

# KURRURUNGKU

CATHOLIC SCHOOL



EDUCATION POLICY

## Two-Way Process

The concept of Two-Way Learning is one which:

- acknowledges both a western and Aboriginal curriculum;
- gives a specific role to Aboriginal personnel in both areas but particularly in Aboriginal curriculum;
- believes that education is more than information processing; it is the link between school and local community;
- recreates the teaching-learning relationship between the older and younger members of the community;
- assumes flexibility in school structures to accommodate the appropriate Two-Way Learning stance and the implementation of the Aboriginal curriculum;
- respects and fosters traditional Aboriginal languages and culture whilst providing instruction in Standard Australian English and western culture and technology.

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Bililuna Station via Halls Creek  
Tel: (091) 688932 Fax: (091) 688933

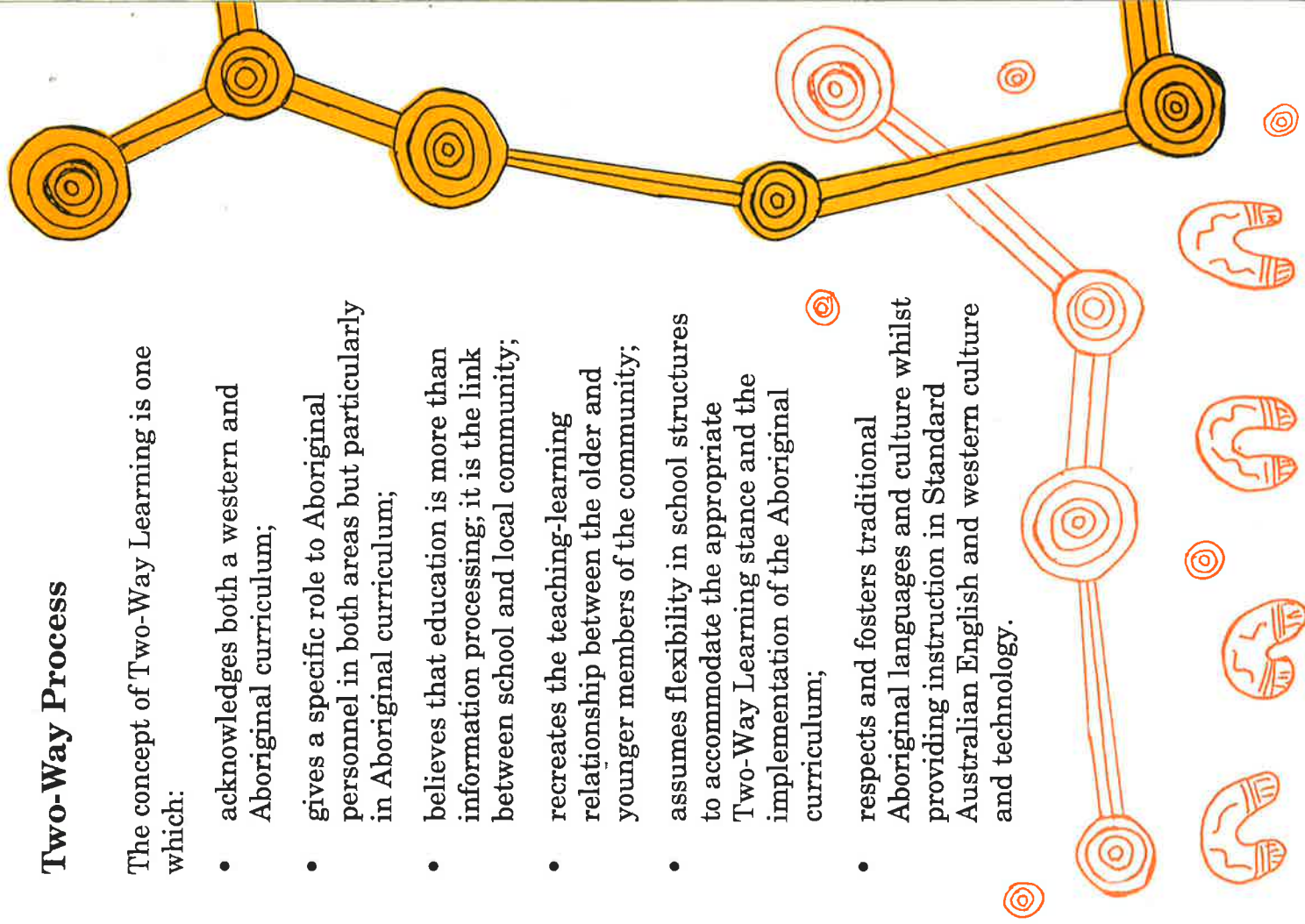
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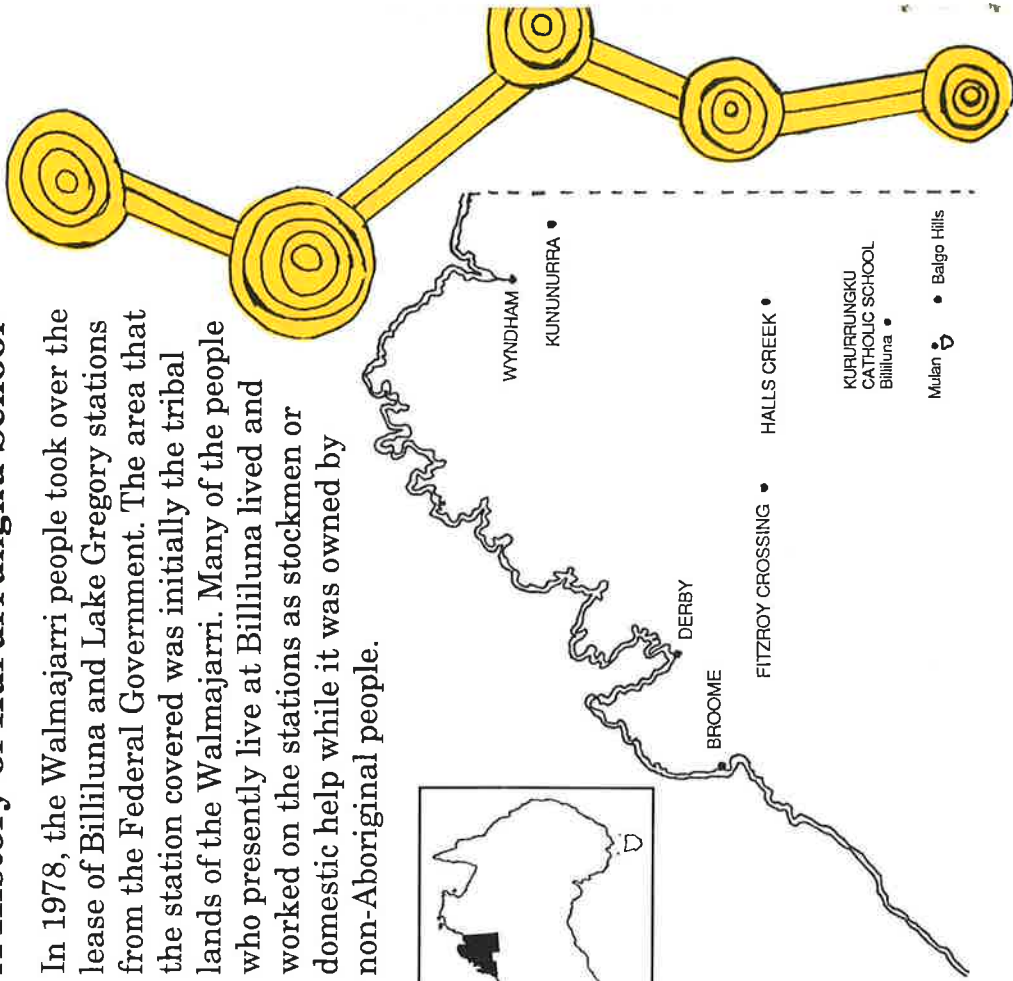
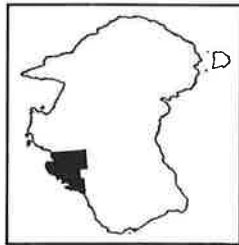
Design and layout  
Jawa Curriculum Support Centre  
Catholic Education Office Kimberley Region  
PO Box 1451 Broome WA 6725  
Tel: (091) 922 275 Fax: (091) 922 559

Artwork by Jane Gordon



## A History of Kururrungku School

In 1978, the Walmajarri people took over the lease of Billiluna and Lake Gregory stations from the Federal Government. The area that the station covered was initially the tribal lands of the Walmajarri. Many of the people who presently live at Billiluna lived and worked on the stations as stockmen or domestic help while it was owned by non-Aboriginal people.



