

TOWARDS A FOOTSCRAY CURRICULUM

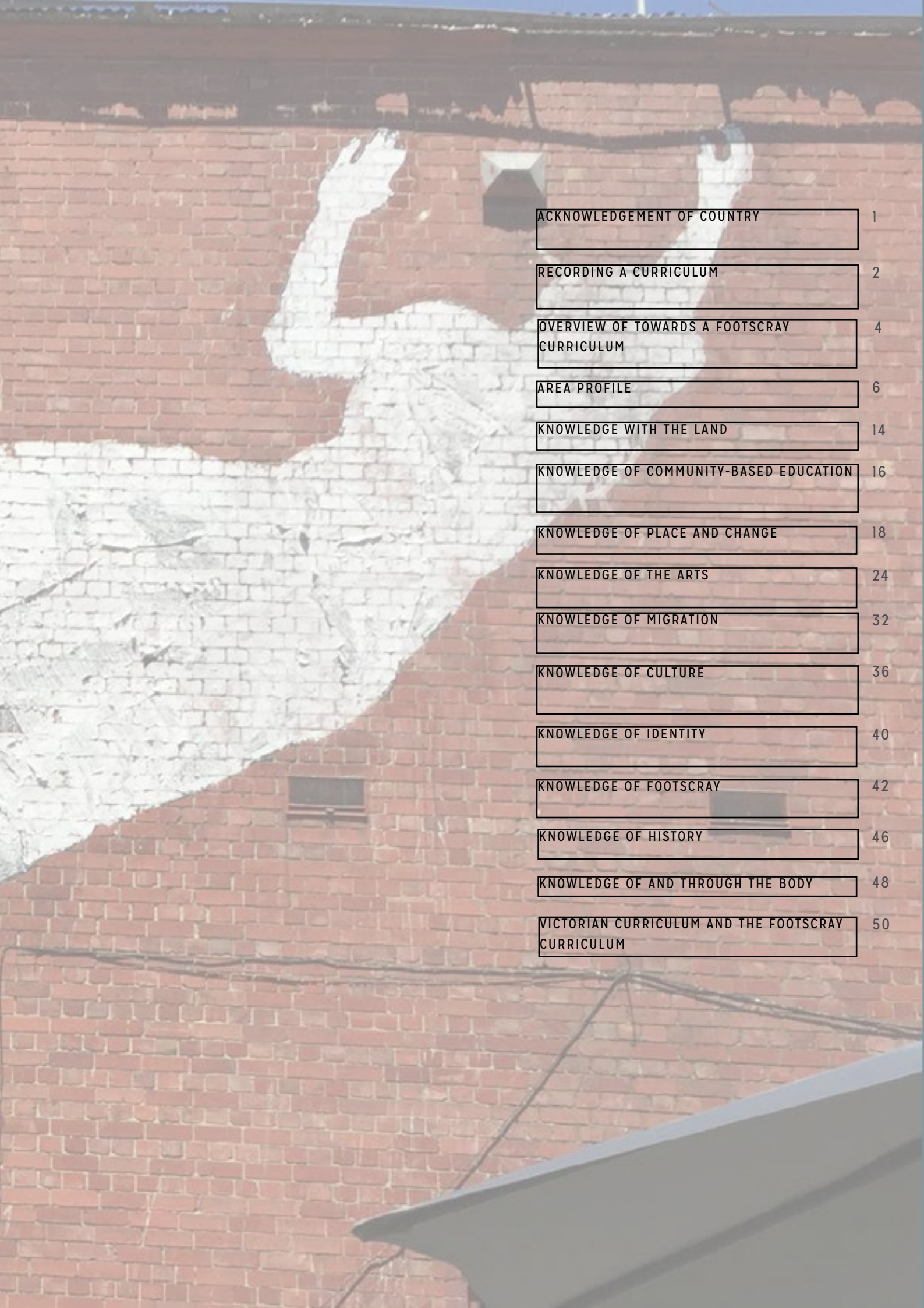
PUBLIC PEDAGOGIES INSTITUTE

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TOWARDS A FOOTSCRAY CURRICULUM

A PUBLIC PEDAGOGIES INSTITUTE PUBLICATION



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WOMINJEKA TARNUK-YOOROOM
(WELCOME BOWL)

Maree Clarke, Vicko Couzens, and Jeph Neale

ACKNOWLEDGEMENT OF COUNTRY

Public Pedagogies Institute acknowledges the Ancestors, Elders and families of the Boonwurrung, Woiwurrung (Wurundjeri) and Wathaurung (Wadawurrung) and greater Kulin Nation as the Traditional Owners and custodians of this land we articulate and express in this research project. These groups are the custodians of this southern land and have been for many centuries.

We acknowledge that the land on which we meet and communicate from is the place of age-old ceremonies of celebration, initiation and renewal. The Kulin people's living culture had, and has, a unique role in the life of these regions. PPI supports the aim of Reconciliation Australia to build better relationships between the wider Australian community and Aboriginal and Torres Strait Islander peoples for the benefit of all Australians. As non-Aboriginal residents and visitors to this southern land we understand and respect the significance of recognising the traditional owners.

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THE KULIN NATION OF CENTRAL VICTORIA

RECORDING A CURRICULUM

The knowledge of a community often goes unrecognized.

It is however constantly being created and employed by businesses, educational institutions, community organisations and also by each individual member of that same community. It is commonly understood that each community has specialized knowledge and when we need to access that knowledge we go to that community. However, there are few sites of official recording of knowledge – museums and historical societies do this with a particular focus. Our educational institutions do this through Curriculum Documents. These latter are organized in Australia by State and also by national organisations. Our schools and their locality are measured against these curricula. The results of which are then use to name and describe communities. We sought to find the knowledge that comes from the community. This document is a record of the knowledge that is circulating now in 2017 in Footscray, Victoria. We decided to use the term curriculum as ‘curriculum documents’, as used by educational institutions, reflect a full body of knowledge. The authors recognize that this is not complete - the task of accessing all the knowledge of every individual and every place in Footscray is larger than our capabilities. The authors also recognize that this current knowledge is in a constant state of creation and recreation- it is a moving dynamic part of Footscray and changes with every move in the area. This document does bring to the surface a vast array of specialized and expert knowledge that comes from Footscray. Its breadth and depth inspires the ongoing work of recording local knowledge.

The knowledge that has been recorded here was not found or observed by the writers. We used three distinct approaches to assembling ‘Towards a Footscray Curriculum’. Firstly, community organisations were approached to participate in interviews about the knowledge they recognize as important knowledge in Footscray. These interviews were extended to public walk-in interviews- located in public spaces such as the library. The second approach was through a public event – the Footscray Pop Up School. This was held in Maddern Square in 2016. Community groups and individuals shared their knowledge through both performance and exhibition and passersby were invited to share their knowledge in interviews. Finally, public documents from Footscray have been examined for the knowledge they represent.

The ‘Towards a Footscray Curriculum’ booklet contains a brief description of each area of knowledge illustrated by photographs from Footscray.

Towards a Footscray Curriculum will be of interest to those who wish to know Footscray and to local schools and community organisations.

This booklet was created by a team of educational researchers from the Public Pedagogies Institute.

