

SCHOOL EXCLUSION 101

YOUTH GUIDE



NIYEC
National Indigenous Youth
Education Coalition

NO
TRESPASSING

I BELONG
IN SCHOOL

NO MORE EXCLUSIONS!

I AM
NOT THE
PROBLEM

SCHOOL
EXCLUSION 101

SCHOOL
EXCLUSION 101

ISMAYI

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ACKNOWLEDGEMENT

We acknowledge the Traditional Owners of the lands, skies, and waterways, throughout Australia. In doing so, we pay respect to Elders past and present and acknowledge that Aboriginal and Torres Strait Islander people have been teaching and learning on Country since time immemorial. We also acknowledge that sovereignty was never ceded. Always was, always will be, Aboriginal lands.

A NOTE ON TERMINOLOGY

We use both 'Aboriginal and Torres Strait Islander people' and 'Indigenous people' to refer to the First Nations people of Australia. We acknowledge the diversity of Aboriginal and Torres Strait Islander cultures, traditions, and languages. Sometimes, we refer specifically to Aboriginal people to reflect the fact that in certain states, Victoria or South Australia for example, government policy refers specifically to Aboriginal students.

HOW TO USE THIS GUIDE

Learning the truth about school exclusion can be hard. You might know someone who has been excluded or you may have experienced exclusion yourself. NIYEC collaborated with a team of researchers (Samara Hand, Beth Marsden, Mati Keynes, and Archie Thomas) to prepare this guide to equip you with the knowledge about school exclusion. We do want to warn that some of the content might be distressing. We have added information and links to support services in [section 9](#) of this guide.

In terms of using this guide, we recommend the following steps:

- Read about what school exclusion is, how it happens and how communities have resisted school exclusion ([sections 1–5](#)).
- If you get stuck on any words or terms, consult the glossary in [section 8](#), and if you have any questions, consult the FAQs section in [section 6](#).
- Conduct an audit of your school’s student code of conduct ([section 7](#)). If you think there is room for improvement in your school’s student code of conduct, then proceed to step 4.
- Have a conversation with peers and teachers and staff (that you feel comfortable with) about the results of your audit and how you can make your school more inclusive.
- Take action! Be inspired by the case studies of resistance outlined in [section 5](#).



1

INTRODUCTION

For a long time in Australia, Aboriginal and Torres Strait Islander young people have faced big challenges in getting a fair education. In the past, they were often not allowed to go to the same schools as other young people, or they didn't have schools to go to at all. Nowadays, Aboriginal and Torres Strait Islander students are more likely to be excluded from school. Our research shows that these problems aren't new; they've been happening for a long time because of unfair rules and decisions made by the people in charge. It is really important for everyone to know about this history so we can work together to make schools a place where every young person, no matter where they come from, can learn and grow without being treated unfairly. The research also talks about how Aboriginal and Torres Strait Islander communities have been working hard to make education better and fairer for their young ones. It's time to listen to their ideas and make sure every young person in Australia has the same chance to succeed in school. This guide is intended to provide a condensed and youth-friendly summary of some of the key points from the research report and to equip Aboriginal and Torres Strait Islander young people with more knowledge about school exclusion and what can be done to address it.

2

WHAT IS SCHOOL EXCLUSION?

School exclusion refers to when schools or the government don't ensure that everyone can go to school. This can happen because of rules and policies that stop some young people from going to school, or when schools use punishments that stop students from being in their normal classes. These punishments can be formal things like suspension (being told to stay away from school for a while) or expulsion (being asked to leave the school permanently). Or it can be less formal things inside the school that still keep students out of class. In Australia, each state and territory uses different terms and has different rules for when and how a certain action or punishment can be used. Some of these actions are not official and aren't written down in the law and policy, but they still happen. The table below lists some of the different ways schools can exclude students that we found in our research:

TYPE OF EXCLUSION	DEFINITION
Formal exclusion (generally written in law and policy)	
Detention	A school requires a student to remain at school during a student's 'non-class' time (e.g. during recess or after school).
In-school suspension	A school temporarily removes a student from their regular classes but remains at school to complete their work in a supervised setting.
Out-of-school suspension	A school bans a student from coming to school for a fixed period of time.
Expulsion	A school asks a student to leave the school permanently. Expulsion usually occurs after a student has already been given warnings and suspensions.
Prohibition	A student's right to attend any public school is permanently withdrawn.
Enrolment cancellation	A school cancels the enrolment of a student who is above the compulsory school age (over 16 years). This means they can no longer attend school.
Charge suspension	A school suspends a student who is charged with committing an offence. The suspension may continue until the charge is dealt with or until the principal decides that the student can attend school.
Informal exclusion (may not be written in law and policy)	
Refused enrolment	A school refuses to enrol a student.
In-school isolation and seclusion	A school physically isolates a student from other students or from the classroom, such as through 'time-out' and isolation booths.
Closing schools	A school closes and all students are forced to find another school.
Lack of provision	A student or student/s is/are excluded from school because no schooling is available to them.

