therefore Personal Identity covers *self-worth* and *family in society*; Public Identity comprises *prejudice* and *support*; Training Identity consists of *schooling* and *skills for work*; and finally, Economic Identity encompasses *jobs* and *wealth*. It follows all the early Identity Indicators (chronologically) have to be strong, (or compensated for if one is weak) in order to gain a strong *Economic Identity* or self-management similar to the *oikonomos* identity of the Traditional Historic Era (pre-1829), but now transposed into the 21st century setting.

4. Antecedents of success: The level of engagement for each strong and significant identity indicator is reckoned and their numerical score is calculated. The strength level of each *strong identity indicators* then is acknowledged as becoming the *antecedents of success* or the factors of resilience and a possible answer to the research problem.

Answering the research problem (by reckoning the *strong identity indicators* and their numerical score as *antecedents of success*) is theoretically based on the standpoint of

Aboriginal identity. Aboriginal identity begins with asking three initial questions of identity when first meeting someone or wanting to know about someone.

- ‘What is your name?’ e.g. My name is Keith Truscott
- ‘Where are you from?’ e.g. I live now in Noongar country of Perth but was born in Darwin, Larrakia country. My mother is Stolen Generation member from Antakarinyi country, South Australia. I have three children and 16 grandchildren.
- ‘What are you doing here?’ e.g. I am in between jobs, but have been Academic Lecturer.

Notice that this Aboriginal protocol shares basic identity knowledge about my name, my family, my traditional country, my present country and my job. It is a pathway, an honest gesture of wanting to begin a relationship. It is then up to the hearer to share similar knowledge about their family and/or their knowledge about my people, place and experiences and also my past, present and future. The purpose of such introductory protocol is to affirm my identity, establish basic identity knowledges, and to form a relationship that is mutually beneficial and lasting to all parties. Aboriginal greeting protocols also inform both parties of the “what”, “who”, “where” and “why” concerns that both parties may have when first meeting another person. The premise is that there is a shared interdependency between me and the other person that is beneficial to both of us if we are willing and able to engage well at each other’s cultural boundaries.

Similarly, for this research a general connection to Aboriginal protocols comes into play through a general set of questions given to each of the student and staff participants regarding their life-histories. Information is exchanged about participants’ names, their family, their birthplace, their present, their past and their future. The purpose is to affirm their identity, clarify basic identity knowledges. Also the four *strong identity indicators* are assessed according to the extent to which the research participants were able to form meaningful, lasting and beneficial relationships in the past, present and in the future.

One of the hunches for the reasons for their success is to explore whether the students were successful because there were some distinct and strong *antecedents of success* that the research participants knew previously about (by all the four ways of knowing something) in a particular (physical, social and mental) space and (chronological) time. The diagram below explains the ‘what?’ of the theoretical perspective. But other

explanatory indices of “where?”, “who?”, “when?” and why?” are also answered because the questions are answered in a particular space and time dimensions for each research participants. The suggested major identity markers of the social and economic boundary engagement are first *private identity* where strength of *self-worth* and one’s *family in society* are key markers. Second is *public identity* where strength of coping with *prejudice* and *support* networks is also significant signposts. Third is *training identity* where strength of *schooling* and *skills for work* were gained. Fourth is *economic identity* where strength of *jobs* experienced and *wealth* accumulation are important markers. These accumulated *identity markers* have now become *predictors of success* and the *antecedents of success*.

Therefore, attempting a (quantitative and qualitative) assessment of identity markers of the social and economic boundary engagement indicators is part of the process in gaining an answer to the research problem of *What are the factors that affect the completion and incompletion of a tertiary business course for Aboriginal students enrolled at a Perth University?* (see **Figure 25**).

Besides the “what” question is the ‘how?’ question asked in the theoretical perspective. ‘How will the antecedents of success be explored?’ The answer is given in the following mixed methodology approach of the research.

6.3.2. Mixed methodology

In order to measure qualitatively and quantitatively the strength of the identity indicators and the visionary economics of the research participants a mixed methodology was essential. Mixed methodology has been called the third methodological movement, because it is a new approach that combines the qualitative and quantitative procedures, the first and second ways. The qualitative research method was the primary choice in this research as it provided detailed descriptions of natural phenomena which included interviews, case study observations and analysis of the transcriptions. It also provided a richer narrative of the data at a more flexible and deeper level. The quantitative research method was embedded into the qualitative approach as it provided a response to the data analysis on a numerical scale. Statistical procedures were then used to analyse the numerical responses. Both qualitative and quantitative procedures were used in the data collection and analysis. As previously mentioned this was from a reconciliatory theoretical perspective.

1. Purpose of mixed methodology

The main purpose of using mixed methodology was to counteract the weaknesses of using one methodology. A weakness of the qualitative method is recognized in that it only uses a small sample, (in this research $n=30$) so a strong validity could not be argued convincingly. Another weakness that could be stated about my research was that using self-proclaimed Aboriginal views and interpretations would still inevitably be considered to be founded on bias. In a quantitative method the personal bias of interpretation is overcome but its weaknesses are that the environment is controlled and the individual voices of the research participants are not heard. The mixing of both methodologies not only strengthens the design and interpretation but also allows some questions to be clarified which if one design is used may remain opaque. Examples are the significance of identity indicators for Aboriginal people, the pervading influence of historical context and the centrality of positive and integrated Aboriginal versus non-Aboriginal relationships for engaging economic and social boundaries of identity. Some measurement of these factors can then be clarified as significant. This is related to an advantage, not so much a purpose, of mixed methodology in that quantitative and qualitative methods symbolize a mixing (or more correctly a contesting) of three philosophical eras, the pre-modern (revelatory-practical), modern (empirical-scientific) and the post-modern (skeptical-deconstructionist). This collaboration encourages the acceptance of plural worldviews and living in the reality of multi-cultural Australia, and allows the mingling of words and numbers to assist in deciphering complex issues, causes, effects and systems.

2. Four designs of mixed methodology

There are four designs of mixed methodology and in this research three were emphasised - triangulation, *embedded* and *explanation*, more so than *exploratory* design.

(i) First, *triangulation* design had the purpose of supporting the qualitative and quantitative methods whilst its goal was to compare and contrast results in the same time frame and equal weighting. The results were then assessed to see where they converged, agreed or were negligible and an overall conclusion was given. If results agreed then the validity was strengthened.

(ii) Second, the *embedded* design occurred where the primary method was qualitative and the quantitative was “embedded” or played a secondary role. The qualitative method as the primary role was seen in the use of personal interviews and data analysis of the life-histories according to themes.

(iii) Third, the *explanatory* design was used sequentially. That is, the qualitative method was used first, followed by the quantitative to explain further the findings of the qualitative method.

(iv) Fourth, the *exploratory* design is used also sequentially where one research method is followed by the other. However, this research did not strictly use the exploratory design as the explanatory design was sufficient. The data analysis in mixed methodology also followed a sequential order where the qualitative data was analysed first and the quantitative analysis informed the first qualitative analysis and results.

3. Ethnographic and comparative case study

A combination of an ethnographic and a comparative case study method was used because it best suited an exploration of an “exemplar situation and cultural phenomenon” (Jary & Jary, 2000) between three sets of participants of a tertiary business course. The aim was to compare the ethnographic case studies of graduate students with non-graduates and with staff (teaching and administrative). The case study investigation was a cultural setting of “real life events” and a good basis for naturalistic generalisations (R. E. Stake, 2002) compared to other research methods. This is more so in this research about Australian Aboriginal students doing tertiary business studies, with mostly non-Aboriginal staff, at a mainstream university in Perth, Western Australia.

The scope of the case study research is within the bounded life histories of the Aboriginal graduates (n=17) and non-graduate students (n=13) and Staff (n=6) prior to and including the university setting where Aboriginal students had enrolled in a particular tertiary business degree within the period 2000-2003. In this way my research fits this “study of a bounded system” definition. But also a case study “is not a specific technique; it is a way of organizing social data so as to preserve the unitary character of the social object being studied” (Goode & Hatt, 1952). So the main difference between case studies and other research studies is not the research method but that attention is focussed on the case, not a generalised number of cases. The ultimate interest (=

focussed attention) is on the peculiarities and complexities of the case, with little interest in its generalizability characteristics. The case study tells a story about a bounded, complex, dynamic system. But the question for the researcher was to decide *what* part of each human story to tell, highlight or claim as representative in *how they learned resilience*. Consequently, in the *Case study analysis* chapter (7) excerpts from all of the graduate, non-graduate and staff participants were chosen to be representative of their group’s bounded life-histories.

Nevertheless, basic to the case study was the search for regular, consistent patterns and differences of meaning for the participants. These patterns showed up as a repeated sequence of action or co-existed with another pattern. The patterns chosen were the eight ‘strong identity indicators’ that were predicated in the lives of the participants prior to the existence of the business degree course. They are in groups of four with two indicators from each of the four groups as seen below. The first two *strong identity indicators* endeavour to engage the social boundary. The next strong identity pairs endeavour to engage at the economic boundary (see **Table 31**).

Table 31. Boundary engagement indicators (of case study participants)

Boundary Engagement Indicators (of Case Study Participants)							
Social Boundary				Economic Boundary			
1. Personal Identity		2. Public Identity		3. Training Identity		4. Economic Identity	
<i>Self-Worth</i>	<i>Family in Society</i>	<i>Prejudice</i>	<i>Support</i>	<i>Schooling</i>	<i>Skills for Work</i>	<i>Jobs</i>	<i>Wealth</i>

A general complaint of educational research is that it “always seems to find non-significant differences” (R. E. Stake, 1988). But the “identity indicators” in the case study still could help find significant differences by revealing an educational problem in all its complexity whether it is social, political, educational, economic, aesthetic, technological and social ones. Indeed, case studies are useful in illustrating the patterns and issues within the boundaries of the case.

6.3.3. Methods

The methodological mix allowed some strategic use of various methods. These covered particular techniques and tools of data gathering (consisting of random sampling, interviews, life-histories, transcriptions) and data analysis (consisting of aggregation, qualitative analysis and statistical analysis).

2. Data-gathering: Techniques and tools

These covered random sampling, interviews, collating transcriptions, tabulating life-histories data.

(a) Random sampling: The initial aim was to sample 10-14 participants from three areas and chose them as follows. It probably is not random sampling in the strictest terms but was more a “best dressed, best serve” approach (i.e. sample availability and willingness) after perusing student and staff records.

(i) Those students who completed the tertiary degree course in the scheduled 3-4 years which is sometimes referred to as the “first cohort”. In this group I gained permission from the university to look at past contact details of those students who graduated in the business degree. Then I rang them up to see if they would agree to be interviewed for this research topic. The first 10-14 students who were contactable, willing and available were then followed up with arranging an interview appointment.

(ii) Those students who did not complete the degree course. Similarly, I gained permission off the university to look at past contact details of those students who had not graduated in the business degree. Then I rang them up to see if they would agree to be interviewed for this research topic. The first 10-14 students who were contactable, willing and available were then followed up with arranging an interview appointment.

(iii) Those included staff- teachers who taught in the degree course and those administrators involved in managerial oversight.

Past staff names were easier to get although three of them had moved on to other employment. Nevertheless through the grapevine of the University community, names of Staff were gained. Then I personally rang them up to see if they would agree to be interviewed for this research topic. I aimed for 7-10 staff who were contactable, willing and available and who were then followed up arranging an interview appointment.

(b) *Interviews*: The strengths, weaknesses, opportunities and threats of the interview approach are stated. The strengths are that the responses of the participants were observed, recorded and transcribed at an individual level (not group level). The interview process was a face-to-face method of collecting social data from participants (Jary & Jary, 2000). The individuals as interviewees in the research were divided into three groups viz. Aboriginal graduates, Aboriginal non-graduates and staff who were a mix of teachers and administrator, Aboriginal and non-Aboriginal. The interview allowed personal, subjective observation and encouraged a higher response rate than if questionnaires were sent out. The weaknesses are that bias could be unwittingly introduced to my questions which could affect the kind of answers and data recording. The flow-on effect is that any analysis of such data would also be prone to bias.

The threats of different kinds of bias are threefold (Abercrombie, Hill, & Turner, 2000). First, bias can be introduced by the sort of questions that are asked or the way that they are asked. Because of my social and employment position of being their lecturer colleagues beforehand, this could cause under-rapport or over-rapport. As a result, this may cause distortion (Jary & Jary, 2000). Second, the interviewees may decide not to answer truthfully for whatever reason e.g. impatience, or discomfort. Third, bias may occur as a result of the social interaction between the participants e.g. there may be miscommunication or open or hidden opposition between me and the interviewee.

The interviews were unstructured. However, the interviewees were shown the list of 13 questions beforehand so as to inform them as to the theme and direction the interview would take.

(d) *Transcriptions*: A professional transcriber was employed who received the interviews on audio-cassette tapes, and who then transcribed them. The benefit was a save-timing ploy. The researcher listened and checked the audio-cassettes in combination with the transcriptions. Any changes and corrections to the transcriptions were based on achieving as true a correspondence between audio clarity, sentence flow and meaning of context. The level of change and corrections to the transcriptions were dependent on the level of these correspondences.

(e) *Life-histories*: The benefit of a life-histories use also known as *narrative inquiry* is that it gives an overview of first, the participants’ early formative years of identity strengthening in primary and secondary schooling and second, the participants’ self-determination efforts to establish a strong identity of self-sufficiency. The foundational

years indicated it was a period of time when the participants (graduates, non-graduates and staff) had little control of their lives. Rather it was the family and public setting that shaped these formative years. Another way to say this is that it was the family and local public domain that initially shaped the participants to be worthy or not so worthy community people according to the definitional “community” that consists of the four elements of place, people, social interaction and commonalities (Hillery, 1955) (Ife, 2002b). The self-determining time of their later years shared information of their cross-cultural journeys, crises, suffering and solutions as they focussed more and more on being better equipped in crossing social and economic boundaries. Significant in life-histories is whether the stories are “trustworthy” and if persons do give an “inherently” connect sequence of events and meanings, such that the data gives meaning (Roberts, 2002, p. 39) and “external consistency”.

The data from the life-histories were placed in one of five levels of engagement in engaging social and economic boundaries so as to be self-sufficient and self-managing. The five levels were given a verbal and numerical value as seen in **Table 32** below.

In *Case Study Example A*, the four major *Strong Identity Indicators* are arranged chronologically according to the dimensions informed from the life-history of each interviewee. They are left to right *Personal*, *Public*, *Training* and *Economic Identity*. These four major *Strong Identity Indicators* are then split up into two columns each resulting in a total of eight Identity Indicators.

Therefore the *Personal Identity* covers *self-worth* and *family in society*; the *Public Identity* comprises *prejudice* and *support*; the *Training Identity* consists of *schooling* and *skills for work*; and finally the *Economic Identity* encompasses *jobs* and *wealth*.

Table 32. Boundary engagement indicators = Case Study Example A

BOUNDARY ENGAGEMENT INDICATORS = Case Study Example A					
PART A	SOCIAL BOUNDARY				Antecedents of Success
Engagement at Boundary	1. Personal Identity		2. Public Identity		Resilience Score
Level & Score	Self-Worth	Family in Society	Prejudice	Support	Sub-Total Out of 20 x100%
Inclusion 5	Self-Assured	Integrated	Approval	Abundant	70%
Positive 4	Confident	Adapted	Toleration	Varied	
Neutral 3	Shy	Dys-Functional	Covert Racism	Limited	
Negative 2	Unsure	Removed	Overt Racism	Rare	
Exclusion 1	Self-Hatred	Broken	Blame & Disgust	Empty	
Total	2	3	4	5	14/20

BOUNDARY ENGAGEMENT INDICATORS = Case Study Example A					
PART B	ECONOMIC BOUNDARY				Antecedents of Success
Engagement at Boundary	3. Training Identity		4. Economic Identity		Resilience Score
Level & Score	Schooling	Skills for Work	Jobs	Wealth	Sub-Total Out of 20 x 100%
Inclusion 5	Tertiary	Professional	Company (Private)/ Sole Trader	Entrepreneur	75%
Positive 4	Apprentice (TAFE)	Skilled Trade	Employer & Manager	Investor	
Neutral 3	Secondary	Semi-skilled	Employee	Wage-Earner	
Negative 2	Primary	Unskilled	Pensioner	Welfare recipient	
Exclusion 1	Un-teachable	Not ready for work		Poverty	
Total	4	4	4	3	15/20
Final Resilience Score = PART A + PART B / 2					Final Total Out of 100%
PART A	= 14/20				72.5%
PART B	= 15/20				

Therefore, all the early Identity Indicators (chronologically) have to be strong, (or compensated for if one is weak) in order to gain a strong *Economic Identity* or self-management similar to the *oikonomos* identity of the Traditional Historic Era (pre-1829), but now transposed into the 21st century setting.

3. Data-analysis: Techniques and tools

These involved aggregation, qualitative analysis and statistical analysis. Overall four concerns were noted in the data analysis (Yin, 1984) which was to show that all relevant evidence was used; major rival interpretations were compared; most significant aspect of

the case study were accounted for and finally; the researcher’s own knowledge were added into the analysis. Once the data was gathered in a table of the five levels of engagement at the frontier across the four dimensions of personal, public, training and economic identity, they were then analysed qualitatively and then quantitatively. First, the four paired contests that were used in the analysing the frontier history of Aboriginal education in Western Australia was also qualitatively applied here. These are the contests between *similarity-difference*; *individualism-collectivism*; *legitimacy- illegitimacy* and; *internal control-external control*. Simultaneously, these contests were explained according to my “three spaces” paradigm (of physical, emotional and mental spaces) and Nakata’s “cultural interface” (2007) and Milnes’ (2008) “meeting places” (of what is best for both of us). Other well-known Indigenous analysis approaches (even if advocated by non-Indigenous people) were also compared with the data viz. Pearson’s (2002) “right to take responsibility” and Downing’s (2002) cross-cultural methods in community development education and Sara’s “stronger, smarter” approach (2011).

Second, the quantitative analysis used a statistical analysis table to compare with the qualitative findings. For each of the personal, public, training and economic dimensions a statistical analysis table clarified the variations between the three research groups of Aboriginal graduates, Aboriginal non-graduates and staff.

In conclusion, the combined qualitative and quantitative interpretations of the life-histories for all the participants were summarised into how the connecting themes of *self*, *suffering* and *solutions* had shaped and strengthened their identity as they engaged at the social and economic boundaries to establish their self-management and self-sufficiency.

The methodology began with an explanation of the theoretical perspective which was that of exploring the antecedents of success for Aboriginal tertiary business students. Second, the research is mixed methodology that is overall a qualitative research. However, a quantitative methodology was added for triangulation to strengthen the indicators of success. Third the method consisted of gathering the data by means of random sampling, interviews, transcription analysis. Then interpreting the data resulted in looking for and calculating the *antecedents of success*.

Chapter 7. Case study analysis

The results will be now analysed according to how each case study person learned exclusion, inclusion and resilience. But it will be done by analysing engagement at the cultural boundaries and. There are four lots of case studies as follows.

(i) Pilot Study: Sarah (1 = female)

(ii) Graduates: (17 = 12 female; 5 male)

(iii) Non-Graduates: (13 = 9 female; 4 male)

(iv) Staff: (6 = 2 female including 1 Aboriginal; 4 male including 1 Aboriginal)

Analysing engagement at the cultural boundaries for each student/staff participant followed the theoretical perspective of the research design which sought to answer in four logical steps with the sub-questions viz.

1. What level of boundary engagement was reached (i.e. in terms of exclusion, negative, neutral, positive, or exclusion)?

(i) What crises were confronted (at any of the four cultural boundaries e.g. behaviour/material artefacts, institutions, values, worldview) in the participant’s life-history experiences?

(i) Which physical, social and mental space did the crises occur the most? How did they navigate or negotiate the crises (i.e. with help of any promotive or protective factors)?

2. What was the separate and total social and economic boundary score?

(i) Which identity pair scored the highest and lowest? Why?

(ii) What life-history experiences especially influenced these two boundary scores? Why?

3. What was the resilience score?

(i) Was there a “short list” (of promotive and protective factors) that comprised the resilience (e.g. family cohesion, status, personality, family support etc.)?

(ii) Was there a unique resilience for the individual research participant? Why? /Why not?

4. Did the factors comprising the resilience score satisfactorily answer the research problem? (i)Why? /Why not?

As a reminder there are two boundary engagement indicators (social and economic). The first is social boundary which navigates and negotiates two identities viz. personal (dealing with self-worth and family in society) and public identity (dealing with

prejudice and support). The second is economic boundary which contemplates training (dealing with schooling and skills for work) and economic (dealing with jobs and wealth) identity. Their five levels of engagement from exclusion to inclusion and italicised as follows.

A. Social Boundary

1. Personal Identity

(i) Self-Worth: The five engagement points are *self-hatred; unsure; shy; confident* and; *self-assured*.

(ii) Family in Society: The five engagement points are *broken; removed; dys-functional; adapted* and; finally *integrated*.

2. Public Identity

(i) Prejudice: The five engagements are *blame & disgust; overt racism; covert racism; toleration* and; finally *approval*.

(ii) Support: The five engagement positions are *empty, rare, limited; varied* and; ending with *abundant*

3. Training Identity

(i) Schooling: The five engagements here are *up to year 7; primary & Year 8, 9; secondary up to year 10; apprentice (TAFE) Year 11; and Tertiary*

(ii) Skills (Work): The five engagement types are *not work ready; unskilled; semi-skilled; skilled trade* and; ultimately *professional*.

4. Economic Identity

(ii) Jobs: The five engagement types are *unemployed, part/time & casual, F/T employee, employer & manager, and senior manager/sole trader*

(iii) Wealth: The five engagement types are *poverty; welfare recipient; wage-earner; investor* and; lastly *entrepreneur*.

So the outcome will be to account for the resilience for each Aboriginal student (whether completing the course or not), in comparison to the case study and the staff. Ultimately it will be salient to see whether their resilience score reflected any change to their *oikonomos* power in first, managing one’s own immediate household (family) and second, managing exterior households (which covers local and regional community organisations and businesses).

7.1. Pilot case study (n=1)

7.1.1. How pilot study (Sarah) learned resilience

Sarah completed her business degree in 1972. In the *Boundary Engagement Indicators* grid Sarah scored the highest value of five (5) in all eight (8) indicators with a total score of 100% (See below **Table 33**).

Table 33. Boundary engagement indicators for Sarah (pilot study)

BOUNDARY ENGAGEMENT INDICATORS = Sarah (Pilot Study)					
PART A	SOCIAL BOUNDARY				Antecedents of Success
Engagement at Boundary	1. Personal Identity		2. Public Identity		Resilience Score
Level & Score	Self-Worth	Family in Society	Prejudice	Support	Sub-Total Out of 20 x 100%
Inclusion 5	Self-Assured	Integrated	Approval	Abundant	100%
Positive 4	Confident	Adapted	Toleration	Varied	
Neutral 3	Shy	Dys-Functional	Covert Racism	Limited	
Negative 2	Unsure	Removed	Overt Racism	Rare	
Exclusion 1	Self-Hatred	Broken	Blame & Disgust	Empty	
Total	5	5	5	5	20/20

BOUNDARY ENGAGEMENT INDICATORS = Sarah (Pilot Study)					
PART B	ECONOMIC BOUNDARY				Antecedents of Success
Engagement at Boundary	3. Training Identity		4. Economic Identity		Resilience Score
Level & Score	Schooling	Skills for Work	Jobs	Wealth	Sub-Total Out of 20 x100%
Inclusion 5	Tertiary	Professional	Senior Manager/ Sole Trader	Entrepreneur	100%
Positive 4	Year 11 to Apprentice (TAFE)	Skilled Trade	Employer & Manager	Investor	
Neutral 3	Secondary Up to Yr 10	Semi-skilled	F/T Employment	Wage-Earner	
Negative 2	Primary, Year 8, 9	Unskilled	Part/Time & Casual	Welfare recipient	
Exclusion 1	Up to Year 7	Not work ready	Unemployed	Poverty	
Total	5	5	5	5	20/20
Final Resilience Score = A + B / 2					Final Total Out of 100%
PART A	= 20/20				100%
PART B	=20/20				

Quotes: How Sarah learned resilience.

1. Engagement at the social boundary:

* 1, 2: Yes I am (re being oldest in family), I have three sisters and a brother younger than me, and they also encountered in their own ways racism, but because they knew that I was coping up the front, they followed behind.

* 1, 2, 3, 7, 8: The reason being that we were such a minority, that people focused in on us. Whereas now with such a multiculturalism of today, you didn’t have Asian students in our classes, you didn’t have African, we were it. And therefore for us to be able to perform we had to really work hard

* 3, 6: Yes, they are, by the teaching order. The Dominicans are a very good teaching order. That was something that I was blessed with I had very good teachers. And teachers that were not just Caucasian, I had Maori teachers and they related very much to the indigenous students as well. So I had a lot of encouragement there

* 1, 10: The crisis points for me were when you were reminded constantly that you were aboriginal for example. I was very good at sport and actually my track and field records were only broken in the last 6 years and that is going back a very long time. I was also very good at tennis and of course I won the award for the top tennis player and as I was playing the people on the sideline were trying to do everything to make sure that I didn’t win. Just because I was aboriginal.

That who I am is that person that I’ve always known I was part of a wonderful culture that I am part of an indigenous community and the reason for that is that... I’m positive it’s because of the interaction I had from a very young age with both my grandparents and then my parents. When I say grandparents from both sides, my mother’s grandparents as well as my fathers. And I think that it is very important for students today to have that extended family so that they know not only where they come from but where they’re going, but they know the very heart of that fibre of their family and their community.

2. Engagement at the economic boundary:

* 5, 6, 7: There were a couple of people that had just completed their degrees... for example May O’Brien, was a very good friend of my fathers. My father in his time had completed up to what is considered year 10, and that is really amazing for back then. And my grandfather was quite educated as well. So I had role models around me to show me that it could be achieved.

* 6, 7,8,9,10: Whilst I was at uni, the only way I was to get through was to work part-time, it helped me in two ways, because I worked part time with one of the big six accounting firms KPMG, I was able to get what they call your professional hours up. So when I graduated I was able to apply and sit for my Chartered... Instituted Chartered Exams, so I’m a Chartered Accountant. That took another two years. At the same time I sat for my Certified Practicing Accounting exams so I was doing two lots of exams, so by the time I was 23, I was both a fully qualified Chartered Accountant as well as a Certified Practicing Accountant. Then I sat for my tax agency. So that’s I worked with KPMG, but there I was as a 23yo as a manager of an Audit area with a staff of about 35.

Summary Analysis: Overall Sarah had a resilience score of 100%. Her engagement at the social boundaries indicate a resilience score of 100% as her personal and public identity developed. The resilience factors developed at the social boundaries were 1. *strong self-reference point*; 2. *sense of community*; 3. *structured living*; 4. *strong support network*; 5. *and significant role models*. Sarah’s engagement at the economic boundary show a resilience score of 100% as her training and economic identity developed. The resilience factors developed at the economic boundaries were 6. *lots of stakeholders identifying with struggles*; 7. *strong status-raising ambitions*; 8. *single-mindedness to complete task at hand* 9. *skills in crisis management*; 10. *history of inclusive*

engagements at the cultural boundaries. Significantly, Sarah’s resilience factors developed early, strong, inclusive engagement at both social and economic boundaries.

7.2. Graduates case study (n=17)

7.2.1. Summary of ratings

Summary: There was a random sample taken of 17 graduates in the tertiary business course specific for Aboriginal students. Their results are arranged in no particular order, except the four Geraldton off-campus external students are listed at the end, again in no particular order. Their scores range from 65% to 87.5%. So they have signalled the capacity to engage at cultural boundaries covering physical, social and mental spaces. The scores of these engagement boundary indicators served as “predictors of resilience” (aka *antecedent dimensions of success*) at the same time, for students before they commenced the business course. The highest identity scores occurred in the *Social Boundary* which was *Prejudice* and *Support*. The lowest scores occurred in the *Economic Boundary* which was *Schooling* and *Wealth*. Although the sample is small it may warrant further research to validate any significance. See **Table 34** below.

Table 34. List of graduate boundary engagement indicators with resilience score

BOUNDARY ENGAGEMENT INDICATORS – GRADUATE ANALYSIS										
	SOCIAL BOUNDARY				ECONOMIC BOUNDARY				ANTECEDENTS OF SUCCESS	
Student Names	1. Personal Identity		2. Public Identity		3. Training Identity		4. Economic Identity		Resilience Score	
	Self-Worth	Famy inSoc	Prej	Suppt	Schg	Skills for Wk	Jobs	Wealth	Sum out of 40	Out of 100%
1.Patsy	4	5	4	4	4	5	3	3	32	80
2.Dulcie	3	5	5	5	3	3	3	3	30	75
3Sally	5	4	5	5	4	5	4	3	35	87.5
4Harry	4	5	5	5	3	5	4	3	34	85
5Jerry	2	3	4	5	3	4	3	3	27	67.5
6Tim	3	3	4	4	3	3	3	3	26	65
7Neville	4	3	4	5	3	3	3	3	28	67.5
8Kim	3	4	5	5	3	3	3	3	29	72.5
9Colin	3	4	4	5	3	2	3	3	29	67.5
10Cindy	4	3	4	5	3	3	4	3	29	72.5
11Dianne	4	3	4	5	3	3	3	3	29	72.5
12Lena	5	5	4	5	4	3	3	3	32	80
13Peta	5	5	5	5	3	3	5	5	36	90
14Jade*	3	3	4	4	3	3	3	3	26	65
15Betty*	4	4	4	4	3	3	3	3	28	70
16Rosie*	3	3	4	5	3	3	3	3	27	67.5
17Wanda*	3	3	3	5	3	3	3	3	26	65
TOTAL	62	65	68	76	54	57	56	51	474	1250
Average	3.6	3.8	4.0	4.5	3.2	3.3	3.2	3	27.9	73.5

* Geraldton Off-Campus students

7.2.2. How the graduates learned resilience

1. Graduates: Patsy

In the *Boundary Engagement Indicators* grid Patsy scored highest mark of 5 in “integrated” *family in society* and “professional” in *skills for work*. Her total resilience score was 75%. (See **Table 35** below and more analysis)

Table 35. Boundary engagement indicators for Patsy (graduate)

BOUNDARY ENGAGEMENT INDICATORS = Patsy (Graduate)						
PART A		SOCIAL BOUNDARY			Antecedents of Success	
Engagement at Boundary		1. Personal Identity		2. Public Identity		Resilience Score
Level & Score		Self-Worth	Family in Society	Prejudice	Support	Sub-Total Out of 20 x 100%
Inclusion 5		Self-Assured	Integrated	Approval	Abundant	85%
Positive 4		Confident	Adapted	Toleration	Varied	
Neutral 3		Shy	Dys-Functional	Covert Racism	Limited	
Negative 2		Unsure	Removed	Overt Racism	Rare	
Exclusion 1		Self-Hatred	Broken	Blame & Disgust	Empty	
Total		4	5	4	4	1720

BOUNDARY ENGAGEMENT INDICATORS = Patsy (Graduate)						
PART B		ECONOMIC BOUNDARY			Antecedents of Success	
Engagement at Boundary		3. Training Identity		4. Economic Identity		Resilience Score
Level & Score		Schooling	Skills for Work	Jobs	Wealth	Sub-Total Out of 20 x100%
Inclusion 5		Tertiary	Professional	Senior Manager/ Sole Trader	Entrepreneur	75%
Positive 4		Year 11 to Apprentice (TAFE)	Skilled Trade	Employer & Manager	Investor	
Neutral 3		Secondary Up to Yr 10	Semi-skilled	F/T Employment	Wage-Earner	
Negative 2		Primary, Year 8, 9	Unskilled	Part/Time & Casual	Welfare recipient	
Exclusion 1		Up to Year 7	Not work ready	Unemployed	Poverty	
Total		4	5	3	3	15/20
Final Resilience Score = PART A + PART B / 2						Final Total Out of 100%
PART A		= 17/20				80%
PART B		= 15/20				

Graduate life history quotes: How Patsy learned resilience.

1. Engagement at the social boundary:

* 1, 2: I think integrity in terms of your own personal responsibility about how you behave in yourself and what’s acceptable to you and then it’s family of course, children and their wellbeing and happiness, that’s a priority of course. Obviously that and I think when you have XXXX that’s when you can contribute to assisting others.

*1, 2, 3, 4, 5: Well certainly moral support more than anything from my mother and you know I didn’t even question school, it was part of everyday life and I didn’t even think anything special about it at all but mum did sort of expect you to perform and we went to school every day.

*3, 6, 9: My primary schooling was in a Catholic primary school at St Joseph’s Convent School in Mingenew and that was from grade 1 to grade 7.

* 2,3, 4: He worked on the wheat bins CBH and worked on that I think for about 35 years so we were in the same place for a long time and mum was at home so anything to do with the kids which included school was women’s business as far as dad was concerned.

*9, 3, Yes when I was in grade 3 my brother was killed as I recall. I think he was in grade 2 and I think it’s a bit of a blur now but school in some way was sort of very comforting to me because it was routine so that was certainly a crisis point but if you’re asking me to remember specifics, I can’t but I recall again wanting to go to school and getting my life back into some sort of routine.

2. Engagement at the economic boundary:

* 3, 6: No in fact it was actually very grounding and sort of a solid base. We sort of all had our roles; dad went to work, mum stayed home, we went to school and it was really as plain as that and you lived in that little country town and you made your friends and you go off exploring the bush and come home, it was really quite idyllic in terms of an education.

* 2, 6, 7, 8, 9, 10: Only that I loved boarding school. I really enjoyed it and it was a good ground in which to learn how to live with other people generally. My mother’s main emphasis I think is that yes we are who we are and that’s a wonderful thing and that’s something to be proud of but at the end of the day we have to sort of live in a broader community so you’ve got to learn how to sort of negotiate and how to fit in but that was her sort of to encourage us that there’s life outside of Mingenew and you know and that there’s a whole world out there and she would’ve expected us to go out and explore that. She would’ve actually thought it would’ve been a failure had we gone back to Mingenew to live and get married and have children. I mean she would’ve loved that in one sense but she would’ve thought there’s actually more to this picture. No, I had a great time at boarding school.

Summary Analysis: Overall Patsy had a resilience score of 80%. Her engagement at the social boundary indicates a resilience score of 85% as her personal and public identity developed well. The resilience factors developed at the social boundary were: *1. strong self-reference point; 2. sense of community; 3. structured living; 4. strong support network; 5. and significant role models.* Patsy’s engagement at the economic boundary show a slightly less resilience score of 75% as her training and economic identity developed. Her resilience factors here were: *6. stakeholders identifying with struggles; 7. strong status-raising ambitions; 8. Single-mindedness to complete task at hand 9. skills in crisis management; 10. history of inclusive engagement at the cultural boundaries.* Significantly, Patsy’s resilience factors developed fairly equal, inclusive engagement at the both social and economic boundaries.

Conclusion: Patsy was born into an integrated family who taught “to live out there in the broader community”. Her high resilience scores at both social and economic boundaries

developed her confidence to cross any physical, social and mental spaces such as the tertiary business course as a mature age student.

2. Graduate: Dulcie Results

In the *boundary engagement indicators* grid Dulcie scored highest mark of 5 in “integrated” *family in society* and “approval” from *prejudice* and “abundant” in *support*. Her total resilience score was 75%. Biggest crisis in primary schooling years was with ageing grandparents coming to live with family. (See **Table 36** and more analysis). Also in secondary schooling she had an identity crisis wondering why her biological parents had given her up for adoption.

Table 36. Boundary engagement indicators for Dulcie (graduate)

BOUNDARY ENGAGEMENT INDICATORS = Dulcie (Graduate)					
PART A	SOCIAL BOUNDARY				Antecedents of Success
Engagement at Boundary	1. Personal Identity		2. Public Identity		Resilience Score
Level & Score	Self-Worth	Family in Society	Prejudice	Support	Sub-Total Out of 20 x100%
Inclusion 5	Self-Assured	Integrated	Approval	Abundant	90%
Positive 4	Confident	Adapted	Toleration	Varied	
Neutral 3	Shy	Dys-Functional	Covert Racism	Limited	
Negative 2	Unsure	Removed	Overt Racism	Rare	
Exclusion 1	Self-Hatred	Broken	Blame & Disgust	Empty	
Total	3	5	5	5	18/20

BOUNDARY ENGAGEMENT INDICATORS = Dulcie (Graduate)					
PART B	ECONOMIC BOUNDARY				Antecedents of Success
Engagement at Boundary	3. Training Identity		4. Economic Identity		Resilience Score
Level & Score	Schooling	Skills for Work	Jobs	Wealth	Sub-Total Out of 20 x 100%
Inclusion 5	Tertiary	Professional	Senior Manager/ Sole Trader	Entrepreneur	60%
Positive 4	Year 11 to Apprentice (TAFE)	Skilled Trade	Employer & Manager	Investor	
Neutral 3	Secondary Up to Yr 10	Semi-skilled	F/T Employment	Wage-Earner	
Negative 2	Primary, Year 8, 9	Unskilled	Part/Time & Casual	Welfare recipient	
Exclusion 1	Up to Year 7	Not work ready	Unemployed	Poverty	
Total	3	3	3	3	12/20
Final Resilience Score = PART A + PART B / 2					Final Total Out of 100%
PART A	= 18/20				75%
PART B	= 12/20				

Graduate life history quotes: How Dulcie learned resilience.

1. Engagement at the social boundary:

* 1: My children, being a good person and doing the best you can, that’s about it. Respect is the other thing, respect in other people and not always being that right but as long as you try to get XXXX. argue about it XXXX that’s your choice.

* 2: I went to primary school in Lesmurdie and Kalamunda, the hills area. The time I went to school there it was considered country but it’s not now, it’s pretty close to the city.

* 6: There was one teacher that I always remember and he was called Mr Jones and he was a great teacher. That’s because he made everything XXX interesting. There was a few other nice teachers but most of them we referred to as aliens or something like that but he was a really good teacher.

* 2, 8, 10: I liked sport and I was pretty damn good at it but I never got pushed so I was always for my age group, there was me and my best friend who was a Chinese girl we took it in turns of who was the fastest runner during primary school and then she did Little Athletics and I didn’t and I wasn’t encouraged to do it so I didn’t.

* 1, 2, 3, 4, 5: I did well because I had constant family life where no XXX as kids you reckon your parents could do better. I had constant always constant I knew what was happening, I knew when I was getting picked up or whatever and I just had a home and it was just there so I didn’t question that.

2. Engagement at the economic boundary:

* 9, 10: The biggest upheaval I had was my grandparents coming out from England, my Mum brought her parents out from England and my parents worked and I remember I was 9 and I was expected to care for these old people and I found that very confronting. You know helping an older woman dress and all that sort of stuff and dealing with how I thought my Mum should be looking after her parents...

* 6, 7, 9, I simmered down towards year 11 and 12. I wasn’t drinking and smoking pot like I had been and I’d simmered down and I had a XXXX and I started working in a restaurant as well so I had a lot of free time to get into trouble. Got into trouble with the police a few times and that rocked the world a bit but that eased off XXX.

* 5, 6, 7, 8, 10: If I didn’t do something because I had worked in hotels from XXX and it wasn’t a good career to have when you had children and I tried it when the kids were small and it just was not good so I thought I have to do something so I did that and so that links in to my family encouragement. My adopted family was academic, my birth mum wasn’t wanting to, she saw the importance of that and she saw that had she’d done something things would be different and I had the support there to actually go and study XXX.

Summary Analysis: Dulcie had a final resilience score of 75%. Her engagement at the social boundary indicated a resilience score of 90% that would strongly develop her personal and public identity. The resilience factors developed at the social boundaries were *1. strong self-reference point; 2. sense of community; 3. structured living; 4. strong support network; 5. and significant role models*. Dulcie’s engagement at the economic boundary showed a much lower resilience score of 60% which delayed development of her training and economic identity. The resilience factors developed at the economic boundaries were *6. lots of stakeholders identifying with struggles; 7. strong status-raising ambitions; 8. single-mindedness to complete task at hand; 9. skills in crisis management; 10. history of inclusive engagement at the cultural boundaries*. Reasons for Dulcie’s delayed development at the economic boundary was perhaps linked to a personal identity crisis with her new found Aboriginal identity.

Conclusion: Dulcie was “adopted” into a supporting “integrated” middle class non-Aboriginal family who gave her structured living and sense of support. Her secondary schooling was haphazard, despite an early inclusive engagement at the social boundary.