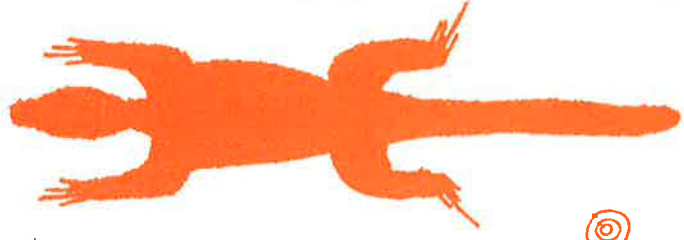
Upon receiving the land, the people asked for the facilities needed to run their community and station as a viable enterprise. This included access to schooling for their children. After consultation with both the Government and Catholic Education systems, the community decided that it would like a Catholic school to be established.

Once the decision had been made by the community, it was decided to seek Sisters to run the school and teach the classes.

In order to help carry out these wishes, the Bishop of Broome, along with community members, made written requests in August 1978 to the Sisters of Mercy in Singleton NSW, asking that sisters be sent so that schools could be opened in Billiluna and Mulan.

The communities wanted their children to learn about God, read and write and do number work, so that eventually the community could run its own affairs and live successfully, in both the Aboriginal and non-Aboriginal world.

As a result of this request two sisters arrived in late January 1979 to begin schools in both communities. On 5 February 1979, Sr Bernadette Mills commenced school at Billiluna station with approximately forty children, covering all primary grades. Originally it had been planned that the older children would travel to Balgo and attend the Government school; however the community decided against this because they had no real close ties with that community and preferred that their children stay in Billiluna and attend school there.





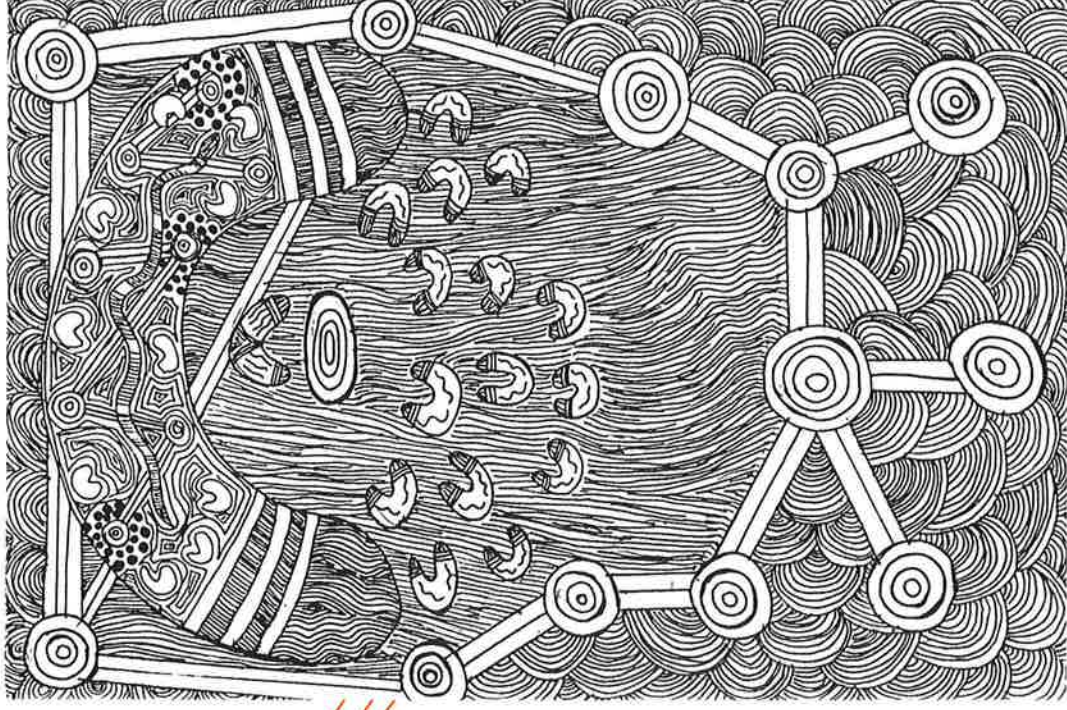
The first classroom at Billiluna was a large tin shed with a concrete floor and corrugated iron walls which had originally been used by young stockmen as living quarters. This remained a school until a first stage permanent building was erected on an area chosen by the community in 1981. There was also a large corrugated iron garage that served as a store space and pre-school area in the early years of the school.

In the years from 1987 until 1990, three more teaching areas, a library and office facilities were added to that initial building. In May of 1990 the community requested that the secondary aged students stay in Billiluna for their schooling, rather than travel away, which had been the case in the past.

