

# InSights

Learning the Lessons?  
Pre-Service Teacher Preparation  
for Teaching Aboriginal and  
Torres Strait Islander Students

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**Learning the Lessons: Preservice Teacher Preparation for Teaching Aboriginal and Torres Strait Islander Students.** A report prepared by QUT Indigenous Studies Research Network for the Division of Indigenous Education and Training Futures — Queensland Department of Education, Training and Employment, in relation to the 'Aboriginal and Torres Strait Islander Education — Improving Teaching' project.

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## Executive Summary: Phase 1

On the 25th of October 2011, Professor Aileen Moreton-Robinson, Director of the Indigenous Studies Research Network at QUT was commissioned by the Director of Indigenous Education Policy, Ms Angela Barney Leitch to conduct a desktop audit of all universities' pre-service teacher training and review the Australian and international literatures that were appropriate to this area of study.

### 1.1 Our Findings

There are clearly three distinct models operating in Canada, the USA, New Zealand and Australia in relation to pre-service teacher education as it pertains to Indigenous education. In Canada and the USA the approach to pre-service teaching is through a social inclusion and community partnership model. The New Zealand literature shows that a self-determination model operates in the delivery of training for pre-service teachers with regards to Maori education. In Australia, the preoccupation within the literature is with teaching Indigenous studies to pre-service teachers. Our preliminary findings from the literature reviews and desk top are listed below.

**First**, there is a pattern within the Australian and Canadian and USA literature showing a separation and imbalance between Indigenous content and the transfer of effective teaching skills in pre-service teacher education. This is also supported by our findings in the desk top audit, which clearly shows the curricula focus is on the transfer of knowledge and understanding rather than skills. For example out of the core subjects taught only 25% are concerned with pedagogy and teaching practice. Similarly these units constitute 21% of electives offered within education programs. Our **second** finding is the lack of empirical evidence in the literature to substantiate the claims being made for the transformative effect of Indigenous studies. We are not stating that Indigenous studies curricula are not crucial to improving educational outcomes, what we are stressing is that it is not the sole means of transformation. Knowledge and awareness must be matched with skills. This requires the development of a new Indigenous pedagogy which is clearly missing from the current offerings within teacher training. Our **third** finding is the paucity of Australian and international Indigenous education literature analysing the impact of racism on Indigenous educational outcomes. There is consistency between the literature reviews findings and what the desk top audit revealed: the range of subjects on offer are designed to transfer knowledge and awareness of Indigenous history and culture absolving the role that race plays in structuring disadvantage and privilege. Unless the relationship between racial privilege and racial disadvantage is understood the development of an effective Indigenous pedagogy remains beyond the scope of the national standards. Our **fourth** and further findings arise from the desk top environmental audit. It was noted that the majority of universities, mindful of commercial and marketing imperatives, restricted information regarding unit content in order to entice further contact with potential students. During the audit a pattern emerged whereby the variations in course online marketing correlated with the extent to which a university promoted Indigenous education as being integral to the training of pre-service teachers. **Fifth**, there is clearly a drive to embed Indigenous content within core pre-service teacher education subjects. Macquarie University is conspicuous in this regard, offering an array

of Indigenous Core subjects covering history, inclusive teaching, Indigenous perspectives, pedagogy, teaching practice, social cultural profiling, policy and practice, community engagement and self reflection and cultural diversity. **Sixth**, and finally, the provision of Indigenous elective courses across institutions is clearly inconsistent. In terms of improving Indigenous educational attainment this begs the question of whether we have more of a balance between core and elective, or does the more generous provision of core subjects compensate for the shortfall in electives?

## 1.2 Recommendations

The following recommendations are based on our preliminary findings. Taken together they offer some directions to redress perceived shortcomings in the preparation of pre-service teachers for teaching Aboriginal and Torres Strait Islander students.

1. Commission research to inform and develop an Indigenous pedagogy designed for pre-service teacher training.
2. Undertake a national review of current Indigenous studies content in core and elective teacher education programs to ascertain their incorporation of the Australian Professional Standards for Teachers.
3. That the Tertiary Education Quality Standards Agency conduct a review of the content of Aboriginal Studies across the sector to determine compliance with the higher education national standards.
4. Develop an alternative but complimentary anti-racist pedagogy as part of the Aboriginal Studies curricula.
5. Develop and deliver training to better equip pre-service and in-service teachers to constructively engage and consult with Aboriginal and Torres Strait Islander parents and communities.
6. Commission research into university staff competencies in teaching pre-service teachers, assessment processes and assessor suitability.
7. Establish a clearing house or institute for professional and pedagogic best practice. Outputs would include tailored training programs and professional development modules, the production of teaching materials and resource kits, the development of a network of teachers keen to adopt innovative pedagogies etc.
8. Commission research into the educational needs of and current provision for Torres Strait Islander students. The invisibility of Torres Strait Islander students, parents and communities in the research record is a cause for concern and immediate action.
9. Commission research into the ways in which the relevant articles of UN Declaration on the Rights of Indigenous Peoples can be utilised to improve the training of pre-service and in-service teachers, and the provision of education to Aboriginal and Torres Strait Islanders more broadly.
10. Research and identify best practice pedagogical and community engagement models to inform in service, professional development and pre-service teacher training.

## Introduction

*"Learn as though you would never be able to master it; hold it as though you would be in fear of losing it."*

**Confucius, Analects (6th c. B.C.)**

On the 25th of October, Ms Angela Barney Leitch, the Director, Indigenous Education Policy, Division of Indigenous Education and Training Futures contacted Professor Aileen Moreton-Robinson regarding the possibility of conducting a literature review and environmental audit of Pre-Service Teacher Education at all universities. Terms of reference were provided in an email dated 25th October and subsequently amended at a meeting between Ms Angela Barney Leitch, Dr Graeme Hall, Australian Institute for Teaching and School Leadership (AITSL) and Mr Adam Robinson, Dr David Singh and Mr Kelly Roberts from the Indigenous Studies Research Network.

This report collates the findings of a national and international literature review of pre-service teacher education in respect of Indigenous students, with particular regard for the strategies, knowledge and skills imparted to pre-service teachers in preparation for teaching Aboriginal and Torres Strait Islander students and engaging with parents and communities. The report further outlines the results of a desk top environmental audit of all Australian public universities, focusing on the Indigenous undergraduate education elements of pre-service teacher training. The focus on undergraduate elements was due to time constraints and limited accessibility to data.

The report fulfils the requirements of the first component of the Commonwealth funded project, 'Aboriginal and Torres Strait Islander Education – Improving Teaching', a collaboration between the Department of Education, Training and Employment and the Australian Institute of Teaching and School Leadership.

Mindful of the pressing need to address the low educational outcomes for Indigenous people, the report's authors, generously assisted by expert colleagues both at home and abroad, have attempted to present their findings with a sense of urgency and in such a way as to encourage critical dialogue.

It is hoped, therefore, that the report is received in the same spirit in which it was drafted, which is to say knowledge, skills and action are required in order to effect sustained change.

# Section One – Literature reviews

## 1.1 Australian Literature Review

### Methodology

Based upon the Department of Education, Training and Employment's (DETE) outline of 'essential elements' of the literature review identified in the 'Invitation to Offer', search categories were defined broadly and keywords isolated in order to conduct the most effective search within the time allocated. These categories and keywords included:

- Essential Teacher Knowledge & Skills;
- University Staff Competencies' which covers the project brief's concern with required teacher knowledge and skills, and the skills and competencies required of university staff involved in training pre-service teachers who will work with Aboriginal and Torres Strait Islander children;
- Indigenous Histories & Difference' which covers pre-service teacher knowledge of Indigenous histories and ways in which teachers accommodate and understand individual difference among Indigenous students;
- Field Placements; Linguistic Impact upon Learning' covers pre-service teacher placements in schools with significant numbers of Indigenous children and the impact upon learning of linguistic background other than English.
- Finally 'In-Service Satisfaction with Pre-Service Preparation' covers the concern with in- service teachers' assessment of how well they were prepared for working with Aboriginal and Torres Strait Islander children.
- In addition further keyword searches, suggested by the database 'tags' further included 'Racial Attitudes'; 'Cultural Awareness'; 'Aboriginal Students'; 'Anti-Racism' and 'Whiteness'.

### Database searches

Multiple searches through QUT's library catalogues were conducted. The databases included:

- A+ Education
- APA FullText
- ERIC
- Proquest Education Journals
- MLA International Bibliography
- Indigenous Education Research Database
- In addition, a key word search using Google Scholar was conducted.

The aim of the literature search was to scope the field, identify and collate abstracts of relevant articles and monographs, and to highlight strengths and weaknesses in the national literature in relation to the prescribed 'essential elements' outlined in the 'Invitation to Offer' and the overlapping 'Focus Areas' of the Australian Professional Standards for Teachers.

We have compiled an annotated bibliography comprising article abstracts categorized according to relevance with regard to either National Professional Standard Focus Area **1.4 'Strategies for teaching Aboriginal and Torres Strait Islander students'**; or **2.4 'Understand and respect Aboriginal and Torres Strait Islander people to promote reconciliation between Indigenous and non-Indigenous Australians'**. It will be appreciated that complete relevance to the respective focus areas could not always be established and that often a particular abstract could be categorised in one or the other focus area. In these instances the abstracts were filed under both focus areas. Where full articles have been downloaded these too have been organised according to the focus areas outlined above.

### **The Australian literature review**

In drafting a narrative to accompany the abstracts, the bullet-pointed areas of investigation outlined in the original brief and covering the Initial Teacher Education (Pre-Service Teacher Education) component of the Australian Professional Standards for Teachers research project are utilised as subheadings to frame comment. An exception to this organising principle is the sub heading '*Social Justice through Anti-Racism education*', which whilst not an area of investigation highlighted in the original brief, was nevertheless deemed sufficiently important as to warrant explicit reference. A final point to be made in relation to the Australian literature review is that there are doubtless examples of pedagogical good practice that are not apparent in the literature simply because they have either escaped academic attention or, if they have not, were captured by a conference paper that was subsequently not adapted for refereed publication.

### ***Essential teacher knowledge and skills required to engage Aboriginal and Torres Strait Islander students, parents and communities, especially as these relate to the Australian Professional Standards for Teachers***

The literature appears to indicate that essential teacher knowledge and skills required to engage Aboriginal and Torres Strait Islander students are principally inculcated through learning to teach or studying 'Aboriginal Studies' or 'Indigenous Studies', 'Indigenous Education' courses, or through 'Cultural Awareness Training' or 'Cultural Competency Training'. Common to all approaches is the belief that quality teaching can be identified as such if the practice has moved beyond 'Anglo-centric' or 'Ethno-centric' standard pedagogic perspectives. There is little discussion of what detail comprises these approaches and their pedagogic value in the context of educational underachievement, save broad concerns with 'Aboriginal perspectives'; 'Aboriginal issues' past and present; 'Aboriginal Culture' and the acknowledgment of 'Indigenous ways of knowing'. There are examples of studies where pre-service teachers have resisted or have been discomfited by course content but the consensus is that such courses and training opportunities have a largely beneficial effect upon the attitudes and self-confidence of those involved. However, claims to transformative pedagogy are not substantiated by longitudinal studies. Instead their findings rest on

end of semester student evaluations and interviews. There is clearly a need to research the long term effects of teaching Indigenous subjects on pre-service and in-service teachers to ascertain whether or not teaching these subjects does lead to transformation. This is crucial given that most Universities who offer a core unit in Indigenous education do so within the first year of the degree.

Despite the government injecting funding into teaching research through the Australian Learning and Teaching Council very few researchers have been successful in securing funding to undertake research in pre-service teacher training as it pertains to Indigenous education. In 2011 two major research projects relating to pre-service teacher training commenced and will be finalised in 2013.

They are, respectively: Assessing professional teaching standards in practicum using digital technologies with Indigenous and non-Indigenous pre-service teachers led by Dr Les Vozzo, Charles Sturt University; and Pre-Service Teacher Education partnerships: creating an effective practicum model for rural and regional pre-service teachers, led by Dr Mellita Jones, La Trobe University.

Within the Australian context the studies highlighting the benefits of Aboriginal Studies and Indigenous Studies are largely by the same group of authors. Their positively evangelical endorsement is initially compelling but there is a concern that there are no other approaches that are equally lauded, suggesting halting pedagogic development. One study on Aboriginal Studies is entitled 'Teaching pre-service teachers mandatory Aboriginal Studies: does it make a difference?' (Craven et al, 2006), which reports on a Department of Education, Science, and Training (DEST) study to 'critically evaluate the impact of mandatory Aboriginal Studies subjects on pre-service primary teacher's perceived abilities to appreciate, understand and effectively teach Aboriginal Studies and Aboriginal Studies in school'. The study concluded that mandatory subjects can 'have a powerful positive effect on desirable educational outcomes' in comparison to elective or perspective courses. In an earlier paper (Craven et al., 2003) by same author and drawing on the same study for DEST, more detail is afforded in the abstract regarding the findings which:

*"included that teachers who have undertaken Aboriginal Studies in comparison to teachers who have not undertaken such courses report: knowing significantly more both about the subject matter in relation to Aboriginal history, current issues and pedagogy for teaching Aboriginal Studies and about teaching Aboriginal students; significant higher self-concepts in regards to: their knowledge of Aboriginal Studies subject matter, their knowledge on how to teach Aboriginal Studies and their overall ability to teach Aboriginal Studies and teach Aboriginal students effectively; and statistically significant higher self-concepts in relation to their ability to teach Aboriginal students and their enjoyment thereof. Pre-service Aboriginal Studies teacher education courses were also found to impact more on cognitive components of self-concept (feelings of competence) rather than affective components of self-concept (enjoyment of teaching and learning about Aboriginal Studies)."*

Notably, the emphasis is on improvements in personal and professional self-confidence and belies a sustained focus on ways these courses improve pedagogy; particularly how improved 'pedagogy for teaching Aboriginal Studies' necessarily improves the teaching of 'Aboriginal students' in school classrooms. In the interests of continuous improvement in professional practice therefore there is a need for more studies critically questioning this widely held belief that Aboriginal Studies or variations thereof is the best pedagogical approach to imparting to pre-service teachers the requisite knowledge to engage with Aboriginal and Torres Strait Islander students. Indeed, the literature cannot be said in the final analysis to offer overwhelming empirical research demonstrating the assumed benefits of such courses in raising the educational attainment of Aboriginal and Torres Strait Islander children and young people. Yet despite this, it is clear that it is an article of faith that pre-service teachers and teachers who are taught in this way are better able to deploy culturally inclusive pedagogy in the classroom and so improve the educational outcomes. The literature's focus on imparting knowledge through Indigenous studies subjects tends to negate any consideration of skills transfer to pre-service teachers to teach Indigenous studies within schools. As such it is remarkable that there has been no recent national government sponsored study of Aboriginal Studies' best practice. Whilst tailoring courses to local circumstances and histories is to be expected and welcomed, a broad set of pedagogical standards may be developed and made available so as to encourage the spread of beacon courses having a measurable and beneficial effect on Indigenous educational outcomes.

A trawl of the 2010 'Indigenous Education Statements' completed by all public Australian universities for the Department of Education, Employment and Workplace Relations (DEEWR) indicates that cultural competency training or its variations are offered in the main by Indigenous Education Units (IEUs) or Indigenous Higher Education Support Units.

The emphasis upon cultural competency within tertiary institutions is prescribed by the Aboriginal Education Policy (AEP) Goal 6: **'To provide all Australian students with an understanding of and respect for Indigenous traditional and contemporary cultures'**, and IEU involvement in this goal is more or less expected as a condition of Indigenous Support Funding. In addition DEEWR instructs universities to include information on the involvement of IEUs when outlining progress on other AEP Goals such as Indigenous community involvement. Moreover, reinforcing the centrality of the IEU, where 'cultural competency' is identified as a graduate attribute or where education courses, as in the case of University of Technology, Sydney (UTS), seek to reflect state education policy priorities, Indigenous education elective and mandatory courses may also be offered by the IEU. In the case of UTS in 2010 the IEU delivered two elective subjects, 'Reconciliation Studies' and 'Representing Aboriginal People, History and Place' as well as cultural competency training. It is striking therefore, given the central role of IEUs in Indigenous education, that the literature yielded no acknowledgment of their role and certainly no discussion of the efficacy of IEU involvement. This is a major oversight in the research record and will need to be addressed if the proposed National Professional Standards are to be informed by well rounded evidenced based practice.