There are also other ways that students are excluded from school, or from getting the most of out of school, such as a curriculum that is not culturally relevant or that is not in a student's first language. Racism can also leave students feeling isolated at school and can lead to school refusal (where a student refuses to go to school), effectively excluding them from their education.

3

THE HISTORY OF SCHOOL EXCLUSION

The unequal treatment of Indigenous students in education extends all the way back to the racist foundations of Australia. We spent a long time looking at the historical documents and sources in all Australian states and territories on education and exclusion. What we found shows that the education system excluded Aboriginal and Torres Strait Islander children and young people using several troubling methods.

Sometimes, **governments failed to provide schools for Indigenous students**, even though laws made education compulsory for *everyone* from the 1880s. These laws, often part of Education Acts, said that education should be 'free, compulsory and secular'. But in a lot of states and territories, governments didn't make sure schools were provided for Indigenous students until much later—the 1950s and 1960s.

At the same time as they were claiming to provide free education for all young people, governments in the 1800s and 1900s were also passing racist laws that discriminated against Indigenous people. This meant that a lot of Indigenous students were sent to schools on missions or reserves, where they were given a really poor education, and often sent out to work for white people for no wages, or for wages that were stolen from them. These missions were run by churches or governments—or both of them together. But there was very little oversight and the standards were well below schools that non-Indigenous students attended.

A lot of people don't know that Indigenous families were supposed to be provided with education at government (state) schools. But the environment of racism meant that this happened very unevenly. So in addition to an inferior system for those on mission and reserves, those living outside them were either not provided with education or provided with an inferior one. Sometimes states even explicitly *denied* their responsibility to provide education. Take Queensland, for example. In 1875 they passed their 'compulsory' education law. But in 1895, when Indigenous and South Sea Islander children and young people wanted to go to school at Buderim mountain, the white parents voted to exclude them. The Inspector of Schools defended the white parents, saying it wasn't the responsibility of governments to educate Indigenous people—so much for 'education for all'. This neglect continued for nearly a century. As recently as 1969, a report in South Australia said 'All Aboriginal children in the state do not attend school.'

**BY DENYING INDIGENOUS YOUNG PEOPLE EDUCATION,
AUSTRALIAN GOVERNMENTS EXCLUDED THEM FROM THE
EDUCATION THAT WAS THEIR RIGHT.**



Governments developed segregated school systems, where Indigenous students were kept separate from non-Indigenous students. Or Indigenous students were forced to attend white schools far away from their families and communities.

For example, in WA in 1918, Aboriginal children and young people were officially excluded from all state schools. They went to school on missions, government settlements or pastoral stations, learning an inferior curriculum – that’s if they had access to a school at all. When schooling was made compulsory for Indigenous children in 1948, it didn’t apply to those living more than 3 miles from an existing school. This conveniently meant that the big pastoral stations could keep children and families working for them.

Sometimes the refusal to provide schools was used to get Indigenous families to move off from land that colonists and governments wanted. For example, for over two decades from 1900 to the 1920s, Indigenous children and young people were excluded from the Antwerp state school in Victoria. This was because the Board of Protection – which managed the missions and reserves in Victoria – wanted Aboriginal families living there to move to Lake Tyers, a reserve hundreds of kilometres away.

White communities had a racist attitude to Indigenous students in schools.

Sometimes communities used other excuses—like concern for health or overcrowding of schools—to exclude Indigenous students from school. Often, white families campaigned to get Indigenous students excluded.

Take NSW as an example. In 1884, the state agreed on a policy called the ‘clean, clad and courteous’ policy. This policy said that Indigenous children and young people could attend the local school, but *only* if they were ‘habitually clean, decently clad and they conduct themselves with propriety’, meaning they had to be clean, dressed appropriately and well-behaved according to white standards. But this meant that white teachers, parents or families could say that Indigenous students weren’t healthy or clean enough to attend school. This happened several times. For example, Baryugil Public School on Bundjalung country excluded 20 Indigenous students in 1935. The secretary of a group of parents and citizens complained that the students were inappropriate, dirty and not wearing suitable clothes.

In some places, like in Tasmania and the Torres Strait, school teachers and principals were given similar powers to police, and school buildings even doubled as prisons. Sometimes, teachers also helped welfare departments remove children and young people from their families. These schools weren’t safe or equal.



POWER OF RESISTANCE

Exclusion was resisted by Indigenous communities and families.

They fought to get their children enrolled in schools, fought for access to schools where they lived, and started their own schools.