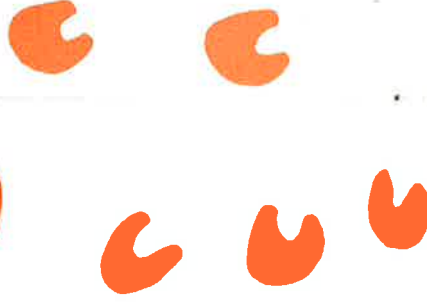
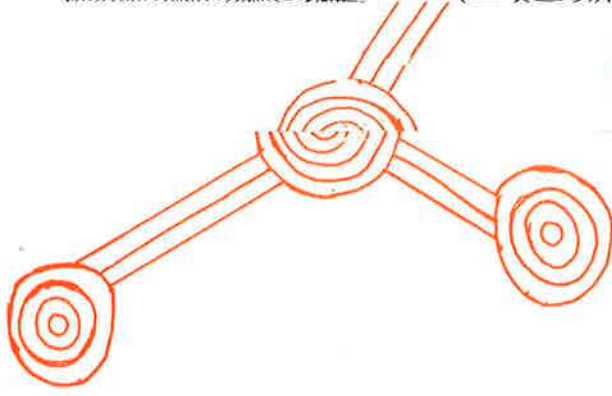
The first secondary class, composed of eight students, took place in the school library. In November 1992, stage one of the secondary building was established.

The staffing of the school remained as two sisters until 1989 when one sister was to leave. The remaining sister was joined by the first permanent lay teacher.

Since then teaching staff numbers have grown and strong community support has continued through the active support of Teaching Assistants in the classroom. The first two Teaching Assistants were Katie Brockman and Dianne Manson.



Many community members also assist the children in their learning by coming to school to share their knowledge and to take the children and their teachers on bush outings and hunting trips. The school is also serviced by other professional resource people who regularly visit the school to offer assistance.





## Kururrungku Logo



Ngarpungu yuparni pirlirr.  
Kururrungkujarra pinya  
marrkakujirmi pirlirr. Ngarpungu  
yutukani pirlirr yalujangka.  
Ngarpungu parlipinya wiyinya  
pirlirr marrka kuulda.

Ngarpu (God) sent the Holy Spirit  
down to us in Kururrungku  
Community to make us strong.  
The Holy Spirit and those two  
kururrungku make the community  
and school strong.



## Kururrungku

Jarlu waljirri yanani piyim pawunguru mayarralawu ngurra  
yukarni. Yalujangka kurriny kururrungku yutukani mayarra.  
Kakarrangu kalpurtu yani. Tartayani kalpartu mananga,  
tartayani ninparni. Jalani ngunangana mayarrarla pamarra.  
Kurriny kururrungku parnany napurrula nganpayi jupurrula  
yanani mayarralawu. Parnany napurru yumpaly yutantinya.  
Piyirn wurmani yanani. Marnani ngajirra tikirr yananku,  
ngajirra marna yumpaly. Jupurrula wilil nyanya nganpayi.  
Ngalunga linyjilala yutantinya.  
Nganimpawu waljirrijangka juju.

## Wallaby

Long time ago in the Dreamtime, a lot of people were travelling from Sturt Creek. They travelled all the way to Mayarra. The snake became tired, it coiled itself around the tree then went into the waterhole and stayed there.

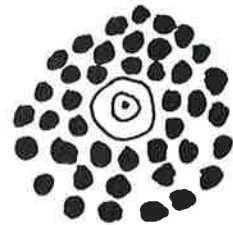
One female and one male wallaby were travelling to Mayarra. They were called kururrungku. Their skin names were Napurrula and Jupurrula. The female Napurrula was tired and stopped there too. All the people kept walking and asked her to keep going. She refused and said, 'I am tired, weak.' She sat down. The male wallaby, Jupurrula, kept walking. He looked back, saw his sister stopped, so he stopped too. The two kururrungku stayed by the gum tree.

This is the Dreamtime law for us.



## Vision Statement

Kururrungku Catholic School is a happy place where community involvement is encouraged and respected. 'The Jesus Story, the Aboriginal way and school way' in the spirit of the Two-Way Learning Philosophy, are used to develop the total person and so allow each student to walk tall and proud as contributing members of society.