3. Graduate: Sally Results

In the *Strong Identity Indicators* Sally scored highest mark of 5 in “self-assured” *self-worth* of *Personal Identity* and “approval” for *prejudice* and “abundant” support in *Public Identity*. Her total score was 87.5%. Crisis in primary schooling was when she lived in Adelaide, her grandmother died and her cousin came to live with them. In high school her dad had a heart triple by-pass just before TAE exams and the “usual identity crisis”. (See **Table 37** below and further analysis).

Table 37. Boundary engagement indicators for Sally (graduate)

BOUNDARY ENGAGEMENT INDICATORS = Sally (Graduate)					
PART A	SOCIAL BOUNDARY				Antecedents of Success
Engagement at Boundary	1. Personal Identity		2. Public Identity		Resilience Score
Level & Score	Self-Worth	Family in Society	Prejudice	Support	Sub-Total Out of 20 x 100%
Inclusion 5	Self-Assured	Integrated	Approval	Abundant	95%
Positive 4	Confident	Adapted	Toleration	Varied	
Neutral 3	Shy	Dys-Functional	Covert Racism	Limited	
Negative 2	Unsure	Removed	Overt Racism	Rare	
Exclusion 1	Self-Hatred	Broken	Blame & Disgust	Empty	
Total	5	4	5	5	19/20

BOUNDARY ENGAGEMENT INDICATORS = Sally (Graduate)					
PART A	ECONOMIC BOUNDARY				Antecedents of Success
Engagement at Boundary	3. Training Identity		4. Economic Identity		Resilience Score
Level & Score	Schooling	Skills for Work	Jobs	Wealth	Sub-Total Out of 20 x 100%
Inclusion 5	Tertiary	Professional	Senior Manager/ Sole Trader	Entrepreneur	80%
Positive 4	Year 11 to Apprentice (TAFE)	Skilled Trade	Employer & Manager	Investor	
Neutral 3	Secondary Up to Yr 10	Semi-skilled	F/T Employment	Wage-Earner	
Negative 2	Primary, Year 8, 9	Unskilled	Part/Time & Casual	Welfare recipient	
Exclusion 1	Up to Year 7	Not work ready	Unemployed	Poverty	
Total	4	5	4	3	16/20
Final Resilience Score = PART A + PART B / 2					Final Total Out of 100%
PART A	= 19/20				87.5%
PART B	= 16/20				

Graduate life history Quotes: How Sally learned resilience

1. Engagement at the social boundary:

* 1, 10: I think life is too short, it's not a rehearsal, you get one crack at it. I mean you've got to make the most of it and it's the bad experiences and for me now it's about my children more so than...

* 2, 9, 10: Boyup Brook and Narrogin and then Elizabeth Grove in Adelaide for 2 years, Wyndham for one, XXX Primary in Manning for two. (regarding primary schooling).

* Math's believe it or not! Actually I did OK across the board.

* 2, Como Senior High School for 5 years so we stayed put.

* 1, 2, 3, 4, 7: We had to do our homework. That was set straight after school pretty much. Supporting me I guess, they did their best to make sure even in poverty that we had lunch every day and we had a uniform even if it was second-hand, just in normal parenting skills and I guess in most of the primary schools except in Wyndham I guess you're the only Noongar so Dad would show his face at the school and Mum would drop us off and pick us up so yeh just in that way.

* 9, 10: Knowing Nanna had died and my Dad had young sisters who were still in their teens and my foster brother was actually fostered by my grandmother and when she passed away none of my dad's sisters were actually married or old enough to be married so Dad took his young cousin, he was four so he came with us to Adelaide so that was a big shock because he didn't really know us that well and we took him in.

2. Engagement at the economic boundary:

* 4, 9: Year 12 Dad had a triple bypass and I was in Year 12 and it was about 2 months before my TAE exams so that was one. He nearly packed us up and moved us to Sydney but we had a family vote and said no.

* 4, 6, 7, 10: I guess Dad was the great negotiator. I don't think I came to realize all of that until I was an adult myself and a parent myself because there was never really any conflict around our house or in our house and people would come to him to be the big conflict resolutioner for the community or family, he would be the one bailing people out of jail and people would be camping from our house and running from domestic violence or that sort of stuff but it never actually happened in our house and I guess Mum was just a great woman behind a great man.

* 3, 4, 6, 8: I think I did well because I didn't have family influence. I did well because I had a father who was university educated. It was important to mum and dad that we did well at school so we went hail, shine or snow. Never any slacking off. I think also because Dad worked with a lot of Wodgula's in the early days so that ability to XXX in something he taught us, how to walk in both man's worlds and everywhere we lived and I was actually only talking about this with a friend the other day,

Summary Analysis: Overall Sally had a high resilience score of 87.5%. Her engagement at the social boundaries indicate a resilience score of 95% and strong developed personal and public identity. The resilience factors at the social boundary were *1. strong self-reference point; 2. sense of community; 3. structured living; 4. strong support network; 5. and significant role models*. Sally's engagement at the economic boundary shows a resilience score of 80%. The resilience factors developed at the economic boundary were: *6. lots of stakeholders identifying with struggles; 7. strong status-raising ambitions; 8. a single mindedness to complete the task at hand; 9. skills in crisis management; 10. and a history of successful engagement at the cultural boundaries*. Sally experienced early strong inclusive engagement at both the social and economic boundaries.

Conclusion: Sally was born and raised in an outstanding caring and supportive family which lit in her a “self-assured” self-worth, “approval” against prejudice and “abundant” sense of support. She also had learnt how to manage crises in her life.

4. Graduate: Harry Results

In the *Strong Identity Indicators* grid Harry scored highest mark of 5 in “integrated” *family in society* of *Personal Identity*; “approval” against *prejudice* and “abundant” *support* in *Public Identity* and; “professional” in *skills for work* for *Training Identity*. His total score was 85%. Crisis for Harry in primary schooling was “there was always hard times”. In high school his brother was expelled and didn’t finish year 12. He had his first son at 17 years of age. His worldview was “*I mainly focus on being a good role model for my kids, nephews and family*” (See **Table 38** below and more analysis).

Table 38. Boundary engagement indicators for Harry (graduate)

BOUNDARY ENGAGEMENT INDICATORS = Harry (Graduate)					
PART A	SOCIAL BOUNDARY				Antecedents of Success
Engagement at Boundary	1. Personal Identity		2. Public Identity		Resilience Score
Level & Score	Self-Worth	Family in Society	Prejudice	Support	Sub-Total Out of 20 x 100%
Inclusion 5	Self-Assured	Integrated	Approval	Abundant	95%
Positive 4	Confident	Adapted	Toleration	Varied	
Neutral 3	Shy	Dys-Functional	Covert Racism	Limited	
Negative 2	Unsure	Removed	Overt Racism	Rare	
Exclusion 1	Self-Hatred	Broken	Blame & Disgust	Empty	
Total	4	5	5	5	19/20

BOUNDARY ENGAGEMENT INDICATORS = Harry (Graduate)					
PART B	ECONOMIC BOUNDARY				Antecedents of Success
Engagement at Boundary	3. Training Identity		4. Economic Identity		Resilience Score
Level & Score	Schooling	Skills for Work	Jobs	Wealth	Sub-Total Out of 20 x 100%
Inclusion 5	Tertiary	Professional	Senior Manager/ Sole Trader	Entrepreneur	75%
Positive 4	Year 11 to Apprentice (TAFE)	Skilled Trade	Employer & Manager	Investor	
Neutral 3	Secondary Up to Yr 10	Semi-skilled	F/T Employment	Wage-Earner	
Negative 2	Primary, Year 8, 9	Unskilled	Part/Time & Casual	Welfare recipient	
Exclusion 1	Up to Year 7	Not work ready	Unemployed	Poverty	
Total	3	5	4	3	15/20
Final Resilience Score = PART A + PART B / 2					Final Total Out of 100%
PART A	= 19/20				85%
PART B	= 15/20				

Graduate life history quotes: How Harry learned resilience

1. Engagement at the social boundary:

*1, 2, 7: Well my main aim is... I mainly focus on being a good role model for my kids, nephews and family. Like I grew up with a family of people who have hardly ever worked, except for my dad and my mum had a little bit of after school work, but my dad being English * 2, 10: First of all started off in Lockridge Primary School, went through from Grade one to Grade three there, then we moved out to Koondoola, when it was a brand new suburb and we started off in Koondoola Primary from grade four onwards and I spent my primary schooling, finishing off at Koondoola primary over near Mirrabooka.

*10 ;Yes, she left when she was 19, then she had my older brother when she was 20, she went back to Northam, when we were born, we were on Northam reserve, so she met me dad in Northam, within a year of leaving the mission and then I was born when she was 21. * 2, I did all my high school at Girrawheen Senior High.

* 3, 6, 7: No, not much of that. (i.e. school absences during Primary schooling). Growing up my dad was very strict on schooling; we were locked into school every day unless we couldn't drag ourselves out of bed, broken leg, that sort of thing. The majority of the time we were in school, unless we went away for family funerals or whatever, to the country, but that would only be there or back. Because my dad was dedicated to his job at the time.

2. Engagement at the economic boundary:

* 2, 3, 8: It was mainly mum and dad. Dad was one for us getting our schooling so he made sure we went to school and then mum, she was home, she was a housewife and she was home every day after school and made sure that we did our homework. We tried to hide it most of the time, but if we did and she found it, we'd made sure we did it. Towards grades 5, 6 and 7 she actually got a job at the after school care, at the school, she was actually at school

* 8, 10: With sport I'd say in the top ten. With music I think it just came down to who was the bravest to stand up in front of the school. Like school assemblies and that, so we would. So we would learn a bit of guitar and a bit of drumming, you know that sort of thing, not too much singing. The girls liked the singing so we had sort of a group or five of us who used to just get up and play along to some music, like Gary xxxx and the girls got brave and done a few live songs and we enjoyed the after school club. Karen Smoker used to run it out of Koondoola.

* 8, 9, 10: I'm just going to retire and travel the country, maybe even travel the world. My wife's a big traveller. I never was, but she's gotten me to go around Australia, the uni has gotten me to go across the country. So I'm all for travelling the country, the next step is seeing where I'll go from there.

Summary Analysis: Overall Harry had a high resilience score of 85%. His engagement at the social boundary indicated a score of 95% as his personal and public identity developed strongly. The resilience factors developed at the social boundaries were: *1. strong self-reference point; 2. sense of community; 3. structured living; 4. strong support network; 5. significant role models*; Harry's engagement at the economic boundary show a resilience score of 75% as his training and economic identity developed. The resilience factors developed at the economic boundary were *6. stakeholders identifying with struggles; 7. strong status-raising ambitions; 8. Single-mindedness to complete the task at hand; 9. skills in crisis management; 10. history of inclusive engagement at the cultural boundaries*: Significantly, the exclusion boundaries for Harry was the training and economic boundaries where the training and economic identities are developed.

Conclusion: Harry achieved 5 out of 5 across three *boundary engagement indicators* i.e. Personal, Public and Training Identity. These gave him strength to cross the physical, social and mental spaces of doing a tertiary business studies course.

5. Graduate: Jerry Results

In the *boundary engagement indicators* grid Jerry scored highest mark of 5 in “abundant” *support* in *Public Identity*. His total score was 67.5%. Crisis in primary school was being “unsettled” due to continual moving and having a Christian knowledge base instead of a traditional Aboriginal base. In high school crisis was his brother was killed in car crash and so never completed Years 11 and 12. He left school to support family and then had 22 years of “shearing trade”.

(See **Table 39** below and more analysis).

Table 39. Boundary engagement indicators for Jerry (graduate)

BOUNDARY ENGAGEMENT INDICATORS = Jerry (Graduate)						
PART A		SOCIAL BOUNDARY				Antecedents of Success
Engagement at Boundary		1. Personal Identity		2. Public Identity		Resilience Score
Level & Score		Self-Worth	Family in Society	Prejudice	Support	Sub-Total Out of 20 x 100%
Inclusion 5		Self-Assured	Integrated	Approval	Abundant	70%
Positive 4		Confident	Adapted	Toleration	Varied	
Neutral 3		Shy	Dys-Functional	Covert Racism	Limited	
Negative 2		Unsure	Removed	Overt Racism	Rare	
Exclusion 1		Self-Hatred	Broken	Blame & Disgust	Empty	
Total		2	3	4	5	14/20

BOUNDARY ENGAGEMENT INDICATORS = Jerry (Graduate)						
PART B		ECONOMIC BOUNDARY				Antecedents of Success
Engagement at Boundary		3. Training Identity		4. Economic Identity		Resilience Score
Level & Score		Schooling	Skills for Work	Jobs	Wealth	Sub-Total Out of 20 x 100%
Inclusion 5		Tertiary	Professional	Senior Manager/ Sole Trader	Entrepreneur	65%
Positive 4		Year 11 to Apprentice (TAFE)	Skilled Trade	Employer & Manager	Investor	
Neutral 3		Secondary Up to Yr 10	Semi-skilled	F/T Employment	Wage-Earner	
Negative 2		Primary, Year 8, 9	Unskilled	Part/Time & Casual	Welfare recipient	
Exclusion 1		Up to Year 7	Not work ready	Unemployed	Poverty	
Total		3	4	3	3	13/20
Final Resilience Score = PART A + PART B / 2						Final Total Out of 100%
PART A		= 14/20				67.5%
PART B		= 13/20				

Graduate life history quotes: How Jerry learnt resilience

1. Engagement at the social boundary:

* 1, The meaning of life is to get Aboriginal people, in particular Aboriginal but mainly all people to because life's too short and to make drugs, getting them off drugs, that's the main thing and the only way they can do that is through education.

* 9, It was short lived because I was classed as an uncontrollable child, I was getting into a lot of trouble and that's XXXX, I was 13 XXXX.

* 5, 10: I was at Woodman's Point but I was at Coogee for grade 1, grade 2 I went to Northern Fremantle and grade 3 was in Kalgoorlie, St Josephs in Boulder, grade 4 I went to St Mary's in Kalgoorlie and stayed there until grade 5 and grade 6 I was at Christian Brothers College, Kalgoorlie and then grade 7 I found myself in Clontarf Boys town and stayed there until year 8.

* 2, 4, 5: It was just mainly my mother. Mum was very supportive and an older brother, he was killed in 1965 but he was 2 years ahead of me and he was mainly my only support.

* 9, 10: Yes we was always moving schools and the Christian teaching was...we had no Aboriginal knowledge of no Aboriginal culture, teaching XXX nothing like that and we weren't encouraged to question Christianity itself, little things like the Virgin Mary, we were not encouraged to question.

2. Engagement at the economic boundary:

* 2, 4: I think the biggest regret at primary school was it wasn't settled for me. We weren't settled as a family. In Kalgoorlie, we lived in Kalgoorlie in Boulder in about 8 different houses and you're going to different schools and you meet different people, different students and you just want to settle. I was the last one in class and the first one out but when I came to university it was the other way round, complete turnaround. I think the older brothers they weren't supportive, they were busy working.

* 5, Well I think there was a supportive man. He was a bloke called ..., he used to play for Perth. His brother used to was in our class too so he was XXXXX but there was no big role models around. They tried to give us role models as Catholic brothers, saints and XXXX but we weren't allowed to ask any questions about it.

* 6, 7: I was going to get my leaving certificate and go onto university and I was XXXX even ... when he said he was going to university, I said well I'm going too. As far as I know he was one of the first Aboriginals done. That was 1967 I think when he come up to university.

Summary Analysis: Overall Jerry had a resilience score of 67.5%. His engagement at social boundaries indicate a resilience score of 70% as his personal and public identity suffered development. The resilience factors developed at the social boundaries were: 1. *strong self-reference point*; 2. *sense of community*; 3. *structured living*; 4. *strong support network*; 5. *significant role models*; Jerry's engagement at the economic boundary show a resilience score of 65% as his training and economic identity developed. The resilience factors developed at the economic boundary were 6. *stakeholders identifying with struggles*; 7. *strong status-raising ambitions*; 8. *Single-mindedness to complete the task at hand*; 9. *skills in crisis management*; 10. *history of inclusive engagement at the cultural boundaries*: Significantly, the exclusion boundaries for Jerry was the social boundary where personal and public identities are developed.

Conclusion: Jerry was born and raised under tragic, wandering years. Nevertheless, his only *boundary engagement indicator* was “approval” against prejudice from mixed supports of welfare and pensions. He was a hard worker. His *antecedents of success* that were also the factors of resilience plus his early vision to go to university meant he challenged physical, social and mental spaces well and managed many crises and graduated in tertiary business studies.

6. Graduate: Tim Results

In the *boundary engagement indicators* grid Tim achieved 4 out of 5 in “toleration” of *prejudice* and “varied” *support*. His total score was 65%. Crisis in primary school was the shift from “a community background” to Perth suburbs where he faced racism and negative name calling. Crisis in high school was “sadness” of attending a lot of funerals of relatives which meant he would be away for two weeks or more. (See **Table 40** below and more analysis).

Table 40. Boundary engagement indicators for Tim (graduate)

BOUNDARY ENGAGEMENT INDICATORS = Tim Graduate)					
PART A	SOCIAL BOUNDARY				Antecedents of Success
Engagement at Boundary	1. Personal Identity		2. Public Identity		Resilience Score
Level & Score	Self-Worth	Family in Society	Prejudice	Support	Sub-Total Out of 20 x100%
Inclusion 5	Self-Assured	Integrated	Approval	Abundant	70%
Positive 4	Confident	Adapted	Toleration	Varied	
Neutral 3	Shy	Dys-Functional	Covert Racism	Limited	
Negative 2	Unsure	Removed	Overt Racism	Rare	
Exclusion 1	Self-Hatred	Broken	Blame & Disgust	Empty	
Total	3	3	4	4	14/20

BOUNDARY ENGAGEMENT INDICATORS = Tim (Graduate)					
PART B	ECONOMIC ENGAGEMENT				Antecedents of Success
Engagement at Boundary	3. Training Identity		4. Economic Identity		Resilience Score
Level & Score	Schooling	Skills for Work	Jobs	Wealth	Sub-Total Out of 20 x 100%
Inclusion 5	Tertiary	Professional	Senior Manager/ Sole Trader	Entrepreneur	60%
Positive 4	Year 11 to Apprentice (TAFE)	Skilled Trade	Employer & Manager	Investor	
Neutral 3	Secondary Up to Yr 10	Semi-skilled	F/T Employment	Wage-Earner	
Negative 2	Primary, Year 8, 9	Unskilled	Part/Time & Casual	Welfare recipient	
Exclusion 1	Up to Year 7	Not work ready	Unemployed	Poverty	
Total	3	3	3	3	12/20
Final Resilience Score = PART A + PART B / 2					Final Total Out of 100%
PART A	= 14/20				65%
PART B	= 12/20				

Graduate life history quotes: How Tim learned resilience

1. Engagement at the social boundary:

* 1, 2: Family... (when asked what his worldview was)

* 1, 2: I did most of my primary schooling in the city, in areas of Bentley, Fremantle and Applecross and also primary school in Kalgoorlie and the goldfields.

* 5: Oh yeh, mum give me a lot of support, would tell me what was right and what was wrong. She was like a teacher, a father, a mother and a friend to me.

* 1, 5, 6, 9: My mother and my aunts, Aunty ..., Aunty ... and Aunty ... and Aunty ... and my uncles, Uncle ..., was what I meant to say. And my other uncles ... and a few other people. (were role models).

*2, 5, 9: Oh... um... because we come from a community background, like ... and all that out there, more Aboriginal people in Then we used to go to school in XXXX in the XXXX, there was more Aboriginal people and then they come to live in Perth, and thing, about racism a lot. I found out what Aboriginal, I found out what those nasty words were, European people, kids, teacher, kids saying and that played a sociological thing on me in a way. Because I wasn't used to getting called all these names. I was just used to be called Tim, but none of these other names

2. Engagement at the economic boundary:

* 10: Well we had this um Noongar, a girl from Broome in the class. And she was brainy. She was brainy and she was from Broome and she stayed in the Hostel. She was that brainy I couldn't believe it. She was better than the white people in the class.

*2, 6: Oh... a few of my cousins, like ..., (were role models) because they were boxers. Every time I used to come to Perth, me and my mother and my young brother used to go and watch them box and all that there. And my mother and my aunts and my uncles and their stories.

* 9, 10: A few. When my uncle died, my grandmother died and a few other aunts died. Because they were like two or three years apart and that mess us up a bit.

Summary Analysis: Overall Tim had a resilience score of 65%. His engagement at social boundaries indicate a resilience score of 70% as his personal and public identity developed. The resilience factors developed at the social boundaries were: 1. *strong self-reference point*; 2. *sense of community*; 3. *structured living*; 4. *strong support network*; 5. *significant role models*; Tim's engagement at the economic boundary show a resilience score of 60% as his training and economic identity developed. The resilience factors developed at the economic boundary were 6. *stakeholders identifying with struggles*; 7. *strong status-raising ambitions*; 8. *Single-mindedness to complete the task at hand*; 9. *skills in crisis management*; 10. *history of inclusive engagement at the cultural boundaries*: Significantly, the exclusion boundaries for Tim has been the economic boundary where training and economic identities are developed.

Conclusion: For Tim the two lots of 4 out of 5 *boundary engagement indicators* for public identity, would become his *antecedents of success* that were also his factors of resilience, prior to attempting and completing tertiary studies. This was for “toleration” for *prejudice* and “varied” *support*. The strength of these two *boundary engagement indicators* cannot be underestimated which Tim was able to mobilise to cross a lot of physical, social and mental spaces.

7. Graduate: Neville Results

In the *boundary engagement indicators* grid Neville achieved 5 out of 5 in “abundant” support. He also scored 4 out of 5 for “confident” *self-worth* and “toleration” with *prejudice*. His total score was 67.5%. Crisis in primary school was always “financial difficulties” and racism which he “got used to that”. In high school crises where he was put in bottom of class in Year 8 and then after two months he left and never returned to school again. He lost any vision for himself as he “sort of fell out of the system”. (See **Table 41** below and more analysis).

Table 41. Boundary engagement indicators for Neville (graduate)

BOUNDARY ENGAGEMENT INDICATORS = Neville (Graduate)						
PART A	SOCIAL BOUNDARY				Antecedents of Success	
Engagement at Boundary	1. Personal Identity		2. Public Identity		Resilience Score	
Level & Score	Self-Worth	Family in Society	Prejudice	Support	Sub-Total Out of 20 x 100%	
Inclusion 5	Self-Assured	Integrated	Approval	Abundant	80%	
Positive 4	Confident	Adapted	Toleration	Varied		
Neutral 3	Shy	Dys-Functional	Covert Racism	Limited		
Negative 2	Unsure	Removed	Overt Racism	Rare		
Exclusion 1	Self-Hatred	Broken	Blame & Disgust	Empty		
Total	4	3	4	5	16/20	

BOUNDARY ENGAGEMENT INDICATORS = Neville (Graduate)						
PART B	ECONOMIC BOUNDARY				Antecedents of Success	
Engagement at Boundary	3. Training Identity		4. Economic Identity		Resilience Score	
Level & Score	Schooling	Skills for Work	Jobs	Wealth	Sub-Total Out of 20 x100%	
Inclusion 5	Tertiary	Professional	Senior Manager/ Sole Trader	Entrepreneur	55%	
Positive 4	Year 11 to Apprentice (TAFE)	Skilled Trade	Employer & Manager	Investor		
Neutral 3	Secondary Up to Yr 10	Semi-skilled	F/T Employment	Wage-Earner		
Negative 2	Primary, Year 8, 9	Unskilled	Part/Time & Casual	Welfare recipient		
Exclusion 1	Up to Year 7	Not work ready	Unemployed	Poverty		
Total	2	3	3	3	11/20	
Final Resilience Score = PART A + PART B / 2					Final Total Out of 100%	
PART A	= 16/20				67.5%	
PART B	= 11/20					

Graduate life history quotes: How Neville learned resilience.

1. Engagement at the social boundary:

* 1, 2, 7, My 3 girls.... A role model, provide for but then again I want to bring the rest of the community along with me. I built this house, car, that's all good, done that but I drive down the road and there's a bloke over here XXX I feel guilty so it's hard for me to go along, compile all this wealth and I know these people are sitting back here so it comes out in my job. I have to do this stuff to get other people involved so they can have the same enjoyment in life you could call it.

*2, Westminster, grades 1 and 2, grade 3 at Cannington, grade 4 and 5 at Redcliffe Primary then I went to Salmon Gums for 6 months, then I came back to Redcliffe Primary right up to grade 7.

* 2, 3, Anything. (i. e. type of employment would do). Labourer, farmhand, all these jobs but the farm jobs, he'd (Neville's non-Aboriginal step-dad) go work there and as soon as mum and the kids would get there, the employer would see that we were Aboriginal and he'd lose his job and we'd be off again.

* 2, 3, 5: Oh you know the normal thing “you better get to school!” I was above that. I'd be gone to school at 6.30 in the morning.

* 8: Wait for the cleaners to get there. As soon as they'd open the door we get in and the first one in there gets a bat to play cricket out on the oval and we'd race each other to school.

*9, Probably felt shame (about Aboriginal content subjects) when I went to Salmon Gums and then I came back to Redcliffe. I went back to school and they stood me out in front of the class and asked “when you were out there did you go to the XXX and throw a boomerang and all that?”

2. Engagement at the economic boundary:

*9, 10: Maybe because I was the only black fellow in the schools. I think I was grade 3 at Cannington Primary School, going home one day and got down to the corner and two grade 7's grabbed me by the hands and swung me around. They threw me in the air and I cut all my hands up so you could call that a bad experience I suppose.

*9, 10: I'd get into trouble with the police, well I'd get singled out of all the white kids and they'd take me away all the time even though you didn't do anything, they'd still take you away and try and beat a confession out of you for doing something that you'd never heard of and these things happen so again that compounds on your personality. It will either break you or you become stronger.

*7, 8, 9, 10, Got remanded in custody for a month in Canningvale and back again to court and then they remanded me in custody in Fremantle for 2 months. Up there for 2 months XXX “oh well, I'm not coming back here again, I'm going to get out and stay out.”

Summary Analysis: Overall Neville had a resilience score of 67.5%. His engagement at social boundaries indicate a resilience score of 80% as his personal and public identity developed well. The resilience factors developed at the social boundaries were: *1. strong self-reference point; 2. sense of community; 3. structured living; 4. strong support network; 5. significant role models;* Neville's engagement at the economic boundary show a resilience score of 55% as his training and economic identity developed. The resilience factors developed at the economic boundary were *6. stakeholders identifying with struggles; 7. strong status-raising ambitions; 8. Single-mindedness to complete the task at hand; 9. skills in crisis management; 10. and a history of inclusive engagement at the cultural boundaries.* Significantly, the exclusion boundaries for Neville was the economic boundary where training and economic identities are developed.

Conclusion: Neville’s “abundant” support and lesser score of “confident” *self-worth* and “toleration” for *prejudice* became *antecedents of success*. These worked together well so he could navigate and negotiate any physical, social and mental spaces.

8. Graduate: Kim’s Results

In the *boundary engagement indicators* grid Kim achieved 5 out of 5 in two areas: “approval” for *prejudice*; and “abundant” *support*. Her total score was 72.5%. Crisis in primary school was Kim’s dad had “three heart attacks all in a row”. In high school Kim’s mum’s father died and her mum was diagnosed with diabetes. (See **Table 42** and more analysis).

Table 42. Boundary engagement indicators for Kim (graduate)

BOUNDARY ENGAGEMENT INDICATORS = Kim (Graduate)					
PART A	SOCIAL BOUNDARY				Antecedents of Success
Engagement at Boundary	1. Personal Identity		2. Public Identity		Resilience Score
Level & Score	Self-Worth	Family in Society	Prejudice	Support	Sub-Total Out of 20 x 100%
Inclusion 5	Self-Assured	Integrated	Approval	Abundant	85%
Positive 4	Confident	Adapted	Toleration	Varied	
Neutral 3	Shy	Dys-Functional	Covert Racism	Limited	
Negative 2	Unsure	Removed	Overt Racism	Rare	
Exclusion 1	Self-Hatred	Broken	Blame & Disgust	Empty	
Total	3	4	5	5	17/20

BOUNDARY ENGAGEMENT INDICATORS = Kim (Graduate)					
PART B	ECONOMIC BOUNDARY				Antecedents of Success
Engagement at Boundary	3. Training Identity		4. Economic Identity		Resilience Score
Level & Score	Schooling	Skills for Work	Jobs	Wealth	Sub-Total Out of 20 x 100%
Inclusion 5	Tertiary	Professional	Senior Manager/ Sole Trader	Entrepreneur	60%
Positive 4	Year 11 to Apprentice (TAFE)	Skilled Trade	Employer & Manager	Investor	
Neutral 3	Secondary Up to Yr 10	Semi-skilled	F/T Employment	Wage-Earner	
Negative 2	Primary, Year 8, 9	Unskilled	Part/Time & Casual	Welfare recipient	
Exclusion 1	Up to Year 7	Not work ready	Unemployed	Poverty	
Total	3	3	3	3	12/20
Final Resilience Score = PART A + PART B / 2					Final Total Out of 100%
PART A	= 17/20				72.5%
PART B	= 12/20				

Graduate life history quotes: How Kim learned resilience.

1. Engagement at the social boundary:

* 1, Living it to its fullest, enjoying it, being around for a long time for my grandchildren.

*10, XXXX in NSW. One was I think the final years in primary was a Woolarat school which is North Nowra and I did a short stint over in Nowra Primary School so we sort of went to different schools in primary but there all south, Nowra’s down south in Sydney.

*7, It’s just like the next little suburb next to Nowra. There I only went through to Year 8, as soon as I turned 15, schooling just wasn’t for me at that stage.

*3, 4, 2 Just hard workers because all throughout our childhood like we never went without, mum and dad ensured that whether it be food or clothing but we still had to struggle for everything we got so yeh basically through their hard work, just their outlook on life, they always thought of others instead of themselves so they were always giving so that to me is XX role models but for me they’re the best parents in the world, couldn’t replace them so in that context yeh it would be hardworking, very supportive in what we did, they were able to provide for us and that sort of set good examples.

2. Engagement at the economic boundary:

* 5, 6, Yeh it was always there and in secondary your teachers were different again. There were a few, I call them good teachers who were actually there and very supportive like there was a Mrs Smith, Mrs Luxford, Mr Freeway we used to call him, he had red hair, he was a Science teacher, he was really supportive and that. Amazingly enough I used to get A’s in Science and I hated the subject! And then there was a Mr Gall, he was an English teacher. He did the English subject as well as the Social Studies side of it so there was always and also the Principal was really really good, Mr Rin, he was usually pretty supportive

*7, 9, 10, No rarely. One I think always stands out was I was only young because that was when my dad took the XXX. He had three heart attacks all in a row. He had his minor one up in our front paddock and I got him into hospital but when he was in hospital he had his massive heart attack and back then at our age, the only child that was allowed to go and visit him in intensive care was our eldest brother who is actually 7 years older than me. The other three of us like my brother Pete, he’s second oldest, he, myself and my sisters, we weren’t allowed in intensive care so if we would’ve lost him when he was in there, we wouldn’t of been able to say goodbye to him so that was one hard thing. Housing, we grew up in the house that dad built. We had a ball. Always found stuff, we had no television.

Summary Analysis: Overall Kim had a resilience score of 72.5%. Her engagement at social boundaries indicate a resilience score of 80% as her personal and public identity developed strongly. The resilience factors developed at the social boundaries were: 1. *strong self-reference point*; 2. *sense of community*; 3. *structured living*; 4. *strong support network*; 5. *significant role models*; Kim’s engagement at the economic boundary show a resilience score of 60% as his training and economic identity developed. The resilience factors developed at the economic boundary were 6. *stakeholders identifying with struggles*; 7. *strong status-raising ambitions*; 8. *Single-mindedness to complete the task at hand*; 9. *skills in crisis management*; 10. *and a history of inclusive engagement at the cultural boundaries*. Significantly, the exclusion boundaries for Kim was the economic boundary where training and economic identities are developed.

Conclusion: Kim was born and raised in a stable, loving and supportive family. Her *boundary engagement indicators* of gaining “approval” against prejudice and “abundant” support became her clear *antecedents for success* and served as resilience factors which

combined to assist her to negotiate and navigate numerous physical, social and mental spaces to complete her tertiary business studies course.

9. Graduate: Colin’s Results

In the *boundary engagement indicators* grid Colin achieved 5 out of 5 in “abundant” *support*. Her total score was 67.5%. Crisis in primary were minimal as it “was fairly stable”. In high school crisis was finishing in second year as he suddenly became “a Ward of the State” as Welfare thought he was “neglected”. (See **Table 43** with more analysis).

Table 43. Boundary engagement indicators for Colin (graduate)

BOUNDARY ENGAGEMENT INDICATORS = Colin (Graduate)						
PART A	SOCIAL BOUNDARY				Antecedents of Success	
Engagement at Boundary	1. Personal Identity		2. Public Identity		Resilience Score	
Level & Score	Self-Worth	Family in Society	Prejudice	Support	Sub-Total Out of 20 x 100%	
Inclusion 5	Self-Assured	Integrated	Approval	Abundant	80%	
Positive 4	Confident	Adapted	Toleration	Varied		
Neutral 3	Shy	Dys-Functional	Covert Racism	Limited		
Negative 2	Unsure	Removed	Overt Racism	Rare		
Exclusion 1	Self-Hatred	Broken	Blame & Disgust	Empty		
Total	3	4	4	5		16/20

BOUNDARY ENGAGEMENT INDICATORS = Colin (Graduate)						
PART B	ECONOMIC BOUNDARY				Antecedents of Success	
Engagement at Boundary	3. Training Identity		4. Economic Identity		Resilience Score	
Level & Score	Schooling	Skills for Work	Jobs	Wealth	Sub-Total Out of 20 x 100%	
Inclusion 5	Tertiary	Professional	Senior Manager/ Sole Trader	Entrepreneur	55%	
Positive 4	Year 11 to Apprentice (TAFE)	Skilled Trade	Employer & Manager	Investor		
Neutral 3	Secondary Up to Yr 10	Semi-skilled	F/T Employment	Wage-Earner		
Negative 2	Primary, Year 8, 9	Unskilled	Part/Time & Casual	Welfare recipient		
Exclusion 1	Up to Year 7	Not work ready	Unemployed	Poverty		
Total	2	3	3	3		11/20
Final Resilience Score = PART A + PART B / 20					Final Total Out of 100%	
PART A	= 16/20					
PART B	= 11/20					67.5%

Graduate life history quotes: How Colin learned resilience.

1. Engagement at the social boundary:

- * 1, To make sure XXX for everyone around.
- * 2, 9, 10 (re locations of primary school) Most of them wouldn't have schools now; XXXX, Sandstone, Walkaway, Dongara, couple of other small, went to a lot of different schools.
- * 9, (re crisis management) No when we were actually living in a town and going to a school, there was no problem. It was just when the employment ran out we would move to another town.
- * 5, 3, Usually just general English and Math's. I got a Dux award once. That was just on Math's and English.
- * 6, 4, (re role models) Yeh all in the same room so my older cousins used to be in the high school, they were my role models.
- * 9, 10, (re crisis management) No. It was fairly stable through the primary school. The biggest upheavals would've been actually leaving XXX and moving across to Dongara and Geraldton sort of area. It was different to go from inland to coastland. Different people and attitudes.

2. Engagement at the economic boundary:

- * 10, (re secondary schooling). I started in Geraldton and I did a bit in Mirrabooka and I did some in Clontarf.
- * 5, It would've been the other students, (male) and ... (male) and I spoke to (female) and (female) and they said you know 'you've started, you've got to see it through' and offered support so I started again and continued through to complete it.
- * 8, (reason for leaving secondary schooling) Yeh. I joined a boxing team there and we travelled down to Kalgoorlie, Bunbury, Geraldton, all country towns and I'd say my mates were all in that group.
- * 7, (vision for life during secondary schooling) Back then I was starting to think about, I suppose it was the only area that I was into like the Welfare departments because that was about the only place that we ever ran into indigenous people so XXX help them and give out food parcels and going for vouchers, rations you know.

Summary Analysis: Overall Colin had a resilience score of 67.5%. His engagement at social boundaries indicate a resilience score of 80% as his personal and public identity developed well. The resilience factors developed at the social boundaries were: *1. strong self-reference point; 2. sense of community; 3. structured living; 4. strong support network; 5. significant role models*; Neville's engagement at the economic boundary show a resilience score of 55% as his training and economic identity struggled to develop. The resilience factors developed at the economic boundary were *6. stakeholders identifying with struggles; 7. strong status-raising ambitions; 8. Single-mindedness to complete the task at hand; 9. skills in crisis management; 10. and a limited history of inclusive engagement at the cultural boundaries*. Significantly, the exclusion boundaries for Colin was the economic boundary where training and economic identities are developed.

Conclusion: Colin was born and raised in a loving, hard-working and supportive family. The *boundary engagement indicators* of “abundant” support, despite broken secondary schooling became his *antecedents of success* and resilience factors and influenced his ability to negotiate and navigate any physical, social and mental spaces to complete the tertiary business course.

10. Graduate: Cindy’s Results

In the *boundary engagement indicators* grid Cindy achieved 5 out of 5 in “abundant” support. Her total score was 67.5%. Crisis points in primary school were “there was lots of alcohol and stuff but that was the way things were in those days”. In high school crises were that “I had to go to a special class with all of the other troublemakers for English and Maths...very alternative learning...we were so disruptive and uncooperative in the classroom”. (See **Table 44** and more analysis).

Table 44. Boundary engagement indicators for Cindy (graduate)

BOUNDARY ENGAGEMENT INDICATORS = Cindy (Graduate)					
PART A	SOCIAL BOUNDARY				Antecedents of Success
Engagement at Boundary	1. Personal Identity		2. Public Identity		Resilience Score
Level & Score	Self-Worth	Family in Society	Prejudice	Support	Sub-Total Out of 20 x 100%
Inclusion 5	Self-Assured	Integrated	Approval	Abundant	80%
Positive 4	Confident	Adapted	Toleration	Varied	
Neutral 3	Shy	Dys-Functional	Covert Racism	Limited	
Negative 2	Unsure	Removed	Overt Racism	Rare	
Exclusion 1	Self-Hatred	Broken	Blame & Disgust	Empty	
Total	4	3	4	5	16/20

BOUNDARY ENGAGEMENT INDICATORS = Cindy (Graduate)					
PART B	ECONOMIC BOUNDARY				Antecedents of Success
Engagement at Boundary	3. Training Identity		4. Economic Identity		Resilience Score
Level & Score	Schooling	Skills for Work	Jobs	Wealth	Sub-Total Out of 20 x 100%
Inclusion 5	Tertiary	Professional	Senior Manager/ Sole Trader	Entrepreneur	65%
Positive 4	Year 11 to Apprentice (TAFE)	Skilled Trade	Employer & Manager	Investor	
Neutral 3	Secondary Up to Yr 10	Semi-skilled	F/T Employment	Wage-Earner	
Negative 2	Primary, Year 8, 9	Unskilled	Part/Time & Casual	Welfare recipient	
Exclusion 1	Up to Year 7	Not work ready	Unemployed	Poverty	
Total	3	3	4	3	13/20
Final Resilience Score = PART A + PART B / 2					Final Total Out of 100%
PART A	= 16/20				72.5%
PART B	= 13/20				

Graduate life history quotes: How Cindy learned resilience.

1. Engagement at the cultural boundary:

* 1, Cindy’s worldview or purpose in life is *“maintaining the emotional and social well-being of myself and my family and just creating”*.

* 2, (Re primary school locations) I went to Hainsworth Primary for grade 1 then I went to Montrose primary for grade 2 up to grade 7.

* 2, (Re family of origin) There used to be 25 of us in a four bedroomed house. Sometimes that would be 10 children and 14 adults. It just depended on who visited and what time of year that was. Lots of yeh dysfunctionality.

* 9, 10, (Re behaviour at primary school) I don’t know because I spent a lot of the time outside of the classroom. I was very disruptive so when I was there I was never in the classroom. I was always outside underneath the stairs of the demountable. I didn’t have a very good experience at school. I was always primary school especially, I was always fighting, the names that you get called ‘black boong’ and all that stuff so I just became very angry and by the time I got to high school it was even worse.

2. Engagement at the economic boundary:

* 8, The ones that were good at sport did. Yeh and that was sort of like my thing that kept me going at school was my sport. Everything else I wasn’t too keen on.

* 5, (Re affirmative behaviour) Yes, no I only went to Girrawheen High but there’s just something I can remember from primary school that I really liked. I used to like dancing and I remember auditioning in grade 7 to go into a special dance group in year 8 and I really worked hard at getting that and I got in and I can remember that being one of the very first and best achievements that I’d ever done so that made me look forward to high school.

* 3, 4, 6, I had my older brothers who used to still live in Meekatharra and they used to come down on their days off and take us all out and do our shopping so they sort of filled that mould of a father I guess and they were my role models.