When separate government schools were built for Indigenous students, they were often of inferior quality. Teachers were unqualified and the curriculum was designed to stream students into labouring and domestic work. The first Indigenous school in South Australia, in Point Pierce on Narungga country, was seriously neglected. In 1905, the government decided to reduce school hours rather than fix the problems. Supported by the white teacher, families protested for 'opportunities denied to Aboriginal children.'

As the historical examples show, this persistent exclusion happened all the way into the 1970s—just 50 years ago. However, in the 1950s and 1960s, governments were focused on 'assimilating' Indigenous families, and a big focus for doing this was finding ways to make sure more Indigenous children and young people were attending schools. For example, it was around this time that dozens of schools in Indigenous communities in the Northern Territory received funding.

At the same time **a powerful movement for Indigenous rights emerged**, and it had some different ideas about what education was for. It forced governments to consider how access to schooling had been unequal, and to change curriculum to reflect the deep knowledge of Indigenous communities, and the true history of Australia. In the 1980s, the National Aboriginal Education Committee (NAEC) was set up. They campaigned to stop Indigenous students being excluded from school just because racist white principals and families demanded it. They were some of the first people to start changing school curriculum and to get government policies in place for more Indigenous students to graduate, and more Indigenous teachers.

Their legacy lives on. However, while groups like NAEC drew attention to the inequality of access and the long history of racism and exclusion, this history is not always part of conversations today. Sometimes, media, government and schools focus on Indigenous disadvantage or Indigenous students not attending school, without considering the long history of exclusion, or taking responsibility for a long history of racism in schools.

Schools now cater to both Indigenous and non-Indigenous students, but this doesn't mean that treatment is always equal. The use of suspension and expulsion measures has steadily risen since the 1990s. **The unequal use of these exclusion measures today must be considered alongside this long, very clear history of racism.** This history has impacts that live on. Schools haven't been safe places for Indigenous students, and they have a responsibility to work harder to provide quality education for Indigenous youth.



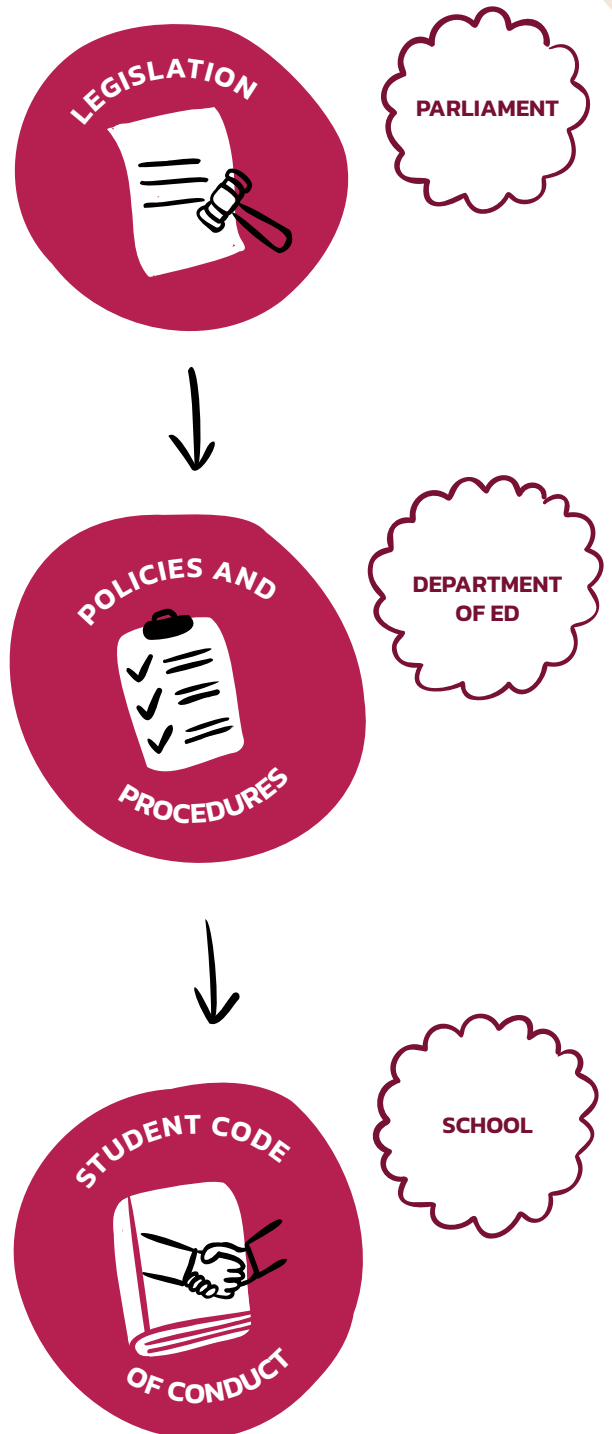
FOR A FULL
BREAKDOWN OF
THE HISTORY
OF SCHOOL
EXCLUSION IN
EACH STATE AND
TERRITORY, SEE
THE FULL REPORT
AVAILABLE ON
OUR WEBSITE.