There are a number of studies that highlight the need for parent and community involvement in educating teachers and participating in school life generally, but none examined in any detail the ways in which teachers

are trained to effectively engage with Indigenous parents and communities. Indeed, unless effective engagement approaches are taught as part of Aboriginal Studies courses, there is no sense that this is an aspect of pre-service teacher training that is in fact taught. If it is taught then it is clear that it is not regarded as an area worthy of sustained research. This omission is surprising given Australia's history of paternal and regulatory approaches to the well being of Aboriginal and Torres Strait Islander communities. One would have assumed that in keeping with the social justice concerns of Aboriginal Studies, a remedial effort in respect of community engagement would have followed as a matter of course. Indeed the situation appears to be all the more egregious when one considers that it is surely a feature of western contemporary education that parents are encouraged to take a larger role in their child's schooling. The notion that parents handover their child's education to infallible institutions is long past, yet the literature exhibited no evidence that this is no longer the case with Indigenous communities. Grass roots consultation with Indigenous parents and community members over school decision-making and culturally inclusive curricula must be given a higher priority as part of the drive to install professional standards for teachers.

There are a limited number of examples of formal community outreach efforts in the literature and these are doubtless to be welcomed, such as in one case where teachers sought to demonstrate sophisticated tenets such as 'relatedness to country' by visiting Aboriginal sites to hear and listen to stories shared by an Aboriginal Elder. Another example related how visiting teachers consulted with the Aboriginal elders of Mornington Island (Kunhanhaa) on ways in which they could influence curriculum and pedagogy at the local school (Bond, 2010). The abstract goes on to describe how '[o]ne exemplary teacher's journey provides educational insights that teachers need to be culturally responsive, friendly and compassionate and should heed the advice of senior Indigenous members of a community to be successful teachers'. This is salutary advice indeed, yet save for trumpeting white agency, it is hardly an example to bring about systemic change. These examples also catch the attention because they are innovative and thus attractive to researchers. Yet what these examples do not capture are the daily exchanges that take place between teacher and parent at the classroom door, the school gates, or in the school parent assembly. It is in the quotidian engagements between teachers and parents and communities where effective involvement can also best occur. Indeed it is these engagements that are likely to have a more telling and sustained effect upon educational attainment. As such and to reiterate, there is a compelling need to ensure that effective skills and strategies for engaging with parents and communities are taught as part of pre-service teacher education courses. If such skills and strategies are not presently taught consistently one may reasonably speculate whether this is because a heavy reliance on Aboriginal Studies courses will necessarily favour transference of knowledge rather than skills. All the more reason therefore for the encouragement of research testing the pedagogical efficacy of Aboriginal Studies courses in terms of knowledge and skills transfer.

It should be noted briefly that if the emphasis on improving essential teacher knowledge and skills is so as to improve educational outcomes for Aboriginal and Torres Strait Islander children and young people, there are examples in the literature which argue that systemic changes to ways schools are run can also bring about similar outcomes. A number of papers by Dr Chris Sarra describe his stewardship of Cherbourg State School in Queensland and the ways in which he as Principal 'challeng[ed] teachers at the school

to deliver the educational outcome that the community of Cherbourg deserved' (Leech, 2007). Amongst his initiatives was the consolidation of a school vision, creating high expectations and valuing Indigenous community members. We understand that there has been a review of the Institute's program led by Professor Allan Luke from QUT but we have been unable to access the report. Another report by the Auditor-General of Victoria (2010) aimed to improve education for Koorie students by 'changing the culture and mindset of the government school system, implementing structural reforms, and making better use of mainstream efforts and programs'. 'Unless these issues are addressed', the report continues 'achieving the systemic reforms necessary to improve and sustain education outcomes for Koorie students is not likely'. The emphasis on systemic reform and ways in which this relates to learning environments has led another researcher to look at the existence of systemic racism and the how this militates against improved educational outcomes for Australian Indigenous School students. de Plevitz (2007) uses anti-discrimination legislation and relevant case law to argue 'that apparently benign and race-neutral policies and practices may unwittingly be having an adverse impact on Indigenous students' education. These practices or policies include the building block of learning, a Eurocentric school culture, Standard English as the language of assessment, legislation to limit schools' liability and teachers' promotions'. What is striking about de Plevitz's work is that she is one of only a few researchers examining race and racism within the delivery of education. This paucity of research about racism is also reflected within the Australian Professional Standards for Teachers which do not recognise that race and racism are variables that impact on education outcomes.

### *Social justice through anti-racism education*

The proposed standards for teachers and a large swathe of the literature under review is girded by muted pedagogical imperative that through 'knowing' the 'Other', either through more effective teaching strategies or better cultural understandings, entrenched educational disadvantage can be ameliorated. As will also be seen from the findings of the desk top environmental audit, the imperative to understand the 'Other' is often captured by what can be described as 'Diversity in the Classroom' agglomerative approaches. Here not only do the tenets of multiculturalism have a distinct bearing, but so too the general drive for social inclusiveness. Thus, for instance, special educational needs and challenging behaviours are areas covered in core and electives that also seek to develop pre-service teacher knowledge, understanding and skills of Aboriginal and Torres Strait Islander students. Yet what is shied away from is the singular and antecedent racialisation of Aboriginal and Torres Strait Islander people and the concomitant racism which, by contrast, is examined in its specific configurations within the African American and black British education literature. An Australian study of the impact of racism on Indigenous health showed that health outcomes will not improve if racism is not addressed in the delivery of health services. Racism and racialisation in education must similarly be recognised and addressed if the relevant national teaching standards are to have the anticipated outcomes. We understand racialisation as a process of categorization, a representational process of defining an 'other' usually but not exclusively by their somatic features, or at the very least, skin colour, and culturally. It is a dialectical process in that it involves defining the 'self' in the very act of defining the 'other'. Thus one is the object, the 'other', and the other is the subject. The subject in this case is 'whiteness', whose construction avoids cultural specificity and thereby cementing for itself a position as the universal human category; the norm against which all 'others' are measured. It is precisely because whiteness occupies this unmarked and

invisible space that the literature written predominantly by white academics, has next to nothing to say about the deleterious effects of racialisation, racism and whiteness upon Indigenous educational attainment.

There was a disconnect between the papers that could be identified as having a concern with racialisation and racism and the literature that advocated Aboriginal Studies as the best vehicle to convey the appropriate skills and knowledge. One paper, 'Social Justice through effective anti-racism education: a survey of pre-service teachers (Vigilante, 2007), sets out to demonstrate that effective anti-racism education must have two goals: 'the curricular justice goal, which aims to deliver curricular justice to Aboriginal students, and the wider responsibility goal, which aims to redress the social disadvantage of Aboriginal people'. The article goes on to describe a study examining pre-service teachers' understanding of the role of education and their notions of social justice in relation anti-racism education. The study found that only a small minority of the sample population of pre-service teachers could 'satisfy the conditions necessary for the effective implementation of anti-racism education'.

The author concludes with philosophical argument and appeal to educational policy to recognise that anti-racism education courses undertaken by pre-service teachers have a significant effect in bolstering students teachers' notion of social justice in an education context. Another article, by de Plevitz (2006), examines the systemic racism which 'fails to perceive cultural differences between the ethos of Australian educational systems and the experiences and abilities of Indigenous students'. This failure of perception has negative consequences for Indigenous students, de Plevitz argues, such as their disproportionate placement in special schooling; away from the mainstream. In circumstances such as these, where there is a strong case for concluding that criteria for allocation on the basis of intellectual disability or behaviour disorders may also be measuring conformity to whiteness – hence, Indigenous over-representation – it is hard to discern ways in which an emphasis on Aboriginal Studies without an explicit anti-racist perspective, can effectively address systemic racism, thereby leaving Indigenous educational underachievement resistant to corrective entreaties.

#### *Developing university staff competencies in practicum assessment processes and teaching pre- service teachers*

The literature review offered no examples of research into the development of university staff competencies in teaching pre-service teachers. Nor were there examples of research into university assessment processes and assessor suitability. If these under-research areas are deemed to have a significant bearing on the successful implementation of the Australian Professional Standards for Teachers as they relate to Aboriginal and Torres Strait Islander students, then clearly they will need to be prioritised and properly resourced in what will now be a fast evolving research agenda.

There are articles perhaps too few, that examine the nature of the experience of pre-service teachers in schools with significant numbers of Indigenous students. One example, 'Indigenising the practicum program in teacher education' (Evans, 2006), examines strategies that 'seek to 'make sense' of Aboriginal Studies for participants in teacher education programs through co-requisite, experiential learning opportunities in educational and community settings'. The paper goes on to pose the question 'If pre-service teacher education programs do not deliberately 'in-build' opportunities for participants to work with Aboriginal students or communities, how can those programs

meet the outcomes of national and/or state/territory Indigenous policies?' Another article, 'Practice teaching in remote Aboriginal communities: the need for adaption to the social and cultural context' (Partington, 1997), explores student teacher perceptions of their practicum in remote Aboriginal communities. Self-reflexive journals, kept by the students, reveal that most had considerable difficulty adapting their teaching to 'the context in which they were working, particularly in relation to the different cultural and social demands of the situation'. From these two examples at least, it is clear that placements of non-Indigenous pre-service teachers in Indigenous settings is proving to be a challenging experience, both in terms of ensuring that it happens and that the placement affords the relevant competencies.

A final article, 'The experience of six non-Aboriginal teachers living and working in remote Aboriginal communities during the 1990s' (Whiting, 1999,) and the only one that examined the reflections of in-service teachers, especially in relation to their pre-service training, confirmed a need to keep practicum preparation under review. In this case the teachers in question reported a need for pre-service and on-going professional development. Particular development needs related to 'Aboriginal world view; Aboriginal health issues; community issues; Aboriginal teaching and learning styles and school policies'. Our desk top audit reveals that Aboriginal health and community issues are rarely taught as are Aboriginal teaching and learning styles. These teachers' request for information about school policies points to what is being omitted as part of in service provision and professional development.

#### *Availability of initial teacher training programs accessible to community members, e.g. RATEP*

There was a paucity of literature examining community involvement in initial teaching training programs. One article 'Conceptualising intercultural contact in the supervision of [I]ndigenous student teachers' (Martinez et al., 2001) examines the success of the Remote Area Teacher Education Program (RATEP) located at James Cook University. The research indicated 'a need for much more knowledge and understanding about intercultural supervision of student teachers from a minority group'. Another article, 'Culturally responsive learning, assessment and evaluation strategies for Indigenous teacher education students in remote communities of the Northern Territory of Australia' (Maher, 2010), reports on Charles Darwin University's 'Growing Our Indigenous Teacher Education Project'. Both papers illustrate the success of redesigning the delivery of courses for Indigenous students to ensure that appropriate support mechanisms were in place to service the learning needs of these students. They appear to be beacon programs that warrant further investigation if they are to be implemented in urban and rural contexts where the majority of Indigenous people reside.

#### *Pre-service teacher knowledge and accommodation of individual difference, linguistic background and histories among Aboriginal and Torres Strait Islander students*

Save for pre-service teacher knowledge of Aboriginal and Torres Strait Islander histories, there was little that presented itself in the literature review that examined 'individual difference' or 'linguistic background'. One article (Cunnington, 1994) examined a program to help Aboriginal and Torres Strait Islander students communicate well in Standard Australian English 'without losing any facility in the language or dialect in which they were raised'. Another article, 'Philosophy for children in remote Aboriginal communities' (Laird, 1993) reports on a Northern Territory school program that assists 'the children

in unlocking the doors of English thought. [The program] will make them better, stronger thinkers in English, and allow access to the secrets of future interaction'. Both papers were published some considerable time ago and appear to stress not so much linguistic diversity as the need to engage with the English language in order to be effectively educated. Although there are clearly not enough returns in the literature to make a definitive judgement, one might ask whether on this evidence bilingualism and associated Indigenous multiculturalism are attractive to researchers or indeed valued as highly as that presented by minority ethnic groups.

Pre-service teacher knowledge of Aboriginal and Torres Strait Islander histories is well covered in the research. Often forming a significant part of the content of Aboriginal Studies, and in some cases linked to a university's Reconciliation efforts, historical knowledge is supposed to foster better cultural understanding and inform culturally responsive pedagogy. In one article based on a study of the impact of the teaching of Indigenous history, 'An exploration of teachers' knowledge about aspects of Australian Indigenous history and their attitude to reconciliation' (McClure, 2008), it was found that the teachers sampled considered Indigenous history an important aspect of the Reconciliation process. It was further found that positive attitudinal changes followed the teaching of Indigenous history. Another paper, entitled 'Black and white renaissance' (Kearns, 2000), concludes that the foregrounding of Indigenous history in a curriculum has anti-racist benefit in that the practice 'break[s] down racism'. What the embrace of historical knowledge and understanding in the literature illustrates is a clear focus on imparting knowledge. Yet if there is little research into the competencies of university staff in teaching pre-service teachers, reassurance must be sought as to the quality of the history components on offer and the ways in which they are taught? The clear stress on history teaching, whilst welcomed as one palliative for decades of neglect of Aboriginal and Torres Strait Islander cultures and histories, can be problematic in that an equivalent focus on the imparting of skills or effective pedagogical strategies in the teaching Aboriginal and Torres Strait Islander students is notably absent. Correcting deficits in knowledge cannot be allowed to occlude, through design or otherwise the need for the acquisition and ongoing development of pedagogical skills.

## 1.2 International Literature Review – United States of America, Canada and New Zealand

The annotated bibliography is the result of a literature search that was guided by the instruction to locate academic sources (mainly from Canada and America, and to a lesser extent, New Zealand) that specifically relate to pre-service teacher training and Indigenous education and pedagogy. The search included an extensive sifting through approximately 400 sources located through searches within Google Scholar; two literature reviews conducted by Canada’s leading scholar in the field; the primary Indigenous education journals in North America including the *Canadian Journal of Native Education* and the *Journal of American Indian Education*; the *Peabody Journal of Education*; and a range of sources recommended by Dr. Malia Villegas and Dr. Phyllis Grace Steeves who are two pertinent practicing scholars in the field as well as members of the Indigenous Studies Research Network. Additionally, the search included the works of eminent Maori scholars (i.e. R. Bishop, L. T. Smith, G. Smith, A. Durie), who have all written extensively on the topic of Maori education.

With a specific mandate to locate sources related to pre-service teacher training, the search yielded 94 peer-reviewed sources that engage with the topic substantively, but more often, peripherally. As a result, the search generally found the international literature concerning pre-service teacher training and its particular relationship with Indigenous education and pedagogy wanting, with a number of clear gaps in the record where future research needs to be conducted. These gaps exist even though multiple researchers have revealed that in-service teachers have identified their pre-service teacher training as deficient in preparing them for teaching Indigenous students and Indigenous content. More specific findings concerning the literature are below.

### General international findings

The approach in a large proportion of the literature from Canada and the USA is that ‘Indigenous education is for Indigenous students’ - While the literature is beginning to grapple with the importance of teaching non-Indigenous students content relating to Indigenous histories and knowledge, as well as anti-racist perspectives, there is a lack of substantive consideration in these areas. This uneven attention has the effect of limiting Indigenous education to Indigenous students only. The search has thus prompted the following question, “What scope and impact will Indigenous education have if the mainstream society around it does not also change?”

‘Indigenous as separate and distinct’ - From nearly all of the international literature, there is consensus that a line can be drawn between distinctly Indigenous and non-Indigenous worlds and that this distinction needs to inform approaches to Indigenous education. As difficult as it is to actually discern precisely what this distinction entails, it may hold some truth; however, the literature omits to also consider the complexities around and dangers of routinely emphasizing the perceived homogeneity of Indigenous difference. The danger, it is suggested, lies in the tendency to move toward debates and perceptions around Indigenous authenticity, which can be problematic for Indigenous and non-Indigenous students alike as they may become influenced by limited and limiting representations of Indigenous authenticity. The search thus raised a further question, “How can Indigenous education be conceived of outside of the discourse of difference?”

'The decolonizing power of language' - The early literature discusses the challenges of teaching English to Indigenous students as a second language. The more recent literature has moved to discussions about teaching Indigenous languages to Indigenous students as a second language. Battiste (Canada) and Bishop (New Zealand) argue in particular that Indigenous languages play a crucial role in decolonizing education as Indigenous cultures are deeply embedded in language and as a result, language education can play an important role in Indigenous culture and language revival. The search thus yielded the following question, "How can Indigenous language training be intensively incorporated into pre-service and in-service teacher training?"

### *North American literature (Canada and United States)*

Early literature (1960's – 1970's) reveals a strong anchoring in a deficit model concerning Indigenous education. For instance, in order to explain that Indigenous education performance levels were below mainstream averages, most authors turned to the perceived deficiency of Indigenous communities, students, home lives, and cultures. Only as exceptions did this period also reveal some basic consideration of how teachers, rather than solely Indigenous communities and students, were also implicated in the low performance levels of Indigenous students. This small proportion of the literature seems to have laid the foundation for the direction in which more recent research has followed. It has moved from not only questioning the role of teachers in Indigenous education, but also the role that systemic domination plays.