*1, 7, (Re personal worldview) Maintaining the emotional and social wellbeing of myself and my family and just creating because I had no role models and I used to have to look outside, mine is to become the role model and to maintain that all the way through so I stamp out dysfunctionality because I just feel we as Aboriginal people need to change things and we’ve got to change it within. You can put all the services out there but if we’re not functioning well within, we’re not going to access any of those services.

Summary Analysis: Overall Cindy had a resilience score of 72.5%. Her engagement at social boundaries indicate a resilience score of 80% as her personal and public identity developed strongly. The resilience factors developed at the social boundaries were: 1. *strong self-reference point*; 2. *sense of community*; 3. *structured living*; 4. *strong support network*; 5. *significant role models*; Cindy’s engagement at the economic boundary show a resilience score of 65% as her training and economic identity suffered. The resilience factors developed at the economic boundary were 6. *stakeholders identifying with struggles*; 7. *strong status-raising ambitions*; 8. *Single-mindedness to complete the task at hand*; 9. *skills in crisis management*; 10. *and a history of inclusive engagement at the cultural boundaries*. Significantly, the exclusion boundaries for Cindy was the economic boundary where training and economic identities are developed.

Conclusion: Cindy was born and raised in a large “dysfunctional” family and had difficult behaviour at primary and secondary schooling. Her *boundary engagement indicators* were “abundant” support (especially from an older brother) which became part of her clear *antecedent of success* and her factors of resilience that influenced her to negotiate and navigate any physical, social and mental spaces.

11. Graduate: Dianne’s Results

In the *boundary engagement indicators* grid Dianne achieved 5 out of 5 in “abundant” support. Her total score was 70%. Crisis in primary school was “with lots of extended family coming in and staying at home and overcrowding the house and stuff like that”. In high school the crisis was “having to move away from home”. (See **Table 45** and more analysis).

Table 45. Boundary engagement indicators for Dianne (graduate)

BOUNDARY ENGAGEMENT INDICATORS = Dianne (Graduate)					
PART A	SOCIAL BOUNDARY				Antecedents of Success
Engagement at Boundary	1. Personal Identity		2. Public Identity		Resilience Score
Level & Score	Self-Worth	Family in Society	Prejudice	Support	Sub-Total Out of 20 x 100%
Inclusion 5	Self-Assured	Integrated	Approval	Abundant	80%
Positive 4	Confident	Adapted	Toleration	Varied	
Neutral 3	Shy	Dys-Functional	Covert Racism	Limited	
Negative 2	Unsure	Removed	Overt Racism	Rare	
Exclusion 1	Self-Hatred	Broken	Blame & Disgust	Empty	
Total	4	3	4	5	16/20

BOUNDARY ENGAGEMENT INDICATORS = Dianne (Graduate)					
PART B	ECONOMIC BOUNDARY				Antecedents of Success
Engagement at Boundary	3. Training Identity		4. Economic Identity		Resilience Score
Level & Score	Schooling	Skills for Work	Jobs	Wealth	Sub-Total Out of 20 x 100%
Inclusion 5	Tertiary	Professional	Senior Manager/ Sole Trader	Entrepreneur	60%
Positive 4	Year 11 to Apprentice (TAFE)	Skilled Trade	Employer & Manager	Investor	
Neutral 3	Secondary Up to Yr 10	Semi-skilled	F/T Employment	Wage-Earner	
Negative 2	Primary, Year 8, 9	Unskilled	Part/Time & Casual	Welfare recipient	
Exclusion 1	Up to Year 7	Not work ready	Unemployed	Poverty	
Total	4	3	3	3	13/20
Final Resilience Score = PART A + PART B / 2					Final Total Out of 100%
PART A	= 16/20				72.5%
PART B	= 13/20				

Graduate life history quotes: How Dianne learned resilience

1. Engagement at the social boundary:

* 1, Dianne’s worldview or purpose in life is “*my children...my people back home and then just Aboriginal people in general*”

* 2, (Re primary school location) In the country in Mullewa. A small country town in WA.

* 1, 3, (Re support given) Nothing. We just had a very strong mother that made us go and if we didn’t go to school we wore the brunt of it I suppose or got punished.

*2, 4, 5, 7, 8: (Re role models) My mum was the most important role model I ever had and then it extended out to family members and stuff like that. People that worked, people that lived on the stations, that worked all the time and then came out at certain times then I guess towards my later primary years, my older sister joined the Navy so that was sort of like an important thing for our family that she’d gone off to the Navy and done really good at school to actually get to there so I guess she was another role model but there was role models in teachers and stuff that we had. There was a couple of teachers that we all looked up to and still look up to today and still have contact with some of those teachers.

* 5, 8: (other role models- teachers) Just positive thinking and positive outlook on life and positive, they just gave us, encouraged us to be positive all the time and to complete what we’re doing and stick to what we start with.

2. Engagement at the economic boundary:

*9, 10 (Re crisis points) No not really. Just the, guess with lots of extended family coming in and staying at home and overcrowding the house and stuff like that you know, you got your feed and stuff but you’d always be doubled up with someone else in the bed or something like that and they were times that were stressful for us.

* 6, (Role models in secondary schooling) Probably back to my family, my mum and even though I look back now, I didn’t really look at them as role models but they were older friends that were doing good stuff so you always wanted to strive to try and be like them or do things like they were doing.

* 9, 10. (Crisis in secondary schooling) I guess having to move away from home was a crisis in that you don’t want to leave home, you don’t want to go away.

Summary Analysis: Overall Dianne had a resilience score of 72.5%. Her engagement at social boundaries indicate a resilience score of 80% as her personal and public identity developed strongly. The resilience factors developed at the social boundaries were: *1. strong self-reference point; 2. sense of community; 3. structured living; 4. strong support network; 5. significant role models*; Diane’s engagement at the economic boundary show a resilience score of 60% as her training and economic identity developed. The resilience factors developed at the economic boundary were *6. stakeholders identifying with struggles; 7. strong status-raising ambitions; 8. single-mindedness to complete the task at hand; 9. skills in crisis management; 10. and a history of inclusive engagement at the cultural boundaries*. Significantly, the exclusion boundaries for Dianne was the economic boundary where training and economic identities are developed.

Conclusion: Dianne’s family of origin was large and extended and gave her “abundant” support for her to engage at cultural boundaries. The *boundary engagement indicators* became her *antecedents of success* and factors of resilience and influenced her to negotiate and navigate any physical, social and mental spaces so as to complete her degree.

12. Graduate: Lena’s Results

In the *boundary engagement indicators* grid Lena achieved 5 out of 5 in three areas: “self-assured” for *self-worth*; “integrate” for *family in society*; and “abundant” *support*. Her total score was 80%. Crisis in primary school was “racism...wasn’t a week went by that I didn’t have fight with somebody, an actual physical fight...I never put up with it”. In high school crises were living overseas in Holland and coming back and having to repeat Year 11 all over again (See **Table 46** and more analysis).

Table 46. Boundary engagement indicators for Lena (graduate)

BOUNDARY ENGAGEMENT INDICATORS = Lena (Graduate)						
PART A		SOCIAL BOUNDARY				Antecedents of Success
Engagement at Boundary		1. Personal Identity		2. Public Identity		Resilience Score
Level & Score		Self-Worth	Family in Society	Prejudice	Support	Sub-Total Out of 20 x 100%
Inclusion 5		Self-Assured	Integrated	Approval	Abundant	95%
Positive 4		Confident	Adapted	Toleration	Varied	
Neutral 3		Shy	Dys-Functional	Covert Racism	Limited	
Negative 2		Unsure	Removed	Overt Racism	Rare	
Exclusion 1		Self-Hatred	Broken	Blame & Disgust	Empty	
Total		5	5	4	5	19/20

BOUNDARY ENGAGEMENT INDICATORS = Lena (Graduate)						
PART B		ECONOMIC BOUNDARY				Antecedents of Success
Engagement at Boundary		3. Training Identity		4. Economic Identity		Resilience Score
Level & Score		Schooling	Skills for Work	Jobs	Wealth	Sub-Total Out of 20 Xx100%
Inclusion 5		Tertiary	Professional	Senior Manager/ Sole Trader	Entrepreneur	60%
Positive 4		Year 11 to Apprentice (TAFE)	Skilled Trade	Employer & Manager	Investor	
Neutral 3		Secondary Up to Yr 10	Semi-skilled	F/T Employment	Wage-Earner	
Negative 2		Primary, Year 8, 9	Unskilled	Part/Time & Casual	Welfare recipient	
Exclusion 1		Up to Year 7	Not work ready	Unemployed	Poverty	
Total		4	3	3	3	13/20
Final Resilience Score = PART A + PART B / 2						Final Total Out of 100%
PART A		= 19/20				80%
PART B		= 13/20				

Graduate life history quotes: How Lena learned resilience.

1. Engagement at the social boundary:

*1, Lena’s worldview or purpose in life is *“if you really want to do it, just do it”*.

* 9, 10 I went to 27 different primary schools around the country. Um, some were in the city, some were in the country. Only one remote, so I had a lot of different primary schooling.

* 4, 5, I had a lot of support from my family, various different teachers gave me a lot of support. They saw me as a bright aboriginal child so some gave me a lot of support and others, probably because I wasn’t their minor they put me in the back row and left me more or less but I always had support from my family

* 7, 8 (sport and studies) If anything, I think I was a typical over-achiever. I wanted to be the best and beat all the WADULAR kids in sports and maths and English and spelling bees and everything.

*2, Racism. Um – not a week went by that I didn’t have a fight with somebody, an actual physical fight with somebody because they were calling me racist names or doing things like taking my pencil case.

* 7, Because there were no Aboriginal doctors for all the Aboriginal sick people. One of my old grannies, I can’t remember how old I was, but she wouldn’t go to the doctors because xxxx. I don’t know, I just wanted to be a doctor. I think also because they made a lot of money. I wanted a job where I was getting a lot of money.

2. Engagement at the economic boundary:

*3, 7, 5, I won a scholarship to attend Methodist ladies College in Claremont and I was there from Year 8 to Year 10 and then I went over to Holland and I did 18 months of school over there which was a great experience, a great cultural shock. Um, that was my secondary schooling. When I returned to Australia, they wanted me to go back into Year 11 and I didn’t want to. So we went back to Methodist Ladies College and reached an agreement that I’d do one term and do the exams because that’s when we had exams at each term for Year 11 and 12 and depending on how I did in those exams, I would either stay in Year 11 or go up to Year 12 where all my friends were because they were a year in front of me. So I kept my agreement and the lowest mark I got was 72% for physics and they said “no, you’ve missed too much of Year 12 now, so you have to stay in Year 11 anyway”. So, because they backtracked, I said I don’t want to go to school here anymore and I pulled out. Which is a pity because if I could have stuck it out I probably could have full-filled my dream of being a doctor. But at that time I think I discovered boys at around 16/17 too. That might have been a contributing thing. That was the main thing because they didn’t let me go up to Year 12.

Summary Analysis: Overall Lena had a resilience score of 80%. Her engagement at social boundaries indicate a resilience score of 95% as her personal and public identity were highly developed. The resilience factors developed at the social boundaries were: 1. *strong self-reference point*; 2. *sense of community*; 3. *structured living*; 4. *strong support network*; 5. *significant role models*; Lena’s engagement at the economic boundary show a resilience score of 60% as her training and economic identity development lagged. The resilience factors developed at the economic boundary were 6. *stakeholders identifying with struggles*; 7. *strong status-raising ambitions*; 8. *Single-mindedness to complete the task at hand*; 9. *skills in crisis management*; 10. *and a history of inclusive engagement at the cultural boundaries*. The exclusion boundaries for Lena was the economic boundary where training and economic identities are developed.

Conclusion: Lena was born and raised in a hard-working “integrated” family and was a “typical over-achiever”. Her three *boundary engagement indicators* became her *antecedents of success* which influenced her to complete her tertiary business studies.

13. Graduate: Peta Results

In the *boundary engagement indicators* grid Peta achieved 5 out of 5 in six areas: “self-assured” for self-worth; “integrate” for family in society; “approval” for prejudice; “abundant” support; “sole trader” in jobs; and “entrepreneur” for wealth. Her total score was 90%. Crises in primary schooling was her brother was always getting into trouble and “it used to break my heart and I used to be so upset”. Her high school crises were minimal as “we slipped into Perth quite easily because we knew where our rellies were”. (See **Table 47** below and more analysis).

Table 47. Boundary engagement indicators for Peta (graduate)

BOUNDARY ENGAGEMENT INDICATORS = Peta (Graduate)					
PART A	SOCIAL BOUNDARY				Antecedents of Success
Engagement at Boundary	1. Personal Identity		2. Public Identity		Resilience Score
Level & Score	Self-Worth	Family in Society	Prejudice	Support	Sub-Total Out of 20 x 100%
Inclusion 5	Self-Assured	Integrated	Approval	Abundant	100%
Positive 4	Confident	Adapted	Toleration	Varied	
Neutral 3	Shy	Dys-Functional	Covert Racism	Limited	
Negative 2	Unsure	Removed	Overt Racism	Rare	
Exclusion 1	Self-Hatred	Broken	Blame & Disgust	Empty	
Total	5	5	5	5	20/20

BOUNDARY ENGAGEMENT INDICATORS = Peta (Graduate)					
PART B	FRONTIER BOUNDARY				Antecedents of Success
Engagement at Boundary	3. Training Identity		4. Economic Identity		Resilience Score
Level & Score	Schooling	Skills for Work	Jobs	Wealth	Sub-Total Out of 20 x100%
Inclusion 5	Tertiary	Professional	Senior Manager/ Sole Trader	Entrepreneur	80%
Positive 4	Year 11 to Apprentice (TAFE)	Skilled Trade	Employer & Manager	Investor	
Neutral 3	Secondary Up to Yr 10	Semi-skilled	F/T Employment	Wage-Earner	
Negative 2	Primary, Year 8, 9	Unskilled	Part/Time & Casual	Welfare recipient	
Exclusion 1	Up to Year 7	Not work ready	Unemployed	Poverty	
Total	3	3	5	5	16/20
Final Resilience Score = PART A + PART B / 2					Final Total Out of 100%
PART A	= 20/20				90%
PART B	= 16/20				

Graduate life history quotes: How Peta learned resilience.

1. Engagement at the social boundary:

* Peta’s worldview or purpose in life was “*just my family...particularly my mother...most things in my life revolve around her*”.

* 4, 5, My dad worked on the railways. I always ... I was always been really good little child, when I went to school I really wanted to learn, but every time I got into something we moved, so and in those days you had levels, so if you went ... missed a level in moving, which we might ... we might lose three months moving, when I came in they were all on the second book and I might be on the first book, so I always had to catch up. And so we moved right across ... all across the ... all along the railways down south to Newdegate and Lake King and up through to Geraldton and to Kalgoorlie, and also we lived ... we lived ... we went back to Morawa to nanna on and off as well so (pause) and I lived with my grandparents on and off quite a lot, so I went to school in Morawa over different periods, because mum used to send me to them because she [unclear] so nanna had me. (Laughs)

* 1, 2, 5, 9, I’m the eldest girl of five, there’s five of us. There’s my brother and he ... and then there’s me and then there’s two girls and a younger brother. Yeah, so I’m the oldest and I basically managed the affairs of everybody. They all ... they all talk to me about everything to do with all their ... any problems with their kids and with mum as well, I’m the go-between before them and mum. I’ve always had a very strong (pause) I’ve developed a very strong middle of the road perspective on everything and I’m very diplomatic, and I think that’s a strength now, because I can always negotiate very strongly for whatever.

2. Engagement at the economic boundary:

*1, 2, 7, During high school (pause) I don’t know, I didn’t really have any great ... great people I wanted to be or be like, whatever. I just wanted to ... I think we had it instilled in us that you had to work, so ‘cause granddad didn’t really want anyone running around him, and so I just wanted to get a job and I was happy to ... to do that. We all worked at home, we were very much a motivated family, we just all ... in fact even when we were here we still travelled.

* 2,3,10, Yeah I ... I’d like to go to a more ... more sensible school I think and I’d like to have some of my family there with me or someone I related to better so I felt more comfortable there. And I think I wouldn’t like it to be how it was, singled out. If you didn’t do something they read it out in front of the class and pointed out that it was wrong, rather than what was right. I think that’s how education was.

Summary Analysis: Overall Peta had a resilience score of 90%. Her engagement at social boundaries indicate a resilience score of 100% as her personal and public identity were highly developed. The resilience factors developed at the social boundaries were: 1. *strong self-reference point*; 2. *sense of community*; 3. *structured living*; 4. *strong support network*; 5. *significant role models*; Peta’s engagement at the economic boundary show a resilience score of 80% as her training and economic identity developed strongly. The resilience factors developed at the economic boundary were 6. *stakeholders identifying with struggles*; 7. *strong status-raising ambitions*; 8. *Single-mindedness to complete the task at hand*; 9. *skills in crisis management*; 10. *and a history of inclusive engagement at the cultural boundaries*. Significantly, the exclusion boundaries for Peta was the economic boundary in particularly her training identity.

Conclusion: Peta’s scoring high 5 out of 5 six times express high level of inclusion of *boundary engagement indicators* became her *antecedents of success* and factors of resilience for any task such as completing her tertiary business studies.

14. Graduate: Jade’s Results

In the *boundary engagement indicators* grid Jade achieved 4 out of 5 in receiving “toleration” in *prejudice* and “varied” *support*. Her total score was 65%. Crises in primary schooling were “many...lived out of town...accessing school...living in poverty”. Her brother also suffered “kidney problems”. Crises in high school were “moving myself from my situation” such as “left home...began working...became pretty independent...made some really good friends.” (See **Table 48** below and more analysis).

Table 48. Boundary engagement indicators for Jade (graduate)

BOUNDARY ENGAGEMENT INDICATORS = Jade (Graduate)						
PART A		SOCIAL BOUNDARY				Antecedents of Success
Engagement at Boundary		1. Personal Identity		2. Public Identity		Resilience Score
Level & Score	Self-Worth	Family in Society	Prejudice	Support	70%	Sub-Total Out of 20 x100%
Inclusion 5	Self-Assured	Integrated	Approval	Abundant		
Positive 4	Confident	Adapted	Toleration	Varied		
Neutral 3	Shy	Dys-Functional	Covert Racism	Limited		
Negative 2	Unsure	Removed	Overt Racism	Rare		
Exclusion 1	Self-Hatred	Broken	Blame & Disgust	Empty		
Total	3	3	4	4		
					14/20	

BOUNDARY ENGAGEMENT INDICATORS = Jade (Graduate)						
PART B		ECONOMIC BOUNDARY				Antecedents of Success
Engagement at Boundary		3. Training Identity		4. Economic Identity		Resilience Score
Level & Score	Schooling	Skills for Work	Jobs	Wealth	60%	Sub-Total Out of 20 x 100%
Inclusion 5	Tertiary	Professional	Senior Manager/ Sole Trader	Entrepreneur		
Positive 4	Year 11 to Apprentice (TAFE)	Skilled Trade	Employer & Manager	Investor		
Neutral 3	Secondary Up to Yr 10	Semi-skilled	F/T Employment	Wage-Earner		
Negative 2	Primary, Year 8, 9	Unskilled	Part/Time & Casual	Welfare recipient		
Exclusion 1	Up to Year 7	Not work ready	Unemployed	Poverty		
Total	3	3	3	3		
Final Resilience Score = PART A = PART B / 2					12/20	
PART A	= 14/20				Final Total Out of 100%	
PART B	= 12/20					
					65%	

Graduate life history quotes: How Jade learned resilience.

1. Engagement at the social boundary:

*Jade’s worldview or purpose in life is *“happiness, being grounded, feeling good about yourself and those people that you surround yourself with”*

* 1, 2, (Re primary school location) I came from a pretty dysfunctional family so it was pretty scattered. I can’t actually remember being settled in one spot for too long up until the age of about 8 and when I was 8 we moved to Northcliffe which is a place where my mother found likeable so we ended up staying in Northcliffe and I did my lower primary school years there.

*5, (Re reasons for broken schooling) No my mother suffers mental problems, a lot of substance abuse. She was an adopted child and therefore suffered a lot of issues and could never settle for long so as children we were just forced to go along. I had grandparents though that were loving and we were frequently trying to staying with them. I didn’t have much to do with my father. He was a chronic alcoholic as well so choices were limited.

*6, Northcliffe was a very small school so maybe older students. I looked up to a lot of older students. I was into acting and that sort of thing so there were two teachers there who did pantomimes and things like that and I was extremely interested so I always looked up to them and they were really supportive. Who else was there...?

2. Engagement at the economic boundary:

* 1, 2, 4, 5, (Re support during primary schooling) Yes well my grandma is really good still to this day, she’s great. I have a partner now who is very supportive, he’s a man at the end of the day though so we do have the traditional issues and I have two loving children. I am very independent myself, very resourceful so a lot of support I give myself and still my aunties and just general extended family. When I left home at about 14 I was taken in by a family in Balingup and to this very day they are still there. I spent Easter with them in Coolgardie so yes.

* 9, 10 (Re hindsight reflections on secondary schooling) I found the travelling was always really bad and because I had no boundaries and stuff and I ended up getting in trouble with the law and stuff for wagging, nobody knew where I was and nobody really worried so I think that was something that should’ve been more, there should’ve been something there. It was 3 months I didn’t go to school and nobody knew basically. It didn’t help that I had a form teacher who used to tick that I was there. He was slimy, not very nice. I don’t think he should’ve been in the educational system, not with young girls around but other than that, no.

Summary Analysis: Overall Jade had a resilience score of 65%. Her engagement at social boundaries indicate a resilience score of 70% as her personal and public identity were developed. The resilience factors developed at the social boundaries were: *1. strong self-reference point; 2. sense of community; 3. structured living; 4. strong support network; 5. significant role models*; Jade’s engagement at the economic boundary show a resilience score of 60% as her training and economic identity developed strongly. The resilience factors developed at the economic boundary were *6. stakeholders identifying with struggles; 7. strong status-raising ambitions; 8. Single-mindedness to complete the task at hand; 9. skills in crisis management; 10. and a history of inclusive engagement at the cultural boundaries*. Significantly, the exclusion boundaries for Jade was the economic boundary where training and economic identities are developed.

Conclusion: Jade was raised in an itinerant, dysfunctional family. Her *boundary engagement indicators* were against *prejudice* and in *support* of her overall *public identity* were her *antecedents of success* that gave her impetus to negotiate and navigate any physical, social and mental spaces such as completing her tertiary business studies.

15. Graduate: Betty’s Results

In the *Strong Identity Indicators* grid Betty achieved 5 out of 5 in “abundant” *support*. Her total score was 70%. Primary school crises were she missed about one month’s schooling when she was sent away “down south” from her Mum as she was sick. Her high school crises were minimal as she was prepared to be “laid back and fit in with...crowd unfortunately”. (See **Table 49** below and more analysis)

Table 49. Boundary engagement indicators for Betty (graduate)

BOUNDARY ENGAGEMENT INDICATORS = Betty (Graduate)						
PART A		SOCIAL BOUNDARY			Antecedents of Success	
Engagement at Boundary		1. Personal Identity		2. Public Identity		Resilience Score
Level & Score		Self-Worth	Family in Society	Prejudice	Support	Sub-Total Out of 20 x100%
Inclusion 5		Self-Assured	Integrated	Approval	Abundant	80%
Positive 4		Confident	Adapted	Toleration	Varied	
Neutral 3		Shy	Dys-Functional	Covert Racism	Limited	
Negative 2		Unsure	Removed	Overt Racism	Rare	
Exclusion 1		Self-Hatred	Broken	Blame & Disgust	Empty	
Total		4	4	4	4	16/20

BOUNDARY ENGAGEMENT INDICATORS = Betty (Graduate)						
PART B		ECONOMIC BOUNDARY			Antecedents of Success	
Engagement at Boundary		3. Training Identity		4. Economic Identity		Resilience Score
Level & Score		Schooling	Skills for Work	Jobs	Wealth	Sub-Total Out of 20 x 100%
Inclusion 5		Tertiary	Professional	Senior Manager/ Sole Trader	Entrepreneur	60%
Positive 4		Year 11 to Apprentice (TAFE)	Skilled Trade	Employer & Manager	Investor	
Neutral 3		Secondary Up to Yr 10	Semi-skilled	F/T Employment	Wage-Earner	
Negative 2		Primary, Year 8, 9	Unskilled	Part/Time & Casual	Welfare recipient	
Exclusion 1		Up to Year 7	Not work ready	Unemployed	Poverty	
Total		3	3	3	3	12/20
Final Resilience Score = PART A + PART B / 2						Final Total Out of 100%
PART A		= 16/20				70%
PART B		= 12/20				

Graduate life history quotes: How Betty learned resilience

1. Engagement at the social boundary:

*1, Betty’s worldview or purpose in life is *“my family and to be the best that I can be, a role model for them, encourage them and push them”*

*2, (Re location of primary schooling) That was in Cue, the two that I grew up in. I spent the whole 7 years there.

* 4, 6, 7, The person I XXXXX in my primary school years is my dad and he was my role model and had a big impact on education because he was always saying I want you kids to have a good education, I want you to go to school and get that education and not worry about working until you’ve got it. He was always ringing and encouraging us and testing us with spelling words.

*5, (Re support in primary school) Well I think back in those days it was just the support we got from the school.

* 8, Yes I liked sport.

*4, (Re affirmative behaviour in primary school) It was probably XXXXX main things would be family support and pushing and aiming to do better was a big issue. The other thing is the quality of the kids themselves. They just thought that, I think it was more of a personal inspiration. They wanted to be just as good as the non-Aboriginal students I suppose because it was very hard. I mean I had cousins at primary school with me and they were having issues and that XXX and I just classed them as slow learners so things like that. Some kids actually played along with it because it made it easier for them.

2. Engagement at the economic boundary:

* 3, 10 (Re secondary schooling location) After year 7 I was actually sent out to Tardon Mission and actually went to Milewater District High School from year 8 to year 11.

*4, 5, 6, (Re support during secondary schooling) It was really good actually because at the boarding school you’ve got like the House Mother whatever you call it and we had tutors come in. Because Tardon was actually looked after by priests and they had volunteer workers who came in to look after the kids plus they had a primary school there so they came and tutored us in whatever we needed help with.

*9, 10, (Re crises in secondary school) Not really. I was a pretty average student in high school. I was quite happy to be laid back and fit in with the XXX crowd unfortunately.

Summary Analysis: Overall Betty had a resilience score of 70%. Her engagement at social boundaries indicate a resilience score of 80% as her personal and public identity were developed strongly. The resilience factors developed at the social boundaries were: 1. *strong self-reference point*; 2. *sense of community*; 3. *structured living*; 4. *strong support network*; 5. *significant role models*; Betty’s engagement at the economic boundary show a resilience score of 60% as her training and economic identity developed. The resilience factors developed at the economic boundary were 6. *stakeholders identifying with struggles*; 7. *strong status-raising ambitions*; 8. *Single-mindedness to complete the task at hand*; 9. *skills in crisis management*; 10. *and a history of inclusive engagement at the cultural boundaries*. Significantly, the exclusion boundaries for Betty was the economic boundary where training and economic identities are developed.

Conclusion: Betty was raised in a hard-working family with cattle station ties. Her *boundary engagement indicators* were four positives in her formative social boundary years which became her *antecedents of success* and factors of resilience which strengthened her ability to negotiate and navigate any physical, social and mental spaces.

16. Graduate: Rosie’s Results

In the *boundary engagement indicators* grid Rosie achieved 5 out of 5 in “abundant” support. Her total score was 67.5%. Her crises in primary schooling was divorce of her parents “definitely” as there was “a lot of violence and sexual abuse in the family”. Her dad took her away, “stolen generation” thing. Crises in high school was that she “was always struggling with my Aboriginal identity”. After eight years absence she “wanted to go back to Mum basically...that pull...this family kinship around you but you are not part of it”. (See **Table 50** below and more analysis)

Table 50. Boundary engagement indicators for Rosie (graduate)

BOUNDARY ENGAGEMENT INDICATORS = Rosie (Graduate)					
PART A	SOCIAL BOUNDARY				Antecedents of Success
Engagement at Boundary	1. Personal Identity		2. Public Identity		Resilience Score
Level & Score	Self-Worth	Family in Society	Prejudice	Support	Sub-Total Out of 20 x 100%
Inclusion 5	Self-Assured	Integrated	Approval	Abundant	75%
Positive 4	Confident	Adapted	Toleration	Varied	
Neutral 3	Shy	Dys-Functional	Covert Racism	Limited	
Negative 2	Unsure	Removed	Overt Racism	Rare	
Exclusion 1	Self-Hatred	Broken	Blame & Disgust	Empty	
Total	3	3	4	5	15/20

BOUNDARY ENGAGEMENT INDICATORS = Rosie (Graduate)					
	ECONOMIC ENGAGEMENT				Antecedents of Success
Engagement at Boundary	3. Training Identity		4. Economic Identity		Resilience Score
Level & Score	Schooling	Skills for Work	Jobs	Wealth	Sub-Total Out of 20 x100%
Inclusion 5	Tertiary	Professional	Senior Manager/ Sole Trader	Entrepreneur	60%
Positive 4	Year 11 to Apprentice (TAFE)	Skilled Trade	Employer & Manager	Investor	
Neutral 3	Secondary Up to Yr 10	Semi-skilled	F/T Employment	Wage-Earner	
Negative 2	Primary, Year 8, 9	Unskilled	Part/Time & Casual	Welfare recipient	
Exclusion 1	Up to Year 7	Not work ready	Unemployed	Poverty	
Total	3	3	3	3	12/20
Final Resilience Score = PART A + PART B / 2					Final Total Out of 100%
PART A	=15/20				67.5%
PART B	= 12/20				

Graduate life history quotes: How Rosie learned resilience

1. Engagement at the social boundary:

*Rosie’s worldview or purpose in life is to “*not allow my children to go through what I went through as a child and I will do anything in my power to not be my parents basically*”.

*1, 2, (Re locations of primary schools) I actually attended two separate schools. The first 4 years was in Albany and then after I went to live with my dad up in XXX Primary School in Port Hedland.

*2, 3, (Re support during primary schooling) I can’t really remember. I was happy at school. It was good. In the classroom I don’t think they had any AW’s around back then but I still feel that the support was there from the general teachers and obviously I had family support as well. I think in the later part of primary school in Port Hedland there was AW’s up there; they had them up there because they probably had a higher population of Aboriginal students up there as well.

* 6, 9, (Re crisis points in primary schooling) Definitely the divorce of my parents. Definitely. There was a lot of domestic violence and sexual abuse in the family at that time so I would say that was a very crisis point so leaving basically, my dad took us away so there was that XX *Stolen Generation* thing about it I suppose.

2. Engagement at the economic boundary:

* 4, 5, (Re role models in secondary schooling) We had one, the Voc Ed teacher and she was very very XXXX us students. She wasn’t structured in the way she delivered her curriculum which I think really, she had a tendency to be more your friend that way XXXXX like dictating what you’re supposed to be learning. Yes I really really strived to be like her.

* 2, I was never a sports person even to this day I’m not a sports person. Math’s I wasn’t 100% even now I wouldn’t say it’s one of my stronger subjects.

* 9, 10, (Re crisis point in secondary schooling) Yes but all throughout my high school I was always struggling with my Aboriginal identity. In fact that people didn’t believe that I was because I’m so fair and because I lived with my dad and his wife and yes people didn’t believe me basically and I just went whatever, that’s your choice but even to this day so that and being suspended and being sent away I’d say were the biggest crisis points. I got to the point where I needed to find my own Aboriginal identity and I think this is when I started XXX, I wanted to go back to my mum basically. That pull was kind of, you see all this family kinship happen around you but you’re not part of it so yes.

Summary Analysis: Overall Rosie had a resilience score of 67.5%. Her engagement at social boundaries indicate a resilience score of 75% as her personal and public identity were developed well. The resilience factors developed at the social boundaries were: 1. *strong self-reference point*; 2. *sense of community*; 3. *structured living*; 4. *strong support network*; 5. *significant role models*; Rosie’s engagement at the economic boundary show a resilience score of 60% as her training and economic identity developed slowly. The resilience factors developed at the economic boundary were 6. *stakeholders identifying with struggles*; 7. *strong status-raising ambitions*; 8. *Single-mindedness to complete the task at hand*; 9. *skills in crisis management*; 10. *and a history of inclusive engagement at the cultural boundaries*. Significantly, the exclusion boundaries for Rosie was the economic boundary where training and economic identities are developed.

Conclusion: Rosie grew up in a dysfunctional, almost broken family. Her *boundary engagement indicators* were accepting “abundant” support which became her *antecedent of success* and factors of resilience that assisted her to negotiate and navigate any physical, social and mental spaces such as completing her tertiary business studies.

17. Graduate: Wanda’s Results

In the *boundary engagement indicators* grid Wanda achieved 5 out of 5 in “abundant” support. Her total score was 65%. Crises in primary school were “family problems”, Mum was “a drinker” and ensuing “social lifestyle” with family gatherings for funerals too meant extensive leave from school. High school crises was “my sister’s boyfriend got killed in a car accident. This occurred in Year 11 and she “didn’t want to go back to school for a long time”. Wanda’ worldview or purpose in life is “*I am a Christian,...and I want my kids to have a better life and opportunities that I didn’t have and I want to help our people get out of where they are and achieve things that everybody else does*”. (See **Table 51** below and more analysis).

Table 51. Boundary engagement indicators for Wanda (graduate)

BOUNDARY ENGAGEMENT INDICATORS = Wanda (Graduate)						
PART A		SOCIAL BOUNDARY			Antecedents of Success	
Engagement at Boundary		1. Personal Identity		2. Public Identity		Resilience Score
Level & Score		Self-Worth	Family in Society	Prejudice	Support	Sub-Total Out of 20 x 100%
Inclusion 5		Self-Assured	Integrated	Approval	Abundant	
Positive 4		Confident	Adapted	Toleration	Varied	
Neutral 3		Shy	Dys-Functional	Covert Racism	Limited	
Negative 2		Unsure	Removed	Overt Racism	Rare	
Exclusion 1		Self-Hatred	Broken	Blame & Disgust	Empty	70%
Total		3	3	3	5	14/20

BOUNDARY ENGAGEMENT INDICATORS = Wanda (Graduate)						
PART B		ECONOMIC BOUNDARY			Antecedents of Success	
Engagement at Boundary		3. Training Identity		4. Economic Identity		Resilience Score
Level & Score		Schooling	Skills for Work	Jobs	Wealth	Sub-Total Out of 20 x 100%
Inclusion 5		Tertiary	Professional	Senior Manager/ Sole Trader	Entrepreneur	
Positive 4		Year 11 to Apprentice (TAFE)	Skilled Trade	Employer & Manager	Investor	
Neutral 3		Secondary Up to Yr 10	Semi-skilled	F/T Employment	Wage-Earner	
Negative 2		Primary, Year 8, 9	Unskilled	Part/Time & Casual	Welfare recipient	
Exclusion 1		Up to Year 7	Not work ready	Unemployed	Poverty	60%
Total		3	3	3	3	
Final Resilience Score = PART A + PART B / 2						Final Total Out of 100%
PART A		= 14/20				65%
PART B		= 12/20				

Graduate life history quotes: How Wanda learned resilience

1. Engagement at the social boundary:

*1, 7, Wanda's worldview or purpose in life is *“I am a Christian, ...and I want my kids to have a better life and opportunities that I didn't have and I want to help our people get out of where they are and achieve things that everybody else does”*.

*2, 10 (Re location of primary school) Here in Geraldton. Started at XXXXX Primary School then went to Bluff Point and then from there went to Strathalbyn Christian College and that's also where I did my other schooling as well.

*4, (Re support in primary school) Probably not very much really because most of my cousins were like me and my brothers and sisters that didn't really want to go to school. Mum tried to encourage us to go to school but we didn't really like it. There wasn't a lot of support. I suppose the only support came from within the school but I don't really remember at that primary age if there was actually any teacher that really stood out in supporting, I just know that we used to get a lot of notes home asking why we weren't there.

*9, I don't think I had any role models. None of my family worked so there was nobody to actually look up to. Nobody had really finished high school so there wasn't much encouragement at all.

* 9, 10, (Re crisis points in primary school) Yes quite a few. When there was family problems, somebody died or something like that, that would cause us to have an extended period away from school.

2. Engagement at the economic boundary:

*9, 10 (Re crisis in secondary schooling) Yes and then when I was absent from year 11 one of my friends got killed, she was riding a bike to school and when I went back to school I found out that that had happened and yes I don't think I went back after that. I gave it a miss. I tried year 11 twice. The first time I think I only did probably 4 or 5 months of it broken up so when I got to the exam time I didn't do my exams. I decided to attempt it a second time around but the same sort of problems happened and I didn't end up finishing it.

*1, 7, 8, I think things improved when I was in high school. For one I was able to learn better and achieve better results so I think things must've improved. I did miss a lot of school still but that would've been more up to me because I was older to be at school and at Stratholbun we were only like 200m away

*9. 10: Just wanted to hang around at home and I was probably affected by those events. I was afraid to go away from my family because I was worried about them. They had a bit of problems. I regret not getting through high school and going onto university at that age instead of coming back and doing it later on.

Summary Analysis: Overall Wanda had a resilience score of 65%. Her engagement at social boundaries indicate a resilience score of 70% as her personal and public identity were developed. The resilience factors developed at the social boundaries were: 1. *strong self-reference point*; 2. *sense of community*; 3. *structured living*; 4. *strong support network*; 5. *significant role models*; Wanda's engagement at the economic boundary show a resilience score of 60% as her training and economic identity developed weakly. The resilience factors developed at the economic boundary were 6. *stakeholders identifying with struggles*; 7. *strong status-raising ambitions*; 8. *Single-mindedness to complete the task at hand*; 9. *skills in crisis management*; 10. *and a history of inclusive engagement at the cultural boundaries*. Significantly, the exclusion boundaries for Wanda was the economic boundary where training and economic identities are developed.

Conclusion: Wanda came from a dysfunctional family background. Her *boundary engagement indicator* is in “abundant” support were her *antecedent of success* that was the impetus for her to cross physical, social and mental spaces.

7.3. Non-graduates case study (n=13)

7.3.1. How the non-graduates learned resilience

A random sample of 13 non-graduates in the Indigenous tertiary business course was interviewed. Their results were arranged with the metropolitan internal and external students first, followed by the two Geraldton Off-campus students and three South-West students. Otherwise they are arranged in no particular order, that is, neither alphabetical, age, gender nor according to score. Their scores range from 65% to 80%. So they have signalled an incredible capacity to cross physical, social and mental boundary spaces, yet were not able to graduate. The highest identity scores occurred in the *Social Boundary* which was *Prejudice* and *Support*. The lowest scores occurred in the *Economic Boundary* which was *Jobs* and *Wealth*. Although the sample is small it may warrant further research to validate significance. See **Table 52** below.

Table 52. Boundary engagement indicators for non-graduates

BOUNDARY ENGAGEMENT INDICATORS – NON-GRADUATE RESULTS										
	SOCIAL BOUNDARY				ECONOMIC BOUNDARY				ANTECEDENTS OF SUCCESS	
Student Names	1. Personal Identity		2. Public Identity		3. Training Identity		4. Economic Identity		Resilience Score	
	Self-Worth	Famy inSoc	Prej	Suppt	Schg	Skills forWk	Jobs	Wealth	Sum out of 40	Out of 100%
1. Wally	4	4	4	5	4	4	4	3	32	80
2. Trevor	3	4	4	4	4	3	3	3	28	70
3. Becky	4	4	4	4	3	3	3	3	28	70
4. Dora	4	5	4	4	4	3	3	3	30	75
5. Penny	3	2	4	4	4	5	3	3	28	70
6. Myra	4	3	4	4	3	3	3	3	27	67.5
7. Eden	3	4	3	4	3	3	3	3	26	65
8. Casey	3	4	4	4	4	3	3	3	28	70
9. Daisy*	4	3	4	4	4	3	3	3	28	70
10. Peter*	3	2	4	4	4	3	3	3	26	65
11. Gwen**	4	3	4	4	3	3	3	3	27	67.5
12. Dallas**	3	4	3	4	4	3	3	3	27	67.5
13. Bella**	4	4	4	4	3	3	3	3	28	70
TOTAL	46	46	50	53	47	42	40	39	391	907.5
AVERAGE	3.5	3.5	3.8	4.1	3.6	3.2	3.1	3.0	30.1	69.8
* Geraldton Off-Campus students ** South-West Campus students										

1. Non-graduate: Wally’s results

In the *boundary engagement indicators* grid Wally got 5 out of 5 for “abundant” support and six lots of 4 out of 5. These were for “confident” self-worth, “adapted” *family in*

society, “toleration” for *prejudice*, “varied” in *support*, “Year 11 to Apprentice (TAFE) for *schooling*, “skilled trade” for *skills for work*, and “employer & manager” for *jobs*. His total score was 80%. Crises in primary schooling were sadness over death of grandmother and seeing cousins return to local Mission after weekend visits. High school crises were sadness of death of grandfather. (See **Table 53** below and more analysis).