4

CURRENT LAWS AND POLICIES ON SCHOOL EXCLUSION

In each state and territory, there is different legislation that sets out who can make rules relating to school exclusion (generally the Minister for Education/the Department of Education). The Department of Education will then set out more detailed rules around the processes for excluding students from public schools through policies and procedures documents – the behaviour guidelines set at the individual school level (often called a Student Code of Conduct, see glossary), must align with the policies and procedures established by the Department of Education. For non-government schools, different rules will apply, however all schools, regardless of whether they are public or private, are prohibited from using corporal punishment except in the state of Queensland where it is still permitted at private schools.





Relevant legislation and policies and procedures for each state and territory are linked below. Remember to also consult your school's Student Code of Conduct (or any document that sets out the expectations for student behaviour), which you can usually find on the school website. If you cannot find it on your school website, ask a class teacher you are comfortable with or the Head Teacher for a copy.

ACT

Education Act 2004

Interim: Suspension, Transfer or Exclusion of a Student in ACT Public Schools Policy

Interim: Suspension, Transfer or Exclusion of a Student in ACT Public Schools Procedure

NSW

Education Act 1990

Student Behaviour Policy

Student Behaviour Procedures

Guidelines for the use of time-out strategies including dedicated time out rooms

Guidelines for the Establishment and Operation of Suspension Centres

SA

Education and Children's Services Act 2019

Education and Children's Services Regulations 2020

Behaviour support policy

NT

Education Act 2015

Expulsion Guidelines

Suspension: Interim Guidelines

Vic

Education and Training Reform Act 2006

Ministerial Order No. 1125 – Procedures for Suspension and Expulsion of Students in Government Schools

Suspensions policy

Suspension Guidelines and Procedures

Expulsions policy

Expulsion guidelines and procedures for Victorian government schools

QLD

Education (General Provisions) Act 2006

Student discipline procedure

Refusal to enrol – Risk to safety or wellbeing procedure

Cancellation of enrolment procedure

Temporary removal of student property by school staff procedure

WA

School Education Act 1999

Student Behaviour in Public Schools Policy

Student Behaviour in Public Schools Procedures

Tas

Education Act 2016

Instruction No. 3

Instruction No. 4

5

RESISTING SCHOOL EXCLUSION

Indigenous families and communities have long resisted school exclusion and fought for their children to have access to quality education. The case studies below illustrate some of the ways that families and communities have resisted exclusion which can provide inspiration for resisting school exclusion today.