In particular, the recent literature (1990's – 2000's) has tended to move away from explaining why Indigenous education is typically deficient into pressing for the need for Indigenous education to become 'decolonized'. The literature suggests that Indigenous education may become decolonized in various ways including 1) Involvement of elders, parents, and other community members (especially with regards to curriculum development and classroom instruction) 2) Cultural integration in schooling (i.e. incorporating Indigenous knowledge, languages, history, and spirituality in curriculum development) 3) Increasing numbers of Indigenous teachers and administrators 4) Understanding of and catering to Indigenous student learning styles 5) Understanding differences between home cultures and school culture

To a lesser degree, the North American literature links the decolonization of Indigenous education with the transferring of particular skills to pre-service and in-service teachers. Among them was the suggestion that second language acquisition and teaching is beneficial to educators who want to implement, or are currently engaged in, Indigenous education. Moreover, others argue that in addition to recognizing cultural differences between Indigenous and non-Indigenous students, there needs to be an engagement by educators with the impact of colonization and power relationships in which education takes place. This portion of the literature also suggests that unpacking assumptions of domination, patriarchy, racism, and ethnocentrism are required by educators. How exactly this sort of knowledge is to be taught to pre-service teachers, however, has not been extensively detailed. Where the literature does discuss best practice models for approaching Indigenous education there is lack of consideration as to whether or not these models are being taught to pre-service teachers and if not, how they might be successfully incorporated into university curriculum.

A recurrent theme throughout the North American literature suggests that improving Indigenous education is, for the most part, a responsibility for Indigenous teachers. In other words, it is suggested that by simply increasing the number of Indigenous educators, an improvement in Indigenous education will occur. The literature, then, assumes that one's status as Indigenous makes one better suited to know about and teach Indigenous cultural knowledge especially to Indigenous students. It is suggested that this assumption is problematic as it does not delve into the extreme complexities involved with Indigenous identity politics. In other words, who does this literature consider to be 'Indigenous'? It also assumes that all Indigenous people have knowledge pertaining to Indigenous cultures and histories or that all Indigenous pre-service teachers have an interest in Indigenous education. Only peripherally does the literature demonstrate a consideration of the role that non-Indigenous teachers also play in Indigenous education. Agbo (2004), for instance, suggests that the remedy for Indigenous education is not merely one of culturally educating students, but also of helping Euro-Canadian teachers to attain the necessary cultural tools for determining and putting into practice a socially and culturally oriented program. Clearly knowledge and skills transfer are required in order to implement such a program.

#### *New Zealand literature*

Canadian scholars including, for instance, Battiste, Bell, and Findlay have turned to Maori scholars, and in particular, Linda Tuhiwai and Graham Smith, for advice on how to transform Indigenous education. The literature coming out of New Zealand emphasizes that Indigenous control of education in a model of self-determination is the best alternative for improving Indigenous education. This suggestion extends beyond the North American literature that calls for an integration of Indigenous participation in mainstream education. In other words, the North American literature suggests that Indigenous community inclusion as an additive component to mainstream education is needed whereas the New Zealand literature asks broader systemic questions as to why Maori education needs to be subsumed by, or integrated into the mainstream. Instead, there is a call for Indigenous control of education that is rooted in an assertion that Indigenous peoples need to govern themselves outside of the controlling purview of state administered schooling. The Maori self-determination model is national in scope and implementable as the Treaty of Waitangi supports the establishment of Maori schools and the monolingual nature of Maori language ensures it can be applied across the country. This is in marked contrast to Australia, the USA and Canada which have multiple languages and either no treaties or different forms of treaties.

While much of the New Zealand literature advances this sort of approach, Bishop (2010) offers a slightly different version of successful Maori education. He states that Maori education may be improved by reforming mainstream education through:

- **goals:** national policy goals to realise the potential of those least well served by the system by raising their overall achievement, thereby reducing historical disparities;
- **pedagogy:** a means whereby in-service professional learning opportunities and professional development for teachers is on site, ongoing and dialogic, addresses the dominance of deficit discourse among teachers and where pre-service teacher education is aligned with in-service professional development so that each supports the other in implementing culturally responsive pedagogies of relations;
- **institutions:** the development of supportive policies and infrastructure that provide incentives for teachers and support for schools that is ongoing, interactive and consistent;
- **leadership:** national-level support and professional development for leaders to promote distributed instructional/pedagogical leadership models and policies where accountability is supported by the provision of capacity-building activities;
- **spread:** collaboration between policy funders, researchers and practitioners that is responsive to community needs and aspirations, in an iterative process of interaction, feedback and adaptation;
- **evidence:** national-level support for the production of appropriate evidence that will enable collaborative, formative problem solving and decision making that is ongoing and interactive, and from which grow supportive policies regarding standards, assessments and the mix of accountability and capacity building;
- **ownership:** national ownership of the problem and the provision of sufficient funding and resources to see solutions within a defined period of time, and in an ongoing, embedded manner.

Bishop (2007) also emphasizes the important role that pre-service teacher training plays in the potential success of Maori education. He suggests that pre-service teachers should be organised into professional learning communities while integrating the theory and practice of teaching and learning in a systematic manner, using evidence of student-teachers' instructional practice and student achievement for formative purposes. Furthermore, he advances that pre-service teachers require ongoing objective analysis and feedback on classroom interactions, which they critically reflect on in a collaborative problem-solving setting. Bishop is one of the few educationalists in the international literature who has offered a strategy and goals for teacher training and his work clearly offers direction as a best practice model for improving pre-service teaching within the Australian context.

### 1.3 Literature Reviews: A Comparison of the Australian and International Findings

It is striking that the Canadian and USA literature is only beginning to engage with the notion of imparting Indigenous knowledge and histories to non-Indigenous students.

As Kolopenuk's rhetorical question prompts us to consider, if Indigenous education is confined to Indigenous students, how can the iniquitous power relations between non-Indigenous and Indigenous citizens be challenged? In Australia, the National Professional Standard Focus Area 2.4 seeks to equip teachers with understanding and respect of Aboriginal and Torres Strait Islander people so that reconciliation maybe better promoted. In this regard, at least, where wider engagement with non-Indigenous citizens is encouraged, Australia appears to be in the vanguard. However the question of what Indigenous Australians are being asked to reconcile to remains unanswered in the professional standards and the literature.

Both reviews confirm a weak grasp of anti-racist approaches to education. Prevailing ideologies, as reflected in official rhetoric and policy on education, are clearly stressing a particular racialised form of education in which cultural differences are fore-grounded. Earlier perceptions indicated that this 'difference' impeded educational attainment. More recent studies both internationally and in Australia, as well as commonwealth and state educational policy, now stress the need to culturally affirm Indigenous histories and cultures. Yet notably absent to any sustained degree is the impact of racism on Indigenous students' educational experiences. Indigenous peoples, most certainly in Australia, are primarily seen through the optics of 'race' not 'culture', and so racially indeterminate approaches which seek to solely celebrate cultures and lifestyles will do nothing to interrogate the racialised social and political structures which Indigenous peoples must negotiate. An anti-racist approach to education by contrast will necessarily engage with normative or institutionalised power relations and innovative pedagogies must necessarily follow.

Anti-racism's necessary engagement with broader historical, political and social relations also serves to blunt discourses which seek to emphasise rarefied Indigenous difference. As Kolopenuk cautions, 'Indigenous as separate and distinct' runs the risk of throwing a cordon around Indigenous identity. The Australian literature does not suggest that this international preoccupation with authenticity is evident here, but should it have purchase at a later date, the teaching standards as they relate to Aboriginal and Torres Strait Islander students may well become embroiled in the ensuing debate.

Kolopenuk's trawl of the New Zealand literature is highly instructive. One may reasonably speculate that the existence of a treaty (Treaty of Waitangi) has had a telling impact on the nature and extent of Maori education. The literature's emphasis on self-determination as the best means of ensuring the effective provision of education to Maori students is perhaps borne of a self-confidence imparted by treaty provisions. In Australia, where as we have seen there is limited community engagement, there exists no treaty which can be used as a lever to improve provision. Yet Australia is a signatory to the United Nations Declaration on the Rights of Indigenous Peoples, which enshrines rights to education e.g. 'Indigenous peoples have the right to establish and control

their educational systems and institutions providing education in their own languages, in a manner appropriate to their cultural methods of teaching and learning'; and 'Indigenous individuals, particularly children, have the right to all levels and forms of education of the State without discrimination' (Article 14 1 & 2). Such compelling provisions should have heralded an animating creed in the literature and in the national standards, yet there is no such evidence of its impact on government educational policies and teacher training.

Finally, with the exception of New Zealand, the Australian and international literature reviews, have revealed a poor record of research in this area. In light of the fresh impetus being given to the provision of Indigenous education by the professional standards for teachers, more research, tailored to support the standards, must be commissioned and undertaken as a matter of urgency.

## Section Two – Desktop environmental audit

### 2.1 Outline of Environmental Constraints and Variables; Methodology and Data Collation and Areas of Scope

#### University ranking

University rankings are based on the highest to the lowest number of core subjects covering Indigenous education topics in order to demonstrate the degree to which pre-service Indigenous education is regarded as core business. The identified Indigenous education elective subjects offered by each university are also included. Postgraduate and certificate courses were not included in the audit due to time constraints involved in navigating university websites to retrieve undergraduate data. This was further complicated by the cross listing of elective subjects with other faculties and schools; 300 hours were dedicated to the desktop audit.

#### Data collation disclaimers and variables

The majority of Universities utilised marketing mechanisms to restrict information regarding unit content in order to entice further contact with potential students. During the audit a pattern emerged whereby the variations in course online marketing correlated with the extent to which a university promoted Indigenous education as being integral to the training of pre-service teachers. Strong marketing strategies immediately suggested that Indigenous education would be important and it was easier to elicit relevant course information. Listed below are further indicators which have assisted or impeded the data outcomes:

- Unit outlines were not available unless you were enrolled as a student for the majority of universities.
- Some degrees listed a phone number to contact for more information on the degree when unit outline information was absent. Time constraints prohibited following through with personal phone calls.
- Some degrees were listed on a PDF information sheet which was prepared to entice students to follow through with personal contact. Some subject names and codes were given but no further description was provided. In these cases it was difficult to capture the content of subjects.
- In a number of examples, it was impossible to decipher whether the subjects were core or elective subjects as there was no indicator and the best interpretation has been applied.
- One University offered no subjects to pre-service teachers (Swinburne).

**Data collation and methodology**

Thirty eight public universities were audited and of those thirty seven provide and deliver early childhood, primary and secondary education courses comprising an estimated 207 core and elective units. Copies of unit summaries were downloaded and filed according to their respective university folders. An electronic copy of this information is provided with this report.

**Four questions guided data retrieval**

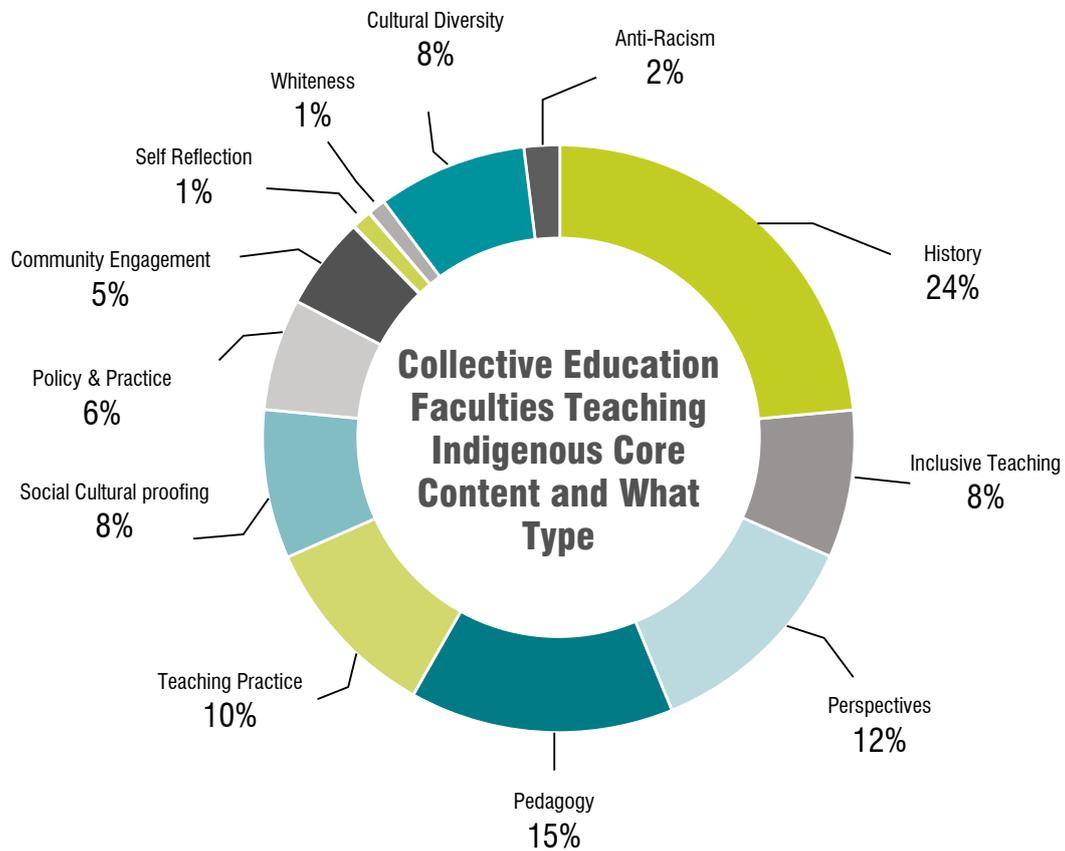
- What are the numbers of Universities offering Indigenous specific courses/units to Pre-service teachers?
- What are the current Indigenous Specific course/unit offerings content for Pre-service teachers across Universities?
- What are the compulsory Indigenous specific course/elective offerings for Pre-service teachers across Universities?
- What are the Indigenous specific electives for pre-service teachers across Universities?

### Content of subjects

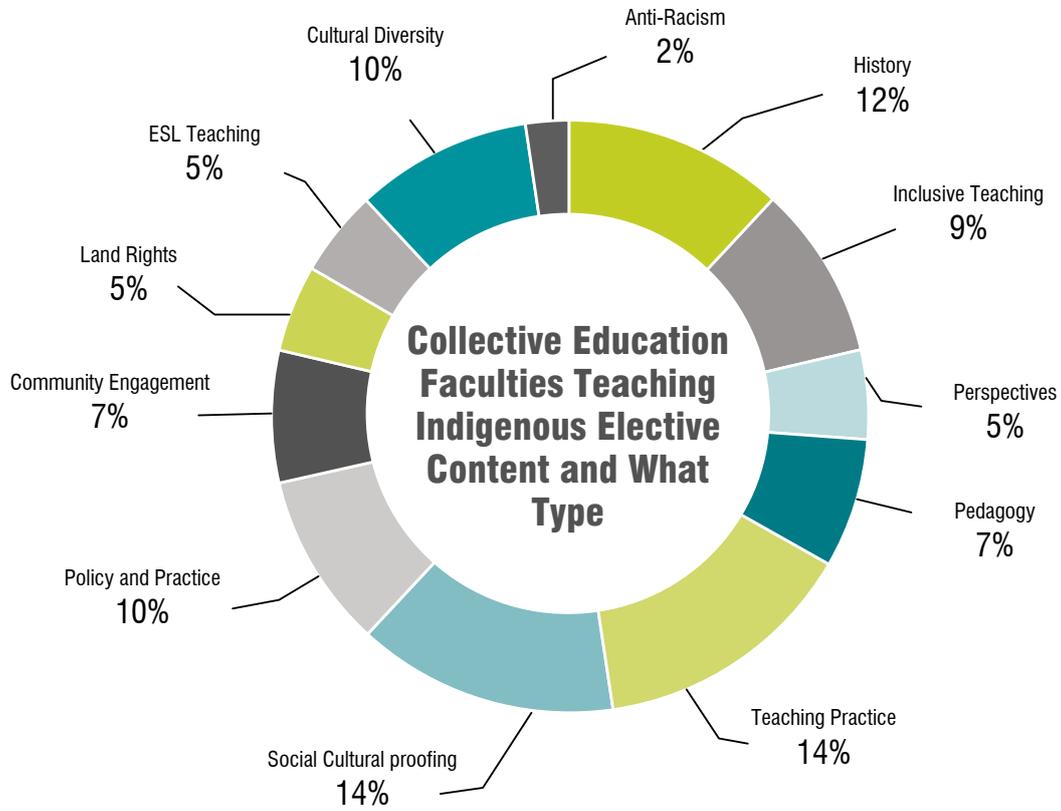
In retrieving the summaries of core and elective subjects the following categories were developed to reflect the content. These categories were used as indicators to develop the percentage distribution of specific content across courses which are outlined in Pie charts 1 and 2.