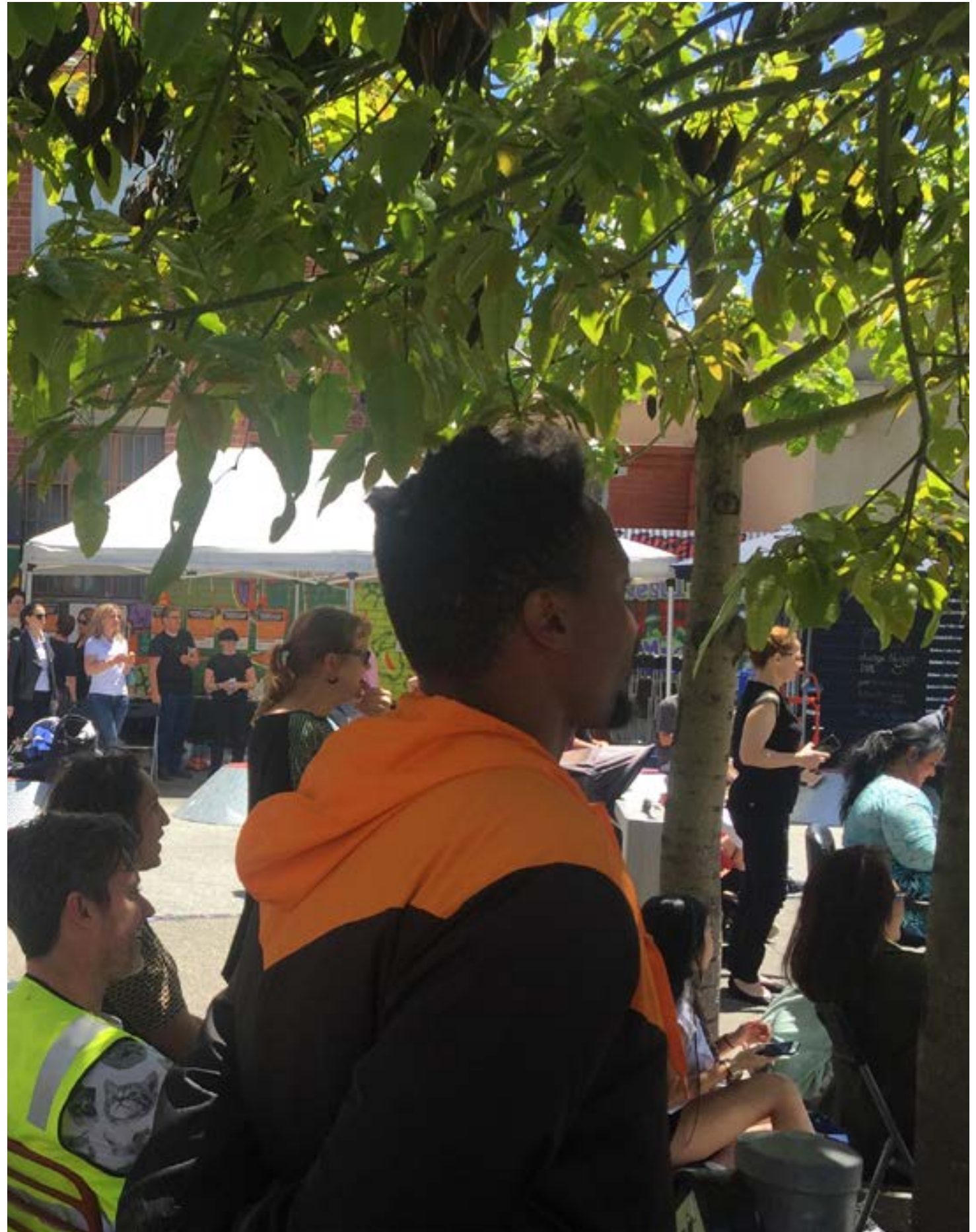


OVERVIEW OF TOWARDS A FOOTSCRAY CURRICULUM

A curriculum is a description of the areas of knowledge that are important for the learners in an education process. This document provides one answer to the question: What might a curriculum for Footscray look like? This curriculum is a document of what the people of Footscray say is the knowledge that is valuable and important for them, in their lives. It is a situated curriculum, that is, it acknowledges that the places in which people live and have lived, are inseparable from the ways they learn, what they need and want to learn, and what they gain from learning. This curriculum is about knowledge for, about and from, Footscray.

Towards a Footscray Curriculum includes ten knowledge areas that have been identified by the people of Footscray as important. These are: Within the Land, Community-based Education, Place and Change, The Arts, Migration, Culture, Identity, Footscray, History, Of and Through the Body. This document also maps six intertwined capacities or understandings which are woven through the six learning areas. These are: social connection and belonging; citizenship; critical resistance, future thinking; adaptability; and openness. These cross-curricula understandings underscore the relational nature of the ways people view knowledge in Footscray. They speak to a strong capacity for and understanding of the knowledge accessible through relationship itself, as means to challenge, negotiate, grow and reflect on what it means to be a learner, and to live with/in a community.

*FOOTSCRAY'S CURRICULUM IS NOT FIXED OR CLOSED BUT IS
ALIVE, AND IT MOVES AND CHANGES WITH ITS PEOPLE, ITS
CONTEXTS AND ITS TIMES.*



FOOTSCRAY RESIDENTS' BORN OUTSIDE AUSTRALIA	NUMBER	% OF FOOTSCRAY'S POPULATION
Vietnam	782	10%
India	539	6.9%
China	320	4.1%
United Kingdom	187	2.4%
New Zealand	164	2.1%
Philippines	117	1.5%
Malaysia	109	1.4%
Bangladesh	101	1.3%
Nepal	93	1.2%
Ethiopia	70	.9%
Indonesia	70	.9%
Greece	70	.9%
Italy	62	.8%
Pakistan	46	.6%
Thailand	39	.5%
Sri Lanka	39	.5%
Former Yugoslav Republic of Macedonia	31	.4%
Croatia	31	.4%
Germany	31	.4%
Hong Kong	31	.4%
United States of America	31	.3%
Serbia/Montenegro (former Yugoslavia)	31	.3%
Iran	31	.3%
South Korea	31	.3%
Canada	31	.3%
Colombia	31	.3%
Sudan	31	.3%
East Timor	31	.3%
Japan	31	.3%
Taiwan	15	.2%
Eritrea	15	.2%
Singapore	15	.2%
Ireland	15	.2%
Bosnia and Herzegovnia	15	.2%
Malta	15	.2%
Netherlands	15	.2%
Turkey	7	.1%
South Africa	7	.1%
Somalia	7	.1%
Brazil	7	.1%
France	7	.1%
Cambodia	7	.1%

AREA PROFILE

*This information has been obtained from the Australian Bureau of Statistics (profile.
id.com.au/marbyrnong/about?WbIB=11).*

Footscray is an inner western suburb of Melbourne, Australia. It is one of Melbourne's oldest suburbs. 64.7% of Footscray's dwellings are categorised as medium or high density. It is located 5 km from the Central Business District and covers an area of 5 square kilometres. It is bordered

on the east by the Maribyrnong Rive, on the north by Meghan St., Owen St. and the Footscray Parklands, on the south by Hyde St. Buckley St., Harris St. and Somerville Road and on the west by Summerhill Rd and Rosamond St.

POPULATION AND BIRTHPLACE

In 2016 the officially counted population was 17,536 with a population density of 35.02 per hectare . 10% of the population are aged 65 or over, 16.1% of the population are under 15 years of age and 45.7% between the ages of 15 and 35. Of the total population 8,544 identified as male, 7,791 as female, 101 as Aboriginal or Torres Strait Islander and 10,398 as Australian citizens

In 2016, 7,083 of Footscray's people were born overseas. Of these people, 39% came from countries where English was not their first language. These people come from across 42 different countries. We have decided to include the very large table opposite that identifies each of these countries and the number of Footscray people from them. The table illustrates the significant number of countries represented in Footscray. With each of these people come language, cultural knowledge and specific perspectives and approaches. The size of the table speaks to the enormity of the knowledge contribution made by the presence of each of these migrants.

HOUSEHOLDS

30% of households in Footscray are lone persons and 21.8 % are couples with no children. 17.1% are couples with children; 7.1% are single parent families and 12.5% are group households. In Footscray, 34% of households were purchasing or fully owned their home, 46.8% were renting privately, and 7.2% were in social housing in 2016. In 2016, 75.4% homes in Footscray had an internet connection.

LANGUAGE

In these homes in Footscray, 7,294 people speak English only. 45% of people speak a language other than English at home and 32.6% (5,892 people)speak another language and also speak English very well. Only 9.4% speak another language and speak English not well.

The people of Footscray contribute a breadth of language knowledge.

LANGUAGE (EXCLUDES ENGLISH) OF FOOTSCRAY RESIDENTS	NUMBER	% OF FOOTSCRAY'S POPULATION
Vietnamese	1,874	11.6
Mandarin	4.2	4.2
Cantonese	410	2.5
Telugu	279	1.7
Greek	258	1.6
Bengali	254	1.6
Gujarati	251	1.6
Hindi	244	1.5
Italian	235	1.5
Urdu	213	1.3
Nepali	192	1.2
Filipino/Tagalog	176	1.1
Spanish	171	1.1
Arabic	119	0.7
Indonesian	112	0.7
Amharic	107	0.7
Macedonian	94	0.6
Croatian	91	0.6
Thai	70	0.4
Punjabi	69	0.4
French	64	0.4
Tamil	59	0.4
Tigrinya	56	0.3
Hakka	54	0.3
Serbian	53	0.3
Japanese	53	0.3
Persian/Dari	52	0.3
Sinhalese	47	0.3
Tibetan	47	0.3
Turkish	46	0.3
German	46	0.3
Korean	42	0.3
Chinese, nfd	42	0.3
Somali	41	0.3
Non-verbal so described	34	0.2

RELIGION

The people of Footscray also contribute a strong base of religious affiliation and knowledge. Of the total populations 4,269 identified they held Christian beliefs and 3,485 identified they held religious beliefs that were not Christian. 6,238 identified they held no religious beliefs.

RELIGION	NUMBER	% OF FOOTSCRAY'S POPULATION
Western (Roman) Catholic	2,412	14.8
Buddhism	1,419	8.7
Hinduism	1,035	6.3
Islam	967	5.9
Anglican	413	2.5
Greek Orthodox	360	2.2
Christian,nfd	305	1.9
Uniting Church	163	1.0
Baptist	106	0.6
Pentecostal	82	0.5
Presbyterian and Reformed	81	0.5
Other Protestant	76	0.5
Other Oriental Orthodox	65	0.4
Macedonian Orthodox	62	0.4
Sikhism	49	0.3
Seventh Day Adventist	27	0.2
Latter Day Saints (Mormons)	21	0.1

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EMPLOYMENT AND INCOME

The largest employment sectors of Footscray residents are Accommodation and food services (10.8%), retail (9.7%), health care and social assistance (9.7%) and manufacturing (8.6%).

In Footscray 17% of the population reported doing some form of voluntary work in 2016.

In Footscray there were 1,144 carers providing unpaid assistance to a person with a disability, long term illness or old age in 2016. 559 people in Footscray provided unpaid care for children other than their own in 2016 and 1,890 cared for their own children.

Of the 6452 households 35.8% have a household income of less than \$1000 per week; 44% have a household income of between \$1000-\$3000 and 11% have an income in excess of \$3000 per week.