Table 53. Boundary engagement indicators for Wally (non-graduate)

BOUNDARY ENGAGEMENT INDICATORS = Wally (Non-Graduate)					
PART A	SOCIAL BOUNDARY				Antecedents of Success
Engagement at Boundary	1. Personal Identity		2. Public Identity		Resilience Score
Level & Score	Self-Worth	Family in Society	Prejudice	Support	Sub-Total Out of 20 x 100%
Inclusion 5	Self-Assured	Integrated	Approval	Abundant	85%
Positive 4	Confident	Adapted	Toleration	Varied	
Neutral 3	Shy	Dys-Functional	Covert Racism	Limited	
Negative 2	Unsure	Removed	Overt Racism	Rare	
Exclusion 1	Self-Hatred	Broken	Blame & Disgust	Empty	
Total	4	4	4	5	17/20

BOUNDARY ENGAGEMENT INDICATORS = Wally (Non-Graduate)					
PARTB	ECONOMIC BOUNDARY				Antecedents of Success
Engagement at Boundary	3. Training Identity		4. Economic Identity		Resilience Score
Level & Score	Schooling	Skills for Work	Jobs	Wealth	Sub-Total Out of 20 x 100%
Inclusion 5	Tertiary	Professional	Senior Manager/ Sole Trader	Entrepreneur	75%
Positive 4	Year 11 to Apprentice (TAFE)	Skilled Trade	Employer & Manager	Investor	
Neutral 3	Secondary Up to Yr 10	Semi-skilled	F/T Employment	Wage-Earner	
Negative 2	Primary, Year 8, 9	Unskilled	Part/Time & Casual	Welfare recipient	
Exclusion 1	Up to Year 7	Not work ready	Unemployed	Poverty	
Total	4	4	4	3	15/20
Final Resilience Score = PART A = PART B / 2					Final Total Out of 100%
PART A	= 17/20				80%
PART B	= 15/20				

Non-graduate life history quotes: How Wally learned resilience.

1. Engagement at the social boundary:

*1, Worldview or purpose of life is “raise the bar on living standards for Aboriginal people in general and then to my family”.

*1, 2, 8: (Re location of primary schooling) In Bunbury and Busselton. I had a fairly broken and Balga and Perth. It was fairly interrupted XXXX.... Yeh it was mainly based around family and employment. I suppose it was based on my father’s football sporting needs. We travelled country a lot. Did the trip to the country to the city, came back to the city, I was born in the city and came back to the city when I was 12. I suppose it was employment based.

*3, 5, Lots of different things. I think it was based around certain teachers. There was a couple of teachers who sort of followed us up through each grade in Bunbury and she was a good friend of my fathers, her and her husband and I think we bonded very XX and to a point where this lady had taken all Noongar children and put them in roles of Captains of classes where all sports usually the Aboriginal kid got picked first and then there was one of the other XXX kids, you know what was left.

2. Engagement at the economic boundary:

* 4, 5, 6, 7, (Re support during primary schooling) I’d have to say my family first. My parents and grandparents. My grandparents passed away I spent more time with two, one of each family, one of my mother’s family and then my father’s family and it was good to have that contact with our elders at the time and you look back now and it’s so important to have it because they passed on the old ways which was really good and then I think the bonus at school was having a schoolteacher that was probably out of the norm of the time, talking of the 60’s in a country region and a white teacher taking on Aboriginal children and students. She was more of a mother at school to a lot of us. She gave us opportunities of being leaders within our peer groups and to me it builds of what we are today or what we make ourselves be today.

* 2, 7, I always had a dream of having my own business as a high school student but it never entered my head at primary school no. I think that vision was a bit too far from where we were you know what I mean. At the time there was one or four Noongar families in Bunbury that lived in Bunbury so most of the other families were at XXX Reserve and Collie, out of town, they were the out of town reserves that were still existent in those days and I remember visiting rellies in those places and XXXXX that step up as far as having those more opportunities you still need to step into the other areas as far as getting out on business

Summary Analysis: Overall Wally had a resilience score of 80%. His engagement at social boundaries indicate a resilience score of 85% as his personal and public identity were highly developed. The resilience factors developed at the social boundaries were: 1. *strong self-reference point*; 2. *sense of community*; 3. *structured living*; 4. *strong support network*; 5. *significant role models*; Wally’s engagement at the economic boundary show a resilience score of 75% as his training and economic identity developed weakly. The resilience factors developed at the economic boundary were 6. *stakeholders identifying with struggles*; 7. *strong status-raising ambitions*; 8. *Single-mindedness to complete the task at hand*; 9. *skills in crisis management*; 10. *and a history of inclusive engagement at the cultural boundaries*. Significantly, the exclusion boundaries for Wally was the economic boundary, especially the training identities elements.

Conclusion: Wally was privileged to be raised in a strong supportive family and early schooling. His boundary engagement indicators were his *antecedents of success* and factors of resilience so that he was able to negotiate and navigate many physical, social and mental spaces. It is an enigma that he did not complete the degree course at time of interviewing, perhaps due to marriage, finance and work pressures.

2. Non-graduate: Trevor’s results

In the *boundary engagement indicators* grid Trevor got 4 out of 5 for “adapted” *family in society*, “toleration” for *prejudice*, “varied” in *support* and “Year 11 to Apprentice (TAFE) for *schooling*. His total score was 70%. Crises in primary school were death of family members and relatives. High school crises were family death, divorce of parents and father moving interstate. Worldview and purpose of life were “*so many different things...main things is people...number two is...communities...for us to be able to work towards getting over a lot of the issues that we face.*” (See **Table 54** below).

Table 54. Boundary engagement indicators for Trevor (non-graduate)

BOUNDARY ENGAGEMENT INDICATORS = Trevor (Non-Graduate)					
PART A	SOCIAL BOUNDARY				Antecedents of Success
Engagement at Boundary	1. Personal Identity		2. Public Identity		Resilience Score
Level & Score	Self-Worth	Family in Society	Prejudice	Support	Sub-Total Out of 20 x 100%
Inclusion 5	Self-Assured	Integrated	Approval	Abundant	75%
Positive 4	Confident	Adapted	Toleration	Varied	
Neutral 3	Shy	Dys-Functional	Covert Racism	Limited	
Negative 2	Unsure	Removed	Overt Racism	Rare	
Exclusion 1	Self-Hatred	Broken	Blame & Disgust	Empty	
Total	3	4	4	4	15/20

BOUNDARY ENGAGEMENT INDICATORS = Trevor (Non-Graduate)					
PART B	ECONOMIC BOUNDARY				Antecedents of Success
Engagement at Boundary	3. Training Identity		4. Economic Identity		Resilience Score
Level & Score	Schooling	Skills for Work	Jobs	Wealth	Sub-Total Out of 20 x100%
Inclusion 5	Tertiary	Professional	Senior Manager/ Sole Trader	Entrepreneur	65%
Positive 4	Year 11 to Apprentice (TAFE)	Skilled Trade	Employer & Manager	Investor	
Neutral 3	Secondary Up to Yr 10	Semi-skilled	F/T Employment	Wage-Earner	
Negative 2	Primary, Year 8, 9	Unskilled	Part/Time & Casual	Welfare recipient	
Exclusion 1	Up to Year 7	Not work ready	Unemployed	Poverty	
Total	4	3	3	3	13/20
Final Resilience Score = PART A + PART B / 2					Final Total Out of 100%
PART A	= 15/20				70%
PART B	= 13/20				

Non-graduate life history quotes: How Trevor learned resilience

1. Engagement at the social boundary:

*Worldview and purpose of life were “*so many different things...main things is people...number two is...communities...for us to be able to work towards getting over a lot of the issues that we face.*”

*1, 2, (Re location of primary school) Started off in Carnarvon and then we moved to Mt Magnet and I went to school there for a while and then went to XX and Geraldton where I attended two different primary schools but ended up settling at XX Primary School in grade 4 and stayed there until the end of primary school.

*1, 2, 4, 5, No it might have to do with my parents’ employment. They were involved in Indigenous issues. My mum was a health worker and the old man was involved in Aboriginal sort of communities and processes so we basically went to areas where they could find the work and develop their skills in those areas.

*2, 4, (Re support in primary school) Mainly family. I mean there was a lot of family support. When we were in areas like Carnarvon, I’ve got a lot of family members up there that lived in Carnarvon and Geraldton there was also a lot of other family members so not only was it just my own family but my father’s brother’s family and extended family. There was quite a big support mechanism and we all basically went to school together so it was actually very good.

2. Engagement at the economic boundary:

*2, 4, 5, 6, 8, I had pretty good role models due to the fact that I was involved in a lot of sport and my family were involved in a lot of indigenous community initiatives and I had the opportunity to see and become involved with various people and community based initiatives that included young people in sporting activities, sort of health initiatives, just basically sort of things that were revolved around the community.

*9, 10, (Re crisis in secondary school) Yes same old, same old. Deaths in family plus mum and dad’s divorce, the absence of the old girl who’s constantly working and my dad wasn’t even in WA, he moved out of the state basically so yes that was disruptive.

*5, I was actually told I was really good at English and math’s and social studies and science and basically everything and I was constantly being encouraged by teachers who would always pull me aside and say ‘look XXX you’re so bright and got so much to learn, so much to offer’ and you know you could do something like this or that and they were constantly doing that and telling me how disappointed and basically trying really hard to get me on track but I wouldn’t so I guess I did well in all the subjects but I was swayed a fair bit.

Summary Analysis: Overall Trevor had a resilience score of 70%. His engagement at social boundaries indicate a resilience score of 75% where his personal and public identity were strongly developed. The resilience factors developed at the social boundaries were: 1. *strong self-reference point*; 2. *sense of community*; 3. *structured living*; 4. *strong support network*; 5. *significant role models*; Trevor’s engagement at the economic boundary show a resilience score of 65% as his training and economic identity developed slowly. The resilience factors developed at the economic boundary were 6. *stakeholders identifying with struggles*; 7. *strong status-raising ambitions*; 8. *Single-mindedness to complete the task at hand*; 9. *skills in crisis management*; 10. *and a history of exclusion engagement at the cultural boundaries*. Significantly, the exclusion boundaries for Trevor was the economic boundary where training and economic identities are developed.

Conclusion: Trevor was born into an “adapted” family which later suffered separation. The training and economic crises in his life and lack of single-mindedness to finish the project in hand point to reasons for incompleteness of the tertiary business course.

3. Non-graduate: Becky’s results

In the *boundary engagement indicators* grid Becky achieved 4 out of 5 scores in “confident” for *self-worth*, “adapted” in *family in society*, “toleration” in *prejudice* and “varied” in *support*. Her total score was 70%. Crises in primary school were death of favourite uncle and missing school then. High school crises were leaving home and going to boarding school in bigger country town. (See **Table 55** below).

Table 55. Boundary engagement indicators for Becky (non-graduate)

BOUNDARY ENGAGEMENT INDICATORS = Becky (Non-Graduate)					
PART A	SOCIAL BOUNDARY				Antecedents of Success
Engagement at Boundary	1. Personal Identity		2. Public Identity		Resilience Score
Level & Score	Self-Worth	Family in Society	Prejudice	Support	Sub-Total Out of 20 x 100%
Inclusion 5	Self-Assured	Integrated	Approval	Abundant	80%
Positive 4	Confident	Adapted	Toleration	Varied	
Neutral 3	Shy	Dys-Functional	Covert Racism	Limited	
Negative 2	Unsure	Removed	Overt Racism	Rare	
Exclusion 1	Self-Hatred	Broken	Blame & Disgust	Empty	
Total	4	4	4	4	16/20

BOUNDARY ENGAGEMENT INDICATORS = Becky (Non-Graduate)					
PART B	ECONOMIC BOUNDARY				Antecedents of Success
Engagement at Boundary	3. Training Identity		4. Economic Identity		Resilience Score
Level & Score	Schooling	Skills for Work	Jobs	Wealth	Sub-Total Out of 20 x 100%
Inclusion 5	Tertiary	Professional	Senior Manager/ Sole Trader	Entrepreneur	60%
Positive 4	Year 11 to Apprentice (TAFE)	Skilled Trade	Employer & Manager	Investor	
Neutral 3	Secondary Up to Yr 10	Semi-skilled	F/T Employment	Wage-Earner	
Negative 2	Primary, Year 8, 9	Unskilled	Part/Time & Casual	Welfare recipient	
Exclusion 1	Up to Year 7	Not work ready	Unemployed	Poverty	
Total	3	3	3	3	12/20
Final Resilience Score = PART A + PART B / 2					Final Total Out of 100%
PART A	= 16/20				70%
PART B	= 12/20				

Non-graduate life history quotes: How Becky learned resilience.

1. Engagement at the social boundary:

*Worldview and purpose in life was “*my kids and getting them through school*”.

*9, 10, (Re location of primary school) From grade 1 to grade 5 I was at XXX in Balga and then halfway through grade 5 we moved up to XXXXX primary school.

* 9, (Re reasons for broken schooling). Just tonsillitis and had the flu constantly and it got more serious when I was in high school but...miss a little bit of school mostly when we were in Perth actually...had a few stays at Princess Margaret (hospital for children).

*4, 5, 6, (Re role models in primary school) No there wasn't any family; I didn't know any of my family. My dad was probably more than anybody because he did the homework; he valued education and put that across to us that we needed to do something.

*9, 10, (Re location of secondary school) My first three years were at Kallamar Senior High School. I had to travel by bus for an hour and a half in the morning from Eneabba to Kallamar on an unsealed road. It's a horrible trip and I did that for 3 years.

2. Engagement at the economic boundary:

* 2, 3, 4, 5, The support at XXX was excellent, it really was and they had a completely nurturing environment for education definitely. We went to school and then there was two hours set aside every night where everybody had to study Monday to Friday, there was a set timetable that we followed up until about 5.30pm and then do what you liked and then you came in and had dinner then we all had to sit down and watch the news at 6 o'clock so dinner was usually over with before 6pm then we'd all head upstairs to watch TV. I think we had another half hour free, I think 7pm to 9pm were study hours and what they actually had then was each house where different kids were, each house actually had study groups and they had tutors who'd come in a couple of hours each night and the tutors specialized in a whole range of different subjects and I remember I was having some difficulty with Human Biology and learning the XXX and so I ended up joining year 10's because their tutor was an actual science teacher and she was really great. They were always really accommodating and very supportive in that way. It was one of the best environments that I've ever been in actually. I couldn't fault it.

*1, 3, (Re personal worldview) Well for now it's providing my most important, my biggest priority is my kids and getting them through school and that's another reason why I was so into work, my daughter's at a private school, we need to pay her fees, it's not cheap where she goes and before I can even think about putting myself through uni I need to sort my kids out first.

Summary Analysis: Overall Becky had a resilience score of 70%. Her engagement at social boundaries indicate a resilience score of 80% where her personal and public identity were strongly developed. The resilience factors developed at the social boundaries were: 1. *strong self-reference point*; 2. *sense of community*; 3. *structured living*; 4. *strong support network*; 5. *significant role models*; Becky's engagement at the economic boundary show a resilience score of 60% as her training and economic identity developed slowly. The resilience factors developed at the economic boundary were 6. *stakeholders identifying with struggles*; 7. *strong status-raising ambitions*; 8. *Single-mindedness to complete the task at hand*; 9. *skills in crisis management*; 10. *and a history of exclusion engagement at the cultural boundaries*. Significantly, the exclusion boundaries for Becky was mainly the economic boundary where training and economic identities are developed.

Conclusion: Becky grew up with a supportive family and especially father determined to build her personal and public identity and to be better equipped to cross the economic boundary.

4. Non-graduate: Dora’s results

In the *boundary engagement indicators* grid Dora got 5 out of 5 scores in “integrated” in *family in society*, and 4 out of 5 in “confident” in *self-worth*, “toleration” in *prejudice* and “varied” in *support*. Her total score was 75%. Crises in primary schooling were bullying by other Indigenous kids and being the odd family in country town. High school crises were leaving school at Year 11 to get a job. (See **Table 56** below and more analysis)

Table 56. Boundary engagement indicators for Dora (non-graduate)

BOUNDARY ENGAGEMENT INDICATORS = Dora (Non-Graduate)					
PART A	SOCIAL BOUNDARY				Antecedents of Success
Engagement at Boundary	1. Personal Identity		2. Public Identity		Resilience Score
Level & Score	Self-Worth	Family in Society	Prejudice	Support	Sub-Total Out of 20 x 100%
Inclusion 5	Self-Assured	Integrated	Approval	Abundant	85%
Positive 4	Confident	Adapted	Toleration	Varied	
Neutral 3	Shy	Dys-Functional	Covert Racism	Limited	
Negative 2	Unsure	Removed	Overt Racism	Rare	
Exclusion 1	Self-Hatred	Broken	Blame & Disgust	Empty	
Total	4	5	4	4	17/20

BOUNDARY ENGAGEMENT INDICATORS = Dora (Non-Graduate)					
PART B	ECONOMIC BOUNDARY				Antecedents of Success
Engagement at Boundary	3. Training Identity		4. Economic Identity		Resilience Score
Level & Score	Schooling	Skills for Work	Jobs	Wealth	Sub-Total Out of 20 x 100%

Non-graduate life history quotes: How Dora learned resilience.

1. Engagement at the social boundary:

*Worldview or purpose in life was *someone’s put me here for a better purpose to help other people...and I think that education is a big part of a person’s life.*

*(Re location of school) At West Northam Primary School... (from years) 1-7).

*2, 3, 4, 6, (Re support during primary school) Lots. I was the third child of six so I had the two oldest ones and little ones coming behind me. We were two years apart with the oldest children and the youngest children were three years apart so we were all there at school supporting each other and my mum and dad at home.

*9, 10: (Re crisis at primary schooling) No only bullying. That’s about it from other kids like my brother anyway with other indigenous kids that is, that sort of stuff but that’s about it.

* 7, 5, No not really. That wasn’t the reason why we went to school; we had to go to school. Mum made us go to school every day so yes but I loved school. I loved going out there to mix with the kids and do my school work. I loved my school, I thrived on it.

* 4, 5, 6, Well I think it helps if you go to school every day and you had that family support and I like to be competitive with all the other kids in the class I guess so but yes I find that going to school each day and having a good teacher definitely it helps having good teachers because sometimes if you have bad teachers you don’t want to go to school. If you’ve had a bad experience from the beginning, you need that nice natured teacher.

2. Engagement at the economic boundary:

* 9, 10: (Re location of secondary school) At the Northam Senior High School. (and did Years 8,9,10 and six weeks of 11 as she had appendicitis and got a job at Coles).

* 9, 10: Again it was my sister and my friends this time because we did assignments together at high school and we spent time at recess and that there or after school at the town library. I must admit this, at high school I didn’t apply myself as much as I did at primary school because I found that when the shift came to go to high school, all the new people at high school and your friends at primary school had changed because they graded you by your academic level so everybody was going into higher classes or the medium level or going down to lower classes so I found that most of my friends from primary school were all in different classes and everybody sort of broke off and went their own directions after a few weeks at high school.

*9, 10, (Re crisis at secondary school) I was. We didn’t know I had appendicitis. I was sick for a couple of weeks and then doubled right over and then the doctor said it was lucky I came in when I did otherwise they were ready to burst.

Summary Analysis: Dora had a final resilience score of 75%. Her engagement at social boundaries indicate a resilience score of 85% where her personal and public identity were strongly developed. The resilience factors developed at the social boundary were: 1. *strong self-reference point*; 2. *sense of community*; 3. *structured living*; 4. *strong support network*; 5. *significant role models*; Dora’s engagement at the economic boundary show a resilience score of 65% as her training and economic identity developed slowly. The resilience factors developed at the economic boundary were 6. *stakeholders identifying with struggles*; 7. *strong status-raising ambitions*; 8. *single-mindedness to complete the task at hand*; 9. *skills in crisis management*; 10. *and a history of exclusion engagement at the cultural boundaries*. Significantly, the exclusion boundaries for Dora was mainly the economic boundary where training and economic identities are developed.

Conclusion: Dora was born into a well “integrated” family with strong work role models. The *boundary engagement indicators* that gained 4 out of 5 became her antecedents of success to negotiate and navigate most physical, social and mental spaces.

5. Non-graduate: Penny’s results

In the *boundary engagement indicators* grid Penny got 5 out of 5 for “professional” in “skills for work” and 4 out of 5 scores in “toleration” in *prejudice* and “varied” in *support*. Her total score was 70%. Primary school crises were grandmother, selling her property and family moving down to Perth for work. Crises in high school were disruption at home and sister becoming a single Mum. (See **Table 57** below).

Table 57. Boundary engagement indicators for Penny (non-graduate)

BOUNDARY ENGAGEMENT INDICATORS = Penny (Non-Graduate)						
PART A		SOCIAL BOUNDARY			Antecedents of Success	
Engagement at Boundary		1. Personal Identity		2. Public Identity		Resilience Score
Level & Score	Self-Worth	Family in Society	Prejudice	Support	Sub-Total Out of 20 x 100%	
Inclusion 5	Self-Assured	Integrated	Approval	Abundant	65%	
Positive 4	Confident	Adapted	Toleration	Varied		
Neutral 3	Shy	Dys-Functional	Covert Racism	Limited		
Negative 2	Unsure	Removed	Overt Racism	Rare		
Exclusion 1	Self-Hatred	Broken	Blame & Disgust	Empty		
Total	3	2	4	4	13/20	

BOUNDARY ENGAGEMENT INDICATORS = Penny (Non-Graduate)						
PART B		ECONOMIC BOUNDARY			Antecedents of Success	
Engagement at Boundary		3. Training Identity		4. Economic Identity		Resilience Score
Level & Score	Schooling	Skills for Work	Jobs	Wealth	Sub-Total Out of 20 x 100%	
Inclusion 5	Tertiary	Professional	Senior Manager/ Sole Trader	Entrepreneur	75%	
Positive 4	Year 11 to Apprentice (TAFE)	Skilled Trade	Employer & Manager	Investor		
Neutral 3	Secondary Up to Yr 10	Semi-skilled	F/T Employment	Wage-Earner		
Negative 2	Primary, Year 8, 9	Unskilled	Part/Time & Casual	Welfare recipient		
Exclusion 1	Up to Year 7	Not work ready	Unemployed	Poverty		
Total	4	5	3	3	15/20	
Final Resilience Score = PART A + PART B / 2					Final Total Out of 100%	
PART A	= 13/20				70%	
PART B	= 15/20					

Non-graduate life history quotes: How Penny learned resilience.

*1, Worldview or purpose in life were *to help others...helping people to empower others.*

* 3, 9, 10: (Re location of primary school) I did first year of primary school in the country in the Wheatbelt area and then the rest of the primary schooling in suburbia at the local convent school.

*5, 9, 10: (Re support during primary school) No the church used to bring us food and parcels until we were about 4 but we were all bright children but we did come from very traumatic XXXXXXXXXXXXX.

*9, 10: (Re crisis in primary school) Yes when my grandmother died. We were living with her and then she died and the family sold her property so we had to move down to Perth so I believe that was unfortunate. I think my father had to come down to Perth for work.

* 5, 10, When they first introduced us to fractions I really excelled in that to the point where the teacher was asking me to teach the other children.

* 4, 5, 6, I always did well in that because and I believe it was due to the fact that our mother used to read bedtime stories to us XXXXXX so we were able to articulate just that much better than the average student.

* 5, 9, 10, There were three levels of schooling when I went through to third year. The first level obviously were these girls that were encouraged that they thought show promise or were intelligent enough and the second class was for the average people and the third class was for those who were intellectually challenged, those girls who had personality problems, behavioural problems and Aboriginal people so they classed the Aboriginal girls as some sort of a problem student, I don't know but that's where they were. These were girls who came down from Missions from the North. Very intelligent girls some of them, some of them were beautiful artists however they just didn't XXXXX express themselves XXXXX.

*9, 10: (Re crisis points in secondary school) Yes the family was being disruptive at home and my other sister who had twins she was being outcast by the community because she had XXX two boys out of wedlock and that was very traumatic especially in the XXXXX.

*1, (Re personal worldview) It's interesting because at this point I've been asking myself that question. However, my main motivative force is to help others and that can come into all sorts of forms, all sorts of different way but helping people to empower themselves so I guess that's it.

Summary Analysis: Penny had a final resilience score of 70%. Her engagement at social boundaries indicate a resilience score of 65% where her personal and public identity were restricted. The resilience factors developed at the social boundary were: 1. *strong self-reference point*; 2. *sense of community*; 3. *structured living*; 4. *strong support network*; 5. *significant role models*; Dora's engagement at the economic boundary show a resilience score of 75% as her training and economic identity developed increased relatively. The resilience factors developed at the economic boundary were 6. *stakeholders identifying with struggles*; 7. *strong status-raising ambitions*; 8. *single-mindedness to complete the task at hand*; 9. *skills in crisis management*; 10. *and a history of exclusion engagement at the cultural boundaries*. Significantly, the exclusion boundaries for Penny occurred in the social boundary and she developed in the economic boundary in her training and economic identities.

Conclusion: Penny was raised as a removed child but developed clever academic skills. Her *boundary engagement indicators* became her antecedents of success to negotiate and navigate many physical, social and mental spaces, but found difficulty to complete the tertiary business course.

6. Non-graduate: Myra’s results

In the *boundary engagement indicators* grid Myra got 4 out of 5 scores in “confident” *self –worth*, “toleration” in *prejudice* and “varied” in *support*. Her total score was 67.5%. Crises in primary schooling were divorce of parents and scheduled visitation between parents. Secondary schooling had no unusual crises. (See **Table 58** below and more analysis)

Table 58. Boundary engagement indicators for Myra (non-graduate)

BOUNDARY ENGAGEMENT INDICATORS = Myra (Non-Graduate)					
PART A	SOCIAL BOUNDARY				Antecedents of Success
Engagement at Boundary	1. Personal Identity		2. Public Identity		Resilience Score
Level & Score	Self-Worth	Family in Society	Prejudice	Support	Sub-Total Out of 20 x100%
Inclusion 5	Self-Assured	Integrated	Approval	Abundant	75%
Positive 4	Confident	Adapted	Toleration	Varied	
Neutral 3	Shy	Dys-Functional	Covert Racism	Limited	
Negative 2	Unsure	Removed	Overt Racism	Rare	
Exclusion 1	Self-Hatred	Broken	Blame & Disgust	Empty	
Total	4	3	4	4	

BOUNDARY ENGAGEMENT INDICATORS = Myra (Non-Graduate)					
PART B	ECONOMIC BOUNDARY				Antecedents of Success
Engagement at Boundary	3. Training Identity		4. Economic Identity		Resilience Score
Level & Score	Schooling	Skills for Work	Jobs	Wealth	Sub-Total Out of 20 x 100%
Inclusion 5	Tertiary	Professional	Senior Manager/ Sole Trader	Entrepreneur	60%
Positive 4	Year 11 to Apprentice (TAFE)	Skilled Trade	Employer & Manager	Investor	
Neutral 3	Secondary Up to Yr 10	Semi-skilled	F/T Employment	Wage-Earner	
Negative 2	Primary, Year 8, 9	Unskilled	Part/Time & Casual	Welfare recipient	
Exclusion 1	Up to Year 7	Not work ready	Unemployed	Poverty	
Total	3	3	3	3	
Final Resilience Score = PART A + PART B / 2					Final Total Out of 100%
PART A	= 15/20				67.5%
PART B	= 12/20				

Non-graduate life history quotes: How Myra learned resilience.

1. Engagement at the social boundary:

*1, Worldview or purpose in life was everyone having a social conscience whether someone is “the Prime Minister or Joe Bloggs down the road”.

*1, 2, (Re location of primary schools) My family was XXXXXX so I went to a few primary schools in the country because dad worked on the railways.

*1, 2, (Re family support) My family was a big family XXXXXXXXXXXXXXXXXXXX but they used to visit us every weekend and it was a much smaller community. We knew all the Noongars that lived in our town and they knew us so XXXXXXXXXXXX. We just had that community connection.

* 1, 8, (Re success at primary school) None, I shouldn’t say that. I was like most other Noongar kids in the class just runners in the school so sports was number one! Well they didn’t have train stations back then! I liked sports XXXXXX and I liked writing stories XXXXXX.

2. Engagement at the economic boundary:

*9, 10 (Crisis in primary school) Yes my parents divorced XXXXXXXX. They got along a lot better when they were apart than they did when they were together!

* 6, (Re role models in secondary school) XXXXXXXXXXXX I used to like XXXXXX tag along with her for smorgasbord food and XXXXXX at that time XXXXXXXX not that she was XXXXXXXXXXXX. The females became more dominant at the time to me XXXXXXXX.

* 9, 10 XXXXXX I wasn’t as XXXXXXXXXXXXXXXXXXXX. I wish I had stuck to track XXXXXXXX teacher XXXXXXXX. If I hadn’t mucked around so much maybe I would’ve learnt a bit more!

* 1, 2, 9, 10: (Re Aboriginal content in secondary school) I have a funny little story about that. I had a situation XXXXXXXXXXXX started reading this book about XX Aboriginal XXXXXXXXXXXX and my comment to the teacher was ‘yes it was a double-barrelled shot gun pointed to their heads.’ Of course I got sent to the office XXXXX this teacher, she was a lady XXXXXXXXXXXX and she tried her hardest to XXXX got your history book XXXXX and I’ve got mine XXXX my grandparents and it’s very different to yours XXXXX it wasn’t what XXXXXXXXXXXX and I’d known all that because that was the sort of thing that was discussed at my kitchen table when I was at primary school. Yes my dad XXXXXXXXXXXXXXXXXXXX XXXXXXXXXXXXXXXXXXXX. I think I should’ve joined the debating team!

Summary Analysis: Myra had a final resilience score of 67.5%. Her engagement at social boundaries indicate a resilience score of 75% where her personal and public identity were strongly developed. The resilience factors developed at the social boundary were: 1. *strong self-reference point*; 2. *sense of community*; 3. *structured living*; 4. *strong support network*; 5. *significant role models*; Myra’s engagement at the economic boundary show a resilience score of 60% as her training and economic identity developed slowly. The resilience factors developed at the economic boundary were 6. *stakeholders identifying with struggles*; 7. *strong status-raising ambitions*; 8. *single-mindedness to complete the task at hand*; 9. *skills in crisis management*; 10. *and a history of exclusion engagement at the cultural boundaries*. Significantly, the exclusion for Myra occurred with engagement at the economic boundary where training and economic identities are developed.

Conclusion: Myra grew up in strong supportive and politically aware family. Her boundary engagement indicators became her *antecedents of success* and factors of resilience which enabled her to negotiate and navigate many physical, social and mental spaces but found difficulty to complete the tertiary business course.

7. Non-graduate: Eden’s results

In the *boundary engagement indicators* grid Eden got 4 out of 5 scores in “adapted” *family in society*, and “varied” in *support*. His total score was 65%. Primary schooling crises were death of friend at school. Crises in high school were didn’t finish Year 12 because of memory of accidental death of friend at primary school game. (See **Table 59** below and more analysis)

Table 59. Boundary engagement indicators for Eden (non-graduate)

BOUNDARY ENGAGEMENT INDICATORS = Eden (Non-Graduate)						
PART A		SOCIAL BOUNDARY				Antecedents of Success
Engagement at Boundary		1. Personal Identity		2. Public Identity		Resilience Score
Level & Score	Self-Worth	Family in Society	Prejudice	Support	Sub-Total Out of 20 x 100%	
Inclusion 5	Self-Assured	Integrated	Approval	Abundant	70%	
Positive 4	Confident	Adapted	Toleration	Varied		
Neutral 3	Shy	Dys-Functional	Covert Racism	Limited		
Negative 2	Unsure	Removed	Overt Racism	Rare		
Exclusion 1	Self-Hatred	Broken	Blame & Disgust	Empty		
Total	3	4	3	4	14/20	

BOUNDARY ENGAGEMENT INDICATORS = Eden (Non-Graduate)						
PART B		ECONOMIC BOUNDARY				Antecedents of Success
Engagement at Boundary		3. Training Identity		4. Economic Identity		Resilience Score
Level & Score	Schooling	Skills for Work	Jobs	Wealth	Sub-Total Out of 20 x 100%	
Inclusion 5	Tertiary	Professional	Senior Manager/ Sole Trader	Entrepreneur	60%	
Positive 4	Year 11 to Apprentice (TAFE)	Skilled Trade	Employer & Manager	Investor		
Neutral 3	Secondary Up to Yr 10	Semi-skilled	F/T Employment	Wage-Earner		
Negative 2	Primary, Year 8, 9	Unskilled	Part/Time & Casual	Welfare recipient		
Exclusion 1	Up to Year 7	Not work ready	Unemployed	Poverty		
Total	3	3	3	3	12	
Final Resilience Score = PART A + PART B / 2						Final Total Out of 100%
PART A		= 14/20				65%
PART B		= 12/20				

Non-graduate life history quotes: How Eden learned resistance

1. Engagement at the social boundary:

*Eden’s worldview or purpose in life *wanting to know why...spirituality, health, family, everything.*

* 2, 9, 10: (Re location of primary school) I first started primary school in Queensland, Townsville. I did years 1 and 2 in Townsville in Church School then years 3 in Church School in Brisbane, year 4 I did XXXX Education setup in the Midwest of WA and year 5, 6 and 7 were in Perth, Western Australia. Also in Church School.

*1, 2, 3, 4, (Re support during primary schooling) Yes I felt like my family were always there for me. I felt that school in a Christian institution we were treated equally so I didn’t have any regrets or anything.

* 1, I understand indigenous history at home.

* 1, 2, (Re Indigenous subjects at secondary school) I thought it was one-sided. The fact that mum and dad had two sort of indigenous cultures; one comes from overseas...

* 9, 10: (Re crisis at primary school) Someone died yes at school.

2. Engagement at the economic boundary:

* 4, 5, 6, (Re role models) My cousins, my older cousin Darren, he was one of the teachers at the Education Centre that was in the Midwest of WA. Yes I guess and my other cousin Scotty, he was a role model because he was also a teacher but he was a lecturer at university.

* 2, 3, (Re attending one secondary school consistently) Years 8, 9, 10, 11 and 12.

*(Re crisis at secondary school) In year 12 the memory of what happened in primary school. XXX understand because I couldn’t explain myself properly but it’s hard to talk about.

* 9, 10, (Re personal worldview) Spirituality, health, family, everything. I think in the past, present and future the why questions come like why have thing happened in the past and why things are happening in the future and why things are in the present and why XXXX I don’t know, just why. Basically that goes back to when XXXX.

Summary Analysis: Eden had a final resilience score of 65%. His engagement at social boundaries indicate a resilience score of 70% where his personal and public identity were strongly developed. The resilience factors developed at the social boundary were: *1. strong self-reference point; 2. sense of community; 3. structured living; 4. strong support network; 5. significant role models;* Eden’s engagement at the economic boundary show a resilience score of 60% as his training and economic identity developed slowly. The resilience factors developed at the economic boundary were *6. stakeholders identifying with struggles; 7. strong status-raising ambitions; 8. single-mindedness to complete the task at hand; 9. skills in crisis management; 10. and a history of exclusion engagement at the cultural boundaries.* Significantly, the exclusion for Eden occurred with engagement at the economic boundary where training and economic identities are developed.

Conclusion: Eden was raised in a supportive “adapted” family. His boundary engagement indicators became his antecedents of success and factors of resistance gearing him capable to negotiate and navigate any physical, social and mental spaces. It is evident that Eden has a lingering regret that he has not resolved and moved on from it. This indicates a lack of applying to the fullest capacity of all ten factors of resilience.

8. Non-graduate: Casey’s results

In the *boundary engagement indicators* grid Casey got 4 out of 5 scores in “adapted” in *family in society*, “toleration” in *prejudice* and “varied” in *support*. Her total score was 70%. Crises in primary school were wondering why her parents were not looking after her. High school crisis was death of grandmother, but high school “was fun”. (See **Table 60** below and more analysis)

Table 60. Boundary engagement indicators for Casey (non-graduate)

BOUNDARY ENGAGEMENT INDICATORS = Casey (Non-Graduate)						
PART A		SOCIAL BOUNDARY				Antecedents of Success
Engagement at Boundary		1. Personal Identity		2. Public Identity		Resilience Score
Level & Score		Self-Worth	Family in Society	Prejudice	Support	Sub-Total Out of 20 x 100%
Inclusion 5		Self-Assured	Integrated	Approval	Abundant	75%
Positive 4		Confident	Adapted	Toleration	Varied	
Neutral 3		Shy	Dys-Functional	Covert Racism	Limited	
Negative 2		Unsure	Removed	Overt Racism	Rare	
Exclusion 1		Self-Hatred	Broken	Blame & Disgust	Empty	
Total		3	4	4	4	
						15/20

BOUNDARY ENGAGEMENT INDICATORS = Casey (Non-Graduate)						
PART B		ECONOMIC BOUNDARY				Antecedents of Success
Engagement at Boundary		3. Training Identity		4. Economic Identity		Resilience Score
Level & Score		Schooling	Skills for Work	Jobs	Wealth	Sub-Total Out of 20 x 100%
Inclusion 5		Tertiary	Professional	Senior Manager/ Sole Trader	Entrepreneur	65%
Positive 4		Year 11 to Apprentice (TAFE)	Skilled Trade	Employer & Manager	Investor	
Neutral 3		Secondary Up to Yr 10	Semi-skilled	F/T Employment	Wage-Earner	
Negative 2		Primary, Year 8, 9	Unskilled	Part/Time & Casual	Welfare recipient	
Exclusion 1		Up to Year 7	Not work ready	Unemployed	Poverty	
Total		4	3	3	3	
						13/20 28
Final Resilience Score = PART A + PART B / 2						Final Total Out of 100%
PART A		= 15/20				70%
PART B		= 13/20				

Non-graduate life history quotes: How Casey learned resilience

1. Engagement at the social boundary:

*1, Casey’s worldview or purpose in life was “*I love helping people...love going to work...love learning...mental health is huge dilemma*”

*9, 10: (Re location of primary school) Well I was living in Curridgenup actually from Muridup which is 60kms out of Curridgenup and I used to travel on the bus to school every day into Curridgenup. 60kms there and 60kms home. Used to leave home about 6.30am.

* 9, 10: There was. I was actually an asthmatic and really in a bad way and I spent a lot of time in Curridgenup Hospital having medication for this sickness and staying in hospital for 2 or 3 weeks at a time so yes I missed a lot of school so much so that when I went back to school I could not read or write.

*5, (Re support during primary school) Well my grandfather actually taught me to read and write at home because he was an old high school boy on the farm and I was lucky enough that he had the patience after he finished work in the paddocks to teach me how to read and write and he did exactly that. He taught me on the back of Kellogg’s packets, he used to cut them in squares and put the words up for me and show them to me. That’s the only way I learnt how to read after missing all that time at school.

2. Engagement at the social boundary:

*1, 5, 9, 10: Well I hate to say it but it was an English teacher and I don’t think he’d ever mixed with Aboriginal people before because as I remember he didn’t sort of like us much but he was the most wonderful English teacher and I can remember going into TAFE and I was a lot older and being put over a 3rd year class into a 4th year class because my ‘English was so good at the time so I always look back at this old man even though he was a grumpy old bear he was a real help to me.

*1, (Re crises in primary school) I guess my happiest times because I love animals and I guess that’s from growing up with animals and if I drive past animals on the way to work now I feel real happy because that take me back to my childhood but there was a problem that I mean I always wondered why my parent weren’t looking after me. There was never ever any explanation of why. That was an unhappy time for me because I wanted to be with the rest of the kids but it never happened.

* 8, Netball and I guess I was OK at English. I sometimes thought that I wasn’t too bad at maths but you know basically they’re the only subjects that I can remember ever doing.

* 9, 10 (Re crisis in secondary school) My grandmother died. She died when I was in TAFE. No high school was fun!

Summary Analysis: Casey had a final total resilience score of 70%. Her engagement at social boundaries indicate a resilience score of 75% where her personal and public identity were strongly developed. The resilience factors developed at the social boundary were: 1. *strong self-reference point*; 2. *sense of community*; 3. *structured living*; 4. *strong support network*; 5. *significant role models*; Casey’s engagement at the economic boundary show a resilience score of 65% as her training and economic identity developed slowly. The resilience factors developed at the economic boundary were 6. *stakeholders identifying with struggles*; 7. *strong status-raising ambitions*; 8. *single-mindedness to complete the task at hand*; 9. *skills in crisis management*; 10. *and a history of exclusion engagement at the cultural boundaries*. Significantly, the exclusion for Casey occurred with engagement at the economic boundary where training and economic identities are developed.