**Table 1: Subject unit name and outline**

<b>History</b>	Colonial and post colonial Australian History from an Indigenous perspective; settler conflict; the history and development of education policies, philosophy and practices governing Indigenous education and their impact.
<b>Inclusive Teaching</b>	Methods, approaches, knowledge and capacity to meet the education needs of Indigenous students driven by the necessity to understand and address iniquitous educational outcomes; teaching an inclusive/specific Indigenous curriculum.
<b>Perspectives</b>	Indigenous perspectives and knowledges curriculum; respect for Indigenous value systems; acknowledging different ways of knowing.
<b>Pedagogy</b>	Develop specific classroom policies, practice and skills to benefit Indigenous learners for productive learning environments.
<b>Teaching Practice</b>	Utilising the theory and practice of teaching through investigation of a range of approaches; reflective approach to deepen the understanding of students at early childhood Primary and Secondary school level.
<b>Social Cultural profiling</b>	Indigenous arts and music; socio-political and cultural frameworks and ecological, social and spiritual interrelationship; health profile of Indigenous communities; Indigenous connection to country; Aboriginal Identity.
<b>Policy and Practice</b>	Government and university education policies, case studies and practice; teaching in various geographic settings.
<b>Community Engagement</b>	Policy, practice and engagement with frameworks for community-school partnerships; practical field excursions; contact with Indigenous community elders and families.
<b>Self reflection</b>	Skills to critically reflect upon and assess teaching abilities in an Indigenous Australian education context.
<b>Whiteness</b>	Learning cultures, whiteness and education - Perspectives on identity and subjectivity, race and culture; identifying systematic issues in educational practise; exploring the impact on micro practices and education settings.
<b>Cultural Diversity</b>	Complexities of survival, identity and cultural diversity from an Indigenous perspective; exploring theories of race and discourses that shape and have shaped the representation of Indigenous Australian cultures; multiculturalism including Indigenous people; Cultural group concepts.
<b>Anti-Racism</b>	Critical awareness of a range of teaching approaches and curriculum in an anti-racist environment.
<b>Land Rights</b>	Indigenous Australian history in the struggle for land tenure and land rights.



**Pie chart 1: Percentage distribution of the content of core units across early childhood, primary and secondary undergraduate degrees; history is the dominant core unit taught across early childhood, primary and secondary education degrees**



**Pie chart 2: Percentage distribution of the content of elective subjects across early childhood, primary and secondary education undergraduate degrees**

### 2.2.1 Number of core and elective subjects with Indigenous content

At least 32 Universities offer core Indigenous units, 21 offering elective subjects and 16 offer a combination of both.

#### Number of core and elective education subjects with indigenous content

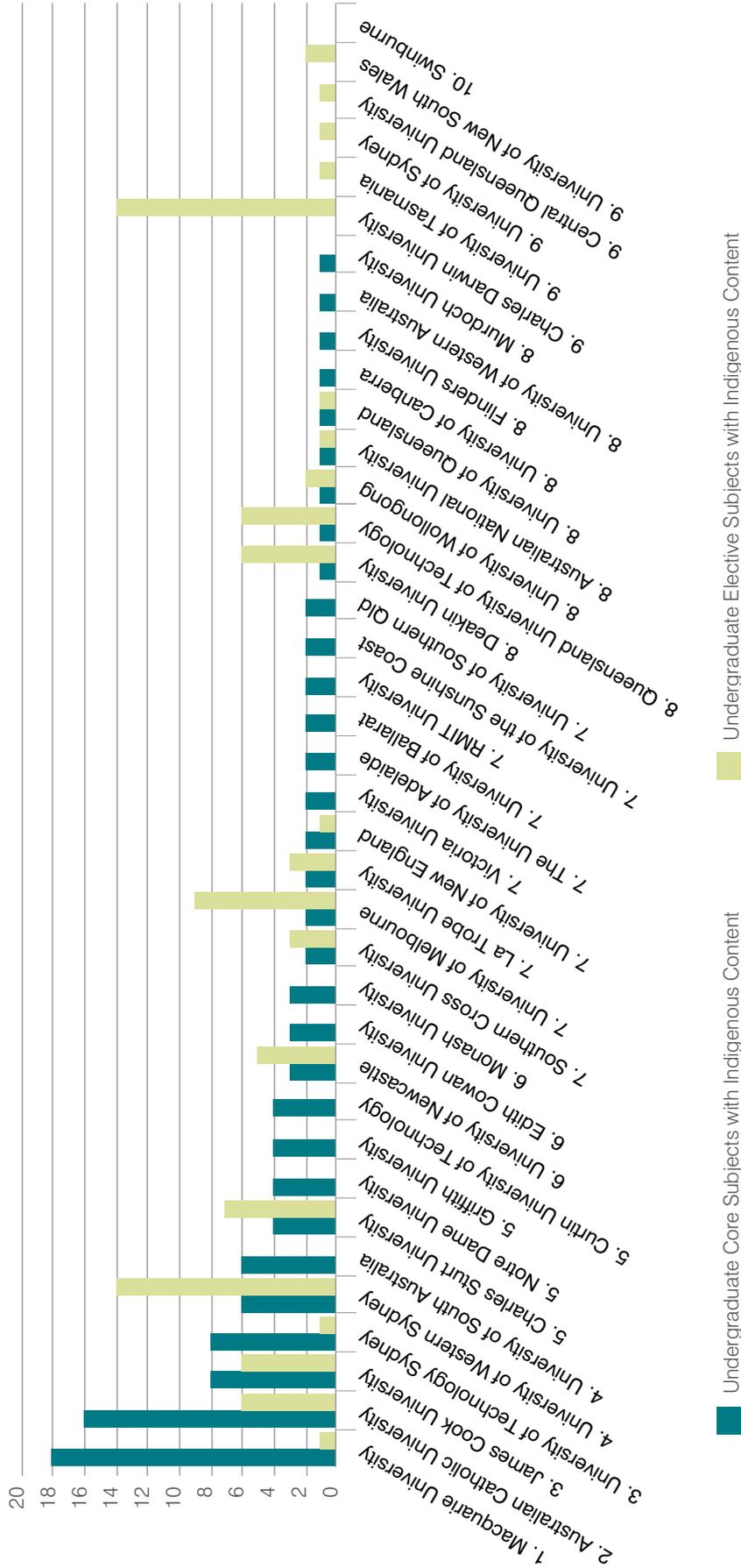


Figure 1: Number of core and elective education subjects with Indigenous content

### 2.2.2 Number of undergraduate education core subjects with Indigenous content by university

The compulsory Indigenous specific course/unit offerings for pre-service teachers across all Universities are displayed visually in Figure 2. There are 32 universities offering core units. Macquarie University and the Australian Catholic University are the outstanding performers offering 18 and 16 core units respectively with at least six universities who do not offer any core Indigenous subjects

#### The number of undergraduate education core subjects with indigenous content at each university

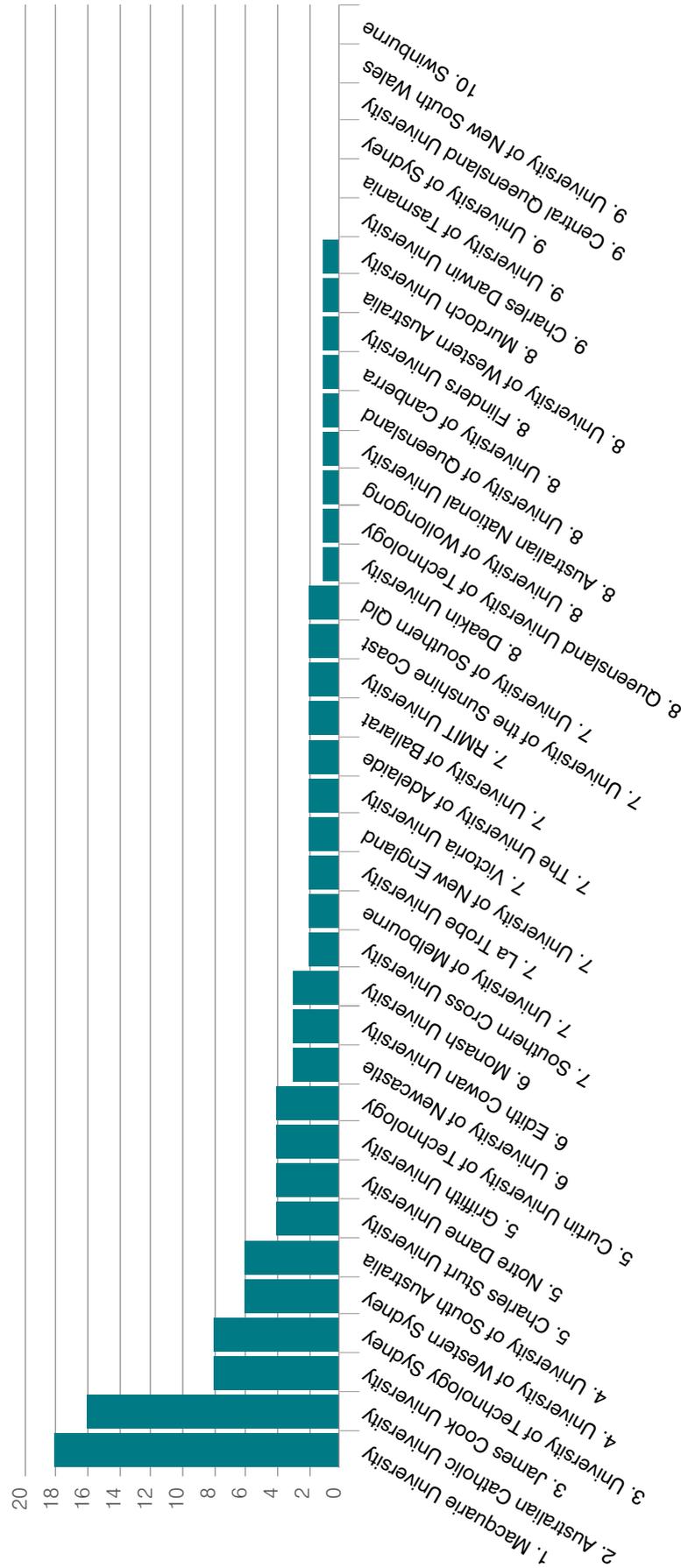


Figure 2: The number of undergraduate education core subjects with Indigenous content at each university

### 2.2.3 Number of undergraduate education elective subjects with Indigenous content by university

At least 21 universities offer elective subjects with Indigenous content. Clearly the University of Western Sydney and Charles Darwin University are the outstanding performers offering 14 units each

#### The number of undergraduate education elective subjects with indigenous content at each university

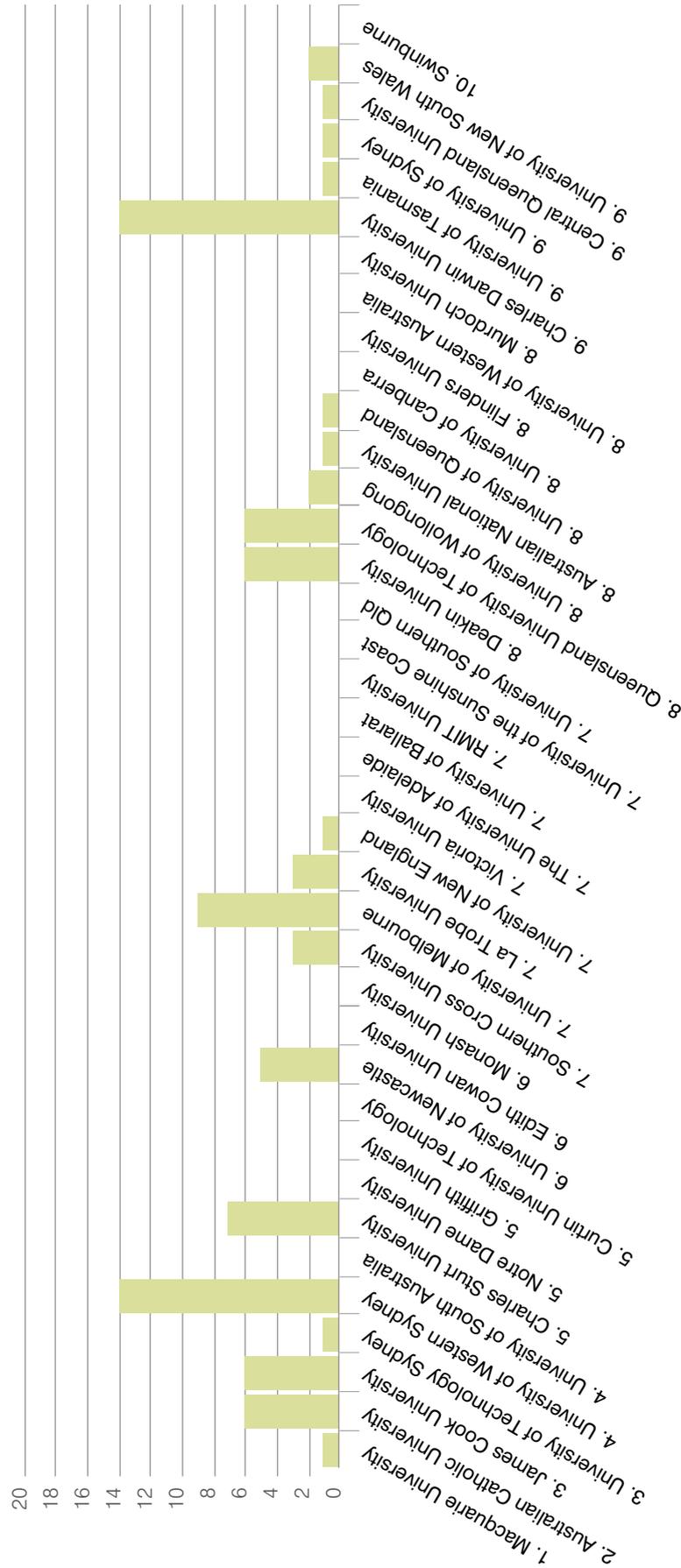


Figure 3: The number of undergraduate education elective subjects with Indigenous content at each university

## 2.3 Analysis Of Desktop Environmental Audit Findings

There has clearly been a drive to embed Indigenous content within core subjects. This is particularly demonstrated by Macquarie University which promotes an array of Indigenous core subjects covering history, inclusive teaching, perspectives, pedagogy, teaching practice, social cultural profiling, policy and practice, community engagement and self reflection and cultural diversity. On paper this holistic approach to embed Indigenous content into pre-service teacher training can be described as a best practice model in operation. It would be interesting to speculate whether a particular ideology has driven this emphasis, or heed been taken of Aboriginal Education Policy goals or whether it is simply the result of a moral imperative? The question is important for it begs another: is this present configuration likely a holy writ or, given the vicissitudes of the national political context and the attendant turbulence of policy imperatives, a temporary situation measured in years as opposed to decades. Presently, however, there is a pressing need to ascertain whether core subjects are mostly Indigenous in outlook or partly? Framing the question another way, what proportion of content would satisfy the description 'Indigenous core content' and what aspects of that content are most desirous in terms of supporting the relevant focus areas of the Australian Professional Standards for Teachers? From the pie chart illustrating 'type' of Indigenous core content it is clear that there is, at twenty-three percent, an overwhelming focus on the teaching of Aboriginal history. The discipline of history is a lightning rod for national attitudes to Aboriginal and Torres Strait Islander social and political rights, and as such is particularly vulnerable to oscillation between muted and heightened focus. If there is at some point yet another backlash against Aboriginal and Torres Strait Islanders, be it in response to an assertion of sovereignty or racial justice, how resilient will university institutions in protecting core Indigenous curricula content?

Another question that presents itself in this context and especially in light of Australia's infamous 'history wars' is whose history is being taught. In view of the heavy emphasis on history, presumably taught as part Aboriginal Studies, it is not clear whether explicit curricular guidance has been offered by relevant umbrella bodies or professional associations so as to ensure balanced content and sound pedagogical practice.

A further question is whether the drive for better Indigenous education outcomes is best served by embedding content or having it stand alone. Is there a danger of losing sight of the specificities of Indigenous educational need through integration? Alternatively one could argue that integration mitigates the long history of the 'othering' of Aboriginal and Torres Strait Islanders. One would be better convinced by this argument, however, if there was an equivalent drive to promote anti-racist perspectives; yet, not only do the pie charts not indicate this (two percent for anti-racism and risible one percent for 'whiteness'), but the emphasis on 'social cultural profiling', where there is an attempt to understand Aboriginal and Torres Strait Islander perspectives, illustrates a stubborn perception of Aboriginal and Torres Strait Islander culture as frustratingly opaque. If the cultural lens were brought into sharper focus, so the logic appears to be, and cultural misunderstandings consequently corrected, social injustices will inevitably evaporate.