FOOTSCRAY - EMPLOYED PERSONS (USUAL RESIDENCE)	INDUSTRY SECTOR	NUMBER	%
Agriculture, Forestry and Fishing	0	0.0	
Mining	4	0.1	
Manufacturing	526	8.6	
Electricity, Gas, Water and Waste Services	61	1.0	
Construction	204	3.3	
Wholesale trade	229	3.8	
Retail Trade	591	9.7	
Accommodation and Food Services	658	10.8	
Transport, Postal and Warehousing	349	5.7	
Information Media and Telecommunications	215	3.5	
Financial and Insurance Services	307	5.0	
Rental, Hiring and Real Estate Services	41	0.7	
Professional, Scientific and Technical Services	506	8.3	
Administrative and Support Services	367	6.0	
Public Administration and Safety	386	6.3	
Education and Training	507	8.3	
Health Care and Social Assistance	589	9.7	
Arts and Recreation Services	192	3.2	
Other Services	198	3.3	
Inadequately described or not stated	160	2.6	
Total employed persons aged 15+	6,090	100.0	

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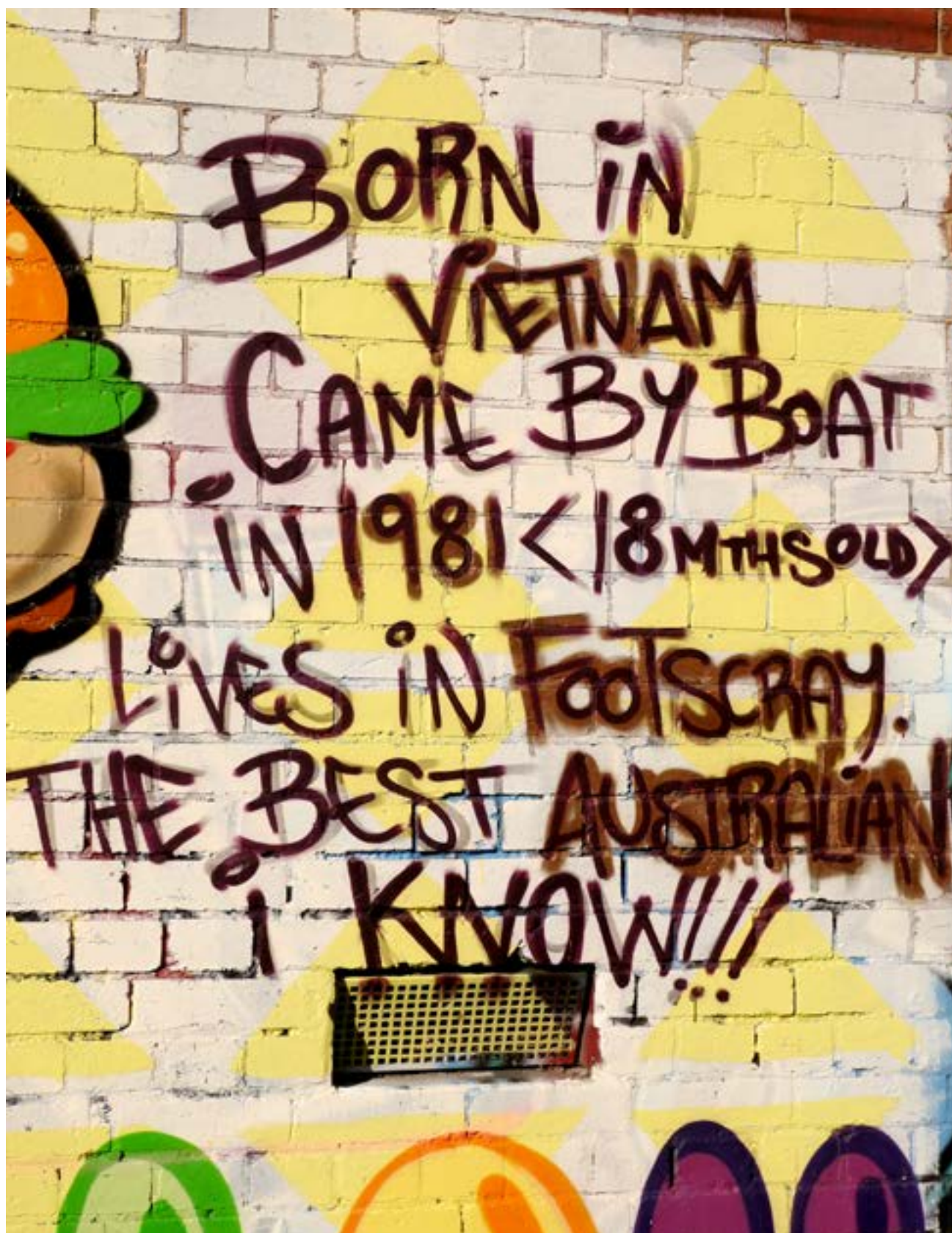
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KNOWLEDGE WITHIN THE LAND

The land of the Boonwurrung and Kulin Nation has deep lasting connections between the human and nonhuman. This is a rich location that is interwoven with a divergent history of human and nonhuman interactions and relationships. The land, waters, skies, and climates situated along the Maribyrnong river hold importance for local Aboriginal

people. Land and place are important in a myriad of ways for the community. The area of Footscray is a site of resistance and new practices. Victorian Aboriginal people, including the Boonwurrung have historically and contemporaneously mobilised and reclaimed rights for Aboriginal people. Activists and artists such as Uncle Larry Walsh, Paola Balla and Steven

Rhall remind Australia and Melbourne that black identities are present, not invisible, and have voice and agency in this vibrant place situated in Melbourne's inner west. Questioning and re-thinking how Aboriginal people are included and excluded from mainstream Australian society can be an act of reconciliation. This is demonstrated by the

work and partnerships Footscray Community Arts Centre (FCAC) promotes and advances. This unique community arts centre, works in reciprocal ways with local Aboriginal communities and peoples. Each year it hosts the Wominjeka Festival (Wominjeka meaning Welcome in the local Kulin language) along the summer sparkling banks of the Maribyrnong. FCAC generates inclusive spaces that privilege and support the art and community of Aboriginal people in the west of Melbourne, bringing about reconciling agendas in this local place. Aboriginal Melbourne has strong communities, strong arts practice and strong connections to place and the work of FCAC brings about strong communities that are inclusive of contemporary Aboriginal identities, issues and cultural expressions. Aboriginality in this urban place is not the dot painted boomerang stereotype. Challenging and creating, resisting and forming new modalities that address social justice and equitable and inclusive practices are things that are imagined and enacted in this Boonwurrung place.

This place, Footscray, is a political, social and environmental site of resistance for Aboriginal people, for Australians who have migrated here, their children as well as settler born Australians. It is a contact zone where people, cultures, socio-environmental-political-cultural encounters mingle. Victorian Aboriginal people have been resisting and challenging mainstream settler minded society for equity and equality since European settlement. The legacy of men such as Derrimut, a Boonwurrung Elder whose life story is entwined in that of European settler John Fawkner and Arweet Carolyn Briggs (Senior Boonwurrung Elder), remains powerful as a suburb name in Western Boonwurrung country. Derrimut is also used to name remnant grasslands in western Boonwurrung country.

This place has lasting significance and carries both enmeshed histories and identities tying all the people who live and work in Footscray together. Local food memories illustrate these enmeshed histories, and range from the site of the Olympic Donuts at the train station (the best in Melbourne before the owner got ill and had to close down), to where to get the best Banh Mi (Vietnamese Bread Roll), to a favourite Ethiopian restaurant, and where to get the tastiest Pho. Footscray brings us as people together in rich ways. We are relational in this place. Speak to

any resident of Footscray and there is a resounding admission that you aren't home until you have crossed the river. Footscray is the welcoming mat of the west. An important place where the volcanic basalt stones bulge over the landscape. The edge of Footscray is marked by the Maribyrnong river. A place of age old celebrations, initiation and renewal.

We acknowledge the Boonwurrung people of the Kulin Nation as the Traditional Owners of the place we call Footscray and the place we speak from as non-Aboriginal people. We acknowledge the Elders and families past and present and extend this acknowledgement to any Aboriginal and Torres Strait Islander people living on Boonwurrung soil. Boonwurrung country is water country; the sea, the swamps, billabongs, the wet climates in the cooler months and important wetlands are located throughout this Kulin land. Wetlands that sustain migratory birds, host bright pink algae in summer and are serenaded by frog choruses in summer evenings. This estate includes the coastal strip of suburban Melbourne down to Wilsons Promontory (the southernmost point of mainland Australia) and relationships with the environment can speak about our connections to the places we live. Place is constructed of the tangible and intangible and through our relatedness we develop a sense of place. Doing so we enter into conversations with Aboriginal and non-Aboriginal cosmologies in relational ways.

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HYDE ST SCHOOL 1912

KNOWLEDGE OF COMMUNITY-BASED FOUNDATIONS

Footscray's education institutions retain an historical ethos of grass-roots community involvement which began in the 1800s with community and church funding for schools. In many cases the school room was erected before the church building itself. It is likely that the first church building doubled as a schoolroom.

he church of England school house; three-roomed weatherboard building with a slate roof, was erected in 1856 at a cost of 590 pounds, some 200 of pound of which was raised by the local contribution... So, there was the catholic school, and the church of England school,

Penny schools... They paid a penny, I think, a penny' (Interview).

Footscray's main tertiary provider, Victoria University, has been considered since its inception as 'the university for the west', and more specifically, 'the poor man's university'. But this local and disadvantaged status has also meant a sense of ownership and foundations firmly embedded in the community and in community needs. The University began with sponsorship by local business. It ran apprentice schemes and taught the skills that were considered necessary by these businesses.

In the early days of the school magazine there's all these ads for the local rope maker, metal work people. They gave prizes to the apprentices with the names of the companies on them (Interview).

In addition to its vocational and technical focus, Victoria University is remembered through many changes and institutional iterations for its strong background in cultural and urban heritage and arts, even before some of these programs developed in other universities in Melbourne.

There is strong concern that the community-based strength of education in Footscray is eroding, as tertiary institutions and schools move toward standardisation and lookalike models of education. However, residents are articulating their struggles against this and renewing their sense of ownership of the education that occurs in their community, and for their children. They identify mental health, identity, language, arts, cultural stories, knowledge of history and travel experiences as taking central importance in a curriculum of the future. Struggles to retain a bi-lingual school program are occurring.

There is recognition that migrant and diverse cultural experiences need to be genuinely addressed and reflected in education institutions. Community organisations are helping shift schools from traditional education environments to learning in more radical new ways. One of these is through the work here in unpacking your personal narrative, and whether that's done through writing, through music, through film making, through dance, through whatever, I think most of the learning here is about unpacking that narrative so that you've got a better sense of who you are, and a better sense of where you want to go and how to



get there. And you know, we often talk about the fact that empathy is at the very heart of our process, and there's kind of three main ways that that plays out. There's the empathy that you develop once you have an understanding of yourself. It's very hard to empathise with other people if you don't understand you, and understand your story. The Sisters and Brothers program is one example, taught within schools, by teams of young people from African and South Pacific Island local communities, encouraging discussions about life, migration, assimilation, racism and growing up.