Conclusion: Casey was raised by her grandparents who steered her into TAFE education and established *boundary engagement indicators* which became her antecedents of success. She was able to negotiate and navigate many physical, social and mental spaces, but these were insufficient to complete the tertiary business course.

9. Non-graduate: Daisy’s results

In the *boundary engagement indicators* grid Daisy got 4 out of 5 for “confident” self-worth, “toleration” for *prejudice*, “varied” in *support*, and “Year 11 to Apprentice (TAFE)” for *schooling*. Her total score was 70%. Crises in primary schooling was living in Perth for a year and facing the racism. High school crises were always blaming the Aboriginal people when things went wrong in class. (See **Table 61** below and more analysis).

Table 61. Boundary engagement indicators for Daisy (non-graduate)

BOUNDARY ENGAGEMENT INDICATORS = Daisy (Non-Graduate)					
PART A	SOCIAL BOUNDARY				Antecedents of Success
Engagement at Boundary	1. Personal Identity		2. Public Identity		Resilience Score
Level & Score	Self-Worth	Family in Society	Prejudice	Support	Sub-Total Out of 20 x 100%
Inclusion 5	Self-Assured	Integrated	Approval	Abundant	75%
Positive 4	Confident	Adapted	Toleration	Varied	
Neutral 3	Shy	Dys-Functional	Covert Racism	Limited	
Negative 2	Unsure	Removed	Overt Racism	Rare	
Exclusion 1	Self-Hatred	Broken	Blame & Disgust	Empty	
Total	4	3	4	4	15/20

BOUNDARY ENGAGEMENT INDICATORS = Daisy (Non-Graduate)					
PART B	ECONOMIC BOUNDARY				Antecedents of Success
Engagement at Boundary	3. Training Identity		4. Economic Identity		Resilience Score
Level & Score	Schooling	Skills for Work	Jobs	Wealth	Sub-Total Out of 20 x 100%
Inclusion 5	Tertiary	Professional	Senior Manager/ Sole Trader	Entrepreneur	65%
Positive 4	Year 11 to Apprentice (TAFE)	Skilled Trade	Employer & Manager	Investor	
Neutral 3	Secondary Up to Yr 10	Semi-skilled	F/T Employment	Wage-Earner	
Negative 2	Primary, Year 8, 9	Unskilled	Part/Time & Casual	Welfare recipient	
Exclusion 1	Up to Year 7	Not work ready	Unemployed	Poverty	
Total	4	3	3	3	13/20
Final Resilience Score = PART A + PART B / 2					Final Total Out of 100%
PART A	= 15/20				70%
PART B	= 13/20				

Non-graduate life history quotes: How Daisy learned resilience.

1. Engagement at the social boundary:

*Worldview and purpose in life were “*my kids...be a role model...help my Indigenous community because there’s a lot that needs to happen*”.

* 9, 10 (Re location of primary school) Probably pre-school (at Morrowa primary school) and then I moved over to Queensland for 2 years so years 1 and 2 in Queensland in a little town called Dumley, closer to Townsville and I came back to the mid-west to Morrowa again and went to Tarby Palintyne, it’s finished but...

* 9, 10 It had a lot of do with my mum. She wasn’t very stable, well not stable but we were doing a lot and the 2 years in Queensland we were taken from her, like she was an alcoholic and my dad died when I was young and we were taken on by a brother over there so then we were moved back to mum and a lot of her years were drinking free years.

*3, 5, (Re support in primary school) Not much. The convent that we went to in Morrowa, they really helped us.

2. Engagement at the economic boundary:

* 3, 4, 5, (Receiving affirmative behaviour at primary school) The ones probably at Tarby because it was full of Indigenous kids and they catered to us like they didn’t always put us in the same like if one couldn’t read as well as the other they’d be in the same class but still get different teachers like they’d take their time with the ones that couldn’t read and ones who could but you didn’t seem like you were out of place because you couldn’t read or write as well.

*9, 10: (Re location of secondary schooling) That’s Dullamarra Catholic College. It was but it’s now Nagle Catholic College and it was formerly Stella Maris yes so year 8 and 9 you were at Stella Maris and then I went 10, 11 and 12 I stayed at Tardon, boarded at Tardon and went to Morrowa. I found my spot where I wanted to be because I really didn’t want to stay at Dullamarra. My older brother used to tell me too ‘you should’ve stayed at Dullamarra, it would’ve been better for you.’

* 4, 5, 6, 9, 10: Nothing in those two years, first two years but the last three years I had the school prefects and the Coordinator of, the Priest or the Father, yes he used to always give me support and my house prefects really encouraged you there. What really helped me was I was Student of the Year at Tardon.

*(Re personal worldview) My kids are the meaning of my life at the moment. I want to be a role model for them and I also want to help my indigenous community because there’s a lot that we need to happen I think.

Summary Analysis: Daisy had a final resilience score of 70%. Her engagement at social boundaries indicate a resilience score of 75% where her personal and public identity were strongly developed. The resilience factors developed at the social boundary were: 1. *strong self-reference point*; 2. *sense of community*; 3. *structured living*; 4. *strong support network*; 5. *significant role models*; Daisy’s engagement at the economic boundary show a resilience score of 65% as her training and economic identity developed slowly. The resilience factors developed at the economic boundary were 6. *stakeholders identifying with struggles*; 7. *strong status-raising ambitions*; 8. *single-mindedness to complete the task at hand*; 9. *skills in crisis management*; 10. *and a history of exclusion engagement at the cultural boundaries*. Significantly, the exclusion for Daisy occurred with engagement at the economic boundary where training and economic identities are developed.

Conclusion: Daisy amazingly has come through death of a father and an alcoholic mother. Her *boundary engagement indicators* served as her *antecedents of success* and factors of resistance so as to overcome most physical, social and mental spaces, but not sufficiently to complete the tertiary business course.

10. Non-graduate: Peter’s results

In the *boundary engagement indicators* grid Peter got 4 out of 5 for “toleration” for *prejudice*, “varied” in *support*, and “Year 11 to Apprentice (TAFE) for *schooling*. His total score was 65%. Crises in primary schooling were going to school without parents at home and being raised by another couple. He was lonely and “in submission” at school. High school crises were “always about your colour”, racism and fighting. (See **Table 62** below).

Table 62. Boundary engagement indicators for Peter (non-graduate)

BOUNDARY ENGAGEMENT INDICATORS = Peter (Non-Graduate)					
PART A	SOCIAL BOUNDARY				Antecedents of Success
Engagement at Boundary	1. Personal Identity		2. Public Identity		Resilience Score
Level & Score	Self-Worth	Family in Society	Prejudice	Support	Sub-Total Out of 20 x 100%

Non-graduate quotes: How Peter learned resilience.

1. Engagement at the social boundary:

*Worldview and purpose in life was “*be a role model especially for my kids...go ahead of them and prepare for them*”.

* 2, (Re primary school location) I started probably back in Minningew in 1975. From there I went to Perth, Hamilton Hill near Fremantle and went to school there at a place called Hamilton Hill Primary School. From there I went to Carnarvon and basically after that it was like XXX Onslow, that’s about it.

* 1, 2, Well my mother was married at the time but to be honest my mother came from a different Aboriginal background and she married inappropriately, out of their own boundaries and because of that their life was all alone, it was subjected to, she wasn’t allowed to go back home because she broke the law so she had to more or less roam around outside of where we were living, our home town.

*9, 10, (Re reason welfare got involved during primary school) My mum was an alcoholic and all I seen, the people that I was hanging around with were older boys, criminals and the desire to go to school XXXXX living on a Reserve, the conditions itself.

2. Engagement at the economic boundary:

* 5, When I was going to primary school one of the elders came to the school and spoke to the Principal and he said “I’m going to stop teaching our boys white education, I’ll start teaching them Aboriginal culture” so it was one of our elders who came to our school one day and actually said that and the teachers agreed with that. I think I was about 9 years old and like twice a week we’d go down and practice painting and stories and dancing as part of the curriculum so it was good.

*7, 9, 10 (Re support during primary schooling) Back in my day we were treated unfair because of the colour of our skin. We weren’t black or we weren’t white, we were in the middle. Sort of like there was a lot more pressure because of the colour of our skin we couldn’t XXX we was XXXX pass the buck. The half-caste kids had to perform.

*9, 10:(Re crisis at secondary school “was all about colour”) Just being at school and the high school that I went to was a pretty big double storey and the population was massive and 98% and only 2% Aboriginal students in the high school and I’d say 20% of those kids would have to pick on you and that XXXXX and all that. To try and learn something when you’ve got people running you down in the classroom makes you get up and want to hit somebody so that’s what we used to do, stand our ground, sort of resist the learning but we sort of put up with it XX being judged.

Summary Analysis: Peter had a final resilience score of 65%. His engagement at social boundaries indicate a resilience score of 65% where his personal and public identity were developed. The resilience factors developed at the social boundary were: 1. *strong self-reference point*; 2. *sense of community*; 3. *structured living*; 4. *strong support network*; 5. *significant role models*. Peter’s engagement at the economic boundary show a resilience score of 65% as her training and economic identity developed slowly. The resilience factors developed at the economic boundary were 6. *stakeholders identifying with struggles*; 7. *strong status-raising ambitions*; 8. *single-mindedness to complete the task at hand*; 9. *skills in crisis management*; 10. *and a history of exclusion engagement at the cultural boundaries*. Significantly, the exclusion for Peter occurred with engagement at the economic boundary where training and economic identities are developed.

Conclusion: Peter grew up with strong traditional ties and extended family support. His boundary engagement indicators became his *antecedents of success* which served him for negotiating and navigating many physical, social and mental spaces, but were insufficient to complete the tertiary business project.

11. Non-graduate: Gwen’s results

In the *boundary engagement indicators* grid Gwen got 4 out of 5 for confident self-worth, “toleration” in *prejudice*, and “varied” in *support*. Her total score was 67.5%. Crises in primary schooling were sickness for a little time. High school crises was not wanting to go back to Perth for school. (See **Table 63** below).

Table 63. Boundary engagement indicators for Gwen (non-graduate)

BOUNDARY ENGAGEMENT INDICATORS = Gwen (Non-Graduate)					
PART A	SOCIAL BOUNDARY				Antecedents of Success
Engagement at Boundary	1. Personal Identity		2. Public Identity		Resilience Score
Level & Score	Self-Worth	Family in Society	Prejudice	Support	Sub-Total Out of 20 x 100%
Inclusion 5	Self-Assured	Integrated	Approval	Abundant	75%
Positive 4	Confident	Adapted	Toleration	Varied	
Neutral 3	Shy	Dys-Functional	Covert Racism	Limited	
Negative 2	Unsure	Removed	Overt Racism	Rare	
Exclusion 1	Self-Hatred	Broken	Blame & Disgust	Empty	
Total	4	3	4	4	15/20

BOUNDARY ENGAGEMENT INDICATORS = Gwen (Non-Graduate)					
PART B	ECONOMIC BOUNDARY				Antecedents of Success
Engagement at Boundary	3. Training Identity		4. Economic Identity		Resilience Score
Level & Score	Schooling	Skills for Work	Jobs	Wealth	Sub-Total Out of 20 x 100%
Inclusion 5	Tertiary	Professional	Senior Manager/ Sole Trader	Entrepreneur	65%
Positive 4	Year 11 to Apprentice (TAFE)	Skilled Trade	Employer & Manager	Investor	
Neutral 3	Secondary Up to Yr 10	Semi-skilled	F/T Employment	Wage-Earner	
Negative 2	Primary, Year 8, 9	Unskilled	Part/Time & Casual	Welfare recipient	
Exclusion 1	Up to Year 7	Not work ready	Unemployed	Poverty	
Total	3	3	3	3	12/20
Final Resilience Score = PART A + PART B / 2					Final Total Out of 100%
PART A	= 15/20				67.5%
PART B	= 12/20				

Non-graduate life history quotes: How Gwen learned resilience.

1. Engagement at the social boundary:

*Worldview or purpose in life was “*Being a Christian, loving the Lord...do what the Lord wants me to do.*”

* 1, 2, (Re location of primary school) I went to the Townbrock Primary School so from years 1-7 was in Temba.

* 1, 2, (Re reserve life during primary schooling) Yes only going out to different farms. My uncle and granny XXX work anywhere so we shifted from farm to farm. I always came in on the bus during primary school and the rest of the time we lived on the reserve.

* 3, 4, 5, 6, (Re kind of support during primary school) Well no support really. The only support would be my uncle and my granny would make us go to school, we weren’t allowed to miss school. If we missed school we were in for a rough time but yes they made sure that we always went to school and with my uncle because he used to go to a mission school and so he used to get us to read the newspapers and that to him and I sort of enjoyed school.

* 5, 6, Yes going through primary school, well the three teachers I remember are the three Christian ones, I had three Christian teachers and to me that was a really big encouragement.

2. Engagement at the economic boundary: *5, (Re kind of encouragement from teachers) Well just being there and encouraging you to do your work but I think the kindness in the classroom like for a lot of Noongar kids you are pushed right up the back of the classroom but what I felt with the Christian teachers you knew you were included in the learning process of things so yes.

* 3, 4, 5, 9, 10: Yes we’d have church groups in the house and then I played basketball for church and yes so I used to go around playing basketball and netball and yes time just went while you were there because you study every afternoon and had things that you had to do. It was really good.

* 9, 10: (Re location of secondary school) Applecross Senior High. When I finished primary school in Temba I think I was picked up by the welfare and shipped off to Perth but praise the Lord because I went into a Christian family and the Shedleys were really good to me so I stayed there for 3 years and did my junior certificate there.

Summary Analysis: Gwen had a final resilience score of 67.5%. Her engagement at social boundaries indicate a resilience score of 75% where his personal and public identity were developed strongly. The resilience factors developed at the social boundary were: 1. *strong self-reference point*; 2. *sense of community*; 3. *structured living*; 4. *strong support network*; 5. *significant role models*. Gwen’s engagement at the economic boundary show a resilience score of 65% as her training and economic identity developed slowly. The resilience factors developed at the economic boundary were 6. *stakeholders identifying with struggles*; 7. *strong status-raising ambitions*; 8. *single-mindedness to complete the task at hand*; 9. *skills in crisis management*; 10. *and a history of exclusion engagement at the cultural boundaries*. Significantly, the exclusion for Gwen occurred with engagement at the economic boundary where training and economic identities are developed.

Conclusion: Gwen grew up in a dys-functional family but was supported in secondary school. Her boundary engagement indicators were her *antecedents of success* and factors of resilience that not focussed enough enabled her to navigate and negotiate many physical, social and mental spaces but was insufficient to complete the tertiary business course.

12. Non-graduate: Dallas’s results

In the *boundary engagement indicators* grid Dallas got 4 out of 5 for “adapted” *family in society*, “toleration” in *prejudice*, “varied” in *support* and “year 11 to Apprentice (TAFE)” in *schooling*. Her total score was 67.5%. Crises in primary schooling were nil. Crises in high school were nil again. (See **Table 64** below).

Table 64. Boundary engagement indicators for Dallas (non-graduate)

BOUNDARY ENGAGEMENT INDICATORS = Dallas (Non-Graduate)						
PART A		SOCIAL BOUNDARY				Antecedents of Success
Engagement at Boundary		1. Personal Identity		2. Public Identity		Resilience Score
Level & Score		Self-Worth	Family in Society	Prejudice	Support	Sub-Total Out of 20 x 100%
Inclusion 5		Self-Assured	Integrated	Approval	Abundant	70%
Positive 4		Confident	Adapted	Toleration	Varied	
Neutral 3		Shy	Dys-Functional	Covert Racism	Limited	
Negative 2		Unsure	Removed	Overt Racism	Rare	
Exclusion 1		Self-Hatred	Broken	Blame & Disgust	Empty	
Total		3	4	3	4	14/20

BOUNDARY ENGAGEMENT INDICATORS = Dallas (Non-Graduate)						
PART B		ECONOMIC BOUNDARY				Antecedents of Success
Engagement at Boundary		3. Training Identity		4. Economic Identity		Resilience Score
Level & Score		Schooling	Skills for Work	Jobs	Wealth	Sub-Total Out of 20 x 100%
Inclusion 5		Tertiary	Professional	Senior Manager/ Sole Trader	Entrepreneur	65%
Positive 4		Year 11 to Apprentice (TAFE)	Skilled Trade	Employer & Manager	Investor	
Neutral 3		Secondary Up to Yr 10	Semi-skilled	F/T Employment	Wage-Earner	
Negative 2		Primary, Year 8, 9	Unskilled	Part/Time & Casual	Welfare recipient	
Exclusion 1		Up to Year 7	Not work ready	Unemployed	Poverty	
Total		4	3	3	3	13/20
Final Resilience Score = PART A + PART B / 2						Final Total Out of 100%
PART A		= 14/20				67.5%
PART B		= 13/20				

Non-graduate life-history quotes: How Dallas learned resilience.

1. Engagement at the social boundary:

*Worldview or purpose in life was *just want to be educated so I can help my Aboriginal people because we are the ones to go out and do their work, make a better place for our people.*

* 1, 2, 10: (Re location of primary school) In Katanning Primary School (she did Years 1 to 7).

* 1, 2, 10: (Re location of secondary school) Katanning High School (through to year 10).

*4, 5: (Re support from family in secondary school) Yes my family, mum and dad tried really hard to support us,

2. Engagement at the economic boundary

*5, 9, 10: (Re having “nice people to work around” in secondary schooling) Well I know there’s a lot of racism too that you get off teachers too because it happened a couple of times XXX students and the teachers just make their schooling so unbearable to the point where they won’t go to school, they just automatically stop, I’m not going, I don’t like the teacher because I mean the majority of the time it’s the people that believe the teachers but we don’t know what the teachers are doing to our students because you can say just one little horrible thing to a student and you can just automatically cut them off and then they won’t want to do nothing in their life so you have to have a strong teacher, a teacher that you can get on with, people that you feel comfortable around and because that helps you and makes you want to learn more when you’ve got someone on the side to support you more and give you that extra push.

* 9, 10: I don’t know. When you’re a teenager that’s why you realize when you grow up you know but I suppose there was a lot of, we used to have a lot of Aboriginals do this XXX and when one used to go off track well XXXXXX but I know I XXX but I did learn the basics but then from there XXXXXX.

* 1, 2, (Re personal worldview) I just want to be educated so I can help my Aboriginal people because we are the ones to go out and do their work, make a better place for our people. That’s really why I want to get an education and go out and help people.

Summary Analysis: Dallas had a final total resilience score of 67.5%. Her engagement at social boundaries indicate a resilience score of 70% where her personal and public identity were developed. The resilience factors developed at the social boundary were: *1. strong self-reference point; 2. sense of community; 3. structured living; 4. strong support network; 5. significant role models.* Dallas’s engagement at the economic boundary show a resilience score of 65% as her training and economic identity developed slowly. The resilience factors developed at the economic boundary were *6. stakeholders identifying with struggles; 7. strong status-raising ambitions; 8. single-mindedness to complete the task at hand; 9. skills in crisis management; 10. and a history of exclusion engagement at the cultural boundaries.* Significantly, the exclusion for Dallas occurred with engagement at the economic boundary where training and economic identities are developed.

Conclusion: Dallas grew up in a secure “adapted” family household. Her *boundary engagement indicators* became her *antecedents of success* which was grounding for her to cross many physical, social and mental spaces but insufficiently developed to complete the tertiary business course.

13. Non-graduate: Bella’s results

In the *boundary engagement indicators* grid Bella got 4 out of 5 for “confident” *self-worth*, “adapted” *family in society*, “toleration” for *prejudice*, and “varied” in *support*. Her total score was 72.5%. Crises in primary schooling were nil. Crises in high school were nil again. (See **Table 65** below).

Table 65. Boundary engagement indicators for Bella (non-graduate)

BOUNDARY ENGAGEMENT INDICATORS = Bella (Non-Graduate)					
PART A	SOCIAL BOUNDARY				Antecedents of Success
Engagement at Boundary	1. Personal Identity		2. Public Identity		Resilience Score
Level & Score	Self-Worth	Family in Society	Prejudice	Support	Sub-Total Out of 20
Inclusion 5	Self-Assured	Integrated	Approval	Abundant	80%
Positive 4	Confident	Adapted	Toleration	Varied	
Neutral 3	Shy	Dys-Functional	Covert Racism	Limited	
Negative 2	Unsure	Removed	Overt Racism	Rare	
Exclusion 1	Self-Hatred	Broken	Blame & Disgust	Empty	
Total	4	4	4	4	16/20

BOUNDARY ENGAGEMENT INDICATORS = Bella (Non-Graduate)					
PART B	ECONOMIC BOUNDARY				Antecedents of Success
Engagement at Boundary	3. Training Identity		4. Economic Identity		Resilience Score
Level & Score	Schooling	Skills for Work	Jobs	Wealth	Sub-Total Out of 20 x100%
Inclusion 5	Tertiary	Professional	Senior Manager/ Sole Trader	Entrepreneur	65%
Positive 4	Year 11 to Apprentice (TAFE)	Skilled Trade	Employer & Manager	Investor	
Neutral 3	Secondary Up to Yr 10	Semi-skilled	F/T Employment	Wage-Earner	
Negative 2	Primary, Year 8, 9	Unskilled	Part/Time & Casual	Welfare recipient	
Exclusion 1	Up to Year 7	Not work ready	Unemployed	Poverty	
Total	3	3	3	3	13/20
Final Resilience Score = PART A + PART B / 2					Final Total Out of 100%
PART A	= 16/20				72.5%
PART B	= 13/20				

Non-graduate life history quotes: How Bella learned resilience.

1. Engagement at the social boundary:

*1, Worldview and purpose in life was “*my family...I’ve got a son and being a Christian as well.*” (Re location of primary schooling) No I did 1 to 7 there in Tambellup.

* 4, 5, 6, (Re support during primary schooling) From my family (including extended family) there was a lot of support. At the school there was none.

* 9, 10: One thing I will say is that I really enjoyed primary school and the only thing is I never learnt about the Aboriginal history in primary school. I believe that that’s where it should all start.

*9, 10, (Re crises in primary schooling) I’m trying to remember... I mean most of the years I was also happy as a kid and living in Tambellup we had the family and I think as a kid being with my family I was happy. Nothing really.

2. Engagement at the economic boundary:

* 9, 10: (Re hindsight reflections on primary schooling) One thing I will say is that I really enjoyed primary school and the only thing is I never learnt about the Aboriginal history in primary school. I believe that that’s where it should all start.

* 3, 4, 5: Always working. Mum was always home so we’d see them both when we’d get on the bus at 7.30 and dad would go to work and mum would go home and do the cleaning and when we got home she’d always be there waiting for us and then he would come home when it was time to come home after work.

*2, (Re location of secondary school) I went to Katanning Senior High School. (And did years 8 to 10).

*1, 9, 10: Try to fit in, want to do the work like do the subjects and that like I found it hard in high school in most of the subjects and I lost interest, that’s one reason why I left and I didn’t like it from the beginning. I should’ve tried harder.

*1, (Re personal worldview) My family. I’ve got a son and being a Christian as well. I know XXX people that have got nothing in their lives you know.

Summary Analysis: Bella had a final resilience score of 65%. Her engagement at social boundaries indicate a resilience score of 65% where her personal and public identity were developed. The resilience factors developed at the social boundary were: *1. strong self-reference point; 2. sense of community; 3. structured living; 4. strong support network; 5. significant role models.* Bella’s engagement at the economic boundary show a resilience score of 65% as her training and economic identity developed slowly. The resilience factors developed at the economic boundary were *6. stakeholders identifying with struggles; 7. strong status-raising ambitions; 8. single-mindedness to complete the task at hand; 9. skills in crisis management; 10. and a history of exclusion engagement at the cultural boundaries.* Significantly, the exclusion for Bella occurred with engagement at the economic boundary where training and economic identities are developed.

Conclusion: Bella was raised in a stable home and schooling. Her boundary engagement indicators became her *antecedents of success* and factors of resilience that encouraged her to negotiate and navigate many physical, social and mental spaces, but were not developed sufficiently to complete the tertiary business course.

7.4. Staff case study (n=6)

7.4.1. How the staff learned resilience

A summarised report of the six staff results follows the **Table 66** below. The six staff comprised five (5) lecturers and one (1) administrator. From the Figure below the sum of the four *boundary engagement indicators* ranged from 77.5% to 90%. Despite some staff scoring lower for personal identity they increased or maintained their level of engagement at the *public* and *training* identity frontiers to “positive” or “inclusion” and so served as excellent role models and lecturers. Note that the Aboriginal administrator staff scored well in *personal* identity comparatively with rest of staff and the highest in the *economic* identity as he was Head of the School at the time. The one Aboriginal lecturer (A) begins and the Aboriginal administrator (A) ends the results list. (See **Table 66** below)

Table 66. Boundary engagement indicators for staff

BOUNDARY ENGAGEMENT INDICATORS – STAFF RESULTS										
	SOCIAL BOUNDARY				ECONOMIC BOUNDARY				ANTECEDENTS OF SUCCESS	
Staff Names	1. Personal Identity		2. Public Identity		3. Training Identity		4. Economic Identity		Resilience Score	
	Self-Worth	Famy in Soc	Prej	Suppt	Schg	Skills for Wk	Jobs	Wealth	Sum out of 40	Out of 100%
1. Tanya*	4	3	3	3	5	5	5	5	31	77.5%
2. Lucy	4	4	5	5	5	5	3	3	34	85%
3. Steve	4	5	5	5	5	5	3	3	35	87.5%
4. Bobby	5	5	5	5	5	5	3	3	36	90%
5. Tommy*	4	5	4	4	5	5	4	3	34	85%
6. Lenny	4	5	5	4	5	5	3	3	34	84%
TOTAL	25	27	27	26	30	30	21	20	204	504
AVERAGE	4.2	4.5	4.5	4.3	5	5	3.5	3.3	34	84%

* Aboriginal Staff

1. Staff: Tanya (A)

In the *boundary engagement indicators* grid Tanya got 5 out of 5 for “tertiary” schooling and “professional” skills for work. Her total score was 77.5%. Crises during primary schooling were stress about food, clothing and getting to school. She saw school as an escape, to excel at. High school crises was cyclone that moved her inland. (See **Table 67** below).

Table 67. Boundary engagement indicators for Tanya (staff)

BOUNDARY ENGAGEMENT INDICATORS = Tanya (Staff)						
PART A	SOCIAL BOUNDARY				Antecedents of Success	
Engagement at Boundary	1. Personal Identity		2. Public Identity		Resilience Score	
Level & Score	Self-Worth	Family in Society	Prejudice	Support	Sub-Total Out of 20 x 100%	
Inclusion 5	Self-Assured	Integrated	Approval	Abundant	75%	
Positive 4	Confident	Adapted	Toleration	Varied		
Neutral 3	Shy	Dys-Functional	Covert Racism	Limited		
Negative 2	Unsure	Removed	Overt Racism	Rare		
Exclusion 1	Self-Hatred	Broken	Blame & Disgust	Empty		
Total	4	3	4	4	15/20	

BOUNDARY ENGAGEMENT INDICATORS = Tanya (Staff)						
PART B	ECONOMIC BOUNDARY				Antecedents of Success	
Engagement at Boundary	3. Training Identity		4. Economic Identity		Resilience Score	
Level & Score	Schooling	Skills for Work	Jobs	Wealth	Sub-Total Out of 20 x 100%	
Inclusion 5	Tertiary	Professional	Senior Manager/ Sole Trader	Entrepreneur	80%	
Positive 4	Year 11 to Apprentice (TAFE)	Skilled Trade	Employer & Manager	Investor		
Neutral 3	Secondary Up to Yr 10	Semi-skilled	F/T Employment	Wage-Earner		
Negative 2	Primary, Year 8, 9	Unskilled	Part/Time & Casual	Welfare recipient		
Exclusion 1	Up to Year 7	Not work ready	Unemployed	Poverty		
Total	5	5	3	3	16/20	
Final Resilience Score = PART A + PART B / 2					Final Total Out of 100%	
PART A	= 15/20				77.5%	
PART B	= 16/20					

Staff life history quotes: How Tanya (A) learned resilience

1. Engagement at the social boundary:

*Her worldview or purpose in life is “*try to do good to your fellow man...be a decent human being and help others along that journey of life*”.

* 1, 2, 9, 10: Elliot Primary School, maybe I was 5 or 6 and then probably about from 6 to about 8 or 9 at Newcastle Waters Station, there was a little school there in the little township and anyway that was Teddy was our teacher then and then because my grandmother was the cook on the Station, that’s why we were there... and then we were in Darwin at Darwin Primary School, Rapid Creek Primary School so the rest of the primary schooling then was in Darwin.

* 3, 4, 5, Well I really looked after my nanna and looked up to my nanna. She was a very very hardworking woman because she was the cook on the station and she was a very strong person and she was very independent. Growing up in Darwin in the 60’s and the 70’s, we were pretty poor and there was a fair bit of drinking and you know, lots and lots of coming and going of families so I don’t actually recall too many who I would say were really positive role models as a kid growing up. I could look back now and I could think oh OK there’s different people in my life who have fantastic qualities so yes probably my nanna and dad...and dad

*1, 7, Well I think growing up in that time everything was so negative about being Aboriginal, it was the only way that I knew how to prove my self-worth.... that white people could not dismiss me and negative stereotypes about Aboriginal people were just so strong so I guess it was just my way of proving my own worth and I just happened to have a bit of a knack for English.

2. Engagement at the economic boundary:

*2, we were pretty poor...a fair bit of drinking and you know, lots and lots of coming and going of families so I don’t actually recall too many who I would say were really positive role models.

*1, 9, 10: When I was in Melbourne, I mean look we were growing up to identify as half-caste.

* 1, 7, 9, 10, I then enrolled in correspondence as I was a young mum, enrolled through I think South Australia and did matric English and passed that so by this time I had about four matric subjects that I’d passed and then I enrolled later on so I kind of finished it but not through school.

Summary Analysis: Tanya had a final resilience score of 77.5%. Her engagement at social boundaries indicate a resilience score of 75% where her personal and public identity were developed. The resilience factors developed at the social boundary were: 1. *strong self-reference point*; 2. *sense of community*; 3. *structured living*; 4. *strong support network*; 5. *significant role models*. Tanya’s engagement at the economic boundary show a resilience score of 80% as her training and economic identity developed slowly. The resilience factors developed at the economic boundary were 6. *stakeholders identifying with struggles*; 7. *strong status-raising ambitions*; 8. *single-mindedness to complete the task at hand*; 9. *skills in crisis management*; 10. *and a history of exclusion engagement at the cultural boundaries*. Significantly, the exclusion for Tanya occurred with engagement at the social boundary where personal and public identities are developed.

Conclusion:

Tanya was born and raised in a supportive, dys-functional Indigenous family and received more support from the church educational institutions. Her boundary engagement indicators became her *antecedents of success* and factors of resilience that was base for her to cross many physical, social and mental spaces. Tanya is a suitable role model to teach Aboriginal tertiary students by providing an Aboriginal perspective and heritage depth that is family-centric, kinship-focussed and close mentorship support.

2. Staff: Lucy

In the *boundary engagement indicators* grid Lucy got 5 out of 5 for five identities: “approval” for *prejudice*, “abundant” *support*, “tertiary” *schooling* and “professional” *skills for work*. Her total score was 85%. Crisis in primary school was parents had little money when they migrated from England. High school crisis were nil. (See **Table 68** below and more analysis)

Table 68. Boundary engagement indicators for Lucy (staff)

BOUNDARY ENGAGEMENT INDICATORS = Lucy (Staff)						
PART A		SOCIAL BOUNDARY				Antecedents of Success
Engagement at Boundary		1. Personal Identity		2. Public Identity		Resilience Score
Level & Score		Self-Worth	Family in Society	Prejudice	Support	Sub-Total Out of 20 x 100%
Inclusion 5		Self-Assured	Integrated	Approval	Abundant	90%
Positive 4		Confident	Adapted	Toleration	Varied	
Neutral 3		Shy	Dys-Functional	Covert Racism	Limited	
Negative 2		Unsure	Removed	Overt Racism	Rare	
Exclusion 1		Self-Hatred	Broken	Blame & Disgust	Empty	
Total		4	4	5	5	18/20

BOUNDARY ENGAGEMENT INDICATORS = Lucy (Staff)						
PART B		ECONOMIC BOUNDARY				Antecedents of Success
Engagement at Boundary		3. Training Identity		4. Economic Identity		Resilience Score
Level & Score		Schooling	Skills for Work	Jobs	Wealth	Sub-Total Out of 20 x 100%
Inclusion 5		Tertiary	Professional	Senior Manager/ Sole Trader	Entrepreneur	80%
Positive 4		Year 11 to Apprentice (TAFE)	Skilled Trade	Employer & Manager	Investor	
Neutral 3		Secondary Up to Yr 10	Semi-skilled	F/T Employment	Wage-Earner	
Negative 2		Primary, Year 8, 9	Unskilled	Part/Time & Casual	Welfare recipient	
Exclusion 1		Up to Year 7	Not work ready	Unemployed	Poverty	
Total		5	5	3	3	16/20
Final Resilience Score = PART A + PART B / 2						Final Total Out of 100%
PART A		= 18/20				85%
PART B		= 16/20				

Staff life history quotes: How Lucy learned resilience.

1. Engagement at the social boundary:

*1, Worldview or purpose in life was “*to make a difference*”.

* 9, 10: “...I was the only one in my class to jump a grade” (whilst in primary school in England).

* 2, 9, 10: Well my parents were always broke moving out from England they came to Australia with very little. Dad had a job to come to because you couldn’t come without a parent having a job to come to but within a few months of coming he was made redundant because of the recession so I do remember being very hard times yes.

*3, 4, 5, In fifth year I had a female Math’s teacher who was fantastic so I guess she was the one who probably inspired me a bit. She was probably only fairly newly graduated herself and she was really good.

* 9, 10: I went to two high schools. I went to Churchlands for what was then first, second and third year of high school and then at the end of that year, it didn’t go on to fourth year so I had to switch across to Perth Modern School for fourth and fifth year of high school so I was at the first three years that Churchlands existed. I was one of the original cohorts.

2. Engagement at the economic boundary:

* 9, 10 Well in those days they used to have the academic stream and the non-academic stream so the non-academic stream for girls was shorthand and typing and the guys did their sort of woodwork and so on. The academic stream did the two Math’s and the Sciences and French and those sorts of subjects so I was always in the top stream of the academic stream.*9, 10: (Re tertiary studies done) Very mixed. I did a two year teachers Certificate straight from school which meant I started teaching at just over 19 years old, 19 years and 3 months. I did three years of uni part-time just one year at a time that got me to 3 year trained. I did a Graduate Diploma in Math’s Education and then I did a Master in Math’s Education.

Summary Analysis: Lucy had a final total resilience score of 85%. Her engagement at social boundaries indicate a resilience score of 90% where her personal and public identity were highly developed. The resilience factors developed at the social boundary were: 1. *strong self-reference point*; 2. *sense of community*; 3. *structured living*; 4. *strong support network*; 5. *significant role models*. Lucy’s engagement at the economic boundary show a resilience score of 80% as her training and economic identity developed strongly. The resilience factors developed at the economic boundary were 6. *stakeholders identifying with struggles*; 7. *strong status-raising ambitions*; 8. *single-mindedness to complete the task at hand*; 9. *skills in crisis management*; 10. *and a history of exclusion engagement at the cultural boundaries*. Significantly, a high exclusion for Lucy occurred with engagement at the social boundary where personal and public identities are developed.

Conclusion:

Lucy’s early years showed exceptional *boundary engagement indicators* which became her *antecedents of success* and served as factors of resilience that was sound base for negotiating and navigating many physical, social and mental spaces and to teach in a tertiary institution and the tertiary business course. Finally, it was a bonus resilience example to have Lucy as the financial management, bookkeeping teacher with her excellent Mathematics credentials and understanding levels of engagement at the cultural boundaries having migrated from England during Primary School.

3. Staff: Steve

In the *boundary engagement indicators* grid Steve got 5 out of 5 for four identities: “integrated” *family in society*, “approval” for *prejudice*, “abundant” *support*, “tertiary” *schooling* and “professional” *skills for work*. His total score was 87.5%. Crisis in primary school was nil as the time was “relatively comfortable”. In high school crises was he “lost a sense of forward momentum” and needed “more support”. (See **Table 69** below).

Table 69. Boundary engagement indicators for Steve (staff)

BOUNDARY ENGAGEMENT INDICATORS = Steve (Staff)						
PART A		SOCIAL BOUNDARY			Antecedents of Success	
Engagement at Boundary		1. Personal Identity		2. Public Identity		Resilience Score
Level & Score	Self-Worth	Family in Society	Prejudice	Support	Sub-Total Out of 20 x 100%	
Inclusion 5	Self-Assured	Integrated	Approval	Abundant	95%	
Positive 4	Confident	Adapted	Toleration	Varied		
Neutral 3	Shy	Dys-Functional	Covert Racism	Limited		
Negative 2	Unsure	Removed	Overt Racism	Rare		
Exclusion 1	Self-Hatred	Broken	Blame & Disgust	Empty		
Total	4	5	5	5	19/20	

BOUNDARY ENGAGEMENT INDICATORS = Steve (Staff)						
PART B		ECONOMIC BOUNDARY			Antecedents of Success	
Engagement at Boundary		3. Training Identity		4. Economic Identity		Resilience Score
Level & Score	Schooling	Skills for Work	Jobs	Wealth	Sub-Total Out of 20 x 100%	
Inclusion 5	Tertiary	Professional	Senior Manager/ Sole Trader	Entrepreneur	80%	
Positive 4	Year 11 to Apprentice (TAFE)	Skilled Trade	Employer & Manager	Investor		
Neutral 3	Secondary Up to Yr 10	Semi-skilled	F/T Employment	Wage-Earner		
Negative 2	Primary, Year 8, 9	Unskilled	Part/Time & Casual	Welfare recipient		
Exclusion 1	Up to Year 7	Not work ready	Unemployed	Poverty		
Total	5	5	3	3	16/20	
Final Resilience Score = PART A + PART B / 2						Final Total Out of 100%
PART A	= 19/20					87.5%
PART B	= 16/20					

Staff life history quotes: How Steve learned resilience

1. Engagement at the social boundary:

*Worldview or purpose in life was *“life’s an adventure...create something, to make yourself, to build who you are”*.

*1, 6, 7, Steve’s father was a cabinetmaker, but when they moved to Kalgoorlie he took on “a new career selling life insurance so he was out and about meeting people”. Steve was about ten years of age when his great grandfather died. His grandmother was the only girl in a family of five boys who “became engineers” and she a tailor by trade, because she “never had that opportunity” to be educated. She had a “dry sense of humour, very witty, funny”. There was a sense that she “came from a different social class” and she knew “that education meant mobility”.

* 1, 2, 3, 4, 5, 8 My main support was my mother who was very supportive with my education, always encouraged me, read to me and helped me with my studies or projects. She was very involved, took a lot of care and attention to what I was learning and how I was dealing with school. I was always well prepared for everything, always had my books and crayons, you name it. She was very keen that I do well and it was always the expectation that I would do well. It was just a general sense that I would do well at school.

2. Engagement at the economic boundary:

*9, 10, Steve reflected perceptively on his primary schooling and the prejudice faced by Aboriginal kids that, “none did well, they all struggled. Well Aboriginal people at that time had a very undistinguished social status”. A lot of the kids came from “a mission on the outside of town...Aboriginal people just weren’t very highly regarded. They were more often than not very poor”.

* 1, 2, 3, 4: There are lots of family stories about people who had succeeded through education. Mainly on my mums side but the school that I went to in Kalgoorlie, Kalgoorlie Central, one that I first went to, that was a big sort of the old ancient honour boards that they used to hang in those old primary schools with the XXX with the gold lettering and I think it was my great grandmother who was on that honour board as being Dux of the school in Kalgoorlie Central and my mother’s grandfather was an Engineer and a very successful one

*8, 9, In High School Steve believed he had no real role models. He remembers having “no aspiration. I used to play a lot of sport, I was quite interested in sport, and I used to gamble. I used to spend a lot of time gambling and that started in primary school too”. The type of gambling varied from cards, two-up “but mainly horse racing”.