To reiterate, for the importance of this point cannot be overstated, if the effort to embed Indigenous content were yoked to an equivalent concern to acknowledge the deleterious effects of racialisation and racism, one would have a more reassuring sense of curricula restitution being made after years of institutional neglect.

As it stands, however, one instead suspects that the 'cultural deficit' approach, surreptitiously supporting whiteness as ideology is still at work here. In short, there is a need to further interrogate mandatory Indigenous content provision rather than uncritically accepting that it is a positive development.

The emphasis on history throws into sharp relief those content 'types' that are less prominent. Principal amongst these are 'community engagement' and 'pedagogy', areas prescribed by the national standards focus areas.

As previously stated, this ratio in favour of the imparting of knowledge instead of skills reflects a transmissionist, not a transformative, approach to training pre-service teachers to teach Aboriginal and Torres Strait Islander students. The relevant focus areas stress both approaches but take no account of whether one or other approach is presently in the ascendance. The current imbalance in favour of 'understand[ing] and respect[ing] Aboriginal and Torres Strait Islander people' must prompt urgent remedial action to ensure that pedagogy and community engagement are brought into equal 'focus'. This will ideally entail a series of corrective measures in the immediate term, though who will authorise such measures and who will be charged with the responsibility for framing them is unclear.

The provision of Indigenous elective courses across institutions is clearly inconsistent. In terms of improving Indigenous educational attainment, then, should we have more of a balance between core and elective, or does the more generous provision of core subjects compensate for the shortfall in electives? Put another way, is it better to have a student who energetically seeks out an elective or one who indignantly endures Indigenous content in a core subject? What is best in terms of producing teachers better equipped to teach Aboriginal and Torres Strait Islander students? Again there appears to be no recognisable overarching approach to Indigenous content provision nationally. Are we required to accept that provision is primarily dictated by local factors including competition with other providers? This should not be entirely so given longstanding national Aboriginal Policy Goals and these should have ensured a better balance of provision. Will the drive for Australian Professional Standards for Teachers be helpful in this regard?

As will doubtless have been noted, the desk top audit has begged a flurry of questions. These, and others that have yet to be identified beyond this limited exercise, will need to be addressed if pre-service and in-service teacher training is to serve the effective implementation of Australian Professional Standards for Teachers. Present provision, as identified by the audit, cannot be expected to serve faithfully without a comprehensive review of Indigenous course content, identifying strengths, weaknesses and opportunities for further development. Greater consistency of provision and content, with due recognition of prevailing commercial and local community factors, must be encouraged if the teaching standards are to be implemented evenly.

## 2.4 Conclusion

*"The Australian Professional Standards for Teachers are a public statement of what constitutes teacher quality. They define the work of teachers and make explicit the elements of high-quality, effective teaching in 21st century schools that will improve educational outcomes for students. The Standards do this by providing a framework which makes clear the knowledge, practice and professional engagement required across teachers' careers. They present a common understanding and language for discourse between teachers, teacher educators, teacher organisations, professional associations and the public."*

### **Australian Professional Standards for Teachers**

Defining teacher quality by way of a series of prescribed standards is doubtless widely welcomed as the arrival of a 'common understanding and language for discourse between teachers, teacher educators, teacher organisations, professional associations and the public'. On the basis of the findings of the Australian literature review and the desktop environmental audit, however, one cannot confidently assert that this understanding extends to the admission of factors that have systematically disadvantaged Aboriginal and Torres Strait Islander educational outcomes.

As indicated by the heavy emphasis on history teaching and Aboriginal Studies, and the paucity of approaches acknowledging 'race', racism and whiteness, it is transparent that overwhelming effort is being expended in correcting pre-service teacher knowledge deficits and, as is clearly mandated by the manner in which the relevant focus areas of the National standards are phrased e.g. "Demonstrate broad knowledge and understanding of...". Herein lays a contradiction with the stated purpose of the national standards. If Indigenous education outcomes and pre-service teacher preparation are urgent concerns, why adopt caution when framing the 'Graduate' attributes of the National Standards. For example 'Focus Area 1.4', is concerned with 'strategies for teaching Aboriginal and Torres Strait Islander Students'. 'Strategies' strongly imply pedagogy and yet attendant pre-service (graduate) teaching attributes stress knowledge and understanding. Strategies or pedagogy make later appearances under the teaching career stages of 'Proficient', 'Highly Accomplished' and 'Lead'. One could conclude therefore that 'strategies for teaching Aboriginal and Torres Strait Islander children' is not the business of pre-service teacher education, but rather a matter for in-service continuing professional development? If this is indeed the case then pre-service teacher education as presently configured appears to meet the responsibility to provide 'knowledge and understanding of the impact of culture, cultural identity and linguistic background on the education of students from Aboriginal and Torres Strait Islander backgrounds'.

And yet, to believe that pre-service teacher education with respect to Indigenous education is in excellent health is to contradict the rationale for introducing specific professional standards for the teaching of Aboriginal and Torres Strait Islander students. The need to codify minimum standards bespeaks a concern with the degree to which pre-service teacher education prepares teachers to teach Aboriginal and Torres Strait Islander students; but curiously the standards appear to immediately allay that concern with their modest ambition in confirming the status quo that are the 'Graduate' attributes.

The exercises undertaken in fulfilment of the project brief have laid bare this contradiction and there is now a need to clarify the 'mixed message'. A focus on 'race', racism and anti-racism and the innovative pedagogies that would follow would go some way in this regard. Perhaps then might there be a positive and lasting impact upon Indigenous education outcomes?

## Section Three – The way forward

There are clearly three distinct models operating in Canada, the USA, New Zealand and Australia in relation to pre-service teacher education as it pertains to Indigenous education. In Canada and the USA the approach to pre-service teaching is through a social inclusion and community partnership model. The New Zealand literature shows that a self-determination model operates in the delivery of training for pre-service teachers with regards to Maori education. In Australia, the preoccupation within the literature is with teaching Indigenous studies to pre-service teachers.

Our preliminary findings from the literature reviews are: **first**, there is a pattern within the Australian and Canadian and USA literature showing a separation and imbalance between Indigenous content and the transfer of effective teaching skills in pre-service teacher education. This is also supported by our findings in the desk top audit, which clearly shows the curricula focus is on the transfer of knowledge and understanding rather than skills. For example out of the core subjects taught only 25% are concerned with pedagogy and teaching practice. Similarly these units constitute 21% of electives offered within education programs. Our **second** finding is the lack of empirical evidence in the literature to substantiate the claims being made for the transformative effect of Indigenous studies. We are not stating that Indigenous studies curricula are not crucial to improving educational outcomes, what we are stressing is that it is not the sole means of transformation. Knowledge and awareness must be matched with skills. This requires the development of a new Indigenous pedagogy which is clearly missing from the current offerings within teacher training. Our **third** finding is the paucity of Australian and international Indigenous education literature analysing the impact of racism on Indigenous educational outcomes. There is consistency between the literature reviews findings and what the desk top audit revealed: the range of subjects on offer are designed to transfer knowledge and awareness of Indigenous history and culture absolving the role that race plays in structuring disadvantage and privilege. Unless the relationship between racial privilege and racial disadvantage is understood the development of an effective Indigenous pedagogy remains beyond the scope of the national standards.

### 3.1 Recommendations: Phase One

The following recommendations are based on our preliminary findings. Taken together they offer some directions to redress perceived shortcomings in the preparation of pre-service teachers for teaching Aboriginal and Torres Strait Islander students.

1. Commission research to inform and develop an Indigenous pedagogy designed for pre-service teacher training.
2. Undertake a national review of current Indigenous studies content in core and elective teacher education programs to ascertain their incorporation of the Australian Professional Standards for Teachers.
3. That the Tertiary Education Quality Standards Agency conduct a review of the content of Aboriginal Studies across the sector to determine compliance with the higher education national standards.
4. Develop an alternative but complimentary anti-racist pedagogy as part of the Aboriginal Studies curricula.
5. Develop and deliver training to better equip pre-service and in-service teachers to constructively engage and consult with Aboriginal and Torres Strait Islander parents and communities.
6. Commission research into university staff competencies in teaching pre-service teachers, assessment processes and assessor suitability.
7. Establish a clearing house or institute for professional and pedagogic best practice. Outputs would include tailored training programs and professional development modules, the production of teaching materials and resource kits, the development of a network of teachers keen to adopt innovative pedagogies etc.
8. Commission research into the educational needs of and current provision for Torres Strait Islander students. The invisibility of Torres Strait Islander students, parents and communities in the research record is a cause for concern and immediate action.
9. Commission research into the ways in which the relevant articles of UN Declaration on the Rights of Indigenous Peoples can be utilised to improve the training of pre-service and in-service teachers, and the provision of education to Aboriginal and Torres Strait Islanders more broadly.
10. Research and identify best practice pedagogical and community engagement models to inform in service, professional development and pre-service teacher training.

## Section Four – Appendices

### 4.1 Abstracts For Australian Literature Review

**Andersen, Clair.**

Impediments to educational success for Indigenous students. In 'Two way teaching and learning: toward culturally reflective and relevant education' edited by Nola Purdie, Gina Milgate and Hannah Rachel Bell, pages 93-104. Melbourne: ACER Press. 2011. Includes bibliographical references.

ISBN: 9781742860183

Despite former Prime Minister Kevin Rudd's historic apology to Australia's First Peoples, the level of direct experience and understanding of Indigenous cultures by Settler Australians continues to be deeply inadequate. Educators belong to one of the few professions where cultures and communities can potentially mix and mingle in a shared vision for the future; however, western historic and ideological hegemony act to perpetuate a deficit experience for many Indigenous people. The author's frank overview of historical and current policy and strategies relating to Aboriginal and Torres Strait Islander students points to the underlying colonial, Eurocentric discourse that continues to exacerbate negative education outcomes. She identifies some of the important but often overlooked contributing factors to poor student participation and performance, including early learning experiences, hunger and malnutrition, middle ear infections, lack of cultural understanding and the Eurocentric perspectives amid material used in teaching. She then offers an overview of the more holistically focused strategies that are necessary to break the cycle of social disadvantage. These steps reflect initiatives taken by the University of Tasmania to develop culturally responsive pedagogies and more accepting and supportive learning environments. [Author abstract, ed]

**Andersen, Clair; Walter, Maggie.**

Indigenous perspectives and cultural identity. In 'Diversity and inclusion in Australian schools' edited by Mervyn Hyde, Lorelei Carpenter and Robert Conway, pages 63-87. South Melbourne Vic: Oxford University Press. 2010. Includes bibliographical references.

ISBN: 9780195558838 (pbk)

This chapter explores the nature of culture and identity for Indigenous students and develops an understanding of the contexts of Indigenous education in Australia. It differentiates between the concepts of educational deficit and difference and suggests ways to develop inclusive educational settings and foster educational achievement through making changes to existing school and classroom structures. [Author abstract]

**Annice, C.**

Preparing pre-service teachers to teach mathematics in Aboriginal community schools. In 'A time for review: 6th biennial conference held at Women's College, University of Sydney, Sydney, New South Wales, 29th-31st May 1985' pages 65-76. Sydney: Mathematics Education Lecturers Association. 1985. Includes bibliographical references.

**Anning, Berice.**

[Embedding an indigenous graduate attribute into University of Western Sydney's courses. Australian Journal of Indigenous Education v.39 Supplement p.40-52, 2010. Refereed article. Includes bibliographical references.](#)

ISSN: 1326-0111

The paper reports on embedding an Indigenous graduate attribute into courses at the University of Western Sydney (UWS), providing the background to the development and implementation of a holistic and individual Indigenous graduate attribute. It details the approach taken by the Badanami Centre for Indigenous Education in advising the UWS staff on the process for endorsement of the Indigenous graduate attribute. The UWS's recognition of its moral purpose and social responsibility to Indigenous people in Greater Western Sydney has led to the successful re-establishment of Indigenous education at UWS. The paper outlines the unique and innovative approach taken to implement the Indigenous graduate attribute, including: consultation across the Schools at UWS; developing and establishing relationships through the respect of disciplinary culture and tradition; the UWS-wide reform of the traditional discipline approach and the first step towards recognition of the domain of Indigenous knowledge in teaching and research; establishing a team of Indigenous academics; developing a learning and teaching framework for Indigenous knowledge and Indigenous studies; and integrating Indigenous content into curricula at UWS. The Department of Education, Employment and Workplace Relations funded UWS to develop the Indigenous graduate attribute and implement it by embedding cultural competency and professional capacity into UWS courses. [Author abstract]

**Austin, J.; Hickey, A.**

[Writing race: making meaning of white racial identity in initial teacher education. International Journal of Pedagogies and Learning v.3 n.1 p.82-91, September 2007. Refereed article. Includes bibliographical references.](#)

ISSN: 1833-4105

Race has become one of the key defining features of contemporary society, and a considerable body of work has recently emerged in the area of white dominant racial identity and identification. This paper reports on images, experiences and understandings of white racial identity elicited from initial teacher education students by use of a process of critical autoethnographic interrogations of Self. Emphasis is placed upon the description and analysis of a particular form of critical self-reflection and (re)presentations of autoethnographically-derived understandings of racialised identities. These representations provide an insight into nascent processes of conscientisation engaged in by initial teacher education students. The paper explores possible implications for the development of racially aware teachers, and broader connections with transformative pedagogical practices. The data comprising the basis of this project were derived from a combination of learning conversations and narrative inquiry, both of which are discussed in this paper. [Author abstract]

**Australian Principals Association. Professional Development Council.**

For the attention of the principal: our first priority. Canberra: Dept of Education, Training and Youth Affairs. 2000. 23p. Includes bibliographical references.

ISBN: 0957830122

Reconciliation of Indigenous and non-Indigenous people requires changes in attitudes and practice over the long term. Education, in its broadest sense, is the primary way in which this will be achieved. Formal education and training will play a crucial role. This booklet contains information to assist in the task. [Author abstract, ed]

**Aveling, N.; Hatchell, H.**

Good intentions are not enough: promoting quality teaching and productive pedagogies in teacher education programs. In 'AARE 2007 International education research conference: Fremantle: papers collection': [Conference of the Australian Association for Research in Education, 26-29 November 2007] compiled by P L Jeffrey. Melbourne: Australian Association for Research in Education. 2008. 21p. Includes bibliographical references.

ISSN: 1324-9339 (Web) 1324-9320 (CD ROM)

Preparing students to address social justice concerns is particularly salient in the case of the authors as the data drawn on in this paper is grounded in their experiences with a cohort of 257 pre-service teacher education students within the context of a mandatory unit called Education for Social Justice. As the title of the unit suggests the scope is broad, encompassing political, historical, theoretical and curricular perspectives that are of particular importance as students learn that quality teaching needs to move beyond anglo-centricism. In order for students to acquire the intellectual rigour that this demands, the aims for the Unit are that, on successful completion of the unit, students should be able to: (a) Demonstrate a knowledge base about Aboriginal cultures and histories; (b) Demonstrate a theoretical understanding of key sociological concepts; (c) Examine selected educational issues within Indigenous as well as multicultural education and present an informed position; (d) Debate and critique current strategies for teaching children from culturally and linguistically diverse backgrounds. These outcomes are a crucial component of quality teaching, especially in the Australian context. This paper, therefore, reflects on the extent to which these outcomes have been achieved through an analysis of the results of student teachers' final examinations. Examinations can never adequately demonstrate the range of student learning, but suggest that what examinations can do is to point the way to re-conceptualising teaching to create more effective and meaningful learning experiences for students so that they, in turn, can realise their potential of becoming 'quality teachers'. While pleased with the results for the Unit as a whole (89 percent Pass rate), the examination results are more worrying (58 percent Pass rate). If students' examination results are used as the criteria, they fall somewhat short of the mark in the unit aims and aspirations for the teaching profession of the future. Thus, the questions specifically addressed in this paper are: 'What do examination results tell us about student learning?' and conversely: 'What do they tell us about our own teaching?' This, in turn, leads us to a third, more ephemeral, question: 'How can we enhance student performance through better aligning our assessment practices with the material that we believe is central to achieving the aims of the unit?' The discussions of these questions are grounded within a Productive Pedagogy model. [Author abstract, ed]

**Bailey, S.; Chaffey, G.**

Talent development in Aboriginal students: two projects in north-west New South Wales. *TalentEd* v.16 n.4 p.1-5, November 1998. Refereed article. Includes bibliographical references.

ISSN: 0815-8150

This article discusses two projects that eschew a 'deficit' explanation of the under representation of Aboriginal students in programs for the gifted and talented. These projects are exploring ways of identifying and nurturing hidden potential, through raising cultural awareness in the students and their teachers and by using computer technology as a means of ongoing communication and mentoring.