... 'so it's not just another white teacher talking about race based discrimination... it's a group of young people who are doing well, who are representative of African communities, of South Pacific Islander communities, of Asian communities, speaking from lived experience and teaching from lived experience' (Interview).

9,920 people in Footscray have completed year 12 at school. Many of those in Footscray (6795) are still attending educational institutions with 200 in Preschool; 563 in primary school; 391 in secondary school; 484 at TAFE and 2,219 at university.

Footscray is now the site of at least 18 Early Childhood centres, six Primary Schools, two Secondary schools, one tertiary institutions, a number of language schools, and a broad range of community organisations which provide education opportunities. It is also the site of the planned Footscray Learning Precinct, construction of which commences in 2018. The Learning Precinct is intended to link, expand and upgrade schools across Melbourne's inner west, integrating learning from early childhood to university. A STEM learning centre, sports buildings and a performing arts venue, are part of the project.

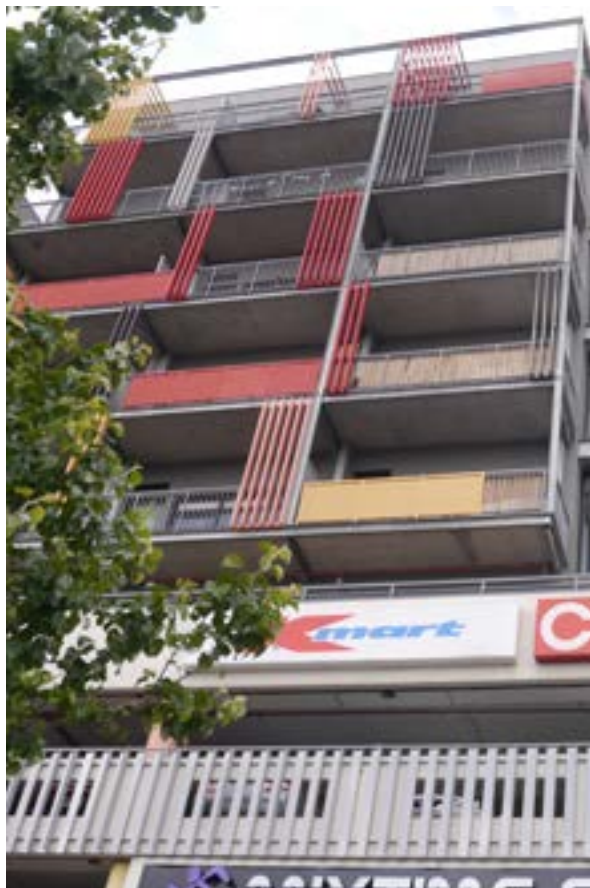
KNOWLEDGE OF PLACE AND CHANGE: IRONY AND ADAPTABILITY

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'Probably 10 years – maybe I mightn't pinpoint it to 10 years, but all the houses that have been knocked down and square, box apartments been put up, the high rises that are going up – whereas before you could look from say, the ... oval and look down and you would never see apartment houses like the Barkley Theatre Apartments and the apartments on the other side of the road a little bit further down towards – what's the street? French Street – is it French Street? The ring road where there's more apartment houses and then the state trustees building right on that – right on the corner in the – and making the – they're built right on the pavements – right on the roads and there's no nicety about them. They're – the architect style is very forbidding – concrete jungles as I call them. They haven't set them back and perhaps did some sort of – on the outside did something that's more tasteful and things get knocked down. There's another apartment house going up in – around the ring road extension of Picket Street where the Chinese temple was. There's another one – but they just seem to not care for the architect of years gone by, really. I mean, where they've put some high rises, I mean they're – that was probably car yards and different things like that, but I mean, you go along and you see – I call it when you've been to the dentist and had a tooth taken out, all of a sudden there's a space and where's the house gone and there've been some nice houses taken down and they're taken down because they're on quite a big block of land and they're going to get 8, 10 double story apartments which – it's like a bad tooth. They don't fit into the landscape so they stand out so much'. (Interview)







Because gentrification and higher density housing are changing the shape and the feel of the geography of the suburb, many longer-term Footscray residents have had opportunity to observe and reflect on what happens in a community under pressure due to constant change. For many this is problematic as it undermines the richness of Footscray's architectural, environmental and social history.

'there's often a remaking of areas like Footscray, thinking that there's no history value'.

While many residents have pride that modern day Footscray functions like a lifeboat, in that it offers a place to be to all-comers, many are also concerned about how many new residents the community can continue to receive and sustain, while maintaining its unique and neighbourly character.

Many of those who know Footscray, grew up on its streets and know its corners appreciate its shady past and are resentful of those who seek to benefit from the context as a resource for development. The foundations of the diverse, working class Footscray-come-artistic-haven are still present, but are continually threatened by the encroachment of a homogenous global community identity. The Little Saigon market building now hosts 260 apartments and a sky garden. The Kinnear's rope factory, once a significant part of Footscray



and Australian industrial history has its last thread cut. It now seems likely to become one of Melbourne's largest apartment developments. Many longer-term residents are conscious of the irony that the rich history which draws the outsiders to be insiders is slowly but demonstrably being diluted to a '*national homogenous identity*' (Interview).

'What you might identify with the word Footscray might morph into something else that doesn't necessarily have that tag associated with it, but is influenced by that' (Interview).

Many local conversations and a range of local practices help people to reflect on some of these losses. Footscray's "ghost signs" (hand painted advertisements on brick walls, typically painted with lead based paint by "wall dogs") are one example:

'they just sort of filter into your subconscious in a way don't they, they become part of your sense of place, and when they go you go there was something there. It's like a little hole that's missing' (Interview).







KNOWLEDGE OF THE ARTS

A STRONG SENSE OF PLACE AND SOCIAL HISTORY

...it's like I think a lot of art happens inside rooms, little black boxes all over the place and we're actually going no, we're going to where the people are... Don't come and see me in my little black box... I'll come and see you where you are when you're on your way to get your shopping, on your way to school, on your way to work (Interview).

The arts in Footscray draw strongly on Footscray's unique and changing suburban physical and geographic features. Many create art out of, or in public spaces: the library, the railway station, the sides of buildings and factories. Other art happens in or is inspired by the markets, the changing faces of housing, ethnic food and retail stores, the walls of Maddern Square, local signage. Footscray's own vibrant and powerful aesthetic is created from this seamless amalgamation of art and place.

I can walk around and take snippets of things and collage them as a new piece of music ... I take ideas from things that I see around Footscray and transfer them into music (Interview).

Through art, artists and residents see and think about their own changing relationship with their suburb and with the wider world. Artists discuss the ways their art explores the community's experience of the gentrification of the suburb, the changing retail and factory industries, the changing population, Indigenous experiences, colonisation, waves of migration, the 'bamboo ceiling', and globalisation.



...being an artist helps you to always ask questions about the world...and how you can relate to the world (Interview).

A POWERFUL UNDERSTANDING OF THE SIGNIFICANCE OF CITIZENSHIP

The arts are a foundation for the strong sense of community experienced by Footscray residents, and they provide a significant channel for giving to the community. Local knitters meet in the library rather than their own homes, to share their experience. The Weekly Ticket have made a commitment to performing for an hour per week at the Railway Station, for fifteen years. Art is an opportunity to teach, to bring new experiences to other people, and to bring people together.

Yeah, well we're teaching each other different methods of knitting and crochet, how to use circular needles... while we're learning, while we're doing that process, we're getting to know each other as well. I mean, it's a Footscray group, it's very diverse. Like, one lady is from Canada. My family is Maltese, but I think I'm an Aussie now (Interview).

Footscray artists know that there are special skills required to bring a community together through art, including networking and leadership. They also know that bringing a community together means offering something as well as accepting in return what is offered by the community. Many arts groups capitalise on the extraordinary richness and ethnic diversity with an inclusive and democratic approach to the function and aims of their organisation. Individuals also acknowledge some fear of a future in which this richness may become under-valued and therefore lost.

when you have the right connections to people – the right networking skills and you’re able to actually get off your feet, get off your pride and go and talk to people and say this is what you want to do – are you able to help me?... not just sitting there thinking you can do everything by yourselfbecause when you bring different cultures of people together people learn different things (Interview).

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The Footscray arts community is deeply involved in the work of creating new and positive visions for the future. Youth are a focus for many community arts projects, events, facilities and programs. These include:

- The Identity Leadership Program for Vietnamese youth
- The Free Style Hip Hop Academy
- The One Hundred Story Building for the development of children’s engagement with literature
- Own Life – for sharing, teaching and promoting skateboarding
- The Technology Lab – for learning and creating with technology
- The African Dance group for youth
- CoHealth Arts Generator

Many of these projects are led or staffed by committed young people who have a clear idea of the need for inclusive and safe spaces in which youth can develop their creativity and passions, their leadership skills and their connection to their community. These young people have strong understanding of the fact that youth do not always have these safe spaces due to issues of racism, poverty, disability and disadvantage in the community and wider world. Many young leaders have experienced this for themselves. They also acknowledge that art teaching in schools has not always enabled such safe spaces for creative development either.

this particular type of dance that I like to do which is free style hip hop dance... knowing that you have this base knowledge of things you can just freely create and just kind of run wild with it and that’s something that I never got to experience in a school...I just feel that it was very institutionalised (Interview).



ART FOR ARTS' SAKE

Dance for me is kind of like, movement for me is kind of like it's me, I need to do it; if I don't do it my effect towards everything changes. If I'm not active, ...like actively dancing for even a week I feel it, my mood's low (Interview).