Summary Analysis: Steve had a final resilience score of 87.5%. His engagement at social boundaries indicate a resilience score of 95% where his personal and public identity were highly developed. The resilience factors developed at the social boundary were: 1. *strong self-reference point*; 2. *sense of community*; 3. *structured living*; 4. *strong support network*; 5. *significant role models*. Steve’s engagement at the economic boundary show a resilience score of 80% as his training and economic identity developed strongly. The resilience factors developed at the economic boundary were 6. *stakeholders identifying with struggles*; 7. *strong status-raising ambitions*; 8. *single-mindedness to complete the task at hand*; 9. *skills in crisis management*; 10. *and a history of exclusion engagement at the cultural boundaries*. Significantly, inclusion for Steve occurred with engagement at both the social and economic boundary.

Conclusion: Steve has had a supportive, “integrated” upbringing. He was able to negotiate and navigate many physical, social and mental spaces prior and during teaching Indigenous students in the business course. His critique abilities of literature and films was exceptional and a great asset to the course.

4. Staff: Bobby

In the *boundary engagement indicators* grid Bobby got 5 out of 5 for six identities: “self-assured” for *self-worth*, “integrated” *family in society*, “approval” for *prejudice*, “abundant” *support*, “tertiary” *schooling* and “professional” *skills for work*. His total score was 90%. Primary school crises was the headmaster took “a dislike” to him. High school crises was leaving home to go to Perth private boys’ school and the school restricting everyone to their study stream, (See **Table 70** below).

Table 70. Boundary engagement indicators for Bobby (staff)

BOUNDARY ENGAGEMENT INDICATORS = Bobby (Staff)						
PART A		SOCIAL BOUNDARY				Antecedents of Success
Engagement at Boundary		1. Personal Identity		2. Public Identity		Resilience Score
Level & Score	Self-Worth	Family in Society	Prejudice	Support	Sub-Total Out of 20 x 100%	
Inclusion 5	Self-Assured	Integrated	Approval	Abundant	100%	
Positive 4	Confident	Adapted	Toleration	Varied		
Neutral 3	Shy	Dys-Functional	Covert Racism	Limited		
Negative 2	Unsure	Removed	Overt Racism	Rare		
Exclusion 1	Self-Hatred	Broken	Blame & Disgust	Empty		
Total	5	5	5	5		
						20

BOUNDARY ENGAGEMENT INDICATORS = Bobby (Staff)						
PART B		ECONOMIC BOUNDARY				Antecedents of Success
Engagement at Boundary		3. Training Identity		4. Economic Identity		Resilience Score
Level & Score	Schooling	Skills for Work	Jobs	Wealth	Sub-Total Out of 20 x 100%	
Inclusion 5	Tertiary	Professional	Senior Manager/ Sole Trader	Entrepreneur	80%	
Positive 4	Year 11 to Apprentice (TAFE)	Skilled Trade	Employer & Manager	Investor		
Neutral 3	Secondary Up to Yr 10	Semi-skilled	F/T Employment	Wage-Earner		
Negative 2	Primary, Year 8, 9	Unskilled	Part/Time & Casual	Welfare recipient		
Exclusion 1	Up to Year 7	Not work ready	Unemployed	Poverty		
Total	5	5	3	3		
Final Resilience Score = PART A + PART B / 2						Final Total Out of 100%
PART A	= 20/20					90%
PART B	= 16/20					

Staff life history quotes: How Bobby learned resilience:

1. Engagement at the social boundary:

*Worldview or purpose in life was “*we as people should learn to live respectfully in our natural environment*”.

* 3, 4, 5, My role models were nearly all farmers and my entire family was involved in farming, and I had no role models outside of that that I knew of. I had one distant ... I don’t even think she was a relative but she was a friend of the family, who was a fairly high up police woman and remember being quite amazed by that. But apart from her, there was really no question other than that we would continue the tradition of farming.

* 9, 10, Well, I think I did well in everything. I was a good student. I was either at or near the top of the class through the whole time. I had a couple of years though where I was unhappy and I think maybe in Years 3 and 4, and I remember being very reluctant to go to school and I had some health problems, and I can’t remember what it was about but I suspect I was being bullied and my marks were much worse during that period.

* 1, 2, 3, 4, 5, 6, Okay, well my parents, by the 1960s, were becoming middle class having been very poor in the ‘50s. The farming was booming in the ‘60s, dairy farming was going really well and they were able to send their three children including sending me away to boarding school. So my sister went to a boarding school, St Mary’s and then my brother, my older brother went to Scotch College and then in 1964, I followed and also went to Scotch College where I boarded for five years.

2. Engagement at the economic boundary:

*In Secondary School Bobby was mostly skilled in all of the subjects. He excelled at Latin and French, Physics and Chemistry and did an elective in Economics which he enjoyed. His mother wanted him to be a medical doctor. But anyone with strong “academic ability really was streamed into Science as a matter of course in those days”.

*His tertiary schooling was an attempt at Medicine, and a return two years later that failed. He came back in 1984 and completed a degree in three years.

*He then restored old houses for four years and then completed his Honours degree on Trochus trade of Indonesian fishermen. This research was “influential” for government policy and research. Then he started a PhD in 1992 and finished it quickly but did not submit it till 1999, as he feared he might end up teaching at university, which he did.

Summary Analysis: Bobby had a final total resilience score of 90%. His engagement at social boundaries indicate a resilience score of 100% where his personal and public identity were highly developed. The resilience factors developed at the social boundary were: 1. *strong self-reference point*; 2. *sense of community*; 3. *structured living*; 4. *strong support network*; 5. *significant role models*. Bobby’s engagement at the economic boundary show a resilience score of 80% as his training and economic identity developed strongly. The resilience factors developed at the economic boundary were 6. *stakeholders identifying with struggles*; 7. *strong status-raising ambitions*; 8. *single-mindedness to complete the task at hand*; 9. *skills in crisis management*; 10. *and a history of exclusion engagement at the cultural boundaries*. Significantly, inclusion for Bobby occurred with engagement at both the social and economic boundary.

Conclusion:

Bobby grew up in a stable, supportive and “integrated” family. His six lots of boundary engagement indicators became his *antecedents of success* and factors of resilience. This influenced his ability to negotiate and navigate many physical, social and mental spaces and especially in tertiary teaching and administration. Finally, a strength for the course was to have Bobby teach and critique sharply many academic literatures regarding Aboriginal equity and justice.

5. Staff: Tommy (A)

In the *boundary engagement indicators* grid Tommy got 5 out of 5 for three identities: “integrated” *family in society*, “tertiary” *schooling* and “professional” *skills for work*. His total score was 85%. Crisis in primary school was missing out on sporting skill development in football and cricket. High school crises were changing accommodation from church hostel to private in Year 12. (See **Table 71** below).

Table 71. Boundary engagement indicators for Tommy (staff)

BOUNDARY ENGAGEMENT INDICATORS = Tommy (Staff)					
PART A	SOCIAL BOUNDARY				Antecedents of Success
Engagement at Boundary	1. Personal Identity		2. Public Identity		Resilience Score
Level & Score	Self-Worth	Family in Society	Prejudice	Support	Sub-Total Out of 20 x 100%
Inclusion 5	Self-Assured	Integrated	Approval	Abundant	85%
Positive 4	Confident	Adapted	Toleration	Varied	
Neutral 3	Shy	Dys-Functional	Covert Racism	Limited	
Negative 2	Unsure	Removed	Overt Racism	Rare	
Exclusion 1	Self-Hatred	Broken	Blame & Disgust	Empty	
Total	4	5	4	4	17/20

BOUNDARY ENGAGEMENT INDICATORS = Tommy (Staff)					
PART B	ECONOMIC BOUNDARY				Antecedents of Success
Engagement at Boundary	3. Training Identity		4. Economic Identity		Resilience Score
Level & Score	Schooling	Skills for Work	Jobs	Wealth	Sub-Total Out of 20 x 100%
Inclusion 5	Tertiary	Professional	Senior Manager/ Sole Trader	Entrepreneur	85%
Positive 4	Year 11 to Apprentice (TAFE)	Skilled Trade	Employer & Manager	Investor	
Neutral 3	Secondary Up to Yr 10	Semi-skilled	F/T Employment	Wage-Earner	
Negative 2	Primary, Year 8, 9	Unskilled	Part/Time & Casual	Welfare recipient	
Exclusion 1	Up to Year 7	Not work ready	Unemployed	Poverty	
Total	5	5	4	3	17/20
Final Resilience Score = PART A + PART B / 2					Final Total Out of 100%
PART A	= 17/20				85%
PART B	= 17/20				

Staff life history quotes. How Tommy learned resilience.

1. Engagement at the social boundary:

*Worldview or purpose in life was *“to make a change or bring about success in others...change for the better”*.

* 1, 2, 3, 5, For the first 6 years I went to St Mary’s and then in my final year, Year 7 was with the Christian Brothers so it was all catholic at the Catholic school system so unbroken and still a part of a catholic schooling system

*The only serious crisis he faced in High School was “when I moved out of Polontyne in my final year of study and I went to board with my brother” as then he lost that student supportive network. As a result Tommy shared “my marks went down a little bit because I had more freedom” and did one hour sometimes instead of three to four hours of study.

* 3, 4, 5, Certainly most of the encouragement came from my mother and father for that matter. They kept drilling into us that they never had the opportunity to go on in schooling. My mother only went to Year 4 and mum used to always remind us as kids that we had the opportunity and she didn’t and so she really encouraged us as a mentor even though she only went to Year 4 herself, we looked to mum as a driving force behind our own education to do well because we were doing it for mum and ourselves because mum wanted to share with us the education that she didn’t have.

2. Engagement at the economic boundary:

* 7, 9, 10: I used to often finish 2nd or 3rd place in the classroom. I remember from Year 4 onwards, the teacher at the time used to rank the top three students and from about year 4 onwards I remember there was a constant battle between three of us from about Year 4 to Year 7 and I never myself finished top of the class, I always finished second or third so my cousin was always beating me!

* 3, 4, 5, 6, 7, 9, 10: Only relatives. I was quite fortunate that there were a number of friends and relatives from my home town that were also selected and also came down to Polontyne and went to Trinity as well and some went to other schools but certainly my family remained at home and I only got to see them during each school holiday ... but growing up between the ages of 12 to 17 I spent most of my growing up years here in Perth.

*8: Tommy has been a qualified Primary School teacher in the North-west of Western Australia for nine years after secondary schooling. He then came to work at ... University as a Research Officer, Student Centre Coordinator and then Coordinator of External Aboriginal Programmes and then Acting Head of School

Summary Analysis: Tommy had a final total resilience score of 85%. His engagement at social boundaries indicate a resilience score of 85% where his personal and public identity were highly developed. The resilience factors developed at the social boundary were: 1. *strong self-reference point*; 2. *sense of community*; 3. *structured living*; 4. *strong support network*; 5. *significant role models*. Tommy’s engagement at the economic boundary show a resilience score of 85% as his training and economic identity developed strongly. The resilience factors developed at the economic boundary were 6. *stakeholders identifying with struggles*; 7. *strong status-raising ambitions*; 8. *single-mindedness to complete the task at hand*; 9. *skills in crisis management*; 10. *and a history of exclusion engagement at the cultural boundaries*. Significantly, inclusion for Tommy occurred with engagement at both the social and economic boundary.

Conclusion: Tommy has had a strong supportive and stable “integrated” family upbringing. His factors of resilience served as a predictor of future success as he negotiated and navigated many physical, social and mental spaces to be a school teacher in the tertiary sector. Finally, it was a bonus to have Tommy who was Head of School and in an administration steering and supporting role when the tertiary business course began.

6. Staff: Lenny

In the *boundary engagement indicators* grid Lenny got 5 out of 5 for four identities: “integrated” *family in society*, “approval” for *prejudice*, “tertiary” *schooling* and “professional” *skills for work*. His total score was 85%. Crises in primary schooling was breaking his jaw and disfiguring his face. High school crisis was that in Year 12 he was not “diligent”. (See **Table 72** below).

Table 72. Boundary engagement indicators for Lenny (staff).

BOUNDARY ENGAGEMENT INDICATORS = Lenny (Staff)						
PART A	SOCIAL BOUNDARY				Antecedents of Success	
Engagement at Boundary	1. Personal Identity		2. Public Identity		Resilience Score	
Level & Score	Self-Worth	Family in Society	Prejudice	Support	Sub-Total Out of 20 x 100%	
Inclusion 5	Self-Assured	Integrated	Approval	Abundant	90%	
Positive 4	Confident	Adapted	Toleration	Varied		
Neutral 3	Shy	Dys-Functional	Covert Racism	Limited		
Negative 2	Unsure	Removed	Overt Racism	Rare		
Exclusion 1	Self-Hatred	Broken	Blame & Disgust	Empty		
Total	4	5	5	4	18/20	

BOUNDARY ENGAGEMENT INDICATORS = Lenny (Staff)						
PART B	ECONOMIC BOUNDARY				Antecedents of Success	
Engagement at Boundary	3. Training Identity		4. Economic Identity		Resilience Score	
Level & Score	Schooling	Skills for Work	Jobs	Wealth	Sub-Total Out of 20 x 100%	
Inclusion 5	Tertiary	Professional	Senior Manager/ Sole Trader	Entrepreneur	80%	
Positive 4	Year 11 to Apprentice (TAFE)	Skilled Trade	Employer & Manager	Investor		
Neutral 3	Secondary Up to Yr 10	Semi-skilled	F/T Employment	Wage-Earner		
Negative 2	Primary, Year 8, 9	Unskilled	Part/Time & Casual	Welfare recipient		
Exclusion 1	Up to Year 7	Not work ready	Unemployed	Poverty		
Total	5	5	3	3	16/20	
Final Resilience Score = PART A + PART B / 2					Final Total Out of 100%	
PART A	= 18/20				85%	
PART B	= 16/20					

Staff life history quotes: How Lenny learned resilience.

1. Engagement at the social boundary:

*Worldview or purpose in life is “opportunities to learn”.

*(Re school work) I was also fairly an independently minded person so I resisted working with my parents; I wanted to do it myself.

*His father “...worked on the railways, worked shift work so he wasn’t available all the time” (to keep a check on his schooling homework)...my parents coming from a working class background who didn’t have schooling beyond the age of 14.”

2. Engagement at the economic boundary:

*The role models for Lenny was not only “...my immediate family but also my extended family where cousins were attending school and were successful and so on so there was an expectation which was quite natural, attending school and doing well at school was quite natural”.

*On hindsight regarding his high schooling, Lenny was disenchanted. His “was a relatively small school, a low socio-economic area and they sent Principals out who were essentially on the pension, about to be on the pension and there was no dynamic leadership for my whole 5 years of secondary school. It was really crappy, it was crappy education”.

Summary Analysis: Lenny had a final total resilience score of 85%. His engagement at social boundaries indicate a resilience score of 90% where his personal and public identity were highly developed. The resilience factors developed at the social boundary were: 1. *strong self-reference point*; 2. *sense of community*; 3. *structured living*; 4. *strong support network*; 5. *significant role models*. Lenny’s engagement at the economic boundary show a resilience score of 80% as his training and economic identity developed strongly. The resilience factors developed at the economic boundary were 6. *stakeholders identifying with struggles*; 7. *strong status-raising ambitions*; 8. *single-mindedness to complete the task at hand*; 9. *skills in crisis management*; 10. *and a history of exclusion engagement at the cultural boundaries*. Significantly, inclusion for Lenny occurred with engagement at both the social and economic boundary.

Conclusion:

Lenny grew up in a working class area with a supportive “integrated” family. His *Strong Identity Indicators* became his *antecedents of success* and factors of resilience which was grounding for navigating and negotiating many physical, social and mental spaces that included teaching in the tertiary business course.

Lenny’s work credentials as a teacher in the Aboriginal setting is impressive and benefit to the course. He was a trained Primary School teacher from Edith Cowan University in the mid-1970s. As an “employee” of the WA Education Department he did teaching in the Kimberley area at a Catholic school; mobile pre-school teaching; teaching in a community school; founding Principal at another Kimberly School for three years. Then Lenny worked for three years in Alice Springs as the Curriculum Coordinator of an Aboriginal independent school. He returned to Perth and worked in TAFE as an assistant in Indigenous Services Unit. Lenny then worked with the Aboriginal Independent Community Schools as a consultant. He then worked with ECU and then back with the Independent Schools.

Chapter 8. Discussion and conclusion

8.1. Summary of main points

The researcher has provided evidence to his central argument that there are “more than three ‘Rs’ in the classroom” when randomly selected Aboriginal students completed or incompleting a tertiary business course at a Perth university. The evidence for “more than three ‘Rs’ in the classroom” is given in six steps. First is an explanation of the presence and relevance of being more than three ‘Rs’ and particularly a silent, forgotten and fourth “R” called *resilience*. Second, the factors of resilience found in the pilot study (n=1), which assisted an Aboriginal student in 1972 to complete a tertiary business course is discussed. Third, is a description of factors of resilience found in a random sample of Aboriginal graduates (n=17). Fourth is an account of the factors of resilience that assisted a sample of Aboriginal non-graduates (n=13). Fifth, a description is given of the factors of resilience that assisted the staff (n=6) teach and administrate in the tertiary business course. Sixth, final conclusions summarise three interrelated approaches that identify, measure and support factors of resilience. These are the concept of engagement at the cultural boundaries, boundary engagement indicators and that the purpose of relationships in the classroom is to promote and protect resilience via shared interdependencies between the stakeholders.

8.1.1. More than three ‘Rs’ in the classroom

The central argument of the researcher is that there are more than the three ‘Rs’ of “reading”, “writing” and “arithmetic” (Eldon, 2013; Tame, 2012) that assist Aboriginal students completing or incompleting a particular tertiary business course in a Perth university between 2000-2010. Some of the more well-known extra “Rs” historically have included accounts of: racism (Beresford, 2006; H. Reynolds, 1981); retention (Gray & Beresford, 2008); relationship (Harlsett et al., 2000); reconciliation (Craven, 1999; Graham, 1997); responsibility (Pearson, 2002); reform (Beresford et al., 2012); resistance (Francis, 1981) and rivalry (Forrest, 1998; Partington & McCudden, 1993).

However, the researcher has argued that in the Aboriginal cross-cultural context *resilience* (Masten, 2007; Rutter, 1985; Ungar, 2008; Ungar et al., 2005), is the silent ‘R’ or the fourth ‘R’ which needs to be examined in an Aboriginal educational context. To

maintain this premise, the researcher outlined the significance of the continuing lower status of Aboriginal people, their education and employment by the presentation of recent statistics. Also the researcher reasoned for an ongoing historic disadvantage experienced by generations of Aboriginal people in Western Australia in their attempts to gain formal education. The tertiary business course was open to Aboriginal and non-Aboriginal students (but ended up enrolling only Aboriginal students) and had the two significant issues of generational lower status and disadvantage to contend with.

The researcher shared that he stated initially that the Aboriginal students were experimental “guinea pigs”. In the second year the students were called “torch-bearers” for their community. But in the third and final year, by learning mainstream business principles and applying them for an Indigenous context the students were told that it was a challenging “last frontier” for them. But it was finally argued by the researcher first, that it was the ‘frontier’ of resilience that was important for the Aboriginal students. Second, the tertiary business course was a new place where the students were engaging at a new cultural boundary viz. social and economic boundaries where *training* and *economic* identities are developed even more. Third, the students involved in the tertiary business course were agreeing to have their physical, social and mental spaces extended.

Furthermore, the approach to explore resilience applied a new research method that examined the level of engagement at the cultural boundaries for the Aboriginal students, especially the latter’s earlier social and economic boundaries and their identities that this involved. The new research paradigm required tracing the link between the students’ past and present cultural boundary experiences of resilience which may have assisted the students complete or incomplete the tertiary business course that they enrolled in. The outcome was a ‘resilience score’ for each of the four case studies under investigation. The evidence from the four case studies (that focussed on analysing engagement at the cultural boundaries) concluded that ‘more than the three ‘Rs’ does exist in the classroom which assisted the Aboriginal students complete or incomplete the tertiary business course. This silent and fourth ‘R’ in the classroom was *resilience*. The overall conclusions of these four case studies now follows

8.1.2. Overall conclusion from the pilot study

The researcher described the cultural boundaries that the pilot study (i.e. Sarah) engaged for her completed tertiary business course were the social and economic boundaries. At the social and economic boundaries Sarah achieved the highest possible resilience score

of 100% (see boundary engagement indicators at 7.1.1). That is, Sarah’s level of engagement for her final total resilience score of 40 out of 40 points = 100%. Historically, this resembled a complete return to *oikonomos* (pre-1826) power despite the restrictions of the two suppressive *colonos* (1826-1897) and *ethnos* (1897-1967) eras her family told her stories about.

Sarah was a child of early dynamic *demos* (1967-2000+) era when the local Aboriginal people had government approval to establish new *oikonomos* steps towards local control. She is today a highly capable manager of her own household, as well as having been a young manager in a large management office at 23 years of age.

So when I graduated I was able to apply and sit for my Chartered... Instituted Chartered Exams, so I’m a Chartered Accountant. That took another two years. At the same time I sat for my Certified Practicing Accounting exams so I was doing two lots of exams, so by the time I was 23, I was both a fully qualified Chartered Accountant as well as a Certified Practicing Accountant. Then I sat for my tax agency. So that’s I worked with KPMG, but there I was as a 23yo as a manager of an Audit area with a staff of about 35.

Sarah also had wider regional household management experiences such as family, regional and national Indigenous business organisations.

And then I was fortunate to be one of those people, that when the government changed and you had Bob Hawke, he wanted people with real experience to head up Departments, so I was seconded in, so after I was seconded in into indigenous affairs , I was then asked to head up the Aboriginal Development Corporation. So I had gone from a private business background into public. Then when that was amalgamated and formed the new department of ATSIC, I came back to West Australia and I worked for the state government in small businesses. So I was a small business advisor. Then I went back to KPMG as a Director, and after all those years I went back and then I was seconded out to Edith Cowan to help establish their commercial arm.

The latter jobs are examples of inclusion when engaging at various cultural boundaries that held great responsibility. To develop such confidence and training to engage willingly and immediately meant that Sarah had had early and strong inclusion at previous social and economic boundaries that are now discussed.

8.1.2.1. Engagement at the social boundary in the pilot study

Exclusion for Sarah was the threat of failure and moving physical space in having to complete her primary and secondary education in two country towns, away from variety of city infrastructures, resources and support.

I started at Morrowa, Morrowa only went up to year 10, yet now they have a whole agricultural college there. So I had to go to Dongara to the Dominican Ladies College, so I finished my education off over there.

Second, exclusion was an ominous presence in her social and mental space of belonging to a member of a minority people with acknowledged lower status, especially when she attended a boarding school for secondary schooling.

Once again I think it's because we were a minority, therefore we were so obvious in classes. And we encouraged each other, even though we didn't know each other before, we formed long and lasting bonding that is still there today.

But she excelled academically in the classroom and athletically in school sports and town sporting events and force her way into inclusion in the local community;

I was very good at sport and actually my track and field records were only broken in the last 6 years and that is going back a very long time. I was also very good at tennis and of course I won the award for the top tennis player and as I was playing the people on the sideline were trying to do everything to make sure that I didn't win. Just because I was aboriginal.

Similarly, Sarah's leadership skills were present and she gained inclusion in the local primary and secondary school setting;

They had a school captain for the primary and I was school captain and then I became the head of the high school.

There were a number of experiential factors of resilience that broke down exclusion and laid the foundations for inclusion for Sarah. There were her three generation, extended family being close by (and who themselves were pioneers in breaking through political, educational and social exclusion of their time) as she negotiated and navigated her social boundaries where personal and public identity are developed;

Yes, I enjoyed, I loved history, I still do, I'm an avid reader. History particularly because I had my grandfather telling me all the family stories as well. So I had that at home, and that just whet my appetite.

Other factors of resilience comprised attendance at a private girls school; supportive teachers; an accountant that gave her a job during the school holidays; supportive student peers in the tertiary business course she graduated from;

So I was there as the example and it was a personal fear of failure too. The other was that I found that even more interesting than I imagined, and that kept me motivated, and I was in a group of people that mostly were mature age students, myself and two others were the only ones that had come straight from

school. And that was something that was very unusual, particularly for myself being indigenous, back then to go straight from school into university. So I relished the opportunity of working with people that had hands-on experience.

So Sarah’s social boundary engagement years indicate a remarkable development of her personal and public identity and an engagement towards the upper levels of inclusion. For personal identity development Sarah’s life-history indicated inclusion of a “self-assured” self-worth and an “integrated” family in society. Her public identity showed an “approval” for prejudice and “abundant” for support. As stated earlier Sarah’s resilience score at the social boundary was 100% = 20/20.

8.1.2.2. Engagement at the economic boundary in the pilot study

Sarah also had personally clear and high career expectations and motivations. So her social and mental spaces at the cultural boundaries had a mix of people and institutions that were friendly, informative, competitive and supportive.

Myself and the other woman were always... she was always first and I was second. I think that put a lot of focus on us two women, so once again we couldn’t just be good we had to be the best, and I was dealing with a female that was a straight honours student, so she was extremely good and we are still very good friends. And so it made the men realise that we were serious about things that we weren’t being just a flight through.

For Sarah there was a shared interdependency among the stakeholders she met during her development at the economic boundaries. But she also had to work hard for it.

Whilst I was at uni, the only way I was to get through was to work part-time, it helped me in two ways, because I worked part time with one of the big six accounting firms KPMG, I was able to get what they call your professional hours up. So when I graduated I was able to apply and sit for my Chartered... Instituted Chartered Exams, so I’m a Chartered Accountant. That took another two years. At the same time I sat for my Certified Practicing Accounting exams so I was doing two lots of exams, so by the time I was 23, I was both a fully qualified Chartered Accountant as well as a Certified Practicing Accountant.

Her resilience strengthened with her engagement at the economic boundary. Her resilience was a process of life experiences and promotive and protective factors and yet a product of having passed many trials, tensions, crises and challenges and succeeded.

And the third one that kept me going was the fact that I could see that with the type of degree I was going to end up with, was a degree that I could help my ... in a small way I was imagining that I might be able to help some of our people

get into businesses or educate them as to understand how to operate a business whether it was a small business or a community enterprise.

Her excellent resilience score indicated other promotive and protective factors such as the personal disposition to create character and create community.

She is navigating and negotiating ongoing cultural boundary engagements that periodically means contesting the seven tensions of resilience (Ungar, 2008) for herself and her family and business profession. These include access to available ongoing material resources of employment opportunities; balancing consumer relationships of work with covenant relationships of family, marriage (Keller, 2011) and country; maintaining power, control and care over one’s self, others and environment; adhering to cultural expectations and obligations; keeping a meaningful role in mainstream and Aboriginal societies; and keeping cohesion and balance between self and feeling part of a bigger picture e.g. remembering where she came from.

most important thing is the understanding of who I am. That who I am is that person that I’ve always known I was part of a wonderful culture that I am part of an indigenous community and the reason for that is that... I’m positive it’s because of the interaction I had from a very young age with both my grandparents and then my parents.

Other protective factors of resilience included a sure self-reference point, strong stakeholder support, structured living, a sense of community obligation, and a sound code-switching ability as she navigated and negotiated the many identity codes of her social and economic boundaries.

When I say grandparents from both sides, my mother’s grandparents as well as my fathers. And I think that it is very important for students today to have that extended family so that they know not only where they come from but where they’re going, but they know the very heart of that fibre of their family and their community

In conclusion, the sub-questions (see start of *Chapter 7 Case study analysis*) and the major research question have been satisfactorily answered from the pilot study. It was Sarah’s factors of *resilience* that assisted her completion of a tertiary business course in 1972. The evidence was gained and analysed by applying the researcher’s unique approach of engagement at the cultural boundaries, two specific boundaries relevant to tertiary business studies were analysed which were the *social and economic boundaries*. At the social boundaries two identities are developed viz. *personal and public identity* for which Sarah scored the maximum 100% resilience score.

Similarly, Sarah scored the highest inclusion level of engagement at the economic cultural boundary where another two crucial identities were developed viz. *training and economic identity*. This means Sarah developed the highest inclusion level of engagement at the social and economic boundary prior to and for the duration of her tertiary business course. For Sarah there were many factors of resilience, major and minor, but all of them are able to fit into ten factors of resilience that developed in process and as a product in the analysis of Sarah’s transcribed life-history. The ten factors of resilience were:

1. strong self-reference point; 2. sense of community; 3. structured living; 4. strong support network; 5. significant role models; 6. lots of stakeholders identifying with struggles; 7. strong status-raising ambitions; 8. single-mindedness to complete task at hand 9. skills in crisis management; 10. history of inclusive engagement at the cultural boundaries.

The first five factors of resilience tended to be developed at the social boundary where the personal and public identities develop. The last five factors of resilience tend to be developed at the economic boundary where the training and economic identities develop. What stands out for the researcher is that Sarah had excellent motivation at all the indicators of her social and economic boundaries. So a shortlist of her factors of resilience would emphasise motivations and comprise three factors as her central prime movers of her resilience: *8. single-mindedness to complete task at hand; 1. strong self-reference point; and 7. strong status-raising ambitions.*

The ten factors of resilience that developed at the social and economic boundaries sometimes overlapped and were strengthened during crises times as Sarah negotiated and navigated engagement at either of the social and economic boundaries. The evidence indicated that Sarah’s ten factors of resilience emphatically assisted her to complete her tertiary business course. Sarah’s ten factors of resilience and her 100% resilience score provides a clear comparative standard against which the resilience scores of the other case study groups can be measured.

8.1.3. Overall conclusion from graduate case study

For the 17 randomly chosen graduate case study sample, navigating and negotiating engagement at the cultural boundary indicated interesting and varied experiences of exclusion, inclusion and resilience. Statistically, the highest resilience score was 90%

and the lowest was 65% which was an interesting wide gap. Yet the graduates on campus and in regional support areas spoke of close networking among and support for each other.

Many who were in the first cohort of students spoke openly of financial assistance, family support, work obligations and living up to community expectations as protective and promotive factors of their resilience score. A closer look at the graduate experiences at the social and economic boundary now follows.

8.1.3.1. Engagement at the social boundary in graduate case study

Historically, many students had benefited financially and politically from the benefits of the *demos* era (1967-2000+) where local control via secondary grants funding and birth of community based organisations.

Yet individually and corporately as families and as the general Aboriginal community many still suffered from the longstanding effects of the *ethnos* era (1897-1967) of restrictive policies, assimilation, welfare stereotyping, embedded racism and low expectations from mainstream society. But some families managed their households remarkably effectively despite the historic exclusion from mainstream society.

Kim: Yeh 8 ½ acres. We grew all our own food like our vegies and that. We had our own animals like pigs, cows, goats, chooks, cats and dogs and when we were growing up we had a ball. As I said, we never went without. I suppose you could say we were XXX. That was amazing because we didn't have power or water on. We had a well and a creek and we used to boil up our water for washing and to have baths in but we were still the cleanest kids at school compared to some of the non-indigenous so yeh it was a good life. Back then you could make your own entertainment as kids which means we went down swimming down the river which was down the back or in the creek. I actually call them the good old days. They're gone.

Harry: Dad on pay day. (gave the 20c per fortnight) We didn't know any better, we just used to know that we'd have what we have for tea and that was it. We had our lunch every day.

Sally: We had to do our homework. That was set straight after school pretty much. Supporting me I guess, they did their best to make sure even in poverty that we had lunch every day and we had a uniform even if it was second-hand, just in normal parenting skills and I guess in most of the primary schools except in Wyndham I guess you're the only Noongar so Dad would show his face at the school and Mum would drop us off and pick us up so yeh just in that way.

The graduates had spent early schooling in country, city and interstate areas and so travelled wide physical, social and mental spaces to gain their education.

Patsy: My primary schooling was in a Catholic primary school at St Joseph’s Convent School in Mingenew and that was from grade 1 to grade 7.

Dulcie: I went to primary school in Lesmurdie and Kalamunda, the hills area. The time I went to school there it was considered country but it’s not now, it’s pretty close to the city

Lena: I went to 27 different primary schools around the country. Um, some were in the city, some were in the country. Only one remote, so I had a lot of different primary schooling.

Sally: Boyup Brook and Narrogin and then Elizabeth Grove in Adelaide for 2 years, Wyndham for one, XXX Primary in Manning for two.

The mature age (over 25 years of age) indicated a schooling experience and social and mental space that was under pressure by many funerals, school absences, absenteeism, dysfunction, overcrowded housing, ill-health, and family tragedies.

Colin: If you got picked up on the streets late at night or something, they would put you in Longmore and they think you’re neglected or something and make you a Ward of the State.

Cindy: When I talk crisis point, I see a negative because there was lots of alcohol and stuff but that was the way things were in those days with the way Centrelink was set up. You know, people got paid everyday so the 14 adults that were there were able to put in a dole form each day so somebody got paid every day and I could sort of see back then how dysfunction really is formed and so entrenched but no there was never any illness.

Dianna: Probably for funerals but not so much the fact that we went away, the main thing was that we always had lots and lots of people come and stay from the stations and from other towns to come to attend funerals and stuff like that there so there was some disruption sometimes when those things happened, major events you know.

Rosie: Definitely the divorce of my parents. Definitely. There was a lot of domestic violence and sexual abuse in the family at that time so I would say that was a very crisis point so leaving basically, my dad took us away so there was that XX Stolen Generation thing about it I suppose.

But these turned out to be resilience factors as they were able to manage a lot of similar crises that occurred for the duration of their tertiary business course.

Role models varied among the graduates from family members to sports people, teachers and no one in particular.

Peta: I had my mother who ... who (pause) who came through and who was you know, she's not really educated at all, so my mother is a very strong woman so she was prepared to stand up for us and that came from my grandfather who stood up for everybody on the estate but my mother wasn't sort of a mother who was easily intimidated, so we grew up very proud and very strong I think, and I think that's reflected in who we all are now. We're confident to do anything basically.

Jerry: I think there was a supportive man. He was a bloke called ..., he used to play for Perth. His brother used to was in our class too so he was XXXXX but there was no big role models around. They tried to give us role models as Catholic brothers, saints and XXXX but we weren't allowed to ask any questions about it.

Betty: Well I think back in those days it was just the support we got from the school.

Wanda: I don't think I had any role models. None of my family worked so there was nobody to actually look up to. Nobody had really finished high school so there wasn't much encouragement at all.

Jade: No one particularly. None that spring to mind. In those sorts of years though you don't really think a lot about anybody else but yourself I don't think. Yes nobody stuck in my head.

Tim: Oh... a few of my cousins, like ..., because they were boxers. Every time I used to come to Perth, me and my mother and my young brother used to go and watch them box and all that there. And my mother and my aunties and my uncles and their stories.

For those graduates who lacked in a high score for personal and public identity development at their social boundary engagement points, this would inevitably lower their overall resilience score unless they were to compensate such lack with a comparatively high development in their training and economic identities when they engaged at the economic boundaries.

8.1.3.2. Engagement at the economic boundary in the graduate case study

Some other significant promotive and protective factors of resilience are worth noting. First, their life histories tell of managing crises during their primary and secondary schooling which interrupted development of their training and economic identity. Crises covered the Aboriginal minority status such as poverty, overcrowded housing, dysfunctional but close families, travelling many miles for schooling, living away from home, police harassment, funerals, overcoming racism, loneliness and sometimes suppressed identity.

Betty: Tardon was actually the hostel that we stayed at and we'd get up early and had about an hour's drive into Milewater to attend the local high school so I

actually boarded at the Mission for the weekends and during the week and then just went to high school and came back at night.

Rosie: ...all throughout my high school I was always struggling with my Aboriginal identity. In fact that people didn't believe that I was because I'm so fair and because I lived with my dad and his wife and yes people didn't believe me basically and I just went whatever, that's your choice but even to this day so that and being suspended and being sent away I'd say were the biggest crisis points. I got to the point where I needed to find my own Aboriginal identity and I think this is when I started XXX, I wanted to go back to my mum basically. That pull was kind of, you see all this family kinship happen around you but you're not part of it so yes.

Neville: I'd get into trouble with the police, well I'd get singled out of all the white kids and they'd take me away all the time even though you didn't do anything, they'd still take you away and try and beat a confession out of you for doing something that you'd never heard of and these things happen so again that compounds on your personality. It will either break you or you become stronger.

Tim: We go away for the funeral, then we would stay there for two weeks, just a sadness thing.

Jerry: The biggest one was my brother who got killed in 1964 and that was, it was 9th December he got killed and that was when I was just about ready to enrol in Aquinas and that would've been year 11 and 12 and that's when we established that XXXXX three of us Aboriginals and a, me, ... and finished, when I finished year 10 ... finished year 12 and I think ... would've come with me because we got very close and he would've come with me because I never went XXXX never went to Aquinas.

So navigating and negotiating across new and old physical, social and mental spaces became routine for many of the graduate students.

Second, many of the students suffered low boundary engagement scores in their formative years of their social boundary. Yet they were able to compensate with support in the economic boundary contexts.

Kim: It was mainly from family members, that was it. The only sort of financial support would've been and wasn't much then was from the government which all students were entitled XXXXX, certainly wasn't Centrelink then, just the normal fees where indigenous as well as non-indigenous were entitled to which helped parents to provide school and clothes and just the basic sort of stationery sort of stuff.

Third it becomes obvious that there was often a large “gap” between the engagement scores of their social boundary experiences and that of the economic boundary (where training and economic identity became pronounced as there was the expectation to live

and work inclusively in the wider society). That is, even when many Aboriginal students scored well in the social boundary spaces (where personal, family in society, prejudice and support identities are crucial) there was a drop of boundary engagement scores for the economic boundary negotiations (where schooling, skills for work, jobs and wealth identities are key). It suggests that although these *boundary engagement indicators* do serve as good antecedents of success in the context of boundary engagement for the students, it is this area of navigating and negotiating the economic boundary where most support is needed for Aboriginal students.

Fourth, although the *boundary engagement indicators* do assist in measuring a number of predictors of success, it is not conclusive. It does not cover or explain the “X” factor of depth and richness of one or more of the stated engagement indicators that gave impetus to the students to succeed in tertiary business studies e.g. peer or family support. Also perhaps there are other unnamed “X” protective and promotive factors such as spirituality, worldview, gender and place in family. These also may have played significant parts in the students’ success to be resilient but were not examined more critically by the researcher.

In conclusion, the sub-questions (see start of Chapter 7 Case study analysis) and the major research question have been adequately endorsed from the graduate case study. The graduates’ factors of *resilience* that assisted them in the completion of the tertiary business course in Perth. The evidence was gained and analysed by applying the researcher’s unique approach of engagement at the cultural boundaries, two specific boundaries relevant to tertiary business studies were analysed which were the *social and economic boundaries*. At the social boundaries two identities are developed viz. *personal and public identity* for which the graduates indicated the highest resilience score was 90% and the lowest was 65%. The inference is that the ten factors of resilience for the pilot study did apply but often showed remarkable difference between the resilience score for the social boundary and that of the economic boundary. Similarly, the ten factors of resilience for the graduates also developed in process and as a product from the analysis of the graduate’s transcribed life-histories. The ten factors of *resilience* were:

1. *strong self-reference point*; 2. *sense of community*; 3. *structured living*; 4. *strong support network*; 5. *significant role models*; 6. *lots of stakeholders identifying with struggles*; 7. *strong status-raising ambitions*; 8. *single-*

mindfulness to complete task at hand 9. skills in crisis management; 10. history of inclusive engagement at the cultural boundaries

These ten factors of resilience developed at the social and economic boundaries and sometimes overlapped and were strengthened as the graduates negotiated and navigated at either of the social and economic boundaries. Of the ten factors of resilience of the graduates it is clear the prime movers of resilience were the same as for Sarah: 8. *single-mindedness to complete task at hand* followed by 1. *strong self-reference point* and 7. *strong status-raising ambitions*. The latter three all emphasise that personal motivations of the graduates were very strong and fed by the combined, inclusive strengths of personal and public identities viz. self-assured “self-worth”; integrated “family in society”; approval against “prejudice” and; abundant “support”. The level of significance of the latter three factors of resilience will be compared for the non-graduates to see if these are linked to why the non-graduates did not complete the tertiary business course.

8.1.4. Overall conclusion from non-graduate case study

The random sample of 13 non-graduates was able to navigate and negotiate exclusion, inclusion and resilience at the cultural boundaries in remarkable ways. They showed ongoing traversing physical spaces for school attendance and funerals. Their preference for country town living was clear. Statistically, their aggregate highest identity scores were in the *Social Boundary* of *prejudice* (50) and *support* (53) hinting that a lot of support is required to combat racism in the country, but higher numbers in other case studies would validate this observation. The lowest aggregate score was in the *Economic Boundary* for *jobs* (40) and *wealth* (39). This hints a depleted area of resilience but further studies are again required to validate it. But future educational initiatives for Aboriginal students should consider strengthening the key promotive and protective factors of resilience to compensate levels of engagement such as prejudice, jobs and wealth which develop *public* and *economic* identities. This could come in sundry forms of financial, family and student support.