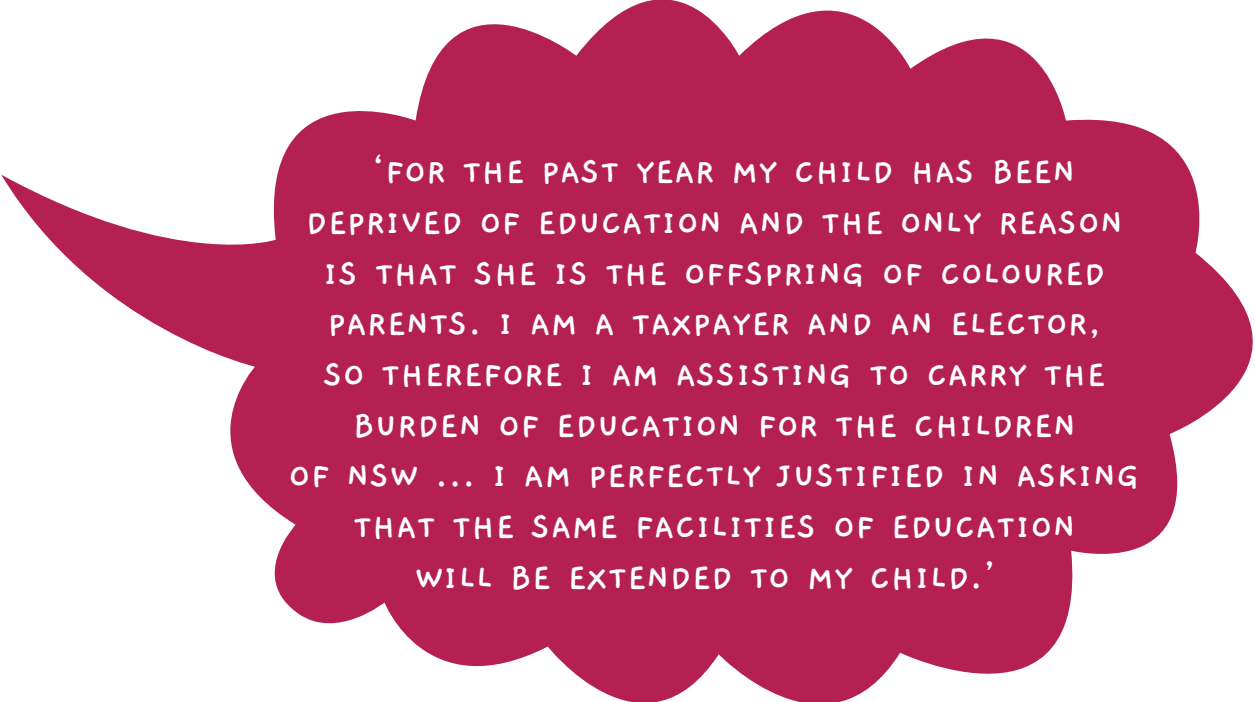
**LETTERS AND PETITIONS**

Ever since invasion, Indigenous communities have written letters and petitions protesting school exclusion. The previous section mentioned how the Aboriginal community in Point Pearce wrote to the Department of Education to protest the reduction in operations hours. Below are some further examples.

In WA during the early 1900s, Aboriginal children and young people were officially excluded from all state schools. In the town of Quairading, the Aboriginal community made repeated requests for a school. The Aboriginal Department threatened that children who weren't in school would be removed to a mission. The local white community were also making things really difficult. They encouraged Aboriginal children to come to the towns to make up the numbers required to get a new school built, but then, they would expel the Aboriginal students once the school was established. In February, Aboriginal man Edward Jacobs wrote to the Education Department about this injustice:

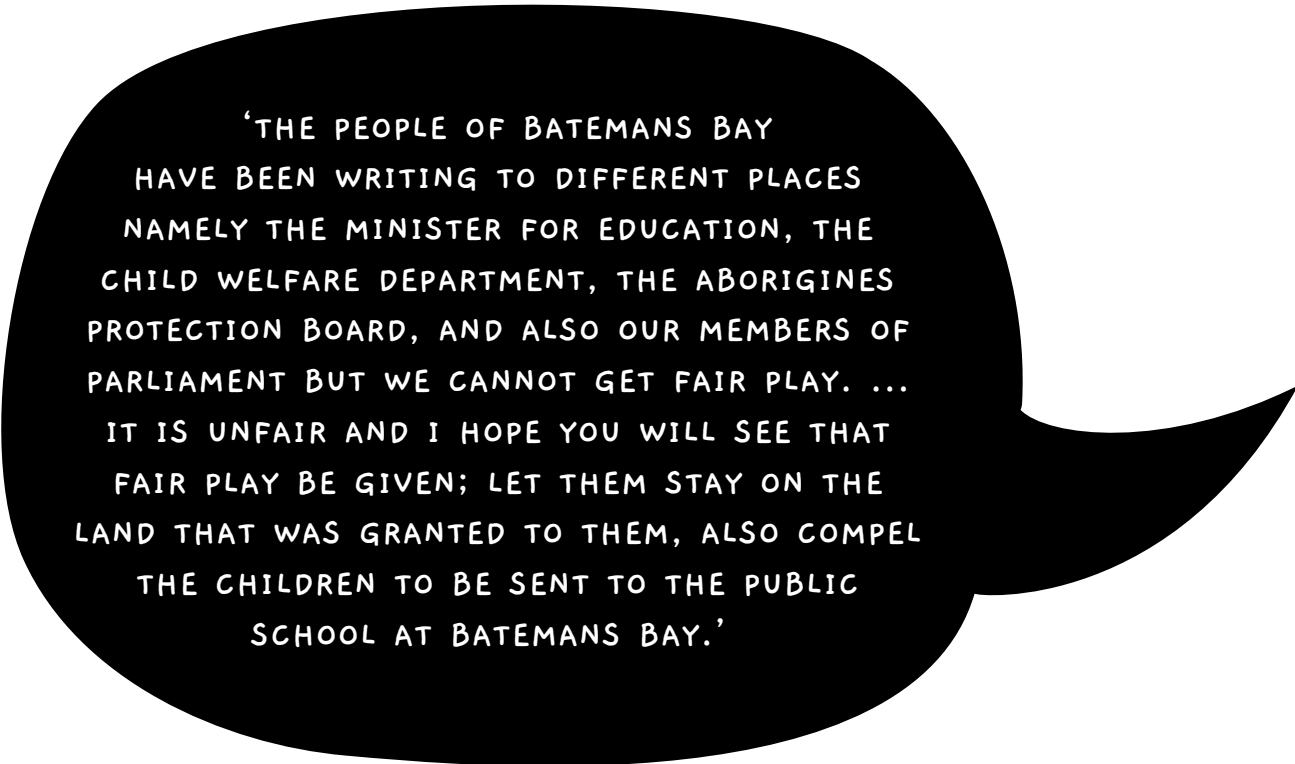
'I HAVE BEEN HERE TWO YEARS THIS COMING AUGUST, AFTER SETTLING DOWN FOR THE SAKE OF MY CHILDREN GOING TO SCHOOL ... OUR NUMBER OF CHILDREN MADE UP THE ROLL OF PUPILS SO THEY COULD PUT UP A STATE SCHOOL, SO WHEN THEY GOT THE SCHOOL UP THEY BLOCKED OUR CHILDREN FROM GOING ANY FURTHER.'