Footscray artists have deep appreciation of the universal human need to work creatively with movement, language, music, visual genres, new technologies, and with other people. A part of this deep appreciation is their pleasure in the creative process and their deep knowledge of how the creative process works. Young and old, hip-hop dancers and knitters, explain that this involves knowing craft and technique but also requires intuition and the ability to be vulnerable, to be ok with not knowing where the art is taking you. Again, they believe in the importance of sharing this pleasure and knowledge and are committed to helping a broader range of the Footscray community to experience it.

... there's a lot of foundations in hip hop dance and I could go on for ages on the different styles, but once you learn enough that you enjoy or that you like then you kind of meld those together and then you just build this rhythm that you can understand with most music in terms of understanding a drum beat or the little poly rhythms in different tracks and then you're able to just unleash and do whatever you want to it and knowing that you have this base knowledge of things you can just freely create and just kind of run wild with it (Interview).

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that makes bargains."
-ADAM SMITH

BY THE WAR

ON DRUGS



Nicholas Scott
real estate

Kathy
0424 143336
Nicholas Scott







KNOWLEDGE OF MIGRATION

Footscray holds, and continues to construct, deep levels of knowledge of ‘migration’. Footscray’s demographic gives clear indication of the experience of migration for a large number of its population. In 2016 the population of Footscray was 17,536. In 2016, 44.6% the total population (7,821) was born overseas and 39% of people in Footscray (6,639) came from countries where English was not their first language.

Of those 7,821 born overseas, the breakdown by country is as follows. Vietnam 782 (10%) , India 539 (6.9%), China 320 (4.1%), United Kingdom 187 (2.4%), New Zealand 164 (2.1%), Philippines 117 (1.5%), Malaysia 109 (1.4%), Bangladesh 101 (1.3%), Nepal 93 (1.2%), Ethiopia 70 (.9%), Indonesia 70 (.9%), Greece 70 (.9%), Italy 62(.8%), Pakistan 46(.6%), Thailand 39 (.5%), Sri Lanka 39(.5%), Former Yugoslav Republic of Macedonia 31(.4%), Croatia 31 (.4%), Germany 31(.4%), Hong Kong 31(.4%), United States of America 31(.3%), Serbia/ Montenegro (former Yugoslavia 31(.3%), Iran 31(.3%), South Korea 31(.3%), Canada 31(.3%), Colombia 31(.3%), Sudan 31(.3%), East Timor 31(.3%), Japan 31(.3%), Taiwan 15 (.2%), Eritrea 15 (2%), Singapore 15 (.2%), Ireland 15(.2%), Bosnia and Herzegovina 15 (.2%), Malta 15(.2%), Netherlands 15(.2%), Turkey 7(.1%), South Africa 7(.1%), Somalia 7(.1%), Brazil 7(.1%), France 7(.1%) and Cambodia 7(.1%).

The ‘Migration’ knowledge has breadth from the range of countries from which people have come to Footscray. It has depth from the 214 year-long period of migration into Footscray from the onset of white colonization in 1803 when Charles Grimes first visited the area. Currently, there are now first, second and third generation migrant families with each generation creating and recreating the migrant experience in Footscray. The quality of migration knowledge is found in the layers of experiential and learnt knowledge acquired and reconstructed from the most recent refugee experience to the specialized expert knowledge of those working in such ‘migrant’ organisations as Asylum Seekers Resource Centre. Migration knowledge includes cultural knowledge of the country of origin, cultural knowledge of Australia, knowledge of the experience of migrating, and knowledge of racism and difference.

CULTURAL UNDERSTANDING

The migration experience not only demands and involves engagement with migration knowledge but also calls on the development of specific skills including ‘cultural intelligence’ which is described) as:

A curiosity and interest in otherness that isn’t driven by fear and that isn’t driven by a desire to suddenly be an expert in someone else

At CoHealth the African Australian experience is engaged through personal narrative and song writing, poetry, and video.

Sisters and brothers – it's a group of young people who are doing well, who are representatives of African communities, of South Pacific Islander communities, of Asian communities, speaking from lived experience. Also, skills in diversity in action, persona reflection, critical reflection and reflective practice (Interview).

Footscray people are keenly aware that cultural understanding also includes the capacity to speak the languages of other cultures. In 2011, 48% of people in Footscray spoke a language other than English at home. This richness of language constitutes a powerful social asset.

I speak four or five different languages, or six,... So, it's something very important, like different languages, different ideas, different culture, we make things bigger, make things very, very powerful.

...like if you speak – if somebody speaks Susu (Interview).

Because the community is language-rich, many residents also have a heightened sense of consciousness of what stands to be lost, when language is lost. The loss of a long standing bilingual Vietnamese-English program in a local school is felt acutely by some. The educational rationale for such programs is powerfully articulated by such people in the community with this form of cultural understanding. Others identify language losses occurring over-time as a repercussion of migration. Resistance against the homogenisation and ethnocentrism of schooling and society is an ongoing challenge.

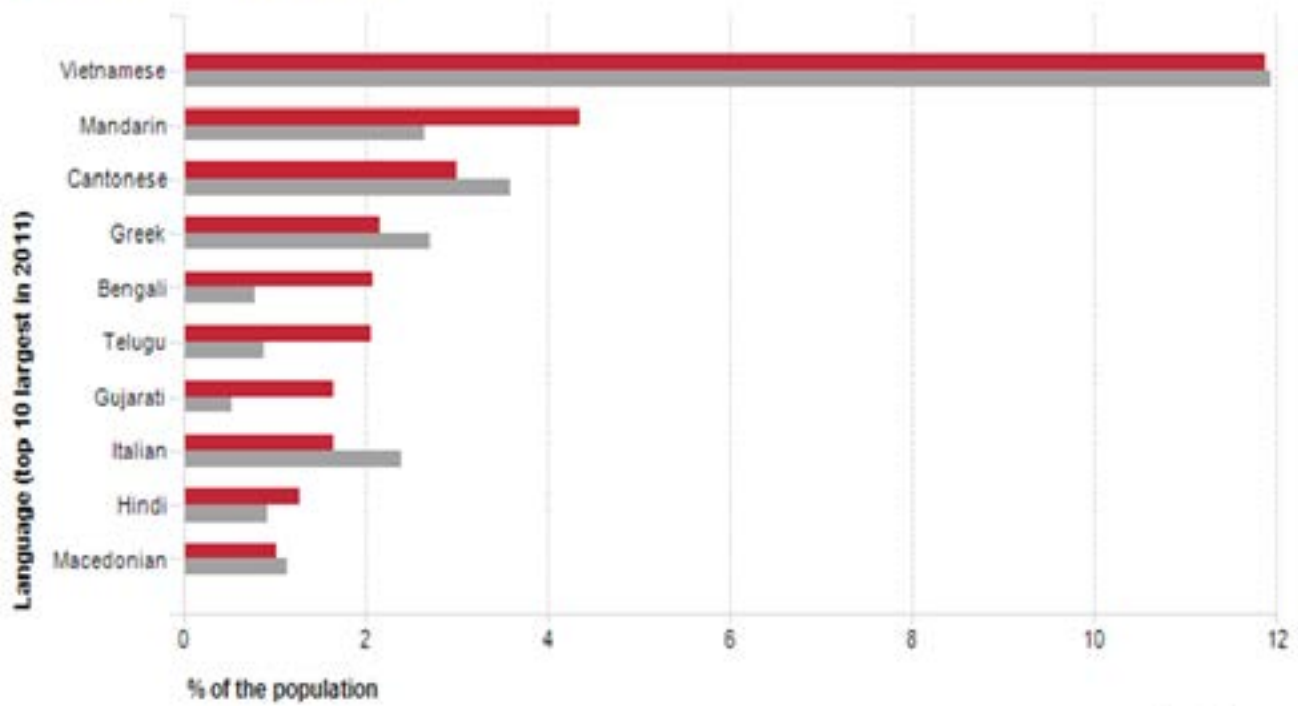
People have to take their time to learn something from different other people exchanging ideas is very important ... so, we

know, we talk, and it's easy to know his culture better...my dad is from Sierra Leone and his tribe is Mardingo and they speak French but he doesn't know how to speak it therefore he didn't teach us. So, like learning it in Ghana was a way of connecting to my nationality; connected to my culture (Interview)



Language spoken at home, 2011

■ Footscray ■ Maribymong City



Source: Australian Bureau of Statistics, Census of Population and Housing, 2011 (Usual residence data)
Compiled and presented in profile .id by .id, the population experts.

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KNOWLEDGE OF CULTURE



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Knowledge of the country of origin is called upon by migrants as they form communities in the new country. In these communities, they gather together for mutual support, to share religious backgrounds, festivals, eating, cooking and languages. This knowledge is also passed on to the next generation. The wider community is also eager to hear of these cultures and hence community groups are engaged in sharing their cultural knowledge and expertise beyond their own group to the wider community. They are the holders and the communicators of their own culture. Footscray has deep cultural knowledge through the migrants from - Vietnam, Sudan, Ethiopia, Somalia, India, China, Bangladesh, UK, New Zealand, Greece, Italy, South Pacific Islands, Malaysia and Indonesia. The knowledge of the country of origin of families takes on another dimension as engaged by second generation migrants:

My learning was learning how to interpret the news in Vietnamese and interpreting the actual pictures of what it means. I think at that time the war was, the civil war in Iraq was on. It was in the early 90's and I think I was 11 years old and because all my older brothers and sisters spoke English. So pretty much I lost my native tongue early on and having to interpret and

sitting there trying to do homework and then Dad asking you to watch the news... it was, sitting there with my Dad because he passed away when I was 15 (Interview).