**Bain, Chris.**

Indigenous retention: what can be learnt from Queensland. In 'Two way teaching and learning: toward culturally reflective and relevant education' edited by Nola Purdie, Gina Milgate and Hannah Rachel Bell, pages 71-89. Melbourne: ACER Press. 2011. Includes bibliographical references.

ISBN: 9781742860183

It is now generally accepted that staying on at school until year 12 or equivalent is of great benefit to most young people. Undoubtedly the acquisition of literacy, numeracy and a range of appropriate skills enhance job opportunities and potential income. Students who are engaged in relevant learning at school are possibly less likely to experience the boredom, futility, hopelessness and despair that seem to emerge as by-products of non-school attendance where schooling is the only escape from the social effects of constant, endemic poverty in locations where there is little meaningful work opportunity. It is difficult to point the finger at any one factor that has led to Queensland's higher Indigenous retention rates, as the author clearly documents. He claims that a major reason for the lack of clear guiding information is the dearth of research in highly relevant areas. However, there appears to be a strong connection between school retention rates and the extent to which communities and parents or significant others engage in their children's education. The author's analysis of existing data suggests that the 'soft' criteria such as leadership, expectations, family support and encouragement, parental education, and school support services all contribute. He also reveals that either the research has not been undertaken or it demonstrates that many presumed contributing factors to non-attendance or early student dropout are not supported. [Author abstract, ed]

**Bartlett, C.**

Investigating flexible delivery strategies that meet the needs of Remote Area Teacher Education Program (RATEP) Diploma of Education (Aboriginal and Torres Strait Islander) students. In 'AARE 2006 International education research conference: Adelaide: papers collection': [Conference of the Australian Association for Research in Education, 27-30 November 2006] compiled by P L Jeffrey. Melbourne: Australian Association for Research in Education. 2007. 36p. Refereed paper. Includes bibliographical references.

ISSN: 1324-9339 (Web) 1324-9320 (CD ROM)

This paper reports on the findings of research which investigated Remote Area Teacher Education Program Diploma of Education (Aboriginal and Torres Strait Islander) students' opinions, attitudes and perceptions of flexible delivery strategies. The three students who participated in this qualitative research

studied the Diploma of Education (Aboriginal and Torres Strait Islander) between 2003 and 2004. Data was collected via semi-structured, open ended interviews and presented as case studies. The research findings highlight the complexities of student-centred flexible delivery. This study found that all students needed regular interaction, support and feedback from peers and teaching staff, however, the focus on self paced, independent learning inhibited this. Furthermore, timelines for participation were necessary in order for students to develop independent learning skills. Each case highlighted a preference for different delivery modes and strategies. However, this study found that participants could cope with delivery modes and strategies that did not match their preferred way of learning if there were high levels of support, convenience and flexibility. In conclusion, recommendations for practice are suggested. These include increased group paced delivery in order facilitate regular interaction, support and feedback. Strategies include more face to face block delivery and the facilitation of an online community of learners. Finally, production of a student handbook containing course information, delivery plans and due dates for assessment is recommended to support the development of independent learning skills. [Author abstract]

**Basit, Tehmina N.; Santoro, Ninetta.**

[Playing the role of 'cultural expert': teachers of ethnic difference in Britain and Australia. Oxford Review of Education v.37 n.1 p.37-52, February 2011. Refereed article. Includes bibliographical references.](#)

ISSN: 0305-4985

This article brings together the findings of two separate studies in Britain and Australia that sought to examine the experiences of teachers of ethnic difference. Drawing on qualitative data, it examines how early-career and mid-career minority ethnic teachers in Britain and Australia, respectively, understand and take up the role of 'cultural expert', a position generated through expectations that they will be mentors and role models for ethnic minority students as well as curriculum and pedagogy leaders within schools. The newly qualified British teachers were generally positive about their positioning as cultural experts because the recognition of their knowledge about minority ethnic cultures, traditions and languages enabled them to develop self-esteem and, in turn, led them towards self-actualisation. The experienced Australian teachers, however, perceived their role as 'cultural expert' as problematic because the demands and associated increase in workload led to disenchantment and burn-out and reduced opportunities for their career development on a broader level. It concludes by raising issues around teacher education and the recruitment of minority ethnic teachers. [Author abstract, ed]

**Bethel, B.**

[The equity and empowerment of Australian Indigenous women through success in education: Australia's own daughters of the dreaming. In 'Education, employment, and everything: the triple layers of a woman's life' edited by A Albion and P Collins, pages 50-54. Toowoomba Qld: USQ Women's Network Inc. 2007. Refereed paper. Includes bibliographical references.](#)

ISBN: 9781921420009

This paper discusses the importance of education in the lives of Indigenous Australian women. Empowerment, whether it be personal, social or professional, can be sought through the attainment of education. As the traditional 'gatherers' of food for survival, many Indigenous women now

need to focus their energies upon the gathering of knowledge; indeed, this knowledge is as intrinsic to their survival as food once was. Knowledge carries the currency necessary to compete within the professional world as opposed to surviving on the fringes as was the case for 200 years after the arrival of Europeans. While the opportunity to be heard certainly needs to be in their own voice, it is equally imperative that the articulation of that voice be understood by their predominantly non-Indigenous audience. Indigenous women were relegated to both sexual and domestic enslavement, stolen from their families and silenced through the banishment of their native tongue. Whether known as the traditional gatherers, 'Women of the Centre', 'Women of the Sun', or 'Daughters of the Dreaming', these women have proved pivotal in the survival of their people. This paper discusses how their continued impact can be assured through the empowerment that education can bring to them, particularly by their involvement in the Remote Area Teaching Education Program, which helps address the issue by providing Indigenous teachers who have been empowered through exposure to philosophies such as critical theory and critical pedagogy as a means to affect inclusion in the classroom. [Author abstract, ed]

**Beveridge, Lorraine; Hinde, McLeod, Julie.**

[Action learning through Indigenous literature. Intercultural Education v.20 n.2 p.187-197, April 2009. Refereed article. Includes bibliographical references. Special themed issue: Intercultural Education as Social Justice](#)

ISSN: 1467-5986

The action learning project described tells about one primary school's journey in addressing issues of social justice and equity in relation to Aboriginal education in Australia. The setting was a new regional primary school in New South Wales, Australia. The school needed to get Aboriginal Education on the agenda, in line with the mandatory Aboriginal Education Policy. At the same time, the Prime Minister of Australia had just apologised on behalf of the government to the nation's Indigenous people for injustices of the past. This was the micro and macro context that set the scene for the action learning project, 'Action learning through Indigenous literature', that took place during term two in 2008. Social injustices of the past were addressed and young students were made aware of Aboriginal history through Indigenous children's picture books, using authentic voice as a tool. The books were written by Aboriginal people about their unique history and culture. Indigenous people in Australia have had a long battle to maintain their cultural identity while seeking to achieve equity. By understanding the strong spiritual connection Aboriginal people have with the land, and valuing the richness of their culture, the author believes that all Australians benefit. [Author abstract]

**Blanch, Faye Rosas; Worby, Gus.**

[The silences waiting: young Nunga males, curriculum and rap. Curriculum Perspectives v.30 n.1 p.1-13, April 2010. Refereed article. Includes bibliographical references.](#)

ISSN: 0159-7868

This paper plays with the idea of education of young Nunga males as a 'silence waiting for sound': a promising but all too often unfulfilling space. It looks at transformative development of curriculum strategies and interventions that engage Nunga students in learning through the use of re-contextualised popular cultural forms of rap and hip hop. It investigates opportunities for the performance of constructive masculinity, Blackness,

Nunganness and the articulation of identity and agency and offers students opportunities to find a way to feel at 'home': in body, spirit, school, family, community and a wider world of learning. [Author abstract]

**Bodkin-Andrews, Gawaian H.; Dillon, Anthony; Craven, Rhonda G.**

[Bangawarra'gumada - strengthening the spirit: causal modelling of academic self-concept and patterns of disengagement for indigenous and non-indigenous Australian students. Australian Journal of Indigenous Education v.39 p.24-39, 2010. Refereed article. Includes bibliographical references.](#)

ISSN: 1326-0111

The notion of academic disengagement, regardless of its specific conceptualisation (cognitive, affective, or behavioural) is one that has received considerable attention within the educational and social psychological literature, especially with regard to disadvantaged minority groups. Although such research has done much to identify the complexity of factors as to why some minority groups may disengage from the schooling system (extending well beyond rightfully maligned deficit models), there is still a need to empirically identify factors that may lessen the risk of disengagement. This investigation tested the causal impact of secondary students' academic self-concept on patterns of school disengagement (once prior measures of disengagement had been accounted for) for both Indigenous and non-Indigenous Australian secondary students across two time waves of data. The results suggest that a heightened sense of academic self-concept is causally, yet differentially, related to varying patterns of disengagement for both Indigenous and non-Indigenous students. The implications of this research suggest that academic self-concept may be a key variable to unlocking trends of school disengagement that have been noted for Indigenous Australian students, although more effort should be made to increase the strength and importance of academic self-concepts for Indigenous students. [Author abstract, ed]

**Bond, Hilary.**

['We're the mob you should be listening to': Aboriginal elders at Mornington Island speak up about productive relationships with visiting teachers. Australian Journal of Indigenous Education v.39 p.40-53, 2010. Refereed article. Includes bibliographical references.](#)

ISSN: 1326-0111

This paper explores, with a qualitative framework, critical social theory and thematic analysis, the narratives of many Aboriginal elders of Mornington Island (Kunhanhaa) about their history and their potential to form productive kin-based relationships with visiting teachers in order to influence the curriculum and pedagogy delivered at the local school. One exemplary teacher's journey provides educational insights that teachers need to be culturally responsive, friendly and compassionate and should heed the advice of senior Indigenous members of a community to be successful teachers. No other teachers are interviewed, nor are the opinions of the Queensland Department of Education sought. The author spent from 1998 to mid 2003 researching this topic for a PhD project after many of the elders asked for help to improve the educational outcomes of the local school and the lives of the children in the community. Thirty of the male elders and 12 female elders asked the author to help them regain their former positions as teachers at the local school, as they had severe misgivings about prevailing relationships with

the teachers and the contribution of the school to their community. This participatory action-research paper positions the elders as active agents, insistent that teachers act as edu-carers to ensure the community's young people's survival in the face of worsening anomie. [Author abstract, ed]

**Boon, H. J.**

[Risk or resilience? What makes a difference? Australian Educational Researcher v.35 n.1 p.81-102, April 2008. Refereed article. Includes bibliographical references.](#)

ISSN: 0311-6999

Dropping out of school has been associated with a student's ethnicity, socioeconomic status, challenging behaviours and low academic achievement. This paper describes research conducted with 1050 students aged 12-15, in three North Queensland urban high schools to investigate issues related to Indigenous and non-Indigenous students at risk of dropping out of school before gaining adequate qualifications.

A path-analytic model was developed to assess the influence of socio-demographic, structural family and behavioural factors upon low academic achievement, the strongest predictor of dropping out of school. The specific hypothesis tested was that challenging behaviour, indexed by suspensions, predicts low academic achievement or at-risk status, more strongly than SES or family structure variables. Results indicate that for both Indigenous and non-Indigenous students, suspensions are a stronger predictor of low achievement than socioeconomic or family factors. Moreover, a model testing low achievement as a precursor to suspensions was not supported. Suggestions for future practice and research are proposed. [Author abstract]

**Bourke, E. A.**

[Teacher education pre-service for Aboriginal education: a recent national study. Kaurua Higher Education Journal n.5 p.20-29, March 1995. Includes bibliographical references.](#)

ISSN: 1035-6282

This paper describes a recent national study on teacher education pre-service and teacher preparation for working with Aboriginal and Torres Strait islander students. It was conducted by the Aboriginal Research Institute of the University of South Australia. The project was conducted in two phases: 1. To develop a comprehensive statement of pre-service teacher education programs to prepare teachers for working with Aboriginal and Torres Strait Islander students nationally. 2. To use the current national teacher education profile to produce nationally agreed principles and guidelines.

**Bourke, E.; Dow, R.; Lucas, B.**

[Teacher education pre-service: preparing teachers to work with Aboriginal and Torres Strait Islander students. Adelaide: University of South Australia. Aboriginal Research Institute. 1993. 108p. Written with the assistance of: J Budby. On title page: a national reconciliation and schooling strategy. Project supported by a grant from the Commonwealth's Projects of National Significance Program administered by the Department of Employment, Education and Training.](#)

ISBN: 0868030848

**Brennan, M.; Zipin, L.**

Neo-colonialization of cultural struggles for justice in Australian education and teacher education. In 'Critical readings in teacher education: provoking absences' edited by A Phelan and J Sumsion, pages 99-114. Rotterdam: Sense Publishers. 2008. Includes bibliographical references.

ISBN: 9789087902902 (hbk) 9087902905 (hbk) 9789087902896 (pbk)

In this chapter the authors first explore changing dynamics in the regulation for cultural institutions in Australia, using conceptual tools from Pierre Bourdieu, particularly his vision of national social spaces as comprising diversified microcosms, or fields, each acquiring distinctive functions and degrees of relative autonomy from one another. They argue that educational fields lose substantial relative autonomy through new modes of colonization of cultural principles and purposes by economic rationales, with effects in institutional practices, relations, values and professional identities. They then consider how education broadly, and the sub-field of teacher education, are thus opened to contextual shifts. They next analyse effects on the most marginalized group in education and teacher education, Indigenous Australians, exploring how neo-colonization of educational spaces by economic rationales 'others' Indigenous Australians in new ways, inhibiting their capacities to mobilize in cultural terms such as struggles for recognition of historical languages and identities, and in ethical terms such as social justice. Finally, drawing from Derrida (2001), they discuss how economic neo-colonization of 'the cultural' within education makes support for cultural claims for social-educational justice both more 'impossible' and more necessary. [Author abstract, ed]

**Briggs, C. E.**

A case study of factors influencing the retention of Aboriginal students in years 11 and 12 in two rural high schools in the New England Region. Armidale NSW: University of New England. MEd. 2007. Includes bibliographical references.

This research investigates the retention of Years 11 and 12 Aboriginal students who were enrolled in two government high schools in the New England Region of New South Wales. The study attempts to identify those factors which influence Aboriginal students to leave school during Years 11 and 12, and those which encourage them to complete the New South Wales Higher School Certificate (NSW HSC). Key questions raised during the research are in response to examining statistics, reports and individual papers by scholars who specialise in the field of Aboriginal education. Qualitative in-depth interviews, focus group and phone interviews were conducted for this research. The participants include Aboriginal students who left school during Year 11 and 12 and those who completed the NSW HSC, the parents of both groups, and their teachers. The three groups provide a link from school to home in the study. In addition, Aboriginal and non-Aboriginal people who are employed to implement and monitor Aboriginal education programs under the authority of the NSW State and Commonwealth Education Departments were included. With such a diverse range of participants a qualitative case study was used in the design of the research. Extra means of gathering data utilised the vast amount of state and national data on Aboriginal student retention progression, attendance and suspension rates, Aboriginal education policies, and historical records relating to the schooling of Aboriginal students in NSW. The findings of the research revealed seven key areas that can be recognised

as having an effect on the retention of this cohort of students. They included relationships, partnerships, teacher training, parental involvement, introduction to senior years study, Vocational, Education and Training (VET) course attendance and Aboriginal Education Assistant support. In addition, past research supports the view that the achievement of the NSW HSC offers more employment and further education opportunities for Aboriginal youth. Conclusions drawn from the findings can be added to those of the current list of research conducted on finding ways to improve the retention of Years 11 and 12 Aboriginal students. [Author abstract]

**Brisbane, L.**

[Stepping back, looking forward: an Anglo-Australian pre-service teacher's reflection on white teachers teaching black history. Qhistory p.16-19, 2008. Refereed article. Includes bibliographical references.](#)

ISSN: 1834-5131

This article first voices some of the concerns which arise as a result of white history teachers' attempts to mobilise and communicate representations of Indigenous histories within the secondary history classroom. It follows by briefly outlining the post-colonial space and wider socio-political landscape within which history teachers approach this task and the potential that this has to shape both their personal values and beliefs, and their professional practice. Thirdly, conceptions of whiteness and issues of representation are explored and positioned as central to the practice of Anglo-Australian history educators' efforts to embed Indigenous perspectives within the curriculum which move beyond the tokenistic. Finally, the article reflects on the need for white history teachers and pre-service teachers to critically examine their own praxis as a fundamental prerequisite to building pedagogical and curricular practices which contribute meaningfully to a more equitable and historically conscious Australia. [Author abstract, ed]

**Brisbane, L.**

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**Britton, P.**

Improving the self-concept of Aboriginal students: a holistic approach. In 'Aboriginal studies: self-concept for a nation: collected papers of the 10th annual ASA Conference, University of Western Sydney, Bankstown Campus, Milperra Wednesday 12th July - Friday 14th July, 2000' edited by R Craven, pages 37-40. [Sydney]: Aboriginal Studies Association. 2000. Refereed paper.