In 1915 in Bellata NSW, Emily Quinn was excluded from the public school after she had already been attending for four years. Her father J. Quinn wrote to the Education Department:



'FOR THE PAST YEAR MY CHILD HAS BEEN DEPRIVED OF EDUCATION AND THE ONLY REASON IS THAT SHE IS THE OFFSPRING OF COLOURED PARENTS. I AM A TAXPAYER AND AN ELECTOR, SO THEREFORE I AM ASSISTING TO CARRY THE BURDEN OF EDUCATION FOR THE CHILDREN OF NSW ... I AM PERFECTLY JUSTIFIED IN ASKING THAT THE SAME FACILITIES OF EDUCATION WILL BE EXTENDED TO MY CHILD.'

In 1925, Aboriginal students were excluded from the Batemans Bay Public School in NSW after local white parents got them kicked out. Throughout the year, the Aboriginal community wrote lots of protest letters. In 1926, they even wrote a letter of protest to the King of England:



'THE PEOPLE OF BATEMANS BAY HAVE BEEN WRITING TO DIFFERENT PLACES NAMELY THE MINISTER FOR EDUCATION, THE CHILD WELFARE DEPARTMENT, THE ABORIGINES PROTECTION BOARD, AND ALSO OUR MEMBERS OF PARLIAMENT BUT WE CANNOT GET FAIR PLAY. ... IT IS UNFAIR AND I HOPE YOU WILL SEE THAT FAIR PLAY BE GIVEN; LET THEM STAY ON THE LAND THAT WAS GRANTED TO THEM, ALSO COMPEL THE CHILDREN TO BE SENT TO THE PUBLIC SCHOOL AT BATEMANS BAY.'

YIPIRINYA SCHOOL



YIPIRINYA SCHOOL IS STILL
GOING STRONG TODAY WITH
302 STUDENTS AND MANY
ABORIGINAL TEACHERS.



In 1976, Arrernte, Western Arrernte and Luritja town camp leaders set up a new school in the town camps of Mparntwe/Alice Springs. Aboriginal students in 'town schools' were facing racism, bullying, threats of fines and removal from their families. So the school was set up as an act of resistance and to provide a safe and nourishing learning environment for the students. The School developed an Aboriginalised curriculum including learning on Country programs, and became Australia's first school to teach in five Aboriginal languages. The Northern Territory Education department refused to register the school until the Yipirinya School Council threatened to take them to the NT Supreme Court. The school was eventually registered in 1983 after the election of the Hawke Government and the intervention of the National Aboriginal Education Committee (NAEC). Yipirinya School is still going strong today with 302 students and many Aboriginal teachers.

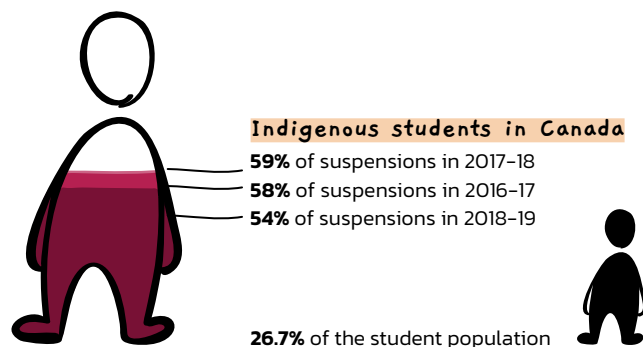
NORTHLAND SECONDARY COLLEGE



In 1992, Northland Secondary College in Preston, Victoria had the highest number of Aboriginal students enrolled in the state. Northland was a nurturing and inclusive school for everyone. It was known nationally for teaching Aboriginal culture and encouraging Aboriginal students to flourish. Even students from Queensland moved to Melbourne so they could go to school there. In 1992, the Victorian Government announced that Northland would be closed. The community fought back. They staged protests and took legal action, lodging a complaint with the Victorian Equal Opportunity Board for racial discrimination. Some of the Indigenous teachers set up their own mobile 'Rebel School' to ensure the students could continue to attend. In 1993, the Equal Opportunity Board ruled that the government had discriminated against Aboriginal students. The school was reopened in 1995. The school community fought the Government closure and won.