8.1.4.1. Engagement at the social boundary in non-graduate case study

Historically, some of the older non-graduates experienced the negative *ethnos* era (1897-1967) effects such as removal from homes for education, assimilation and family upheaval and separation. But most of them and their families benefitted from the more schooling and work opportunities that opened up due to the *demos* era (1967-2000+) of increased local community control and the related value of seeking employment:

Trevor: No it might have to do with my parents’ employment. They were involved in Indigenous issues. My mum was a health worker and the old man was involved in Aboriginal sort of communities and processes so we basically went to areas where they could find the work and develop their skills in those areas.

Wally: Yeh it was mainly based around family and employment. I suppose it was based on my father’s football sporting needs. We travelled country a lot. Did the trip to the country to the city, came back to the city, I was born in the city and came back to the city when I was 12. I suppose it was employment based

Early home and schooling crises that were opportunities to turn into promotive and protective factors of resilience to keep their families together comprised sickness, funerals, family funerals, dysfunctional families, parents divorcing, tragedies at school, abandonment, loneliness and personal struggles to strengthen Aboriginal identity. Furthermore, their life histories tell of more difficulty in engaging varied physical spaces during their primary and secondary schooling than the graduates.

Becky: Not so much for travelling but definitely for sickness. I was sick a lot as a kid. Just tonsillitis and had the flu constantly and it got more serious when I was in high school but yes I did miss a little bit of school mostly when we were in Perth actually. I had a few stays at Princess Margaret (Hospital).

Myra: Yes my parents divorced XXXXXXXX. They got along a lot better when they were apart than they did when they were together!

Eden: Someone died yes at school (for which he felt responsibility).

Casey: ...but there was a problem that I mean I always wondered why my parent weren’t looking after me. There was never ever any explanation of why. That was an unhappy time for me because I wanted to be with the rest of the kids but it never happened.

Daisy: It had a lot of do with my mum. She wasn’t very stable, well not stable but we were doing a lot and the 2 years in Queensland we were taken from her, like she was an alcoholic and my dad died when I was young and we were taken on by a brother over there so then we were moved back to mum and a lot of her years were drinking free years.

Peter: Yes my mother’s from up north and the man she married was from the mid-west so two different cultural backgrounds and it wasn’t right.

Like the graduates, the obstacles occurred daily, on weekends and when the school holidays arrived. So although travelling across new and familiar physical spaces became routine for many of the non-graduate students, it was often without sufficient and quality support and family role models.

Becky: No there wasn’t any family; I didn’t know any of my family. My dad was probably more than anybody because he did the homework; he valued education and put that across to us that we needed to do something.

Penny: Not a great deal. Certainly not from home because no-one had that attitude XXXXX but at the school there was no extra sort of like I said teacher’s aides or counsellors and depending on the mood of the nun that was teaching me she would make you feel good or bad and if your parents had donated to new church seats you would end up with good marks at the end of the year! That type of thing!

But not all non-graduates lacked support from home. For instance, Dora had “lots” of family support

Dora: Lots. I was the third child of six so I had the two oldest ones and little ones coming behind me. We were two years apart with the oldest children and the youngest children were three years apart so we were all there at school supporting each other and my mum and dad at home.

8.1.4.2. Engagement at the economic boundary in non-graduate case study

Interestingly many students had good engagement scores of inclusion both in their formative years at the social boundary but in their training and economic identity development years they faced exclusion. The evidence points to the non-graduates being frustrated with the lack of ongoing support, their own lack of motivation to complete schooling courses and structured living for coping in the schooling contexts:

Becky: (Lack of support) From people within the course. I mean that’s not just, it’s my part as well, I mean I could’ve asked from lecturers and stuff like that and explain more of why I was having troubles and don’t let me go down the gurgler so to speak.

Peter: My mum was an alcoholic and all I seen, the people that I was hanging around with were older boys, criminals and the desire to go to school XXXXX living on a Reserve, the conditions itself.

Gwen: I regret that I never went back to finish the leaving but I guess just being away from home was too strong you know.

Bella: Try to fit in, want to do the work like do the subjects and that like I found it hard in high school in most of the subjects and I lost interest, that's one reason why I left and I didn't like it from the beginning. I should've tried harder.

Dallas: I wish I would've learnt or I wanted to be XXX in high school. Things just get hard you know and you have to stick through when it gets hard. Of course at the end XXXX it catches up with you. I wish I had of learnt more at high school and I wish I was a more good student.

Third, it suggests that these *boundary engagement indicators* do serve as identifying the *antecedents* and good *predictors of success* and factors of resilience for crossing future physical, social and mental boundaries for the students. But to reiterate, when strong development (of personal and public identity) does not occur at the social boundary, then it is at engagement points of the economic boundary where most support was needed for the non-graduates to complete their studies. This is even more frustrated by some Aboriginal families having experienced more generational low status and restricted education than other Aboriginal families.

Fourth, the *boundary engagement indicators* do assist in measuring a number of antecedents of success, and it often has its roots in motivational factors of resilience. For instance, family accountability and helping their own Aboriginal community was a repeated worldview and purpose in life of the non-graduates. This was because many saw the low status needs and struggles to keep family and community intact. The level of motivation is the “X” factor for engagement at both social and economic boundaries. The motivational “X” factors to engage at new social and economic boundaries, like a tertiary business course, are influenced by not only physical but also what is going on in the social and mental spaces of the students. Such things as level of spirituality, traditional cultural obligations, worldview, gender, status, and place in family can play significant parts in the students’ capacity to complete or not complete the tertiary business course.

It is noteworthy, that ten factors of resilience were present also for the non-graduates. Evidence was gained and analysed for the *social and economic boundaries* engagement of the non-graduates. At the social boundaries two identities are developed viz. *personal and public identity* for which the non-graduates indicated the highest resilience score was 80% and the lowest was 65%. The inference is that the ten factors of resilience for the pilot study and graduate case study did apply and these were:

1. strong self-reference point; 2. sense of community; 3. structured living; 4. strong support network; 5. significant role models; 6. lots of stakeholders identifying with struggles; 7. strong status-raising ambitions; 8. single-mindedness to complete task at hand 9. skills in crisis management; 10. history of inclusive engagement at the cultural boundaries

However, the difference between the pilot study and the graduate study with that of the non-graduate study is that the latter often showed greater difference between the resilience score for the social boundary and that of the economic boundary. But similar to the pilot study and graduates study, the ten factors of resilience for the non-graduates also developed in process and as a product from the analysis of the graduate’s transcribed life-histories.

The ten factors of resilience for the non-graduates developed at the social and economic boundaries and sometimes overlapped and were strengthened as the non-graduates negotiated and navigated at either of the social and economic boundaries. Of the ten factors of resilience of the non-graduates it is clear that three resilience factors were not as strong as those of the pilot study and the graduates. These three resilience factors were *8. single-mindedness to complete task at hand; 1. Strong self-reference point* and; *7. strong status-raising ambitions*. The latter three factors of resilience all emphasise that personal motivations of the non-graduates were still fed by the combined, inclusive strengths of personal and public identities but they were much weaker overall viz. for self-assured “self-worth”; integrated “family in society”; approval against “prejudice” and; abundant “support”. The level of significance of the weaker three factors of resilience will be compared for the staff study to see if these are linked to why the non-graduates did not complete the tertiary business course and for what reason.

8.1.5. Overall conclusion from staff case study

There are some significant promotion and protective factors of resilience in the six staff interviewed (and others not interviewed) that was an asset to the Indigenous tertiary business course. Statistically, the staff scored the highest (and perfect) aggregate in *economic boundary* for *schooling* (30) and *skills for work* (30) identities. They also scored high aggregate scores at the *social boundary* for *personal* (25) and *family in society* (27) identities. The staff also were aware of historical prejudice for Aboriginal people in reflection of their primary and secondary schooling year experiences. This covers the four administrative eras of *presbuteros* (pre-1826), *colonos* (1826-1897), *ethnos* (1897-1967) and the *demos* (1967-2000+) events of restrictions and opportunities. The lowest score was *wealth* (20) due to little information gleaned by the researcher as he thought this was too personal and not immediately relevant to the research, but it was.

In some ways the staff life experiences assisted their own and the students’ resilience as a process and product. First the staff had exceptional, varied life experience and skills. They had crossed many physical, social and mental spaces to get to the position of teaching and administering the tertiary business degree. They had all scored highly in the engagement boundary scores. Many had travelled interstate and within the state. But also one interviewed was born overseas. (Two lecturers who were not interviewed also had impressive credential. One came from Africa with a PhD (Business) and the other came from India with computer applications skill and knowledge.). They all had achieved the Masters level, one had a PhD and three were working on their PhDs. These experiences could be brought into the classroom in a role model capacity and as motivation for the students that they also could engage in more and varied social and economic boundaries.

Tanya: I am actually number two but my brother was with my aunty so at home for all intents and purposes I acted the oldest kid and I was pretty good at school but my family are pretty flexible when it comes to education like I was never asked if I had homework or to do homework or anything like that, it was kind of what I got out of it really. As far as supportive teachers go, I can probably only remember one teacher that was pretty supportive so I guess for me it was more of an individualistic kind of thing. I got out of it what I put into it.

Lucy: I had my first five or six years in England. I came out to Australia at the end of Year 6 and I had a month of Year 6 and then all of Year 7 in Perth.

Second, having a cross-cultural mix of lecturers symbolised the reality of pluralistic Australia. It also added a unique varying *tribal* flavour to the classroom situations as many tribal ideas and “elders” of these ideas were discussed in the classroom. To repeat, the lecturers were not all Aboriginal which allowed the flow and sharpening of ideas, knowledge and skills. Similarly, the lecturers’ *antecedents of success* were exemplar factors of resilience on show for the Aboriginal students, as the teaching engagements and interactions occurred inside and outside the classroom. This was often experiences as a shared interdependent flow in relationships.

Tanya: I then enrolled in correspondence as I was a young mum, enrolled through I think South Australia and did matric English and passed that so by this time I had about four matric subjects that I’d passed and then I enrolled later on so I kind of finished it but not through school.

Third, all the lecturers came into the tertiary business course with exceptional life skills, training and knowledges. Their new and favourite discipline/s that they taught was an enriching time for the students. Some of the disciplines called for entrepreneurial and specialised knowledges and diverse practical applications which the lecturer had themselves or brought into the classroom with guest speakers and lecturers.

Lucy: I think I worked in the Math’s Learning Centre prior to that in Floreat part-time for two years then the Curriculum writing job, that was for one year because I lost my permanency I was never allowed to be in the same place for more than a year well for the rest of the teaching career up until Edith Cowan.

Bobby: I mean they’re very hard to rank (regarding important Indigenous issues) but I guess that’s maybe a little bit of the Marxist coming out on me ... in me in that I take a political economy approach pretty much to these issues and I see unemployment as the sort of root factor, that you have to make a living, you have to make sense of the world through work and then you are able to obtain an education or work is an education, and then if you’re working and you are learning, I think your health will improve, so I guess it’s just ranking them but you could rank them at a one or two, I guess.

Fourth, there were other unmentioned *boundary engagement indicators* that have gone unnoticed and unappreciated that also have had an important effect on the students learning in the course. These include such things as the lecturer’s place in family,

previous contact and knowledge of Aboriginal people and issues, non-Aboriginal history and heritage, unexpressed motivations, worldviews and their own family networks.

Lenny: Learning I suppose (regarding his worldview). Yes I think the purpose of life is to learn. I have a family who I am very close to and very fond of and blessed with but what the family life offers me in a selfish sense is opportunities to learn. I mean what my experience is not unique, lots of people have the same experience and are experiencing the same thing but I see it as kind of developed into a kind of learning thing about life, this is it.

Tommy: What impressions have I left with them (the students) so that’s my biggest driver is to bring about change and change for the better or to help the development of others and in this case we’re looking at development of students.

Steve: I think universities should be for me and I guess this is a projection and a reflection of my own personal interests but I think a university, doesn’t matter what the teaching should be, teaching people to think a lot more philosophically about the world and ethically about the world rather than teaching people I guess XXXX how to better tap into power, I think that’s what universities are largely about at the moment, giving people the skills so that they can join particular knowledge elites where they have the literacy’s to open particular doors and play particular games.

All these viewpoints and experiences of the teaching and administration staff are sources of strengthening motivations and engagement at the social and economic boundary for the Aboriginal students completing or incompleting the tertiary business course. The quotes from the staff (about their training, experiences and motivations) also indicate that their short listed resilience factors (besides the overall ten factors of resilience) were 8. *single-mindedness to complete task at hand*; 1. *strong self-reference point* and; 7. *strong status-raising ambitions*.

8.1.6. Final Conclusions

The researcher argued for the existence of resilience in assisting Aboriginal students complete or incomplete a specific tertiary business course in Perth. These resilience factors often fed upon each other and promoted or protected the Aboriginal students and assisted them complete or incomplete the tertiary business course. Three approaches were used for the argument. First was the idea of “engagement at the cultural boundaries” where all “stakeholders” (i.e. students, staff, and teaching and community institutions) were assumed as being involved in navigating and negotiating at four

cultural layers viz. *observable behaviour and material artefacts, institutions, values and worldview* layers.

The researcher also argued that good teaching gets past the ‘outer’ layers of *observable behaviour and material artefacts, and institutions* when teaching Aboriginal students, but the tertiary business course was successful because stakeholders sought to address all four cultural layers. There was an attempt to engage the *institutions* so that the Aboriginal *values and worldviews* (from the ‘inner’ cultural layers) could be expressed. Furthermore, the non-Aboriginal teaching staff attempted to navigate both the outer and inner layers of the cultural boundaries so as to achieve the *inclusion* level when teaching the Aboriginal students at the latter’s physical, social and mental spaces.

Second, as part of the teaching event, the researcher identified the significance of past and present boundary engagement indicators that assists in calculating resilience. During their primary and secondary schooling, Aboriginal students had developed crucial identities so that the students were internally and externally assured (i.e. by experiencing promotive and protective factors of resilience) so that they were able to participate in anything new, such as the tertiary business course. This new knowledge that the students felt that they could negotiate and navigate new cultural boundaries had been developed in previous social and economic boundary engagements such as their primary and secondary schooling and jobs. At the social boundary the identities developed were *personal* (which included self-esteem and family in society) and *public* (which included prejudice and support) identities. At the economic boundary the identities that were developed in the Aboriginal students were *training* (which included schooling and skills for work) and *economic* (which included jobs and wealth) identities.

The inference for the researcher is that there are extra identities existing in Aboriginal students, other than the biological, heritage and community links present in the generally accepted definition of Aboriginal identity (see Definitions). Furthermore, in the analysis the researcher argued that various factors of resilience assists completion or incompleteness of the tertiary business course for the Aboriginal students such that teachers and

educational stakeholders need to take a closer look at these influences to assist them in their teaching, administrative and counselling approaches.

Third, the researcher assumed the significance for all stakeholders in teaching Aboriginal tertiary business students to be aware of the series of parallel relationships that existed in a cross-cultural context whether in or outside the classroom. Relationships are of different and similar types and are built on understanding the past history and status of a people, especially when distinct cultures engage at the cultural boundaries. The researcher advocated that the purpose of relationships between distinct ethnic groups, such as between Aboriginal and non-Aboriginal stakeholder groups is to strive for shared interdependencies (not so much differences). This is despite the statistical data of the Aboriginal population which indicated that Aboriginal students as an ethnic group continue to suffer lower status in life, location, housing, household, health, employment and education than the rest of mainstream population.

Similarly, the advocacy of striving for shared interdependencies between stakeholders from distinct ethnic groups when teaching Aboriginal tertiary students should also continue despite the shock doctrines of much of the historical past of Western Australia education of Aboriginal people. Western Australian history with its four administrative eras revealed a gradual and planned process that too often weakened the *oikonomos* power base away from the Aboriginal people. In reality, the tertiary business course sought to reinstate the economic power knowledge and skills of the Aboriginal students that was lost during the last three eras of Western Australian history. The four administrative eras in the history of Aboriginal people in Western Australia were salutary. The first era was the traditional pre-1829 life, which was guided by Aboriginal *presbuteros* (= eldership council control) imperatives which was intact, self-sufficient and family managed. The *oikonomos* power base was longstanding for centuries and gave the traditional Aboriginal group autonomy and self-sufficiency. Yet the latter *oikonomos* benefits were weakened and removed by the ensuing *colonos* (= external control) of British administration (1829-1897) era.

The third state administrative era (1897-1967) that followed *colonos* intended to establish mainstream’s own *ethnos* (= national origin control) and replace much of the Aboriginal people’s own *ethnos* credentials. The mainstream *ethnos* approach came at great opportunity cost for Aboriginal peoples with an increase of restricting Aboriginal *oikonomos* endeavours through land loss and stricter administrative control. The exclusion of Aboriginal people caused by the *ethnos* policy period still was not fully remedied by the fourth enlightened administrative period. This was the Commonwealth (1967-present) *demos* (= local people control) approach which in its later years sought to reconcile Aboriginal family connectedness, autonomy and economic self-sufficiency with mainstream’s overall *oikonomos* imperatives.

The researcher also argued the tertiary business course (intentionally and unintentionally) sought to address engagements at the cultural boundaries, lower status and historical educational struggles. The researcher suggested a need for a more open relationship between all stakeholders where the statistical and historic context are not forgotten, silenced but made relevant and shared interdependent *oikonomos* power solutions offered so that once again the social and economic benefits would flow on to Aboriginal families and communities. Many of the mature aged students shared a direct connection with the *ethnos* era (1897-1967) of privation and the suffering caused by the dramatic changes of *demos* (1967-present) even though they had come from different parts of the State and country of Australia. This commonality bonded them together and the lecturers in the business course encouraged them to assist one another in overcoming the stigma of lower status and historic shock doctrines of lost *oikonomos* power. There were “more than three ‘Rs’ in the classroom” of not only the negative ones of resistance, racism and rivalry but also positive ones of relationships, reconciliation and retention. But the researcher’s central argument was that the overlooked positive ‘R’ of *resilience* played a significant part in assisting the Aboriginal students complete or incomplete a tertiary business course in Perth between the years 2000-2010.

It is noteworthy, in all the case studies (pilot study, graduates, non-graduates and staff), the ten factors of resilience were present:

1. Strong self-reference point; 2. Sense of community; 3. Structured living; 4. Strong support network; 5. Significant role models; 6. Lots of stakeholders identifying with struggles; 7. Strong status-raising ambitions; 8. Single-mindedness to complete task at hand 9. Skills in crisis management; 10. History of inclusive engagement at the cultural boundaries

However, the difference between the pilot study and the graduate study with that of the non-graduate study is that three resilience factors can be short-listed as being not as strong were not as strong as those of the non-graduate study. These three resilience factors were 8. *single-mindedness to complete task at hand*; 1. *Strong self-reference point* and; 7. *strong status-raising ambitions*. The latter three factors of resilience all emphasise that these personal motivations fed by the combined, inclusive strengths of personal and public identities of engagement at the social boundaries. So stakeholders concerned about outcomes for Aboriginal students doing tertiary business studies (and that of any discipline) would learn from this, that remedial strengthening of the training and economic identities from the economic boundaries needs to occur by strengthening the other seven factors of resilience.

Finally, in

Table 73. Below, a comparison of boundary engagement indicators for all case studies are presented. The *pilot study* social and economic boundary scores and the final resilience score sets the benchmark of 100%. The pilot study’s average score of 5 (the highest at every *identity* point within the social and economic boundary) can be compared with the average for the other case studies. Significantly, the *graduate study* has an average resilience score of 73.5%; the *non-graduate* a resilience score of 69.8%; and the *staff study* resilience score of 84%.

Table 73. Comparison of boundary engagement indicators for all case studies

BOUNDARY ENGAGEMENT INDICATORS – ANALYSIS FOR ALL CASE STUDIES										
	<i>SOCIAL BOUNDARY</i>				<i>ECONOMIC BOUNDARY</i>				<i>ANTECEDENTS OF SUCCESS</i>	
<i>Case study group</i>	<i>1. Personal Identity</i>		<i>2. Public Identity</i>		<i>3. Training Identity</i>		<i>4. Economic Identity</i>		<i>Resilience Score</i>	
	Self-worth	Famy in Soc	Prej	Suppt	Schg	Skills for Wk	Jobs	Wealth	Sum out of 40	Out of 100%
1. Pilot study										
Total	5	5	5	5	5	5	5	5	40	100
Average	5	5	5	5	5	5	5	5	40	100%
2. Graduate study										
Total	62	65	68	76	54	57	56	51	474	1250
Average	3.6	3.8	4.0	4.5	3.2	3.3	3.2	3	27.9	73.5%
1. Non-graduate study										
Total	46	46	50	53	47	42	40	39	391	907.5
Average	3.5	3.5	3.8	4.1	3.6	3.2	3.1	3.0	30.1	69.8%
1. Staff study										
Total	25	27	27	26	30	30	21	20	202	504
Average	4.2	4.5	4.5	4.3	5	5	3.5	3.3	34	84%

The high resilience score of the staff indicates they were in an excellent position to support both graduates and non-graduates in developing the ten factors of resilience especially the short list of the three prime mover resilience factors: 8. *single-mindedness to complete task at hand*; 1. *strong self-reference point* and: 7. *strong status -raising ambitions*.

8.2. Theoretical implications

The research into resilience and Aboriginal students who completed or incompleting their tertiary business studies and their stakeholders (and the use of a pilot study) has a number of theoretical implications in improving outcomes in Aboriginal tertiary education and the direction of Aboriginal educational research as follows.

8.2.1. Aboriginal knowledge

Raising the relevance of Aboriginal knowledges and its variety of voices is significant. Aboriginal knowledge begins with hearing Aboriginal voices (Grieves, 2009). Since this research covered a high number of Aboriginal participants (i.e. 17 graduates; 13 non-graduates, and 2 staff out of 6) the researcher felt important to bring the Aboriginal voice

through strongly in the stakeholder, educational and community experiences at the cultural boundaries. There were four cultural boundaries that this thesis highlighted which were *observable behaviour and material artefacts; institutions; values; and worldviews*. But across space, time and various crises at the cultural boundaries, the Aboriginal participants showed a remarkable flexibility, adaptation and preparedness to change the nature and limits of their Aboriginal knowledge. In this way their Aboriginal knowledge was vibrant.

The limits of Aboriginal knowledge had changed during the tertiary business course experience. As expressed in the “definitions” list at the start of the thesis, to be Aboriginal means having knowledge and experience of not only being a colonised people, but also one of pre-existence, non-dominance, cultural difference, self-identification (UN, 2004) and living under an alien, cultural State structure (Goehring, 1993). Rather they were now people who had engaged at different cultural boundaries to their parents and having done so over time had stretched the nature and limits of their Aboriginal knowledge. They had acquired many identities and knew how to code-shift by engaging at different and changing social and economic boundaries over space and time. The exclusion and inclusion limits of their knowledge engagement had changed. This was because the Aboriginal participants had been introduced to new business topics, new communities on their practicum trips, a new assortment of student peers and lecturers and a new learning institution called a university with its new way of critiquing past, present and future issues.

Engagements at the cultural boundaries change the nature of Aboriginal knowledge. It expands, becomes more flexible and inclusive. The Aboriginal participants now showed a willingness to question in particular their previously unquestionable Aboriginal authority pillars of family, legal, educational and religious institutions. This was in no small way due to the intended content (theory and praxis) of the tertiary business course units, and the expectation that in the context of a community of students they had to engage with a new marketplace of ideas, practices, values and behaviour codes. Some found this “code-shifting” reasonably easy while others found it difficult to shift out of their codes, at least sufficiently enough to complete the course.

Did this mean that the Aboriginal participants had “crossed-over” and were now “non-Aboriginal” in their knowledge base? Does Aboriginal knowledge require exclusion to exist? Definitely not, in both cases. Their Aboriginality with its more traditional knowledges had not become stationary in time and space, a mere historical heritage or a lifeless museum piece to reflect upon from time to time. They did not leave it one particular physical, social and mental space. Rather, their Aboriginal knowledge was mobile and had been infused with a new vibrancy of receiving and giving while they as persons still lived and remained connected to their Aboriginal community. Their engagement at the cultural boundaries meant new ideas, processes and products were introduced and opened so as to be tested, added to, and improved upon. It could be said that those who graduated were prepared to engage at the cultural boundaries long enough, without changing loyalties and regardless of the discomforts, such that their Aboriginal knowledge had expanded.

Some students were prepared to make permanent their crossing of the cultural boundary and acquiesce to other knowledges and ask the questions of the “other” and include these as their own and/or worthy and beneficial to reflect upon. An example is Patsy who now felt at ease to question the authority reference points of her past education in a religious institution. Yet some like Trevor had decided to remain more within the traditional Aboriginal knowledges where elders’ knowledge and leadership were inerrant. Others like Harry, Lena and Kim came to see life as one of constantly being prepared to engage at cultural boundaries in order to benefit their family and the Aboriginal community.

8.2.2. Research methods

This research offered a new innovative research paradigm. In spite of the challenges to resilience presented by the contrasting Aboriginal and mainstream academic ontologies and the epistemological issues, an appropriate academic research methodology was developed to investigate the issues confronted by Aboriginal students. The setting within an academic environment and the students’ struggle to reconcile their cultural backgrounds within the framework of academic environment was ongoing. The central research problem, *“What are the factors that assist Aboriginal students complete or incomplete a tertiary business course at a Perth university?”* was addressed by

proposing an analysis of educational “cultural boundaries” in contrast to the social interactionist approach. Background to this was to respect the statistical low status of the Aboriginal population and historical context of Aboriginal education in Western Australia. Then the researcher sought to conduct a phenomenological investigation into the effects of personal, public, training and economic past engagements in terms of *antecedents of success*, a pseudonym for factors of resilience. The results enlightened and clarified the sorts of issues that need to be addressed in setting up courses such as an Aboriginal tertiary business degree.

The mixed research approach used quantitative and qualitative explanations of the data gathered from case studies, life histories, official history documents and statistical data. The purpose was to strengthen an argument to support Aboriginal people who desire to stop the exclusion in their own and the wider community in preference for inclusion. Such an approach “engages”, “listens” and “interprets” at the four cultural boundaries of observable behaviour and material artefacts, institutions, values and worldviews.

8.2.3. Educational practice and theory

Recent contemporary educational research is getting tired of ye *olde* approach of blaming the teacher and victimhood of Aboriginal people. There is a tendency to “blame” the teacher’s lack of cultural competencies, the Aboriginal student as a helpless victim due to lack of resources and past government policies. What was new about this research was that it applied a resilience theory approach that began in North America in the 1970s and which looks overseas and cross-cultural applications (between mainstream societies and marginalised communities) such as the present research. Factors that have promoted and protected resilience in Aboriginal families and communities have been overlooked as not being relevant to “success” in the educational context. Perhaps the reason is because it duly appreciates the struggle of the marginalised and lower status people to stay resilient. Resilience is about another “power” that goes beyond Western Marxism and post-modernist approaches of non-involvement, chance, fate, materialism and nothingness. Resilience is not so noticeable, a power and theoretical approach that is cultural, internal, a product of struggle and call to recognise human development in process. A pedagogy of resilience in the Aboriginal context is thus called for that

theoretically refocuses and matches those of emancipation (Sarra, 2011) and being oppressed (Freire, 1972).

8.3. Limitations of study

There were several limitations to this study. The sample size was limited to graduates of just one tertiary institution. While this may have been sufficient to draw some inferences, it is really insufficient to describe success generally. The sample size was not large enough (30 or more is more acceptable to make stronger inferences). Also there was only one business curriculum under investigation and the Aboriginal business course was limited to a “social science” approach. A wider sample, involving other institutions in other states and studying with different curricula and using standardised questionnaires may have altered the conclusions of the study. At the same time, it is contended that the present research provides a useful pilot to a wider national investigation.

The “identities” that were used as measurement tools were helpful but there may also be other more explanatory measures that could have been taken. Economic business for Aboriginal people is the changing boundary engagement focus and imperative into the 21st century. To achieve this may require skills that were not considered in this research.

The questions asked in the interview could have been more penetrating and relevant. For instance, the parameters of the levels of engagement at both the social and economic boundary for the *boundary engagement indicators* for the eight identity columns could have been more precisely presented if the right questions were asked such as for “jobs” and “wealth” and a standardised questionnaire that could ask sensitively about wider demographic concerns about age, place in family, household and crises management approaches.

8.4. Considerations for further research

The cultural boundary engagement in economic business for Aboriginal people and communities require far more investigation. The comparative dearth of wealthy Aboriginal people and the widespread poverty found in many Aboriginal societies make further research a necessity. A resilience longitudinal research of the students involved in this investigation, even on a national and international scale, and others from different circumstances could yield insights that would be beneficial to Aboriginal families who may be battling to attain their *oikonomos* power after the combined assault against tradition *presbuteros* imperatives such as *colonos*, *ethnos* and *demos* policies over the last two hundred years.

On hindsight too, a fuller exploration into the four cultural boundaries, the ‘inner’ and ‘outer’ circle is further required. This research did make use of other disciplines other than business to explore the cultural boundaries such as psychology, anthropology, history and statistics. But other branches within the latter disciplines could be further utilised to explore the phenomenon of resilience such as psycho-therapy, well-being, art, language, biographies and autobiographies. A later study using these discipline branches would yield rich data in support of the significance of resilience to successful education and business studies.

My desire to explore the major research question, *what are the factors that assist Aboriginal students complete or incomplete a tertiary business course at a Perth university?* has brought to the fore some vital perspectives and issues that could too easily be forgotten, dismissed or minimised in the teaching “success” of Aboriginal students in the Higher Education sector. Educating Aboriginal people is looking for new and innovative methods to research. The protective and promotive and now complementary factors for all stakeholders at the cultural boundaries can offer further research an alternate analysis approach as follows.

First there is need for more reconsideration of *cultural boundaries* with its five levels of engagement as an overarching theoretical approach from an Indigenous perspective. First, this would complement the work of Indigenous researchers Vicki Grieves (Grieves,

2009) on Aboriginal well-being, Noel Pearson (Pearson, 2002) on community development, Denis Foley (Foley, 2004) on business entrepreneurship, and Chris Sarra (Sarra, 2011) on educational emancipation. Second, more research into reviving *oikonomos* power through the traditional *presbuteros* imperative as the root meaning of economic activities would be valuable as with the work of Richard Trudgen’s *Why warriors lie down and die* (Trudgen, 2001) with the North-East Arnhem Land communities.

Second, research could consider recognising the existence of strong identity indicators as a desirable motivation and goal not only when teaching a tertiary business course but other courses and disciplines to Aboriginal students. More research is required into the idea of *success* for Aboriginal and non-Aboriginal stakeholders in tertiary business studies in that it is more than merely completing a tertiary business course in a required time. Rather, the four perspectives of *engagement at the cultural boundaries*, *historical perspectives*, *statistical input*, and *life-history interviews* are more inclusive and interesting to Indigenous and non-Indigenous stakeholders alike.

Finally, this research is more than a celebration and recognition of the efforts of the stakeholders at a secular Perth university that ran a tertiary business course for ten years. Rather, it offered a new “radical hope” approach of engagement at cultural boundaries that other Indigenous and non-Indigenous researchers will take up and work out how democracy works, whether those who hold the wealth of the nation should have most of the power (Chomsky, 2011). It asked for a “relationship hope” of cultural engagement that the present “gap” concerns based on statistical and historic lower status evidence will drastically diminish (Hunter & Biddle, 2012). It also recognised a “resilience hope” of argument that theoretical analysis by means of engagement at the cultural boundaries (P. D. Milnes, 2008) will reveal that exclusion from social and economic self-sufficiency and wealth is being supplanted by inclusion for the Aboriginal family and community.

References

- ABC. (2009). Indigenous incarceration rate jumps. *7:30 Report*. Retrieved Retrieved 25/4/2013, from <http://www.abc.net.au/7.30/content/2009/s2618430.htm>
- Abercrombie, N., Hill, S., & Turner, B. S. (2000). *The penguin dictionary of sociology*. Camberwell, VIC. Australia: Penguin Books.
- ABS. (2010a). 4713.0 - Population Characteristics, Aboriginal and Torres Strait Islander Australians, 2006 -Industry and Occupation, Industry. <http://www.abs.gov.au/ausstats/abs@.nsf/Lookup/6A3B043BCD6F5A90CA2578DB00283CC8?opendocument>.
- ABS. (2010b). 4713.0 - Population Characteristics, Aboriginal and Torres Strait Islander Australians, 2006 Non-school (higher school) education. <http://www.abs.gov.au/ausstats/abs@.nsf/Lookup/5CA393976B5659F8CA2578DB00283CC1?opendocument>.
- ABS. (2010c). 4713.0 - Population Characteristics, Aboriginal and Torres Strait Islander Australians, 2006; Unemployment <http://www.abs.gov.au/ausstats/abs@.nsf/Lookup/C4372A7598E0C731CA2578DB00283CC9?opendocument>. 2013
- ABS. (2010d). Indigenous statistics for schools - Housing. <http://www.abs.gov.au/websitedbs/cashome.nsf/89a5f3d8684682b6ca256de4002c809b/79270b25156e9d3fca25758b00125aad!OpenDocument>.
- ABS. (2010e). Indigenous Statistics for Schools, Industry and Occupation, Industry. <http://www.abs.gov.au/websitedbs/cashome.nsf/4a256353001af3ed4b2562bb00121564/e7e6c78bff05eb0bca25758b0012243c!OpenDocument> 2013
- ABS. (2010f). Indigenous statistics for schools: Education. <http://www.abs.gov.au/websitedbs/cashome.nsf/4a256353001af3ed4b2562bb00121564/68f064d21b22553aca25758b0011827f!OpenDocument>.
- ABS. (2010g). *Indigenous statistics for students, education, non-school qualifications*. Canberra: Australian government Retrieved from <http://www.abs.gov.au/websitedbs/cashome.nsf/89a5f3d8684682b6ca256de4002c809b/68f064d21b22553aca25758b0011827f!OpenDocument>.
- ABS. (2010h). Work - Community development employment projects (CDEP) <http://www.abs.gov.au/websitedbs/cashome.nsf/89a5f3d8684682b6ca256de4002c809b/b358cbaa9cca249fca25758b00125779!OpenDocument>.
- ABS. (2011). 4713.0 - Population Characteristics, Aboriginal and Torres Strait Islander Australians, 2006 - Participation in the labour force. <http://www.abs.gov.au/AUSSTATS/abs@.nsf/Lookup/9B282A371FE1A7A0CA2578DB00283CC5?opendocument>. 2013
- ABS. (2012a). 2075.0 - Census of Population and Housing - Counts of Aboriginal and Torres Strait Islander Australians, 2011 from <http://www.abs.gov.au/ausstats/abs@.nsf/Lookup/2075.0main+features32011>
- ABS. (2012b). 3238.0 - Experimental Estimates and Projections, Aboriginal and Torres Strait Islander Australians, 1991 to 2021. from <http://www.abs.gov.au/ausstats/abs@.nsf/Products/DDAB99776D7ABDC7CA25762A001CC066?opendocument>
- ABS. (2012c). 4517.0 - Prisoners in Australia, 2012 - Imprisonment rates (Aboriginal and Torres Strait Islander prisoner characteristics). Retrieved 25/42013, 2013, from

- <http://www.abs.gov.au/ausstats/abs@.nsf/Products/BD0021D329F0464FCA257B3C000DCCE0?opendocument>
- ABS. (2013a). 1301.0 - Year Book Australia, 2012 Aboriginal and Torres Strait Islander Peoples. from <http://www.abs.gov.au/ausstats/abs@.nsf/Lookup/by%20Subject/1301.0~2012~Main%20Features~Population~245>
- ABS. (2013b). 4713.0 - Population Characteristics, Aboriginal and Torres Strait Islander Australians, 2006 - Employment. from <http://www.abs.gov.au/ausstats/abs@.nsf/Lookup/2C2FB2244E0400D0CA2578DB00283CC6?opendocument>
- AIHW. (2006). 2.09 Housing tenure type. <http://www.aihw.gov.au/WorkArea/DownloadAsset.aspx?id=6442458463>.
- AIHW. (2008a). The health and welfare of Australia's Aboriginal and Torres Strait Islander Peoples 2008 <http://www.kooriweb.org/foley/resources/pdfs/178.pdf>.
- AIHW. (2008b). The health and welfare of Australia's Aboriginal and Torres Strait Islander Peoples 2008 <http://www.kooriweb.org/foley/resources/pdfs/178.pdf>.
- AIHW. (2008c). The health and welfare of Australia's Aboriginal and Torres Strait Islander Peoples 2008 <http://www.kooriweb.org/foley/resources/pdfs/178.pdf> ABS cat no 4704.0 pp29-30, 41.
- AIHW, ABS &. (2008). The health and welfare of Australia's Aboriginal and Torres Strait Islander Peoples 2008 ABS cat no 4704.0 p. 42. <http://www.kooriweb.org/foley/resources/pdfs/178.pdf>.
- Aland, B., Aland, K., Karavidopoulos, J., Martini, C. M., & Metzger, B. M. (Eds.). (1994). *The Greek New Testament - with dictionary*. Stuttgart, Germany: Deutsche Bibelgesellschaft.
- ALSWA. (1995). *Telling our Story: A report by the Aboriginal Legal Service of Western Australia (Inc.) on the removal of Aboriginal children from their families in Western Australia*. Perth: Aboriginal Affairs Department.
- Anthony, E. J., & Cohler, B. J. . (1987). *The invulnerable child*. New York: The Guildford Press.
- Anthropology-net. (2008). Concept of race. 2013, from <http://anthropology.net/2008/06/30/the-concept-of-race/>
- Aseron, J., Wilde, S. , Miller, A., & Kelly, S. (2013). *Higher education participation: Highlighting the Australian Aboriginal and Torres Strait Islander experience*. Paper presented at the The Clute Institute International Academic Conferences, Maui, Hawaii USA
- ATSIC. (1998). *As a Matter of Fact - Answering the myths and misconceptions about Indigenous Australians*. Canberra, ACT: Office of Public Affairs, Aboriginal and Torres Strait Islander Commission.
- Barley, S. (Ed.). (1984). *'Out of step': The failure of the early protestant missions*. Perth, W.A.: University of Western Australian Press.
- Barney, G. L. (1973a). The supracultural and the cultural: implications for frontier missions. In R. P. Beaver (Ed.), *The gospel and frontier peoples*. Pasadena, USA: William Carey.
- Barney, G. L. (1973b). The supracultural and the cultural: implications for frontier missions. In R. Pierce Beaver (Ed.), *The Gospel and Frontier Peoples*. Pasadena USA: William Carey.