ISBN: 0958529779

Valuing and acknowledging the cultural heritage of Aboriginal students through dance, art, early intervention and interaction with Aboriginal role models has resulted in a reduction of suspensions, recalcitrance and absenteeism amongst Aboriginal students at Queanbeyan South Public School. The paper outlines the major thrust of several initiatives embarked upon by the school. These include a joint project with the Aboriginal community and the school, funded by the city council and the RTA to produce a professionally choreographed dance group. Aboriginal and non-Aboriginal students at school see Aboriginal dance as being 'cool'. These are complemented by the award winning Aboriginal mentor program to employ a respected Aboriginal male to work with at risk students, and the Aboriginal early transition program. The latter is designed to develop the confidence of Aboriginal adults in the school environment, as well to prepare young Aboriginal students for early success at school. [Author abstract]

**Brown, Lilly.**

Nurturing relationships within a space created by 'Indigenous ways of knowing': a case study. *Australian Journal of Indigenous Education* v.39 Supplement p.15-22, 2010. Refereed article. Includes bibliographical references.

ISSN: 1326-0111

A strong educator-learner relationship is continually identified as the most significant form of involvement affecting the student experience. Yet, within the current dominant higher-educational context, student-faculty interactions are also identified as an area in need of improvement. This paper explores the educator- learner relationship within a space created by 'Indigenous pedagogy' and epistemology through a case study conducted with undergraduate students at The University of Western Australia. Within this context distinctions such as 'inside' and 'outside' the classroom are seen to inhibit interconnectedness within a holistic system of knowing. Extensive qualitative enquiry in the form of observations, non- Indigenous and Indigenous student focus groups and faculty interviews, informed a descriptive case study of the unit offered through the University of Western Australia titled 'Aboriginal Ways of Knowing'. It was found that this space, as Indigenised, offered students the opportunity to connect spiritually and personally with themselves, one another and their educators. Furthermore, in reading this space as an 'interface' between Western and Indigenous systems of knowing, a productive tension emerged in emulation of what Indigenous people experience throughout their daily lives. This research contributes to a growing body of literature indicating the potential of Indigenous pedagogy and epistemologies within the tertiary context. [Author abstract]

**Buckley, P.**

Controversial and difficult issues in Aboriginal teacher education - some Western educators' views of Aboriginal teacher training. *Australian Journal of Indigenous Education* v.24 n.1 p.26-33, Mar/Apr 1996.

ISSN: 1326-0111

The author focuses on Aboriginal teacher education and provides some constructive criticism of the Batchelor teacher education practices.

**Bull, R.**

Small study: big success story: primary connections incorporating indigenous perspectives pilot study report and Connecting minds DVD. Canberra: Australian Academy of Science. 2008. (Primary connections: linking science with literacy) ii, 30 p.: col. ill. Bibliography: p. 20. 'October 2008'. 'This project was funded under the Quality Outcomes Program and the Australian Government Quality Teacher Program administered by the Australian Government Department of Education, Employment and Workplace Relations' - p. ii. Following the success of the pilot, a DVD: Connecting Minds was produced.

ISBN: 0858472546 0858472554 DVD

This report is based on the stories told by thirteen educators who participated in a pilot study of the primary connections Indigenous perspective framework in Western Australia in Term 4 of 2007. The narrative style of this report reflects the richness of qualitative data that informed the study and the authenticity of the partnerships that developed as the pilot study progressed. The DVD demonstrates the linking of science with literacy and Indigenous perspectives in classrooms.

**Burgess, Cathie.**

What good a national curriculum for Indigenous students? In 'AARE 2009 International education research conference: Canberra: papers collection': [Conference of the Australian Association for Research in Education, 29 November - 3 December 2009] compiled by Peter L. Jeffrey. Melbourne: Australian Association for Research in Education. 2009. 10p. Refereed paper. Includes bibliographical references.

ISSN: 1324-9339 (Web) 1324-9320 (CD ROM)

This paper questions the relevance of a national curriculum to Indigenous education. If the proposed curriculum in Australia doesn't significantly contribute to bridging the achievement gap for Indigenous students or seek to acknowledge the centrality of Indigenous knowledges, histories and cultures in the core content and the spirit of the curriculum, then it is difficult to imagine any additional benefits to Indigenous and indeed non-Indigenous students than what is currently offered in each state. The National Curriculum Board began its work in 2008 buoyed by a rare alignment of state and federal party politics. 'The Shape of the National Curriculum: A Proposal for Discussion' followed by 'Framing Papers' in English, History, Mathematics and the Sciences were published for consultation at mainly 'invitation only' forums and for general public submission within a relatively short timeframe. For Indigenous parents and community members, grass roots consultation is the cornerstone of decision-making, so this process alienated those already struggling to be heard by largely unresponsive systems. The lack of inclusion in any significant way prior to submission dates, despite 'diversity' rhetoric within the documents, has resulted in deep suspicion of the processes and their products. It also

raises valid questions about the commitment of resources to yet another layer of education bureaucracy. Further, there have been a multitude of reports around issues of Indigenous disadvantage since the beginning of this century. The crucial role of education in addressing this disadvantage has been consistently identified in one way or another. The role of the teacher, their relationship with students' families and how they teach is frequently cited as the key to bridging the disadvantage gap. Any mention of curriculum is a call for the deeper inclusion of Indigenous histories and cultures. The introduction of a National Curriculum has not been identified as contributing to solutions, and by the processes employed and the products created, this position appears well founded. More recently, attempts to include Indigenous voices have been welcomed, but is it too little too late? Can truly inclusive curricular that engages Indigenous viewpoints and expands understanding and acceptance of diversity be developed after the groundwork and indeed the decision to have a national curriculum has been made? [Author abstract]

**Buzacott, J.**

[Kuranda Early Childhood Personal Enrichment Program \(KEEP\). In 'Best practice in Aboriginal and Torres Strait Islander education: NLLIA celebrates the International Year of the World's Indigenous Peoples: proceedings of the conference held in Canberra on 17-18 November 1993', pages 66-74. Deakin ACT: National Languages and Literacy Institute of Australia. 1994.](#)

A six year collaboration between parents, teachers and children at Kuranda Pre- school (Qld), has resulted in an effective early childhood personal enrichment program. By observing and assessing various educational experiences, the program has given parents and teachers a more direct focus on the needs, learning styles and progress of children in pre-school and years 1 to 3. Culturally appropriate activities in one to one sessions and small groups have provided the most successful learning situations for these children, 40 per cent of whom are Aboriginal.

**Cassidy, B.**

[Who will be the voice for the people? HERDSA News v.26 n.1 p.9-12, April 2004.](#)

ISSN: 0157-1826

The author, who runs a teacher education program designed for Indigenous students, asserts that one of the major factors that is critical to his role as an academic is the responsibility of Indigenous students to their peoples and their cultures in developing culturally appropriate programs for Indigenous communities. The second key factor are the ideologies of the present systems of education and their control mechanisms and how they maintain disadvantage for Indigenous Australians.

**Clarke, M.**

[Direction and support for new non-Aboriginal teachers in remote Aboriginal community schools in the Northern Territory. Australian Journal of Indigenous Education v.28 n.2 p.1-8, 2000. Includes bibliographical references.](#)

ISSN: 1326-0111

This article aims to give some direction and support for new non-Aboriginal teachers who work in remote Aboriginal community schools in the Northern Territory. It is intended to provide an insight into differences in culture and how these differences impact on teaching, personal and professional relationships. Some pedagogies appropriate for Aboriginal students are suggested and a selection of useful resources listed. [Author extracts, ed]

**Coffin, Juli; Larson, Ann; Cross, Donna.**

[Bullying in an Aboriginal context. Australian Journal of Indigenous Education v.39 p.77-87, 2010. Refereed article. Includes bibliographical references.](#)

ISSN: 1326-0111

Aboriginal children appear to be more likely to be involved in bullying than non-Aboriginal children. This paper describes part of the 'Solid Kids Solid Schools' research process and discusses some of the results from this three year study involving over 260 Aboriginal children, youth, elders, teachers and Aboriginal Indigenous Education Officers (AIEO's), and an Aboriginal led and developed Steering Committee. It is the first study that contextualises Aboriginal bullying, using a socio-ecological model where the individual, family, community and society are all interrelated and influence the characteristics and outcomes of bullying. This paper demonstrates that for Aboriginal children and youth in one region of Western Australia, bullying occurs frequently and is perpetuated by family and community violence, parental responses to bullying and institutional racism. Addressing bullying requires actions to reduce violence, foster positive cultural identity and reduce socio-economic disadvantage. [Author abstract]

**Cosier, H.; Carter, S.**

[Cultural baggage and classroom practice: strategies to assist in reducing racism in the classroom by giving students skills and knowledge of their own personal culture. In 'Aboriginal studies in the 90s: visions and challenges II: collected papers of the 6th annual ASA conference, the University of New South Wales, October 1996' edited by R Craven and N Parbury, pages 101- 109. \[Leichhardt NSW\]: Aboriginal Studies Association \(ASA\). 1997.](#)

ISBN: 0646308866

In 1996 a new Aboriginal Education Policy was introduced in New South Wales. The policy is mandatory in all schools in New South Wales. This paper is part of a work shop that raised awareness of the issues involved in the Policy and also of people's own attitudes towards Aboriginal people and issues.

**Cranney, M.**

[NSW HSC Aboriginal studies syllabus: history and issues \(cont'd\). In 'Aboriginal studies in the 90s: where to now? Collected papers of the inaugural ASA Conference, University of New South Wales, St George Campus, October, 1991' edited by R Craven and N Parbury, pages 96-98. Roselle NSW: Aboriginal Studies Association. October 1991.](#)

This chapter reports that with the development of the HSC syllabus in NSW, the status of Aboriginal Studies as an elective has been raised. The author argues that anecdotal evidence suggests that the number of schools introducing Aboriginal Studies as an elective or introducing Aboriginal perspectives to curriculum areas is increasing with more and more people requesting that Aboriginal people participate in the planning and delivery of courses. This chapter expresses concern with a lack training and support for Aboriginal people to participate in this process. Teacher training and access of teachers to Indigenous communities is discussed.

**Craven, R.**

[Closing the gap. Teacher n.165 p.25, December 2005. Includes bibliographical references.](#)

ISSN: 1449-9274

Research indicates that teaching teachers Aboriginal studies helps close the 'achievement gap' for Indigenous students. Teaching teachers Aboriginal Studies makes a real difference to their attitudes and practices in the classroom, and would help improve the academic performance of Indigenous students, according to Australian Department of Education, Science and Training or DEST-funded research at the University of Western Sydney. If teachers are more competent, they are more likely to be committed to this area. More and more teachers have the will and commitment to teach Aboriginal Studies and teach Aboriginal students, and incorporating a mandatory Aboriginal Studies subject would enhance all pre-service teachers' self-confidence in this area. All teacher education institutions need to ensure the next generation of teachers are adequately prepared to teach both Aboriginal students and Aboriginal Studies. [Author abstract, ed]

**Craven, R.**

[Teaching the teachers Aboriginal studies: a national priority! 1993. 28p. Unpublished paper presented at the Annual Conference of the Australian Association for Research in Education \(AARE\), Fremantle 22- 25 November 1993. Conference theme: Educational research: making a difference.](#)

Many non-Indigenous teachers experience difficulty teaching Aboriginal Studies and Torres Strait Islander Studies. Due to lack of training, most teachers lack content knowledge and lack confidence that they will be able to 'get it right'. Of those teacher educators who are aware of the need for Aboriginal Studies and Torres Strait Islander Studies in teacher education, many have the same difficulties as teachers. Some other teacher educators, and some institutions, are not aware of the need for Aboriginal Studies and Torres Strait Islander Studies in pre-service teacher education. To address these problems the University of New South Wales with Commonwealth funding is developing a compulsory teacher oriented Aboriginal Studies and Torres Strait Islander Studies subject for student primary teachers as a national pilot. A steering committee comprised of representatives from Aboriginal organisations, education authorities and professional associations is developing the project in consultation with NSW Aboriginal Education Consultative Group Incorporated (NSW AECG), New South Wales Aboriginal Higher Education Network (AHEN) and state/territory reference committees. All materials developed for this subject will be made available nationally. This consultative paper outlines the draft structure of the subject in order to provide a consultative forum for incorporating your suggestions for modification.

**Craven, R. G.**

Is the dawn breaking? The first empirical investigations of the impact of mandatory Aboriginal Studies teacher education courses on teachers' self-concepts and other desirable outcomes. In 'Self-concept research: driving international research agendas: collected papers of the second biennial self-concept enhancement and learning facilitation (SELF) research centre international conference, Sydney, Australia, 6-8 August, 2002' edited by R Craven, H W Marsh and K B Simpson. [Sydney]: University of Western Sydney, SELF Research Centre. 2002. 24p. Includes bibliographical references.

ISSN: 1447-3704

Decades of government reports from a variety of education stakeholders have called upon Australian teacher education institutions to introduce mandatory Aboriginal Studies in teacher education courses to help to address Aboriginal educational disadvantage and further the cause of reconciliation between Aboriginal and non-Aboriginal Australians. Recently, a significant historic change has been unfolding whereby a number of Australian teacher education institutions have introduced such courses as a component of undergraduate teacher education degrees, however, the presumed benefits of mandatory courses have not been demonstrated by empirical research. The purpose of this paper is to provide an overview of two in progress national studies which are the first empirical investigations designed to elucidate the impact of mandatory Aboriginal Studies teacher education courses on primary pre-service and serving teachers' self-concepts of their ability to understand and effectively teach Aboriginal Studies. The findings of these studies suggest that the introduction of mandatory Aboriginal Studies teacher education courses offers promise in facilitating a new dawn to break in empowering a nation to understand and address Aboriginal Studies issues. [Author abstract, ed]

**Craven, R. G.**

Teaching the teachers Aboriginal studies: a call for ideas. *Journal of the Aboriginal Studies Association* v.2 n.1 p.12-19, August 1992.

ISSN: 1037-471X

Many non-Aboriginal teachers experience difficulty teaching Aboriginal Studies. Often teachers lack content knowledge and teaching confidence having no prior formal training in Aboriginal studies. To overcome some of these difficulties the University of New South Wales is currently developing a compulsory teacher- oriented Aboriginal studies subject for student primary teachers. This paper outlines the draft structure of the subject for comment.

**Craven, R. G.**

Turning points in indigenous education: new findings that can really make a difference and implications for the next generation of indigenous education research. In 'AARE 2005 International education research conference: UWS Parramatta: papers collection': [Conference of the Australian Association for Research in Education, 27 November - 1 December 2005] compiled by P L Jeffrey. Melbourne: Australian Association for Research in Education. 2006. 26p. Refereed paper. Includes bibliographical references.

ISSN: 1324-9339 (Web) 1324-9320 (CD ROM)

Indigenous Australians have been recognised by all Australian governments as the most educationally disadvantaged Australians. As such, Australian education has failed to provide Indigenous Australians with commensurate educational outcomes as their non-Indigenous peers. In part this failure can

be attributed to a dearth of quality Indigenous Education research. Recently three large-scale commissioned Department of Education, Science and Training studies have been undertaken. The findings of these studies offer some potentially powerful turning points for Indigenous Education. The first study critically analysed secondary Indigenous students' self-concepts; aspirations; and perceptions of barriers to attain their aspirations in comparison to their non-Indigenous peers and important implications for reconceptualising educational strategies for Indigenous secondary students were identified. The remaining studies critically analysed the impact of undertaking Indigenous Studies teacher education courses on pre-service and postgraduate primary teachers' abilities to teach Indigenous Studies and Indigenous students. Results demonstrate that Indigenous Studies teacher education courses make a positive difference. These studies also have important implications for strengthening Indigenous Education research. The purpose of this paper is to present an overview of the: (a) empirical results of these investigations; (b) implications of the findings for Indigenous Education; and (c) implications of this research for strengthening the next generation of Indigenous Education research. [Author abstract]

**Craven, R. G.; Halse, C.; Marsh, H. W.; Mooney, J.; Wilson,-Miller J.**

[Teaching the teachers mandatory Aboriginal Studies: volume 1: recent successful strategies. Canberra: DEST. 2005. xix,179p. Includes bibliographical references.](#)

ISBN: 0642775281 (web ed)

This report builds on a related report – Teaching the teachers Aboriginal Studies: impact on teaching and focuses on the content covered in Aboriginal studies subjects and strategies used to introduce these subjects into pre-service teacher education as well as barriers that may prevent these courses being introduced. The report is presented in two volumes – volume I covers recent successful strategies in introducing Aboriginal studies and volume II provides three in depth case studies. [Web]

**Craven, R. G.; Halse, C.; Marsh, H. W.; Mooney, J.; Wilson,-Miller J.**

[Teaching the teachers mandatory Aboriginal Studies: volume 2: case studies of exemplary practice in pre-service teacher education. Canberra: DEST. 2005. 137p.](#)

ISBN: 064277529X (web ed)

This report builds on a related report – Teaching the teachers Aboriginal Studies: impact on teaching and focuses on the content covered in Aboriginal studies subjects and strategies used to introduce these subjects into pre-service teacher education as well as barriers that may prevent these courses being introduced. The report is presented in two volumes – volume I covers recent successful strategies in introducing Aboriginal studies and volume II provides three in depth case studies. [Web]

**Craven, R. G.; Marsh, H. W.; Mooney, J.**

Teaching pre-service teachers Aboriginal studies: what really works? In 'Educational research, risks & dilemmas: NZARE/AARE Conference 2003 29 November - 3 December 2003, Auckland New Zealand'. Auckland: New Zealand Association for Research in Education. 2003. 15p. Refereed paper. Includes bibliographical references.