6

FREQUENTLY ASKED QUESTIONS (FAQS)



IS SCHOOL EXCLUSION A PROBLEM FOR INDIGENOUS COMMUNITIES AROUND THE WORLD?

There are similar trends in other countries around the world. For example, in one city in Canada, Indigenous students made up 54 per cent of suspensions in 2018-19, 59 per cent in 2017-18 and 58 per cent in 2016-17 despite making up only 26.7 per cent of the student population. In the United States, Black and Native American students are suspended and expelled at a disproportionate rate compared to their white peers. Similarly, in the United Kingdom, Black Caribbean students are 1.5 times more likely to be suspended than their white British peers. These numbers indicate that there is a racial dimension to school exclusion – that is, since Indigenous students and other students of colour are more likely to be excluded from school, there is racism at play.

ARE THERE SUCCESSFUL MODELS OF INCLUSIVE EDUCATION?

Since research shows that excluding ‘problematic’ students is ineffective in addressing their behaviour, schools and governments around the world are exploring alternatives to ensure all students are included in education. For example, in some schools across the US, they are trying out a new way to handle student behaviour called restorative justice, instead of suspending or expelling students. This method focuses more on fixing the damage done, rather than simply punishing students. It often involves talking things out, understanding each other’s stories, and looking for solutions together. Similar models are being used in Australia in the criminal justice system, such as Circle Sentencing in NSW and Koori Courts in Victoria.

HOW CAN INDIVIDUALS AND INSTITUTIONS CONTRIBUTE TO RESOLVING THE LEGACY OF SCHOOL EXCLUSION?

We all have a role to play in bringing awareness to the exclusion of Indigenous and other students from marginalised backgrounds and to advocating for more inclusive ways to manage student behaviour. While NIYEC is planning to launch a program for Aboriginal and Torres Strait Islander young people to lead campaigns to address school exclusion, there are also things you can do in your community. Whether you are a student, parent, teacher, or school leader, you can use the mini audit on page 18 to assess whether your school’s code of conduct is fair and transparent. You can use this as a starting point for conversations with other students, parents, and teachers to explore how to make your school more inclusive. Change starts with a conversation.



IF WE END SCHOOL EXCLUSION, WHAT ABOUT OTHER STUDENTS IN A CLASS? WHY SHOULD THEY HAVE TO PUT UP WITH A 'BAD' STUDENT?

Exclusion is often justified as protecting the safety and wellbeing of other students and teachers and maintaining an environment for learning. However, school exclusion reinforces attitudes of intolerance and prejudice. It is based on the idea that teachers cannot effectively support so-called 'disruptive students' as well as the rest of the class. This makes a system problem—a lack of adequate resources and funding for teachers and schools—a burden for students to bear.

Additionally, many students who are 'disruptive' in class have undiagnosed language and/or attention difficulties or have a history of trauma and other childhood mental health concerns which means that rather than being excluded, they need more support. In fact, excluding these students has the potential to worsen the situation by adding to their mental health issues (because being excluded for things outside of your control does not feel good). So instead of focusing on punishing students, we need to focus on solutions that will address the behaviour and support students *while* keeping them in school. This might require smaller classes with less students per teacher, more learning support staff, more social workers and therapists in schools.

As well, ideas of 'good' behaviour versus 'bad' behaviour are socially constructed. This means that what is seen as 'bad' behaviour is decided on by society and it changes in different contexts. For example, it is usually considered respectful to make eye contact with a teacher, or anyone for that matter, when you are speaking with them because it shows that you are paying attention. However, in some cultures, making direct eye contact with an adult can actually be seen as disrespectful. So, whether making eye contact is 'good' or 'bad' behavior is not a fixed rule—it changes based on the social and cultural rules of the place you are in. So, we should think carefully about what we call 'good' or 'bad' behavior, because a lot of times, these ideas come from what's most common or valued in our own culture and if the majority of teachers are non-Indigenous, they may be viewing behaviour through a different cultural lens.

WHAT ARE MY RIGHTS IF I OR SOMEONE I KNOW HAS BEEN EXCLUDED?

[Youth Law Australia](#) (YLA) have information available on their website relating to your rights if you have been suspended or expelled, and you can also contact YLA for free and confidential legal advice. Ensure you have selected the correct state/territory when searching the YLA website for information.

7



STUDENT CODE OF CONDUCT AUDIT

Most schools have a Student Code of Conduct (it might have a different name, see the glossary on pg 19). The questions below will help you assess whether your school's Student Code of Conduct is transparent and fair. You can usually find the Student Code of Conduct on your school website. If you cannot find it on your school website, ask a class teacher you are comfortable with or the Head Teacher for a copy.