KNOWLEDGE OF 'BEING AUSTRALIAN'

Migrants to Footscray need to quickly learn as much as possible about being Australian. The 'Australian community' wrestles with identifying, naming and elaborating 'Australian Culture'. The migrant confronts the Australian culture and is required to recognise it in finding a relationship between the 'Australian culture' and their own:

It's like before I met you, somebody have to make the connection between you and I. So, that's Australian culture. That's the western culture. But back home, we don't have that. Sometimes I met, maybe a black guy on the street, and I say hi, and we just pass. And for Australia, we don't do that. And that's one of the reasons, it's not that because people are not nice, but this is the culture. So, it is something that I was learning, and the place where I was living is the same. People, my neighbour, they don't usually talk to me, only when I stayed

there about, maybe I think six month, there was a lady from South America, who was interested in talking to me. So, you know, we started talking and we started to get to know each other before she invited me, actually to come for a dinner and something like that. Yes, that's very different, because we can just go out and just meet somebody and start saying hello, and become friends, you know. Just click like that. But here it's like you need to – somebody needs to, you know, even now, before that, if somebody would say, oh, did you meet Jibro, if we go out together and you say one of your friends, we met outside, if you don't introduce me, he doesn't know me. So, you need to say oh, this is Jibro, and you know, then we start chatting. You know what I mean (Interview).

CoHealth conducts workshops on whiteness and unconscious bias.



KNOWLEDGE OF DIFFERENCE AND RACISM

A critical aspect of migration knowledge is 'difference'.

'growing up with that difference allows me to accept the way I'm seen by others' (Interview)

My understanding of difference and, and my defence also has to do with being an artist and being an artist growing up in a refugee family and being what they call a 1.5 generation. So with, with the early generations of migrants the children of, of those families that you're always coming up against your own difference and, and you're always fighting with ways of accommodating to, to those around you (Interview).

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Growing up in high school being 3 years older but also being the, the only artist person, in the group and, and it was a very working class school. So difference is, there's, there's all different layers and levels of difference (Interview).

This engagement with difference and cultural understanding is not only a part of the lived experience of migrants in Footscray. Long-time residents also engage difference through waves of migration:

I get on the bus every –almost every day, they're sitting next to you. Like, you can't –like this is it, how can you be prejudiced living in Footscray? You've got to be mad. I mean, you're probably –your brother is probably married to one, or your sister is going out with –so how can you be prejudiced against a new Australia of any kind, because they're your neighbour, they're the person serving you in a coffee shop, or they're your boss. You see them interacting with their families and it's just like your family. So how is it different? I do notice –I can't say I'm blind –I do notice when someone is a

different colour or a different height, but it's what does it matter? Does it matter? No, it only –it's just an interesting thing (Interview).

Living alongside difference the Footscray community also learn to recognize and counter racism. Racial stereotypes are evident and countered:

'Kids often asked me to teach them karate because martial arts was the Asian thing and I was the only Asian. So and, and I would just make it up because I, I, I wanted to impress them' (Interview).

The effect of racial stereotypes are negative but call for stronger sense of community and belonging:

'A sense of belonging has always been a challenging quest for me in this –yes in this context in my home in Australia I –yeah because growing up it was hard because I always felt like I was the outsider. A lot of friends – whenever –like I'd be friends with someone and then if they –they didn't like something that I did or we'd break up as a friend or something. They'd kind of turn around and go Ching-Chong straight away... I've tried to make myself feel a sense of belonging I've recently started to volunteer with a Vietnamese organisation in Footscray who are doing a lot of stuff since Vietnamese came here. So they did settlement, they help assist Vietnamese people settle into Australia. now it's opening it's kind of doors to the younger generation it's always been the best generation who has made a lot of decisions and organised community events but now they've recently run a pilot program called the dual identity leadership program which I was part of the cohort this year. Trying to get the next generation to step up with leaders in the organisation and also in Australia so that has kind of given me another place of belonging' (Interview).



KNOWLEDGE OF IDENTITY

In Footscray who you are is negotiated in complex, unique ways. The story of belonging is a story of connection too. The people who make up the diverse cultural assemblage that is Footscray draw upon stories of difference and attempt to make sense of how culture comes to inform a singular local sense of who they are. Being from Footscray means that who you are is in a state of flux.

The capacity to take risks and see opportunities seems to distinguish a learning unique to Footscray. This is illustrated in the local person who spoke of the necessity of taking chances and of this as formative to the sort of person he became. When watching a work colleague dozing at his desk he reflected *‘Look at him he’s asleep as he does every day, is this how you want to spend the rest of your working life?’* A commonly held view is that hard work and risk taking will push you towards a better place than where you have come from. This belief in the capacity to better yourself if you are open to taking advantage of the opportunities that your community affords you can have a dramatic effect on who you are and also who you will become. Another resident elaborates: *‘I feel like sometimes even skateboarding is like this dance....you’ve got to focus on where you want to be’* (Interview). Then set your wheels in that direction and trust in your balance.

They work really hard. It doesn’t matter what they do. My mum she cleaned toilets at a primary school, my old primary school. She worked as a fishmonger’

‘I’m Vietnamese and he’s Skippy’ (Interview).

A dominant theme in the narratives of Footscray locals is the role of family in the construction of identity. For some this is fraught as they attempt to build between the traditions of who their parents are, juxtaposed with who they wish to be. *‘Multi-ethnic tensions also can arise from marriage’* (Interview) and the incredibly racially

diverse nature of the Footscray community itself. A young Vietnamese mother of two noted that for her where she belongs was always betwixt and between. Footscray it seems is a home for the in-betweens.

‘I think a sense of belonging has always been a challenging quest for me in this – yes in this context in my home in Australia I – yeah because growing up it was hard because I always felt like I was the outsider. A lot of friends – whenever – like I’d be friends with someone and then if they –didn’t like something that I did or we’d break up as a friend or something. They’d kind of turn around and go Ching-Chong straight away like’ (Interview).

As in the understandings of culture and migration discussed earlier, the negotiation of identity is also marked by the negotiation of difference:

‘I think there’s significant times in my life of identity changing or identity moulding like for example when I was teased being a Ching-Chong in primary school, high school, being a bit lost ... not really know what I’m doing and then in – I went to Vietnam and I thought finally I am going to belong and feel like I’ll fit in and just and that didn’t work out because a lot of the locals there kept calling me ... which means tourist, tourist and so I didn’t feel like I fit in in Vietnam either and realised that – yeah realised that I really didn’t have a place where I belonged’ (Interview).

Some do not see this negotiation of difference as troubling:

...my son who’s here he’s one of the few blonde, blue eyed students but he still socialises with anyone and everyone and yeah and comes down

to personality (Interview).

Others note that this sense of difference can mean communities can be prone to stick together. This can be both a strength and challenge.

‘So, I don’t think they choose because of their skin colour or their race, I think it’s just personality. So, you’ve got the same, similar personalities you’re always going to get that mix and that’s with kids. With adults, it might be a different scenario because here there are, is a big Vietnamese community and I have noticed there’s a lot of people that are Vietnamese that just hang around the Vietnamese. I’ve tried to break into one of them’ (Interview).

The inevitable challenges created by the diversity of the Footscray population nourish critical reflection on the role different value systems play in identityformation, and in social inclusion and social division.

‘I think consumer society gets in the way of that. I think that unfortunately Western values, perhaps can sometimes mislead us, misguide us, in what’s important. I think the media plays a very pivotal role in some of the ways that we’re shaped and some of our ideas as human beings and going back to the ground roots and what we represent, being on the ground with people’ (Interview).

‘When this is left un-scrutinised people arrive at values positions such as ‘you can’t be who you are because I value something else like Pauline Hanson’s kind of – I think it really damages relationships. It divides people and it breeds hate and division’ (Interview).

Narratives in which people construct who they are, are intimately tied to where they are from, both in a tangible and symbolic sense. Some stories tell of dislocation, echoing that the past comes to impact in real ways upon the present and the struggle to maintain a voice when your voice is muffled.

‘gave me a space to explore our first peoples experiences of colonisation and some people call it genocide – trying to wipe out their culture and their race and that kind of made me think okay if the British kind of settlers came here to do that what does that mean for migrants who have come here for example the refugee migrants’ (Interview).

This poses a unique frame for present day Footscray to work within. The sins of the past are still formative and instruct people and parents of the community about social expectations. These voices echo deep questioning and learning about who we are, who belongs, how they belong and how we as a community come to understand individual and community identity and difference. Footscray is seen as providing many opportunities for this learning:

‘I suppose if – in your own community with your own community... I suppose you develop a personality when you’re not around people that you know, you have this space to be maybe more of an ideal self or a improved self’ (Interview).

Many locals also chorused that their identity has been shaped and changed in affirming ways by the changes Footscray itself has been through:

‘It’s changed a little bit now but, and I love, because this is, this is the real world. So, I’ve loved being part of it and I love having my children grow up with this diversity’ (Interview).

Whilst the divisions of the past are clearly formative on the identities of people and families in the present day Footscray, the future suggests that people see a possibility of a more integrated community in which difference is embraced. Who you are is intimately tied to where you are. In Footscray, a place that is changing, these are unique times for people and identity.

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KNOWLEDGE OF FOOTSCRAY

'I'm from somewhere else and I come to this country looking for help, and I find that we met and I don't know anything about this country, and I really want you to help, and I tell you all the stories, I'm sure you'll be very interested in knowing me better before you can do any help or deeper But what I've found is like people are not interested. A lot of people don't. And when it comes to that situation, it's very difficult to understand the other side of it' (Interview).

In Footscray, culture remains ever present. Different pasts seep slowly and sit in uneasy balance with the contesting pressures of daily life. Footscray has been and remains a home to those who are new to Melbourne but seem to be the tipping point in which what it means to be a Kenyan man, a Vietnamese woman or a Scottish lad come Australian citizen is negotiated. In this negotiation, a trade occurs when our pasts and our respective culture establishes both who you are, but also frames who you are not. Fortunately, Footscray celebrates this aspect of its Educational curriculum as a fusion unique to the community. As a local says: *'When you go to a place, you feel like it's a place where you belong, and you want to stay there'* (Interview). For a great many Footscray is such a home. Perhaps the Footscray Train station shows this the best:

'I'm here every week and the Footscray station is very diverse, every culture is represented down there. It's fantastic for that, every sort of restaurant, every sort of food, every sort of – the markets got every sort of ingredient. Some people come to Footscray market because they can't get their ingredient they want to cook with anywhere else' (Interview).