- Barth, F. (1969). *Ethnic Groups and Boundaries: The Social Organization of Culture Difference*. London: George Allen and Unwin.
- Barth, F. (1969). *Ethnic groups and boundaries: The social organization of culture difference*. . London: George Allen and Unwin.
- Bateman, F. E. A. (1948). Report on Survey of Native Affairs. Perth: Western Australian Government.
- Battiste, M. . (2002). *Indigenous Knowledge and Pedagogy in First Nations Education: A Literature Review with Recommendations*. Ottawa, Canada: Indian and Northern Affairs Canada.
- Bell, D. (1993). *Daughters of the Dreaming* (2nd ed.). Sydney.: George Allen and Unwin.
- Beresford, Q. (2006). Prisoners of Racism: The history of Rob Riley's family. In Q. Beresford (Ed.), *Robert Riley: An Aboriginal leader's quest for justice* (pp. 9-35). Canberra: Aboriginal Studies Press.
- Beresford, Q., & Partington, G. (Eds.). (2003a). *Reform and Resistance in Aboriginal Education - The Australian experience*. Crawley WA: University of Western Australia Press.
- Beresford, Q., & Partington, G. (Eds.). (2003b). *Reform and resistance in Aboriginal education: The Australian experience*. Crawley, W. A. : University of Western Australian Press
- Beresford, Q., Partington, G., & Gower, G. (Eds.). (2012). *Reform and resistance in Aboriginal education* (Revised ed.). Crawley, W. A.: University of Western Australia Publishing.
- Berger, P., & Luckman, T. (1967). *The social construction of reality*. New York: Doubleday Anchor.
- Berndt, R. M., & Berndt, C. H. (1970a). *Man, land & myth in North Australia : the Gunwinggu people*. Sydney: Ure Smith.
- Berndt, R. M., & Berndt, C. H. (1970b). *Man, land & myth in north Australia: the Gunwinggu people*: Michigan State University Press East Lansing.
- Berndt, R. M., & Berndt, C. H. (1985). *The world of the first Australians* (4th ed.). Adelaide: Rigby.
- Berson, M. (2006). Chapter four A fair chance, but not for all (1930s-1950s). In M. Berson (Ed.), *A fair chance in life - Primary schools and primary principals in Western Australia 1850-2005* (pp. 109-138). Leederville WA: Western Australian Primary Schools Principals' Association (Inc).
- Bhabha, H. (1994). *The location of culture*. London: Routledge.
- Biddle, N. (2012a). Australian Census: Indigenous Australia Improves but closing the gap is a long way off <https://theconversation.edu.au/australian-census-indigenous-australia-improves-but-closing-the-gap-is-a-long-way-off-7678>. 2013
- Biddle, N. (2012b). Closing the gap on Indigenous employment - not quite. <https://theconversation.edu.au/closing-the-gap-on-indigenous-employment-not-quite-10426>.
- Biddle, N. (2012c). The Conversation: Australian Census: Indigenous Australia improves, but closing the gap is a long way off from <https://theconversation.com/australian-census-indigenous-australia-improves-but-closing-the-gap-is-a-long-way-off-7678>

- Biddle, N. (2012d). The Number Cruncher: The changing distribution of the Indigenous population and age structure. from <http://thenumbercruncher.org/2012/09/26/the-changing-distribution-of-the-indigenous-population-and-age-structure/>
- Biskup, P. (1987). *Not slaves, not citizens: The Aboriginal problem in Western Australia 1898-1954*. St Lucia QLD: University of Queensland Press.
- Blainey, G. (1975). *Triumph of the nomads: A history of ancient Australia*. South Melbourne VIC: Macmillan.
- Blainey, G. (1994). *A shorter history of Australia*. Melbourne: William Heinemann.
- Bohman, J. (1993). *New philosophy of social science* Cambridge: MIT Press.
- Bolton, G., & Byrne, G. (2001). *The campus that never stood still*. Churchlands: Edith Cowan University.
- Bolton, G. C. (1982). ‘Aborigines in social history: an overview’. In R. M. Berndt (Ed.), *Aboriginal sites, rights and resource development* (pp. p. 59). Perth: University of Western Australia.
- Bourke, C., Bourke, E., & Edwards, B. (eds). (1994). *Aboriginal Australia: An Introductory reader in Aboriginal Studies*. St. Lucia. QLD: University of Queensland Press.
- Brady, L., & Kennedy, K. (1999). *Curriculum construction*. Sydney: Prentice Hall.
- Britannica, Encyclopaedia. (2013). Johann Friedrich Blumenbach <http://www.britannica.com/EBchecked/topic/70562/Johann-Friedrich-Blumenbach>: Encyclopaedia Britannica.
- Brook, J. S., Whiteman, M., Gordon, A. S. , & Cohen, P. (1986). Dynamics of childhood and adolescence peronalityh traits and adolescent drug use. *Developmental Psychology*, 22(3), 403-414.
- Brook, J. S., Whiteman, M., Gordon, A. S. , & Cohen, P. (1989). Changes in drug involvement: A longitudinal study of childhood and adolescent determinants. *Psychological Reports*, 65, 707-726.
- Brooks, J. E. (2006). Strengthening resilience in children and youths: Maximizing opportunities in the schools. *Children and Schools*, 28(2), 69-76.
- Broome, R. (2010). *Aboriginal Australians - A history since 1788*. Crows Nest, NSW: Allen & Unwin.
- Bropho, R. (1980). *Fringedweller*. Sydney: Alternative Publishing Co-Operative Limited.
- Brown, J. J. (1897). *"Policies in Aboriginal Education in Western Australia 1829-1897"*. (Unpublished M.Ed thesis), University of Western Australia, Perth WA.
- Bullock, A., & Trombley, S. (Eds.). (1999). *The new fontana dictionary of modern thought* (3rd ed.). London: Harper Collins Publishers.
- Campbell, B. (2001). KurongKurl Katitjin Bachelor of Social Science (Indigenous Services) Accreditation Document (1 July 2001) (update). Perth: Edith Cowan University.
- Carter, B. (2005). *Nyungah land: Record of invasion and theft of Aboriginal land on the Swan River 1829-1850*. Guildford Western Australia: Swan Valley Nyungah Community.
- CDEP. (2013). Community development employment projects (CDEP) program. <http://www.dss.gov.au/our-responsibilities/indigenous-australians/programs-services/communities-regions/community-development-employment-projects-cdep-program>.
- Chomsky, N. (2011). *How the world works*. London: Hamish Hamilton.

- Christie, M. J. . (1985). *Aboriginal perspectives on experience and learning: the role of language in Aboriginal education* (Reprint ed.). Melbourne: Deakin University Press.
- Cline, A. (2011). What is Epistemology? Philosophy of Truth, Knowledge, Belief. Retrieved 23/11/2011 from <http://atheism.about.com/od/philosophybranches/p/Epistemology.htm>
- COAG. (2013). Closing the gap in Indigenous disadvantage. . https://www.coag.gov.au/closing_the_gap_in_indigenous_disadvantage.
- Colbung, K. (1996). *Yagan: The Swan River "settlement"*. Canberra: Australia Council for the Arts,.
- Collins, W. (Ed.). (2003). *Collins English Dictionary – Complete and Unabridged* Glasgow: HarperCollins Publishers.
- Colquhoun, S., & Dockery, C. (2012). The link between Indigenous culture and wellbeing: Qualitative evidence for Australian Aboriginal peoples.
- Craven, R. (Ed.). (1999). *Teaching Aboriginal Studies*. Sydney. NSW: Allen & Unwin.
- Crowley, F. K. (1971). *Forrest: 1847–1891 Volume One, 1847–91: Apprenticeship to Premiership*. St Lucia QLD: University of Queensland Press.
- CSW. (2013). Contingencies of self-worth (csw) scale. <http://faculty.psy.ohio-state.edu/crocker/lab/csw.php>.
- DAA. (2005). Overcoming Indigenous disadvantage in Western Australia report - Key indicators 2005. Perth: Department of Aboriginal Affairs.
- Darwin, C. (1972). *On the origin of species by means of natural selection, or the preservation of favoured races in the struggle for life*. . London: John Murray.
- Davidson, P., & Griffin, R. W. (2003). *Management - An Australasian perspective* (2nd Ed.). Brisbane. QLD: John Wiley and Sons.
- de Jong, T., Cullity, M., & Middleton, S. (2012). ECU 2012 undergraduate curriculum framework - Summary. In E. C. University (Ed.). Mount Lawley. Perth: Edith Cowan University.
- DEEWR. (2013). Aboriginal and Torres Strait Islander Education Action Plan 2010-2014 <http://deewr.gov.au/aboriginal-and-torres-strait-islander-education-action-plan-2010-2014>. Retrieved 3/6/2013
- Denzin, L., & Lincoln, Y. S. (1994). Entering the field of qualitative research *Handbook of Qualitative Inquiry* (pp. 1-17). Thousand Oaks, California USA: Sage Publications Inc.
- Denzin, N (Ed.). (1970). *Sociological methods: A source book*. Chicago: Aldine.
- DETTWA. (2011). Follow the dream. <http://www.det.wa.edu.au/aboriginaleducation/detcms/navigation/teaching-and-learning/follow-the-dream/>.
- Dewey, J. . (1938). *Experience and education*. New York: MacMillan.
- Dictionary.com. (2013). Family. <http://dictionary.reference.com/browse/family>.
- Dockery, M., & Milsom, N. (2007). A review of Indigenous employment programs A *National Vocational Education and Training Research and Evaluation Program Report*. Canberra: Curtin Business School, Curtin University.
- Dodson, Michael. (1997). Land Rights and Social Justice. In G. Yunupingu (Ed.), *Our land is Our Life - Land rights - past, present and future* (Reprint ed., pp. 39-51). St. Lucia, Queensland: University of Queensland.

- Douglas, W. D. (1976). *The Aboriginal languages of the South-West of Australia* (Vol. Revised version of Douglas 1968 Australian Aboriginal Studies Research and Regional Studies no. 9 ed.). Canberra: Australian Institute Aboriginal Studies.
- Downing, J. (1988). *Ngurra walytja: Country of my spirit*. Darwin: Australian National University North Australia Research Unit.
- Drucker, P. (2000). *The Ecological Vision: Reflection on the American condition* New Brunswick, USA: Transaction Publishers.
- DSS. (2013). *Closing the gap: Targets and building blocks*. Canberra: Australian Government <http://www.dss.gov.au/our-responsibilities/indigenous-australians/programs-services/closing-the-gap>.
- ECU. (2001a). *Kurungkurl Katitjin - Staff handbook 2001*. Churchlands: Edith Cowan University.
- ECU. (2001b). *Undergraduate handbook 2002*. Churchlands: Edith Cowan University.
- ECU. (2010). *Our Place*. Retrieved 20/5/2013
- ECU. (2012). Indigenous cultural competence. <http://intranet.ecu.edu.au/learning/for-academic-staff/curriculum-2012-resources/academic-factsheets/indigenous-cultural-competences>. Retrieved 20/5/2013
- EDWA. (1987). *Business education*. Perth, WA: Curriculum Branch, Education Department of Western Australia.
- Edwards, W. H. (1999). *An introduction to Aboriginal societies* (Reprint ed.). Katoomba NSW: Social Science Press.
- Eldon, D. (2013, 23 May 2013). You've heard of the three "Rs"...Read on. Retrieved from <http://davideldon.typepad.com/eldononline/2013/05/youve-heard-of-the-three-rs-read-on.html>
- Elkin, A. P. (1979). *The Australian Aborigines* (Revised ed.). Sydney: Angus & Robertson.
- Elkind, D. (1970). Erik Erikson's Eight Ages of Man. *The New York Times Magazine*, 1-26.
- Elliott, J. (1985). *A Class divided* [videorecording] Boston, Mass. USA: WGBH Educational Foundation.
- Elliott, J. (2002). *Australian eye* [videorecording] NSW: Angry Eye Productions LLC.
- Ellis, J. (1980). *A troublesome savage: The story of Pemulwuy*. Australian Institute of Aboriginal Studies. Canberra.
- Erikson, E. H. . (1980). *Identity and Life Cycle*. New York: W. W. Norton and Company.
- FaHCSIA. (2012). *Closing the gap: Targets and building blocks*. from <http://www.fahcsia.gov.au/our-responsibilities/indigenous-australians/programs-services/closing-the-gap/closing-the-gap-targets-and-building-blocks>.
- FaHCSIA. (2013a). *Closing the Gap - Indigenous reform agenda*. <http://www.fahcsia.gov.au/our-responsibilities/indigenous-australians/programs-services/closing-the-gap>
- FaHCSIA. (2013b). *Closing the gap targets and building blocks*, Retrieved 18/2/2013 from <http://www.fahcsia.gov.au/our-responsibilities/indigenous-australians/programs-services/closing-the-gap/closing-the-gap-targets-and-building-blocks>.
- Fergus, S., & Zimmerman, M. A. (2005). Adolescent resilience: A framework for understanding healthy development in the face of risk. *Annual Review of Public Health*, 26, 399-419.
- Flood, J. (Ed.). (2006). *Tradition – Indigenous life at first contact, Chapter 5*. Sydney NSW: Allen & Unwin.

- Foley, D. (2003). Indigenous epistemology and Indigenous standpoint theory *Social Alternatives*, 22(1 Summer), 44-52.
- Foley, D. (2004). *Understanding Indigenous entrepreneurship: A case study analysis*. . (PhD Case Study), University of Queensland, Brisbane QLD.
- Forrest, S. (1998). "That's my mob: Aboriginal identity". In G. Partington (Ed.), *Perspectives on Aboriginal and Torres Strait Islander Education* (pp. 96-105). Katoomba NSW: Social Science Press.
- Francis, R. (1981). *Teaching to the difference - Cross-cultural studies in Australian education*. St. Lucia QLD: University of Queensland Press.
- Free Dictionary The. (2009). Wealth. <http://www.thefreedictionary.com/wealth>
- Free Dictionary The. (2013a). Acculturation. from <http://www.thefreedictionary.com/acculturation>
- Free Dictionary The. (2013b). Economy. from <http://www.thefreedictionary.com/economy>
- Free Dictionary The. (2013c). Enculturation. from <http://www.thefreedictionary.com/enculturation>
- Free Dictionary The. (2013d). Family. <http://www.thefreedictionary.com/family>.
- Free Dictionary The. (2013e). Wealth. <http://www.thefreedictionary.com/wealth>.
- Freeman, R. E. (1984). *Strategic management: A stakeholder approach*. (Pitman series in business and public policy). Boston: Harpercollins.
- Freeman, R. E., & McVea, J. (2010). *A stakeholder approach to strategic management*. University of Virginia. Darden Graduate School of Business Administration.
- Freire, P. (1972). *Pedagogy of the oppressed*. London: Penguin.
- Garnezy, N., Masten, A. S. , & Tellegen, A. (1984). The study of stress and competence in children: A building block for developmental psychopathology. *Child Development*, 55, 97-111.
- Gier, N. F. (2000). *Spiritual titanism: Indian, Chinese, and Western perspectives*. New York. USA: SUNY Press.
- Goehring, B. (1993). *Indigenous peoples of the world: An introduction to their past, present, and future* Saskatoon, Canada: Purich Publishing.
- Goode, W. J., & Hatt, P. K. (1952). *Methods in social research*. New York: McGraw-Hill.
- GoodTherapy.org. (2013). Erikson's eight stages of development. *GoodTherapy.org*. <http://www.goodtherapy.org/blog/psychpedia/erikson-eight-stages-development>
- Government NSW. (1996). Good job: Success with Aboriginal and Torres Strait Islander employment strategies. Retrieved 5th September 2003, 2003
- Government WA. (1901). *Western Australia Parliamentary Debates, Legislative Assembly*. Perth. WA: Western Australian Government.
- Government WA. (1944). “Aborigines and half Caste children – Curriculum for Schools”. Perth: Western Australian Government.
- Government WA. (1969). *Western Australia. Department of Native Welfare, Annual Report*. Western Australian Government.
- Graham, D. (1997). *Western Australia's other history: A short guide* (2nd ed.). Midland, WA: Western Australian Advisory Committee on Reconciliation and Australians for Reconciliation (W.A.).

- Gray, J., & Beresford, Q. (2008). A 'formidable challenge': Australia's quest for equity in Indigenous education. (Report) *Australian Journal of Education*, August, 52(2), 197 (127).
- Green, N. (1979). *Nyungar, the people: Aboriginal customs in the southwest of Australia*. North Perth WA: Creative Research in association with Mount Lawley College.
- Grieves, V. (2009). *Aboriginal spirituality: Aboriginal philosophy - The basis of Aboriginal social and emotional wellbeing*. Casuarina, NT: Cooperative Research Centre for Aboriginal Health.
- Haebich, Anna;. (1988). *For their own good: Aborigines and government in the southwest of Western Australia, 1900-1940*. Nedlands, W.A.: University of Western Australia; Charles and Joy Staples South West Region Publications Fund Committee.
- Hallam, S. (1975). *Fire and hearth*. Canberra: Australian Institute of Aboriginal Studies.
- Hamilton, A. (1981). *Nature and nurture: Aboriginal child-rearing in north-central Arnhem Land*. Canberra: Australian Institute of Aboriginal Studies.
- Haralambos, van Krieken, Smith, & Holborn. (1999). *Sociology: themes and perspectives Australian edition* (Reprint ed.). South Melbourne, Australia.: Addison Wesley Longman Australia Pty Limited.
- Harlsett, M., Harrison, B., Godfrey, J., Partington, G. , & Richer, K. (2000). Teacher perceptions of the characteristics of effective teachers of Aboriginal middle school students. *Australian Journal of Teacher Education*, 25(2).
- Harris, S. (1990). *Two-way Aboriginal Schooling*. Canberra: Aboriginal Studies Press.
- Harrison, N. (2007). Where do we look now? The future of research in Indigenous Australian education. . *Australian Journal of Indigenous Education*, 36(2007), 1-5.
- Harrison, N. (2011). *Teaching and learning in Aboriginal education* (Second ed.). Melbourne: Oxford University Press.
- Hart, A. M. (1970). *A History of the Education of Full-Blood Aborigines in South Australia*. (Unpublished Master of Education), University of Adelaide, Adelaide.
- Hasluck, P. (1942). *Black Australians: A survey of Native policy in Western Australia 1829-1897*. Melbourne: Melbourne University Press.
- Hay, W. (2010). Premodernism, modernism and postmodernism. <http://williamhaywriter.blogspot.com.au/2010/12/premodernism-modernism-and.html>.
- HealthInfoNet. (2013). Summary of Australian Indigenous health, 2012. Retrieved 25/6/2013. <http://www.healthinonet.ecu.edu.au/health-facts/summary>.
- Heller, R. (Ed.). (2002). *Manager's handbook*. London UK: Dorling Kindersley.
- Henry, M. , Knight, J., Lingard, R., & Taylor, S. (1990). *Understanding schooling: An introductory sociology of Australian education*. London: Routledge.
- Heron, J., & Reason, P. (Eds.). (2008). *Extending epistemology within a co-operative inquiry* (2nd ed.). London: Sage Publications.
- Hill, C. (2004). *The Wilberforce connection*. Oxford UK: Monarch Books.
- Hillery, G. A. . (1955). Definitions of community: Areas of agreement. *Rural Sociology*, 20, 111-123.
- Hoffman, L. (2005a). Pre-modernism, modernism, postmodernism - An overview. Retrieved from http://www.postmodernpsychology.com/philosophical_systems/overview.htm website:

- Hoffman, L. (2005b). Pre-modernism, modernism, postmodernism - An overview. .
http://www.postmodernpsychology.com/philosophical_systems/overview.htm
- Hollinsworth, D. (1998). *Race and racism in Australia* (2nd ed.). Katoomba: Social Science Press.
- HREOC. (1991). Racist violence - The national inquiry into racist violence in Australia
<http://www.humanrights.gov.au/sites/default/files/document/publication/NIRV.pdf>
. Canberra: Australian Government Publishing Service.
- HREOC. (1997a). Bringing them home - Report of the national inquiry into the separation of Aboriginal and Torres Strait Islander children from their families
Sydney: Human Rights and Equal Opportunity Commission.
- HREOC. (1997b). *Molly Dyer evidence 219, speaking of the practice of the Victorian Aborigines Welfare Board in the 1950s. Commonwealth of Australia, Report of the National Inquiry into the Separation of Aboriginal and Torres Strait Islander Children from Their Families, 1997.* Canberra: Government Printers.
- Hunt, S. (1984). The Gribble affair: A study in colonial politics. In B. Reece & C. T. Stannage (Eds.), *European-Aboriginal Relations in Western Australian History* (pp. 42-51). Perth WA: University of Western Australian Press.
- Hunter, B., & Biddle, N. (2012). Survey Analysis for Indigenous Policy in Australia - Social Science Perspectives. In B. Hunter & N. Biddle (Eds.), (Vol. Research Monograph No 32). Canberra: Australian National University.
- IEP. (2013a). Adam Smith (1723-1790). <http://www.iep.utm.edu/smith/>.
- IEP. (2013b). Jeremy Bentham (1748-1832). <http://www.iep.utm.edu/bentham/>.
- Ife, J. (1995). *Community development. Creating community alternatives - vision, analysis and practice.* Melbourne VIC: Addison Wesley Longman.
- Ife, J. (2002a). *Community development.* Frenchs Forest. NSW: Pearson Education Australia.
- Ife, J. (2002b). *Community development - community-based alternatives in an age of globalisation.* Frenchs Forest NSW: Pearson Education Australia.
- Janke, T. (2009). Writing up Indigenous research: authorship, copyright and Indigenous knowledge systems.
http://www.terrijanke.com.au/img/publications/pdf/1.Writing_up_Indigenous_research.pdf.
- Jary, D., & Jary, J. (Eds.). (2000). *Collins Dictionary of Sociology* (3rd Edition ed.). Glasgow: Harper Collins Publishers.
- Jeffery, N. (2009). Stakeholder engagement: A road map to meaningful engagement (S. o. Management, Trans.)
#2intheDoughtyCentre 'HowtodoCorporateResponsibility' Series: Doughty Centre, Cranfield University, School of Management.
- Jeffs, T., & Smith, M. (Eds.). (1990). *Using informal education. An alternative to casework, teaching and control?* Milton Keynes: Open University Press.
- Kearins, J. (1976). Skills of desert Aboriginal children. In G. E. D. W. McElwain (Ed.), *Aboriginal cognition* (pp. 194-212). Canberra: Australian Institute of Aboriginal Studies.
- Kearins, J. (1984). *Child-rearing practices in Australia: Variation with life-style.* Perth WA: Education Dept. of Western Australia.
- Keller, T. & K. (2011). *The meaning of marriage.* London: Hodder & Stoughton.
- Kickett-Tucker, C. S. (1999a). *Aboriginal Children in Sport: Experiences, Perceptions and Sense of Self* (PhD PhD), Edith Cowan University, Perth WA.

- Kickett-Tucker, C. S. (1999b). *Aboriginal Children in Sport: Experiences, Perceptions and Sense of Self*. (PhD), Edith Cowan University, Western Australia.
- Kinnane, S. (1996). The Coolbaroo club [1 videocassette (55 min.)]. [Australia]: Coolbaroo Club Productions in assoc. with Annamax Media.
- Kliebert, H. M. (1987). *The struggle for the American curriculum 1893 – 1958*. New York: Routledge.
- Kolodny, A. (1984). *The Land before her: Fantasy and experience of the American frontiers 1630-1860* Chapel Hill: The University of North Carolina Press.
- Lines, W. J. (1999). *Taming the Great South Land: A history of the conquest of nature in Australia*. Athens, California USA: University of California Press.
- Longman, Dictionary. (Ed.) (2013) Longman Dictionary of Contemporary English. <http://www.ldoceonline.com/dictionary/crisis>.
- Luthar, S. S., & Cicchetti, D. . (2000). The construct of resilience: Implications for interventions and social policies. *Development and Psychopathology*, 12, 857-885.
- Malin, M. , & Maidment, D. (2003). Education, Indigenous survival and well-being: Emerging ideas and programs *The Australian Journal of Indigenous Education*, 32, 85-100.
- Marchant, L. (1981). *Aboriginal Administration in Western Australia 1886-1905* Canberra: Australian Institute of Aboriginal Studies.
- Marshall, G. (1998). *Oxford Dictionary of Sociology* (2nd ed.). Oxford: Oxford University Press.
- Marshall, T. H. (2002). A note on 'status'. In P. du Gay, J. Evans & P. Redman (Eds.), *Identity: A reader* (pp. 304-310). London: Sage Publications.
- Martin, W. (2012). Resolving the Intractable- the over representation of Aboriginal people in the criminal justice system. In N. D. U. o. W. Australia (Ed.), www.nd.edu.au/data/assets/pdf_file/0004/114538/Resolving-the-Intractable.pdf (pp. 39).
- Mason, J. (1998). *Qualitative researching* (Reprint ed.). London: Sage.
- Masten, A. S. (2001). Ordinary magic: Resilience processes in development *American Psychologist*, 56(3), 227-238.
- Masten, A. S. (2007). Resiliency in developing systems: Progress and promise as the fourth wave rises. *Development and Psychopathology*, 19, 921-930.
- Masten, A. S. (2011). Resilience in children threatened by extreme adversity: Framework for research, practice, and translational synergy. *Development and Psychopathology*, 23, 493-506.
- MCEECDYA. (2010). Aboriginal and Torres Strait Islander Education Action Plan 2010-2014. Canberra Ministerial Council for Education, Early Childhood Development and Youth Affairs.
- MCEECDYA. (2010). Aboriginal and Torres Strait Islander Education Action Plan 2010-2014. <http://www.scseec.edu.au/site/DefaultSite/filesystem/documents/Reports%20and%20publications/Publications/Cultural%20inclusion%20and%20ATSI/ATSI%20Education%20Action%20Plan,%202010-2014.pdf>.
- McGrath, J., & McGrath, A. (1992). *The dilemma of self-esteem: The cross and Christian confidence*. Wheaton, Illinois. USA: Crossway Books.
- McKenna, R. (1999). *New management*. Sydney NSW: Irwin/McGraw Hill.

- Merriam-Webster. (Ed.) (2013a) <http://www.merriam-webster.com/dictionary/ethnicity>. An Encyclopaedia Britannica Company.
- Merriam-Webster. (Ed.) (2013b) <http://www.merriam-webster.com/dictionary/excluded>. An encyclopedia Britannica company.
- Merriam-Webster. (Ed.) (2013c) <http://www.merriam-webster.com/dictionary/included?show=0&t=1369973428>. An encyclopedia Britannica company.
- Merriam-Webster. (Ed.) (2013d) <http://www.merriam-webster.com/dictionary/racism>.
- Merriam-Webster. (Ed.) (2013e) <http://www.merriam-webster.com/dictionary/resilience>.
- Merton, R. K. (1949). “Discrimination and the American Creed” In R. M. MacIver (Ed.), *Discrimination and National Welfare* (pp. 77-145). New York: Harper Publications.
- Miller, R. J., & Shade, E. D. (1996). *Foundation of Economics*. Melbourne: Addison Wesley Longman Australia Pty Ltd and Jafkap Pty Ltd.
- Milnes, P. D. (2008). *CIA: Cultural interaction analysis* (2nd ed.). Guildford WA: Belco Consulting.
- Milnes, P. D., Fenwick, C., Truscott, K., & St John, W. (2007). Working in a cross-cultural setting. In W. St John & H. Keleher (Eds.), *Community nursing practice - Theory, skills and issues* (pp. 289-308). Sydney: Allen & Unwin.
- Milnes, P. D., & Grant, O. (1999a). *Cultural Studies - Certificate IV Health Science Pre Hospital Care*. Perth: St John Ambulance Australia WA Ambulance Service Inc.
- Milnes, P. D., & Grant, O. (1999b). *Culture Studies - Certificate IV Health Science Pre Hospital Care* (pp. 300). Perth: St John Ambulance Australia WA Ambulance Service Inc.
- Milnes, P. D., & Grant, O. (1999c). *Culture Studies - Certificate IV Health Science Pre Hospital Care*. . Perth: St John Ambulance Australia.
- Milnes, P.D. (2005). *From Myths to Policy: Aboriginal Legislation in Western Australia* (2nd ed.). Perth. WA: Metamorphic Media.
- Moore, A. (Ed.). (2003). *The Macquarie study dictionary* (3rd ed.). Milton QLD: John Wiley & Sons Australia Ltd.
- Moore, B. (Ed.). (2000). *The Australian concise Oxford dictionary*. London Oxford University Press.
- Moreton-Robinson, A. (2005). Patriarchal whiteness, self-determination and Indigenous women: The invisibility of structural privilege and the visibility of oppression. . In B. A. Hocking (Ed.), *Unfinished constitutional business? Rethinking Indigenous self-determination* (pp. 61-73). Canberra: Aboriginal Studies Press.
- Museum, National of Australia. (2013). States agreed on a policy of assimilation at the 1961 Native Welfare Conference. *Collaborating for Indigenous rights*. Retrieved 3/6/2013
- Nakata, M. (1997). *The cultural interface: An exploration of the interface between Western knowlege system and Torres Strait Islander positions and experiences* (PhD), James Cook, Townsville.
- Nakata, M. (2007). The cultural interface. *The Australian Journal for Indigenous Education*, 36(Supplement), 7-14.
- Nash, R. H. (1992). *Worldviews in conflict - Choosing Christianity in a world of ideas*. Grand Rapids, MI USA: Zondervan Publishing House.
- Naugle, A. F. . (2002). *Worldview - The history of a concept*. Grand Rapids, Michigan USA: William B. Eerdmans Publishing Company.

- New World, Encyclopedia. (2013). Great Chain of Being
https://www.newworldencyclopedia.org/entry/Great_Chain_of_Being: New World Encyclopedia.
- Newman, T. (2002). Promoting Resilience: A Review of Effective Strategies for Child Care Services
<http://www.scie.org.uk/publications/guides/guide06/index.asp>.
- O'Dougherty Wright, M., Masten, A. S., & Narayan, A. J. (2013). Resilience processes in development: Four waves of research on positive adaptation in the context of adversity. In S. Goldstein & R. B. Brooks (Eds.), *Handbook of resilience in children* (pp. 15-37). New York: Springer Science + Business Media.
- Ohio State. (2013). Contingencies of self-worth scale. <http://faculty.psy.ohio-state.edu/crocker/lab/documents/CSWscale.pdf>
- Parsons, T. (1951). *The social system*. Glencoe IL.: The Free Press.
- Partington, G. (1998). In those days it was that rough. In G. Partington (Ed.), *Perspectives on Aboriginal and Torres Strait Islander education*. Katoomba, NSW: Social Science Press.
- Partington, G., & McCudden, V. (1993). *Ethnicity and education*. Wentworth Falls NSW: Social Science Press.
- Pearson, N. (2002). *Our right to take responsibility*. Cairns QLD: Noel Pearson and Associates.
- Perth Modern School. (2013). Perth Modern School- Home Page.
<http://www.perthmodern.wa.edu.au/>.
- Petrovic, D. (2006). "Ethnic Cleansing – An Attempt at Methodology" *European Journal of International Law*, No 3.
- Phrasefinder. (2013). For whom the bell tolls. <http://www.phrases.org.uk/meanings/for-whom-the-bell-tolls.html>.
- Pinar, W. F. , Reynolds, W., Slattery, L., & Taubman, P. M. (1995). *Understanding curriculum: An introduction to the study of historical and contemporary curriculum discourses*. New York: P. Lang.
- Polgar, S., & Thomas, S. A. (2008). *Introduction to research in the health sciences* (5th ed.). Philadelphia, USA: Churchill Livingstone Elsevier.
- Print, M. (1993). *Curriculum Development and Design* (3rd ed.). Sydney: Allen & Unwin.
- Productivity Commission. (2013). Overcoming Indigenous disadvantage. 2013
- Qanchi, M. (2004). Indigenous epistemology, wisdom and tradition; changing and challenging dominant paradigms in Oceania. In C. Bailey, D. Cabrera & L. Buys (Eds.), *Social change in the 21st century conference, Centre for Social Change Research* (Vol. <http://eprints.qut.edu.au/630/1/quanchi-max.pdf>). QLD: Queensland University of Technology.
- RCIADIC. (1991). Royal commission into Aboriginal deaths in custody, National Report (1991) (Vol. 1). <http://www.healthinonet.ecu.edu.au/key-resources/bibliography?lid=10265>
- Read, P. (1999). *Rape of the soul so profound - The return of the Stolen Generations*. Sydney: Allen & Unwin.
- Resnick, M. D. . (2000). Protective factors, resiliency, and healthy development. *Adolescent Medicine: State of the Art Reviews* 11(1), 157-164.
- Reynolds, H. (1996). *Frontier: Aborigines, settlers and land*. Sydney: Allen & Unwin.

- Reynolds, H. . (1981). *The other side of the frontier*. Townsville QLD: James Cook University.
- Reynolds, P. (2000a). [Horses for courses or courses for horses].
- Reynolds, P. (2000b). [Murdoch curriculum development took five years].
- Reynolds, P. (2000c). [The stages of learning].
- Rich, J. (1974). *The Australianization of John Bull*. Hawthorn VIC: Longman Australia Pty Ltd.
- Rigney, L-I. (1999). *The first perspective: Culturally safe research practices on or with Indigenous peoples*. Paper presented at the 1999 Chacmool Conference Proceedings, University of Calgary, Alberta.
- Rigney, L. (2001). A first perspective of Indigenous Australian participation in Science: Framing Indigenous research towards Indigenous Australian intellectual sovereignty. <http://www.flinders.edu.au/yunggorendi-files/documents/Paper%20no2%20lirfirst.pdf>, 1-13.
- Roberts, B. (2002). *Biographical research*. Buckingham, Great Britain: Open University Press.
- Rowley, C. D. (1973a). *The destruction of Aboriginal society*. Ringwood, VIC Australia: Penguin Books.
- Rowley, C. D. (1973b). *Outcasts in White Australia*. Ringwood VIC Australia: Penguin Books.
- Rutherford, J. (1990). The Third Space. Interview with Homi Bhabha. . *Identity: Community, Culture, Difference*. (Vol. In: Ders. (Hg), pp. 207-221). London: Lawrence and Wishart.
- Rutter, M. (1985). Resilience in the face of adversity. Protective factors and resistance to psychiatric disorder. *British Journal of Psychiatry*, December (147), 598-611.
- Rutter, M. (1987). Psychosocial resilience and protective mechanisms. *American Journal of Orthopsychiatry*, 57(3), pp 316-331.
- Rutter, M. (2006). Implications of resilience concepts for scientific understanding. *New York Academy of Sciences*, 1094, 1-12.
- Sarra, C. (2009, 18/6/2009). Dare to lead - Partnership builds success: Strong & Smart Chris Sarra and Cherbourg
http://www.daretolead.edu.au/servlet/Web?s=169694&p=RA_NSW_CHERBOUR
- Sarra, C. (2011). *Strong and smart -Towards a pedagogy for emancipation: Education of First Peoples*. Sydney NSW: Routledge.
- Schenck, R. S. (1937). Prayerletter,. 3 November
- Simpson, P., & Doyle, M. (2013). Indigenous rates are a national shame.
<http://www.abc.net.au/unleashed/4717444.html>
- Sire, J. W. (1988). *The universe next door - A basic worldview catalog*. Downers Grove Illinois USA: InterVarsity Press.
- Sire, J. W. (2004). *Naming the elephant*. Downers Grove, Illinois USA: InterVarsity Press.
- Slife, B. D., & Wiggins, B. (2009). Taking relationship seriously in psychotherapy: Radical relationality. *Journal of Contemporary Psychotherapy*, 39(1), 17-24.
- Smith, L. T. (2006). *Decolonizing methodologies: Research and Indigenous peoples*. London, UK: Zed Books Ltd.

- Spirits Creative. (2013). Aboriginal history timelines (1970-1999).
<http://www.creativespirits.info/aboriginalculture/history/aboriginal-history-timeline-1970-1999>.
- Stake, R. E. (1988). Case study methods in educational research: Seeking sweet water. In R. M. Jaeger (Ed.), *Complementary methods for research in Education* (pp. 253-269). Washington DC: American Educational Research Association.
- Stake, R. E. . (2002). The case study method in social enquiry. In R. Gomm, M. Hammersley & P. Foster (Eds.), *Case study method* (pp. 19-26).
- Stanner, W.E.H. (Ed.). (1998). *Some Aspects of Aboriginal Religion*. Cambridge: Cambridge University Press.
- Stormon, E. J. (1977). *The Salvado Memoirs: Historical memoirs of Australia and particularly of the Benedictine Mission of New Norcia and of the habits and customs of the Australian natives*. Crawley WA: University of Western Australia Press.
- Sutton, P. (2003). *Native Title in Australia -an ethnographic perspective*. Cambridge UK: Cambridge University Press.
- SWALSC. (2013). Guildford. <http://www.noongarculture.org.au/guildford/>. Retrieved 20/5/2013
- SWALSC, Host, J., & Owen, C. (2009). *'It's still in my heart, this is my country' - The Single Noongar Claim History*. Crawley WA: University of Western Australia Pty Ltd.
- Tame, J. (2012, Friday 13 July 2012). The three 'Rs' revisited. Retrieved from <http://fridayfiveblog.blogspot.com.au/2012/07/three-rs-revisited.html>
- TerreBlanche, M., & Durrheim, K. (1999). *Research in practice. Applied methods for the Social Science*. Cape Town: University of Cape Town Press.
- Theron, L. C., & Theron, A. M. C. (2010). A critical review of studies of South African youth resilience, 1990–2008. *South African Journal of Science*, 106(7/8), Art.#252, 258 pages. DOI.
- Thomson, D. F. (2003). *Donald Thomson in Arnhem Land*. Carlton VIC: The Miegunyah Press.
- Thum, G. (2010). Ethnic Cleansing in Eastern Europe after 1945 *Contemporary European History*, 19(1), 75-81.
- Tilbrook, Lois. (1983). *Nyungar tradition : glimpses of Aborigines of south-western Australia, 1829-1914*. Nedlands, W. A.: University of Western Australia Press.
- Tregenza, J. T. (2002). Meetings with Anangu. In F. Walsh & P. Mitchell (Eds.), *Planning for country* (pp. 99-107). Alice Springs: Jukurrpa Books.
- Trudgen, R. (2001). *Why Warriors lie down and die* (4th printing ed.). Darwin NT: Aboriginal Resource and Development Service Inc.
- Truscott, A. (1999). [Jane Elliot workshop].
- Truscott, K. (2001). “What are the differences between Wadjela and Nyungar criteria when assessing organisational effectiveness for non-government human service organisations” Paper presented at the Indigenous Researcher's Forum: New research and critical writing from Indigenous Australia, Melbourne.
- Truscott, K. (2002). *An Alternate Business Education Pathway for the Indigenous Community*. Paper presented at the 2nd National Indigenous Conference, James Cook University Townsville.
- Truscott, K. (2008). *IACS 3133/4133 Aboriginal communities (Lectures 1-13)*. Kurungkurl Katitjin, Edith Cowan University. Perth.

- Truscott, K. (2010). *The ART of ethics guidelines for Indigenous research*. Workshop presentation. Edith Cowan University. Perth.
- Tully, K. (2002). State Secondary Education in Western Australia 1912-1972. In C. O. N. Whitehead, M. (Ed.), *Education Research and Perspectives* (Vol. 29, pp. 3-12; 12-32). Crawley, WA: University of Western Australia.
- Turner, F.J. (1893). *The Significance of the Frontier in American History*. Chicago: The American Historical Association.
- UN. (2004). *The concept of Indigenous peoples*. Paper presented at the Workshop on data collection and disaggregation for Indigenous peoples, <http://undesadspd.org/IndigenousPeoples/CrossThematicIssues/DataandIndicators.aspx>.
- Ungar, M. (2007). The beginnings of resilience: A view across cultures. *Education in Canada, Summer*, 28-38.
- Ungar, M. (2008). Resilience across cultures. *British Journal of Social Work*, 38, 218-235.
- Ungar, M., Liebenberg, L., & Brown, M. (2005). The International Resilience Project: A mixed methods approach to the study of resilience across cultures. In M. Ungar (Ed.), *Handbook for working with children and youth: Pathways to resilience across cultures and contexts*. Thousand Oaks, California. USA: Sage Publishing.
- WA Aborigines Department. (1899). Western Australia, Aborigines Department Annual Report. Perth WA: Western Australian Government.
- Hale School Act, Western Australia legislation (1876).
- WAAETC. (2013). Culturally responsive. <http://www.aetcwa.org.au/Culturallyresponsive/Pages/default.aspx>.
- Waite, P. R., & Waite, M. E. (1992). *Business principles - a new approach* (2nd ed.). Queensland: Brooks Waterloo.
- Walters, M. (Ed.). (2010). *Social research methods* (2nd ed.). South Melbourne VIC: Oxford University Press.
- Walters, M., & Moreton-Robinson, A. (2010). Indigenous methodologies in Indigenous Research *Chapter 22* http://www.oup.com.au/data/assets/pdf_file/0005/198284/Chapter_22.pdf.
- Warner, L. (1969). *A black civilization : a social study of an Australian tribe* (Revised ed.). Massachusetts USA: Gloucester.
- Weston, R., & Gray, M. (2006). Assessing family and community life through the National Aboriginal and Torres Strait Islander Social Survey: An evaluation. *Family Matters*, 73(Australian Institute of Family Studies), 32-37.
- Wilmot, E. (1999). Eora patriot and first Australian resistance hero. In P. Newbury (Ed.), *Aboriginal heroes of the resistance: From Pemulwuy to Mabo* (pp. 12-13). Surry Hills, NSW: Action for World Development.
- Windschuttle, K. (2013). A. O. Neville and the Native Administration Act of 1936. http://www.stolengenerations.info/index.php?option=com_content&view=article&id=135&Itemid=107
- Wolf, F. A. . (1981). *Taking the quantum leap*. San Francisco USA: Harper-Row.
- Wolpe, J. (1969). *The practice of behaviour therapy*. New York: Pergamon Press.
- Yin, R. K. (1984). *Case study research: Design and methods* (1st ed.). Beverly Hills California: Sage Publishing.

Youngminds. (2013). Handout: Resilience. *Young Minds: The voice for young people's mental health and wellbeing*.

http://www.youngminds.org.uk/assets/0000/1399/Resilience_handout.pdf

Zimmerman, M. A. , & Arunkumar, R. . (1994). Resiliency research: Implications for schools and policy *Social Policy Report: Society for Research and Development*, 8(4), 1-20.

Zolkoski, S. M., & Bullock, L. M. (2012). Resilience in children and youth: A review. *Children and Youth Services Review*, 34, 2295-2303.