You can use these questions as a starting point to discuss with other students, parents, and teachers you feel comfortable with how to improve your school's Student Code of Conduct and make your school more inclusive.

- Does your school's Student Code of Conduct clearly set out what behaviour is expected from students? It is important that the code is transparent about what conduct is expected from students so that students can behave accordingly.
- Is the language used in the Student Code of Conduct easy to understand for all students, regardless of their age or academic level? It is important that the code is accessible to everyone.
- Are the consequences of not following the rules clearly explained in the Student Code of Conduct? It is important that students know what the outcomes of their actions might be.
- Does the Student Code of Conduct provide examples of what is considered acceptable and unacceptable behavior? Examples can help clarify expectations.
- Is there a fair process for determining if someone has broken a rule? For example, is there an investigation into an incident to ensure the full story is known.
- Are students and parents involved in creating or reviewing the Student Code of Conduct? Participation of students and parents can contribute to a sense of fairness and ownership, and ensure that the code reflects the diversity of the school community.
- Does the code recognise and respect differences in culture, religion, and personal circumstances? It is crucial that the code is inclusive and sensitive to diverse backgrounds (remember the eye contact example above).
- Are there clear guidelines on how students can appeal if they believe they have been unfairly punished? It is important that a code allows for appeals and reviews of decisions to ensure fairness.
- Does the school provide support for students to meet the expectations outlined in the code, such as counseling or behavioral support programs? Due to different circumstances, some students may require more support to meet the expectations outlined in the code, and support systems show the school's commitment to helping students succeed.
- Is the Student Code of Conduct reviewed regularly to ensure it remains relevant and fair? Regular reviews can ensure the code evolves with changing societal norms and school environments.
- Are the rules applied consistently to all students, regardless of their status or relationships within the school? This question checks if the code is applied consistently to ensure fairness to all students.
- Are there students from certain backgrounds who are suspended or expelled more than others from your school? This question checks if exclusion is applied proportionately or disproportionately to some students.
- Does the school provide alternatives to exclusion, for example, are there referral pathways to support services for students and families who might be struggling? It is important that students and families are provided with supports rather than punishment.

8

GLOSSARY

Assimilating: the act of becoming part of a group or society, or exerting pressure on someone or a group to become part of a group or society.

Campaign: a planned group of political activities that are intended to achieve a particular aim.

Compulsory: something you must do because of a law or a rule, like go to school.

Courteous: respectful and polite.

Exclusion: the act of not allowing someone or something to take part in an activity like learning, or to enter a place, like a school.

Expulsion: when a student is forced to leave their school permanently.

Jurisdiction: the area or subject over which a particular government has the authority to make decisions and enforce rules. In a federal system, like Australia, there are different “levels” of government—like the federal government and state and territory governments. Each of these levels has its own “jurisdiction,” or areas that they are in charge of.

Policy makers: people in government who make and decide on new policies.

Secular: unconnected from any religion.

Segregated: a policy or practice of keeping one group of people apart from another and treating them differently.

Student Code of conduct: Sometimes also referred to as Student Behaviour Code/Conduct/Policy/Student Duty of Care, is any document that sets out guidelines and expectations for how students are to behave and how student ‘misbehaviour’ will be dealt with by the school.

Suspension: a temporary punishment in which a person is not allowed to go to school, or is isolated at school, away from other students.

System: a set of connected things that operate together, like the Department of Education and government schools.



9

SUPPORT SERVICES



13 YARN

13 YARN is a national helpline for Aboriginal and Torres Strait Islander people who are going through a tough time and feel like having a yarn. All of the operators are Aboriginal and Torres Strait Islander people who are trained to support you without judgement and to provide a confidential, culturally safe space to yarn about your needs, worries or concerns.

Phone: 13 92 76 (24 hours, 7 days a week)

Website: 13yarn.org.au

LIFELINE

Lifeline is national charity providing all Australians experiencing emotional distress with access to 24/7 crisis support and suicide prevention services.

Phone: 13 11 14 (24 hours, 7 days a week)

Website: www.lifeline.org.au

OTHER RESOURCES:

[Yarn Safe](#) is an online mental health resource for Indigenous people.

[ReachOut's Yarn Up](#) collection has stories from Aboriginal and Torres Strait Islander people on how they stay safe and strong.

[WellMob](#) has social, emotional and cultural wellbeing resources for Aboriginal and Torres Strait Islander people.

KIDS HELPLINE

Kids Helpline is Australia's only free (even from a mobile), confidential 24/7 online and phone counselling service for young people aged 5 to 25.

Phone: 1800 55 1800 (24 hours, 7 days a week)

Website: kidshelpline.com.au