Some local Footscrayians talk about the integration of different cultures into Footscray and reflect that:

'Footscray now is also very different to the Footscray that I grew up. So the African/Australian culture is much more strong there

now and also the Indian culture. So now it wouldn't be just primarily the Vietnamese culture community. It's very multicultural'. (Interview).

Whilst it seems idealistic to imagine a Utopia in which whoever you are no matter your station, you are welcome, difference abounds.

This sits more subtlety in a place like Footscray whose battles with race are largely more muted in 2017 and instead values clashes and attitudes from different communities have come to take their place. That said, many would be quick to point out that whilst who they (Footscrayzians) are is fundamentally drawn from a sense of place and attention to their own cultural heritage it is in the mixing of cultural identity in which locals don't leave themselves behind but instead become mixed into something new entirely. This new self, brings awareness of their own culture in which a synthesis of a new cultural dynamic is created in the newly forged Footscray space. Such divisions and integrations *'kind of all intersect more because even though it's multicultural...it's still quite segregated'* (Interview).

Those that come have grown up in Footscray and have broken bread or a 'bahn mi' together understand that such cohesion takes time, particularly when:

'knowledge is what mitigates fear, you know. If you understand and you know people from the cultures that are completely different from yours, you're not afraid, you're not threatened by them' (Interview).

When the communities themselves seem so foreign to an outsider, the lesson is clear *'we really need the understanding of the culture of this country, you know, how people behave'* (Interview). Making a connection and sustaining a connection like this is difficult and exacerbated when *'being part of my – appreciating my culture'* (Interview) is what you do because you are a second or third generation migrant and your family want you to understand

what it means to have a heritage even if that means being ‘*suffocated in your community*’. Or instead it gets muddled because ‘*you’re so integrated in the Caucasian Australian community that you can feel lonely... such that it’s hard to sustain your culture and your practices and your understanding of your culture*’ (Interview). It’s complicated we are part of our own pasts, and each other’s presents as we try and work out what an uncertain future might look like. Actually, Footscray really is quite impressive when you consider what it has achieved, and how comparatively fragile it is.

Ironically, because ‘*People have to take their time to learn something from different other people*’ (Interview). This is challenging in a time when the voices which tend to break through social media and the popular press tend to exacerbate a ‘*growth of fear of the other is the most kind of critical thing in terms of limiting both white and non-white communities*’ (Interview).

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Voices that talk in a positive way – people... ‘*they don’t understand, but if somebody wants to talk about that in a negative way, everybody wants to listen to that*’ (Interview). When confronted with this many locals say that we should start with ‘*food [as a remedy which] is always something that attracts people to another ethnic culture to allow them to understand that culture more*’ (Interview). The critical component here seems to be to an emotional move from a tourist who has an ‘*appreciation of food and language*’ or considers a migrant community like an art piece ‘*resistant, resilient, and stoic*’ (Interview). Rather than coming to terms with the authenticity of that community and its complexities and contrasts by confronting our own shortcomings. In short seeing the chef behind the cannoli! If they are ‘*selfless and giving*’ (Interview) how do they manage that in today’s Footscray and tomorrow’s Australia ‘*people try to sort of like grab at different cultures and it can get a bit messy and diluted and not authentic*’.

Footscray plays host to a rich and divergent culture, that culture is changing and adapting to a local collective flavour whilst remaining influenced by a

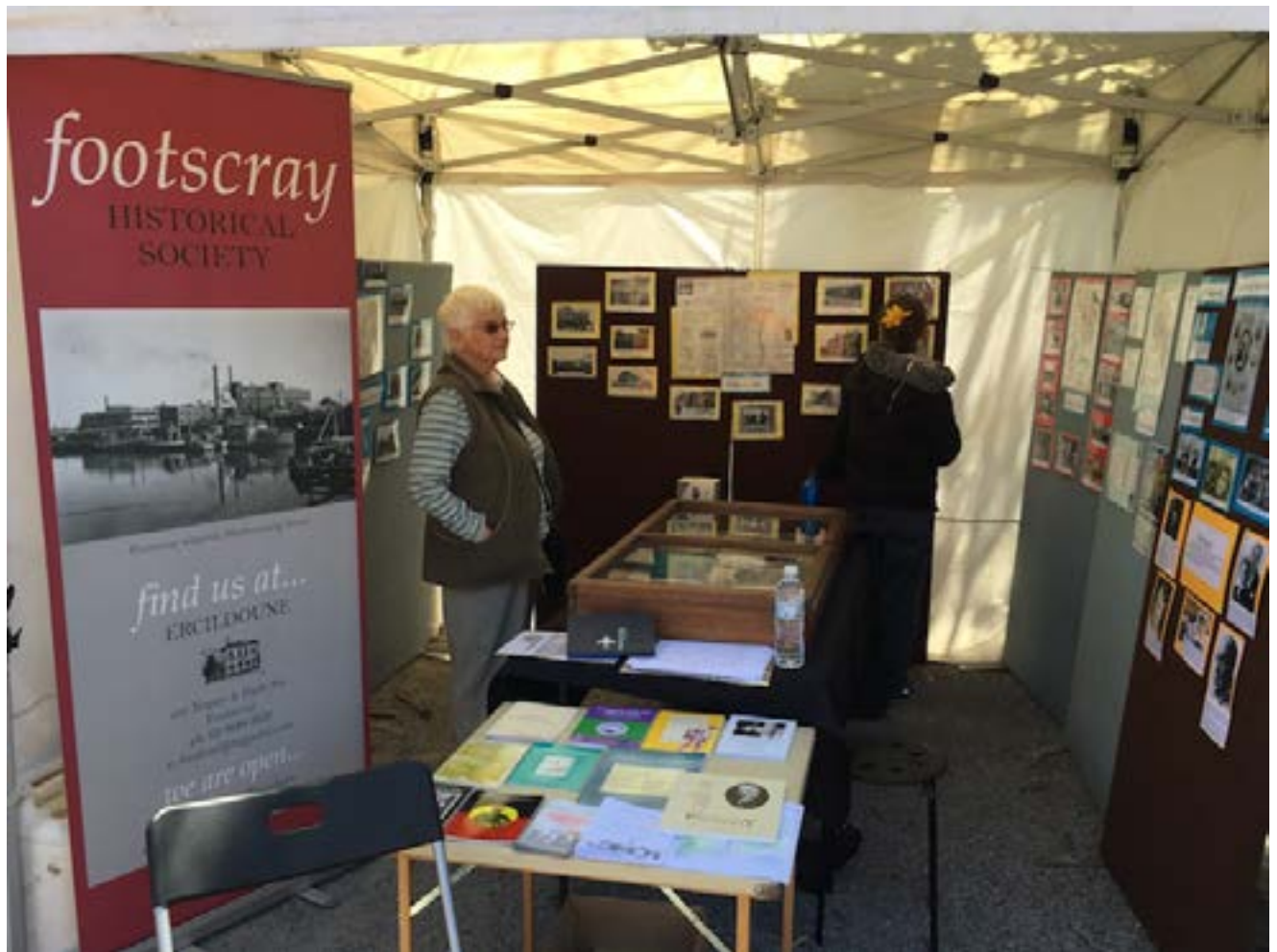
memory of tradition. Simultaneously, a this occurs new cultures arrive and find their place as both outsider and insider in Footscray.

Traversing such spaces starts with open arms and communication.

Perhaps one remedy to an ongoing fear of ‘*Isis, or ... everybody is interested in that*’ (Interview) is in the absence the ability to sit and eat, or stand and talk is to simply play with people we don’t know, especially if they are from cultures different to our own. Or as one former refugee and Footscray local says: ‘*You don’t need to [speak English], because everybody is speaking the same language when you’re playing that ball*’ (Interview).







KNOWLEDGE OF HISTORY

People often speak of something as occurring in the past to indicate that a sense of continuity has been lost. Memory is often linked to the past. However, memories are being made constantly and the work of memory ensures that the past is always present. One way of thinking about a place over time is as a geographical layering that is both physical and cultural. Both geography and culture are intertwined. Collectively we effect the physical geography and this in turn is determined culturally. Competing and sometimes conflicting cultural frameworks determine current urban planning. Significant knowledge in this instance might be heritage both recent and from the more distant past. Some knowledges are silenced in the interest of dominant cultural perspectives.

‘...you have to get to know what that place is about, and that involves understanding what goes on in that place, and it also involves understanding what used to go on in that place, and who used to inhabit it’(Interview). ‘...even if you are in an urban area, where the underground steams are, what used to be here before there were buildings’ (Interview).

‘I would love to one day get people who are clever to make some good sized models of what the landscape would have looked like beforehand so the bay wouldn’t look like it does now and the Maribyrnong River there are all these wetlands’ (Interview).

How people work in other people’s memories. When someone places you, this is recognition. In an urban geographical space like Footscray there can be a fear that with successive waves of immigration and the changing demographic as a result of development the past becomes lost. This sense of loss can be connected to the diminishing proximity of people and the irregularity of contact.

Streets, houses and buildings all have multiple narratives running through them. Ways of knowing Footscray are deeply embedded within the past. *‘In days gone by, you used to have picture theatres, ...they used to have the dance hall and I was too young for that but my eldest brother who is in his 70s...that’s where he met his wife (Interview).* This layered knowledge of the suburbs spaces is always forming our experience. This rich knowledge continues to be collected and held by the Footscray Historical Society. The work in maintaining and growing this collection is critical for the future knowledge of Footscray.