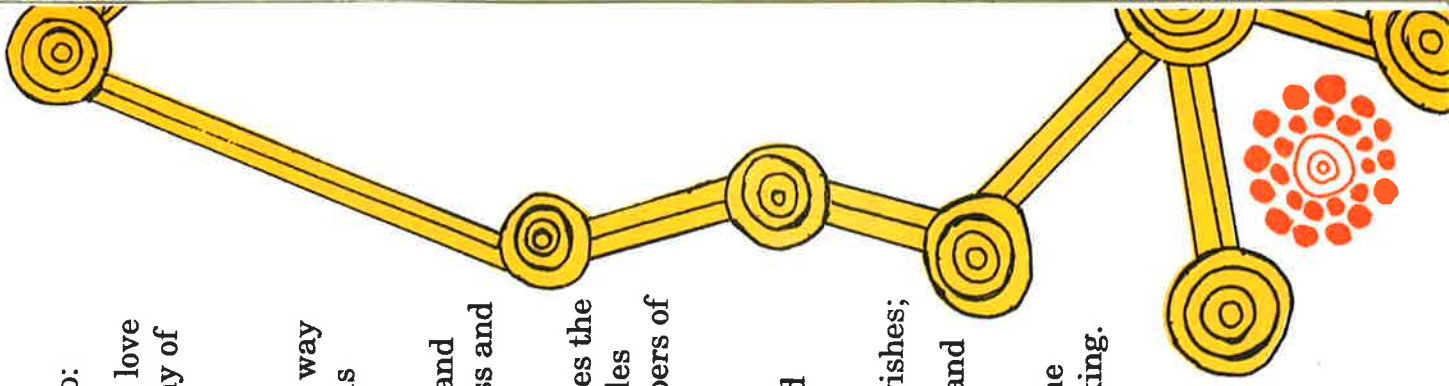


## Goals

Kururrungku Catholic School strives to:

- foster and strengthen the students love and knowledge of Jesus and his way of living;
- offer the best education that incorporates Aboriginal and school way learning to develop each individuals unique potential;
- create an atmosphere of openness and acceptance that promotes happiness and self respect;
- promote empowerment that enriches the students and community and enables them to become contributing members of their own and wider society;
- foster self esteem and pride in the Aboriginal culture of the school and community;
- listen and respond to community wishes;
- create an atmosphere that invites and values community involvement;
- maintain close consultation with the community regarding decision-making.

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## Aims: Knowledge

Kururrungku Catholic School aims to guide and support its students in acquiring knowledge of:

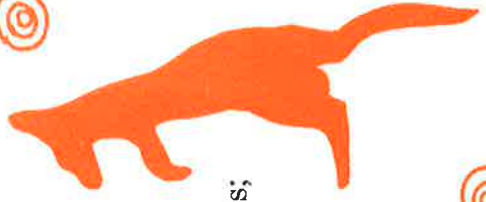
- their own special God given gifts;
- bible stories and important Catholic beliefs;
- mathematical facts and ideas;
- different cultures, their behaviour and values;
- their Aboriginal identity and culture;
- Australian and world society;
- ways of finding information;
- art forms such as dance, drama, story telling, craft and music;
- manners;
- what's happening in the world;
- rules and laws that keep the peace;
- how the media functions;
- Standard Australian English and Walmajarri;
- the environment;
- their body and how it works;
- body care;
- a variety of sports and ball games.



## Skills

Kururrungku Catholic School aims to assist students to develop the ability to:

- pray in different ways;
- know and understand their own value as a special person;
- concentrate on a given task;
- make decisions;
- learn from mistakes;
- understand and practise skills taught;
- listen with understanding;
- speak well in Standard Australian English;
- read with understanding and enjoyment;
- put thoughts into written Standard Australian English;
- keep healthy, clean and fit;
- understand and use mathematical processes and ideas in real life situations;
- carry out calculations mentally and apply them;
- use their creativity;
- behave in the right way;
- use their initiative to cope with life;
- memorise and use facts and ideas;
- write neatly at a suitable rate;
- play a number of individual and team sports;
- spell commonly used words correctly;
- understand the mass media;
- use the skills of traditional Aboriginal life;
- work out problems;
- use the computer and various software.



## Attitudes

Kururungku Catholic School aims to assist students to develop belief in the value of:

- their Christian identity and Catholic faith; prayer;
- living the Jesus way;
- their own cultural heritage and that of others;
- looking at a situation from all sides in searching for truth;
- believing your own self;
- accepting advice from others; education;
- accepting the uniqueness and individuality of others;
- getting along with others;
- the local community;
- things of beauty;
- looking after the environment;
- respecting property;
- what is sacred in both cultures.