KNOWLEDGE OF AND THROUGH THE BODY

Footscray has significant depth in formal learning about the body. There are three large and well established sites of learning about and through the body – Victoria University (a site of formal learning), the Western Bulldogs Football Club and the Women's Circus. Located in Footscray, Victoria University is a direct descendant of Footscray Technical School established in 1916 and is currently ranked in the top 20 globally for sport science education. Footscray is also home to The Australian Football League team – Western Bulldogs Football Club which was originally formed in 1925 as part of the Victorian Football League. This organisation reaches well beyond the team players and a body of supporters. Western Bulldogs Community Foundation is the community services arm of the club and is the site of significant action for social inclusion. This work of the organisation involves learning and teaching about and through the body. The foundation runs various programs including The Sons of the West Men's health program. Over 1100 men go through Sons of the West men's health program each year. The Ready SETTLE Go Program involves over 2,000 migrants in accessing mainstream services through recreational activities and sports. This program supports social connectedness and promotes personal wellbeing and social connectedness. The Women's circus founded in Footscray in 1991 is a not for profit arts organisation offering a year-round circus and performance training program and producing socially engaged arts projects for women and their communities. Through circus participants engage in activities to develop empathy, imagination and risk taking. The circus work is built around telling stories, exploring themes, raising issues and sharing knowledge through the body.

These established and formal sites of bodily learning are located amongst numerous other sporting clubs from the old established game of Trugo to the more recent 'sport' of skateboarding. Trugo was first played in 1926 It is like a cross between croquet, wood chopping, lawn bowls and AFL football! Skateboarding groups and parks are to be

found throughout Footscray. In all these groups participants speak of learning more than skills:

A young man from Vietnam recognised:

'Sport a good way to assimilate' (Interview).

For a skateboarder:

'Skateboarding connects people –it's not just a piece of wood with some wheels' (Interview).

For a participant in a regular Dance groups:

'sense of understanding –like being around not just a dance a class or coming once a day or something –once a fortnight –once a month but also building a family and a trusting relationship, In the dance group dancers 'learn to belong' (Interview).

Being involved in sporting clubs:

'I think that gave me a lot of ... opportunity to get a lot of jobs to do, and to know many people, and I think it gave me the opportunity to come to this job, and to go to school' (Interview)

The body in sport is itself a form of communication.





THE VICTORIAN CURRICULUM AND TOWARDS A FOOTSCRAY CURRICULUM

VICTORIAN CURRICULUM

LEARNING AREAS	CAPABILITIES
<p>The Arts</p> <ul style="list-style-type: none"> • Dance • Drama • Media Arts • Music • Visual Arts • Visual Communication Design <p>English</p> <p>Health and Physical Education</p> <p>The Humanities</p> <ul style="list-style-type: none"> • Civics and Citizenship • Economics and Business • Geography • History <p>Languages</p> <p>Mathematics</p> <p>Science</p> <p>Technologies</p> <ul style="list-style-type: none"> • Design and Technologies • Digital Technologies 	<p>Critical and Creative Thinking</p> <p>Ethical</p> <p>Intercultural</p> <p>Personal and Social</p>

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Source: <http://victoriancurriculum.vcaa.vic.edu.au/>

TOWARDS A FOOTSCRAY CURRICULUM

LEARNING AREAS	CROSS-CURRICULA CAPABILITIES AND UNDERSTANDINGS
<p>The Land</p> <p>Community-based Education</p> <p>Place and Change</p> <p>Arts</p> <p>Migration</p> <p>Identity</p> <p>Culture</p> <p>Footscray</p> <p>History</p> <p>The Body</p>	<p>Social Connection and Belonging</p> <p>Citizenship</p> <p>Critical Resistance</p> <p>Future Thinking</p> <p>Adaptability</p> <p>Openness</p>

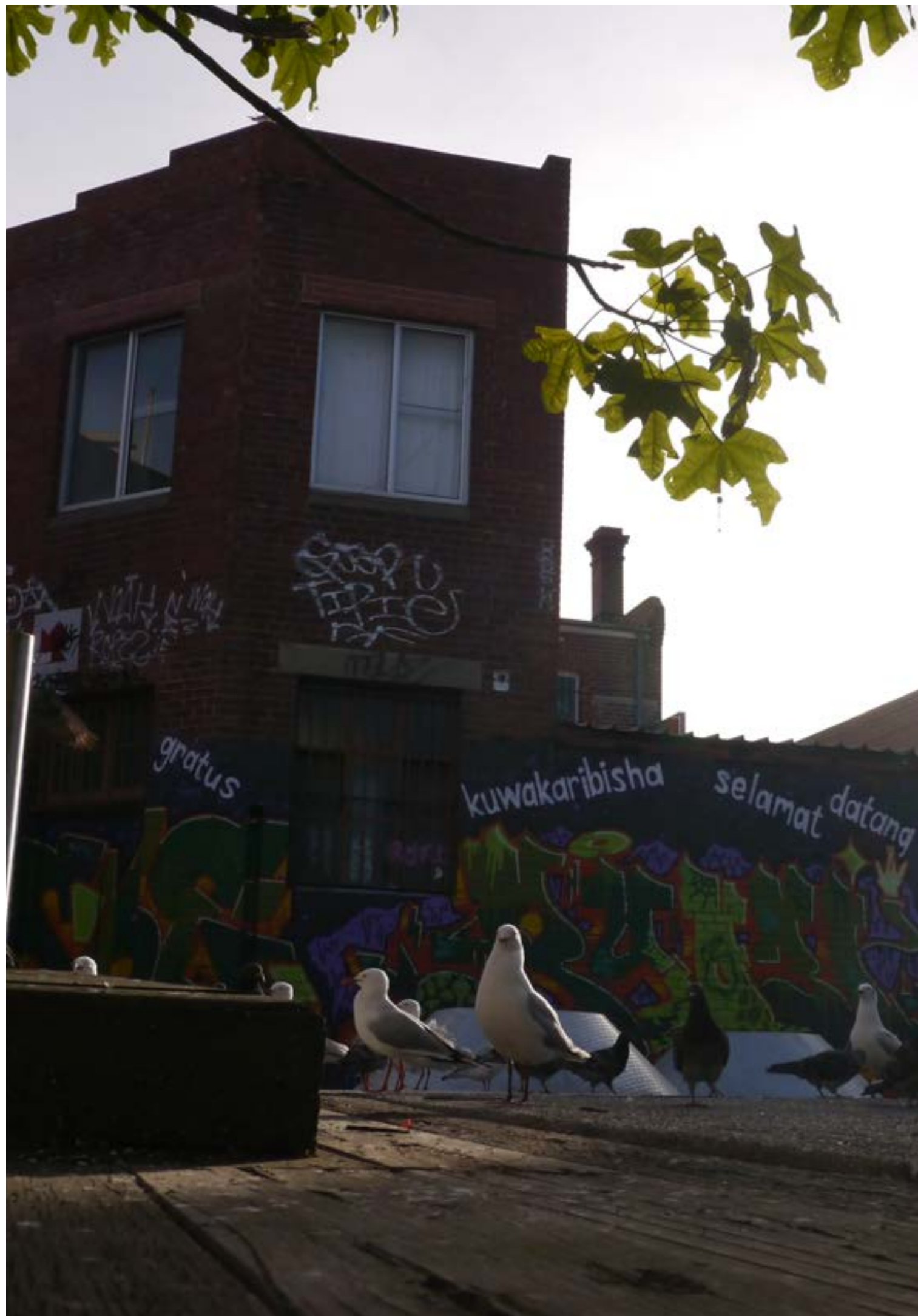
A curriculum is a description of the kinds of experiences or areas of knowledge that are important and prominent for the learners in an educational process. Decisions about which experiences or areas of knowledge should be regarded as important and prominent are dependent on the values of those deciding the curriculum. This interpretation of the ‘Towards a Footscray Curriculum’ is written from the perspective that a curriculum is not a fixed or a closed description, but moves and changes with people, contexts and times. Beyond this perspective, this document aims to let the voices of the people of Footscray themselves speak about what constitutes important and prominent knowledge.

The Victorian Curriculum maps eight key learning areas and four cross-curricula capabilities. The voices of Footscray suggest they value at least seven key learning areas and six cross-curricula capabilities and understandings. There are significant overlaps between the Victorian Curriculum and the ‘Towards a Footscray Curriculum’, most notably across the knowledge areas which the Victorian Curriculum terms the arts and the humanities. Also notable is an overlap across the two curricula of notions of personal, inter-personal, social, and cultural forms of knowledge. In Footscray people speak about the deep learning they have accessed through these and they emerge as key knowledge areas, suggesting that the negotiation of identity, the social and the cultural, including the role of migration, have a level of foundational primacy in their lives which is reflected less strongly in the school curriculum, where the personal and the social appear as cross-curricula capabilities.

Also notable in the comparison of curricula are the presence of place and change and of the body as areas of knowledge in the Towards a Footscray Curriculum. The Footscray community articulate both contextual and embodied knowledge which occur in space and over time, in movement, in physicality and the senses. While Health and Physical Education are addressed in school curricula, these represents a somewhat different

understanding of the physical, often emphasising biological, social or cognitive skills and functions and underwritten by an understanding of body and mind as separate from each other. The notion of knowledge as inseparable from place and context is not strongly reflected in the Victorian Curriculum.

The Footscray community have an idea of education and knowledge which values certain rich affordances over transferable and useful skills for employment or success. In the Towards a Footscray Curriculum the seven cross-curricula themes appear prominently through each of the six learning areas. This suggests a strongly connected and relational curriculum, in which these capabilities and understandings are applied in a myriad of ways and are considered powerful affordances across different areas of knowledge. These affordances include addressing the challenges of belonging and of change, learning and being with others, connecting with old and new cultures and with old and new places. Affordances enabled by participation in community life which enact citizenship, make a contribution, and help to create visions for the future are also strongly articulated in the ‘Towards a Footscray Curriculum’.





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