ISSN: 1324-9339 (Web) 1176-4902 (CD ROM)

This paper reports on the quantitative component of the study commissioned by the Department of Education, Science and Training (DEST) under its Indigenous Education Strategic Initiatives Programme (IESIP). The aims of this component of the study were to: a) critically evaluate the impact of mandatory Aboriginal Studies subjects on pre-service primary teachers' perceived abilities to appreciate, understand and effectively teach Aboriginal Studies and Aboriginal students in Australian schools; b) identify key content being addressed in mandatory Aboriginal Studies subjects; and c) identify potential new strategic directions to strengthen the teaching of Aboriginal Studies in teacher education courses. Mandatory subjects impacted more positively in comparison to elective or perspectives courses on pre-service teachers' knowledge of subject matter, Aboriginal Studies teaching self-concepts in a range of desirable self-concept facets, values in regards to teaching both Aboriginal Studies and Aboriginal students, pre-service teachers' perceptions of the extent to which they intend to teach their future students Aboriginal Studies, and their perceived ability to implement departmental requirements. Pre-service teachers who have undertaken mandatory subjects compared to pre-service teachers who undertake perspectives courses, feel they are more capable of teaching Aboriginal students and Aboriginal Studies and furthermore are more likely to enjoy doing so. Given the consistency of these results across a diverse number of variables considered in this study, these results suggest that mandatory subjects can have a powerful positive effect on desirable educational outcomes. Pre-service teachers participating in teacher education courses with a mandatory Aboriginal Studies subject were also more likely to be taught a diverse range of Aboriginal Studies content. In addition, pre-service teachers also offered a number of useful suggestions in relation to possible content and modes of delivery that could strengthen future teacher education courses. [Author abstract]

**Craven, R. G.; Marsh, H. W.; Wilson-Miller, J.**

Teaching the teachers Aboriginal studies makes a real difference: a critical analysis of the impact of core Aboriginal studies teacher education courses on postgraduate teachers' self-perceptions. In 'Educational research, risks & dilemmas: NZARE/AARE Conference 2003 29 November - 3 December 2003, Auckland New Zealand'. Auckland: New Zealand Association for Research in Education. 2003. 14p. Refereed paper. Includes bibliographical references.

ISSN: 1324-9339 (Web) 1176-4902 (CD ROM)

This study was commissioned by the Department of Education, Science and Training (DEST) under its Education Innovation Program (EIP). This paper presents the findings emanating from the quantitative component of the study. The study aimed to: a) critically evaluate the impact of pre-service primary teacher education Aboriginal Studies courses on practising teachers' self-perceived abilities to appreciate, understand and effectively teach Aboriginal Studies, Aboriginal perspectives, and Aboriginal children in Australian schools;

b) compare and contrast the self-perceptions of teachers who had undertaken a core or elective course in Aboriginal Studies in their initial teacher education course with the self-perceptions of teachers who had not undertaken such courses; c) characterise participating teachers' initial teacher education courses in relation to the Aboriginal Studies content covered; and d) identify teachers' perceptions of useful structure and content to consider including in future teacher education courses. Results demonstrate that pre-service Aboriginal Studies courses do make a positive difference. Findings included that teachers who have undertaken Aboriginal Studies courses in comparison to teachers who have not undertaken such courses report: knowing significantly more both about subject matter in relation to Aboriginal history, current issues and pedagogy for teaching Aboriginal Studies and about teaching Aboriginal students; significant higher self-concepts in regards to: their knowledge of Aboriginal Studies subject matter, their knowledge on how to teach Aboriginal Studies, and their overall ability to teach Aboriginal Studies and teach Aboriginal students effectively; and statistically significant higher self-concepts in relation to their ability to teach Aboriginal students and their enjoyment thereof. Pre-service Aboriginal Studies teacher education courses were also found to impact more on cognitive components of self-concept (feelings of competence) rather than affective components of self-concept (enjoyment of teaching and learning about Aboriginal Studies). The study also found that the Aboriginal Studies courses currently available to pre-service teachers would benefit from review and refinement to better meet the needs of teachers and schools. [Author abstract, ed]

**Craven, R. G.; Money, J.**

Teaching pre-service teachers mandatory Aboriginal Studies: does it make a difference? In 'Aboriginal studies: real aspirations, real partnerships, real difference: collected papers of the 11th annual ASA conference' edited by R Craven, pages 1168-172. [s.l.]: Aboriginal Studies Association. 2006. Refereed paper. Includes bibliographical references.

ISSN: 1448-2932

This paper reports on the quantitative component of a study commissioned by the Department of Education, Science, and Training under its Indigenous Education Strategic Initiatives Programme. The project goals were supported by the New South Wales Aboriginal Education Consultative Group Inc.; New South Wales Teachers Federation, New South Wales Primary Principals' Association; New South Wales Department of Education and Training; the Aboriginal Studies Association; and the Australian Council of Deans of Education. The aims of this component of the study were to: a) critically evaluate the impact of mandatory Aboriginal Studies subjects on pre-service primary teachers' perceived abilities to appreciate, understand and effectively teach Aboriginal Studies and Aboriginal students in Australian schools; b) identify key content being addressed in mandatory Aboriginal Studies subjects; and c) identify potential new strategic directions to strengthen the teaching of Aboriginal Studies in teacher education courses. Mandatory subjects impacted more positively in comparison to elective or perspectives courses on pre-service teachers' knowledge of subject matter, Aboriginal Studies teaching self-concepts in a range of desirable self-concept facets, values in regards to teaching both Aboriginal Studies and Aboriginal students, pre-service teachers' perceptions of the extent to which they intend to teach their future students Aboriginal Studies, and their perceived ability to

implement departmental requirements. These results suggest that mandatory subjects can have a powerful positive effect on desirable educational outcomes. In addition, pre-service teachers also offered a number of useful suggestions in relation to possible content and modes of delivery that could strengthen future teacher education courses. [Author abstract]

**Craven, R.; Parbury, N.**

[Teaching the teachers: Aboriginal and Torres Strait Islander studies for primary pre-service teacher education. Journal of the Aboriginal Studies Association n.3 p.18-19, 1994, 1994.](#)

This article discusses why so many Australian teachers know little or nothing about Aboriginal Australia, and describes 'Teaching the Teachers', a national pilot project funded by DEET as a Project of National Significance which aims to develop a core and mandatory Aboriginal and Torres Strait Islander Studies subject for primary teacher education courses, as a model subject with resources to be adapted by all universities in consultation.

**Cunnington, R.**

[English Language Arts Program for Aboriginal and Torres Strait Islander students. In 'Best practice in Aboriginal and Torres Strait Islander education: NLLIA celebrates the International Year of the World's Indigenous Peoples: proceedings of the conference held in Canberra on 17-18 November 1993', pages 54-56. Deakin ACT: National Languages and Literacy Institute of Australia. 1994.](#)

State schools in far north Queensland's remote communities now have an English Language Arts Program for Aboriginal and Torres Strait Islander students. This program was developed to help students communicate well in standard Australian English without losing any facility in the language or dialect in which they were raised. The program is context based. Teachers are asked to devise life like social contexts that will allow the students to become personally involved and encourage them to talk, read and write in English appropriate to the context and genre.

**Curthoys, A.**

[History in the Howard era. Teaching History v.41 n.1 p.4-9, March 2007. Includes bibliographical references.](#)

ISSN: 0040-0602

The Howard Government's policy on history emphasises the notion of 'balance'. The author asks: why has John Howard talked so consistently of balance in history? What does history matter to him and to his government? What does he really mean? An examination of the historical background to the Howard Government's use of history reveals that it uses history for its own ends - although this in itself is not unusual amongst politicians and lobbyists. But the Howard Government uses history in a particular way. The author discusses the consequences of this Government's policy of emphasising the importance of history and what 'restoring the balance' means in practical terms that affect historians, how professional historians can best continue their work while living with the Howard Government, and to what extent historians should welcome government policy, oppose it or ignore it. [Author abstract, ed]

**De Bortoli, Lisa; Thomson, Sue.**

Contextual factors that influence the achievement of Australia's Indigenous students: results from PISA 2000-2006. Melbourne: Australian Council for Educational Research. 2010. x, 100 p.: col. ill. ; 30 cm.

ISBN: 9780864319012

Results from international programs that assess the skills and knowledge of young people have indicated that Australia's Indigenous students perform at a significantly lower level than non-Indigenous students. This report provides an understanding of how various aspects of students' background and psychological constructs relate to each other and to student performance. Chapters 2 through 5 focus on the potential influences on student performance, comparing the profiles of Indigenous and non-Indigenous students, while Chapter 6 presents results of multivariate analyses that assess which factors have a significant impact on the reading, mathematics and scientific literacy of Indigenous students. [Executive summary, ed]

**De Plevitz, L.**

Special schooling for Indigenous students: a new form of racial discrimination? *Australian Journal of Indigenous Education* v.35 p.44-53, 2006. Refereed article. Includes bibliographical references.

ISSN: 1326-0111

Recent reports on Indigenous education have revealed that high proportions of students have been placed in special classes for intellectual disability or behaviour disorders. This is not an isolated phenomenon. Indigenous students in Canada and Romani children in Europe are also disproportionately represented in special schooling. This paper asks whether systemic racism, which fails to perceive cultural differences between the ethos of Australian educational systems and the experiences and abilities of Indigenous students, is the catalyst for placing many Indigenous students in special schooling, away from the mainstream. The paper applies an analysis based on anti-discrimination law to argue that while allocation on the basis of intellectual disability or behaviour disorders may not be deliberate racism, the criteria developed for the allocation may be measuring conformity to the dominant culture. If the policies underlying this segregation are unreasonable in the circumstances, they could constitute indirect racial discrimination against Indigenous students. Educational authorities could be liable in law, even though the effect on Indigenous students is unintentional and said to be for the students' 'own good'. [Author abstract]

**De Plevitz, L.**

Systemic racism: the hidden barrier to educational success for Indigenous school students. *Australian Journal of Education* v.51 n.1 p.54-71, April 2007. Refereed article. Includes bibliographical references.

ISSN: 0004-9441

Explanations for poor educational experiences and results for Australian Indigenous school students have, to a great extent, focused on intended or conscious acts or omissions. This paper adopts an analysis based on the legislation prohibiting indirect racial discrimination. Using the elements of the legislation and case law it argues that apparently benign and

race-neutral policies and practices may unwittingly be having an adverse impact on Indigenous students' education. These practices or policies include the building blocks of learning, a Eurocentric school culture, Standard English as the language of assessment, legislation to limit schools' legal liability, and teachers' promotions. [Author abstract]

**De Plevitz, L.**

[Testing the social justice goals of education: a role for anti-discrimination law. Australian Journal of Indigenous Education v.36 Supplement p.98-107, 2007. Supplement to v.36 \(2007\). Refereed article. Includes bibliographical references.](#)

ISSN: 1326-0111

Policy documents on Indigenous education include statements such as equitable access to education, participation and outcomes that can be broadly described as social justice goals. However, there has been little academic analysis of how these goals are to be achieved. This paper proposes that the indirect discrimination provisions in Australian anti-discrimination law can provide a framework in which the goals can be evaluated against the endemic effects of dominant power on mainstream education. The legal provisions are designed to assess whether a policy or practice might adversely affect certain groups in our society distinguished by, for example, their 'race'. If a higher proportion of persons who do not have that particular attribute can comply with the policy or practice, and the demand is unreasonable in the circumstances, then this will constitute unlawful indirect discrimination. This paper analyses three social justice strategies which appear to be race-neutral and to apply equally to all students, Indigenous and non-Indigenous: Indigenous studies in the curriculum, using Standard English in the classroom, and instilling Australian values. The outcome suggests that these approaches may have an adverse impact on Indigenous students, and may even be undermining the social justice goals they set out to deliver. [Author abstract]

**Dillon, S.**

[Maybe we can find some common ground: Indigenous perspectives, a music teacher's story. Australian Journal of Indigenous Education v.36 Supplement p.59-65, 2007. Supplement to v.36 \(2007\). Refereed article. Includes bibliographical references.](#)

ISSN: 1326-0111

This paper examines the idea of embedding Indigenous perspectives drawing upon a metaphor for designing an environment that nurtures Indigenous cultural identity and relationships. This paper constitutes a teacher's personal story of emerging understandings of Indigenous Standpoint Theory and pedagogy, which began with embedding Indigenous perspectives within a tertiary music and sound curriculum. These understandings were developed into 'rules of thumb' that have had transferable implications for research that examines community music-making projects in urban Indigenous and cross-cultural communities. These ideas are explored through case studies that examine them in context. Furthermore, the idea of embedding Indigenous perspectives in the author's own value systems is explored and a growing awareness of the embodied understanding that stems from an open, continuous and critical discourse with Indigenous people. This reveals a relationship of belonging and welcoming interfaced with obligation and a growing knowledge of people, community and country and its effect on the author's 'white understanding' of relationships. This proposal stems from

several successful projects where participants have experienced both nurturing of Indigenous knowledge and a productive tension. This does not advocate an argument for positive discrimination but rather seeks to build the idea that interfaces which simultaneously develop embodied understanding alongside Indigenous pride can lead to compelling and unique learning experiences for students, teachers and communities. [Author abstract]

**Dunbar, Terry; Scrimgeour, Margaret.**

Cultural competence in Aboriginal education service delivery in Australia: some lessons from the Aboriginal health service sector. In 'AARE 2009 International education research conference: Canberra: papers collection': [Conference of the Australian Association for Research in Education, 29 November - 3 December 2009] compiled by Peter L. Jeffrey. Melbourne: Australian Association for Research in Education. 2009. 16p. Refereed paper. Includes bibliographical references.

ISSN: 1324-9339 (Web) 1324-9320 (CD ROM)

The increasingly multicultural profile of the Australian population positions the development of cultural competence within education institutions and in the professional practice of educators as an important consideration. If positive change is to be achieved in the education field then some hard questions need to be answered. It is important to know how organisations identify and support sustainable changes to staff behaviours in multilingual and multicultural service delivery contexts. It is also necessary to know what is needed to prepare human service professionals for working with diverse communities. This paper explores these questions and sets out to establish a case for government, universities, Aboriginal and other minority group communities to work together to develop sustainable strategies, systems and curricula in a joint endeavour to dramatically improve the cultural competence levels of education and other human service professionals. Recent research and innovations involving the development of codes of practice and guidelines for the development of cultural competence, cultural security and cultural safety within the Aboriginal health field in Australia provide potentially useful guidance for those concerned with implementing similar interventions in the field of Aboriginal education. In particular, the authors draw on findings from a recent large scale study in the Northern Territory which looked at aspects of a cultural security framework being operationalised within the health service sector. This qualitative study involved a broad cross-section of Aboriginal community members and service providers in the Northern Territory. The findings indicate that the litmus test as to whether a place is considered culturally safe is borne out by the people who use the service, who are in the less powerful position, who are from a different cultural background, and who define health and wellbeing in different ways. Also described is an intervention in place at the University of South Australia that aims to engender cultural competency with respect to working effectively with Aboriginal peoples. Key elements of this intervention include attention to individual cultural competency through the development of appropriate awareness, attitudes, knowledge, and skills across all undergraduate and post graduate programs. In terms of developing a program for action within the education field the authors suggest that local level community input is essential to the development of collaborative models of education and training that will effectively prepare education service providers to work with Aboriginal and other minority group members in culturally competent ways. [Author abstract]

**Dunn, Kevin M.; Kamp, Alanna; Shaw, Wendy S.; Forrest, James; Paradies, Yin.**

Indigenous Australians' attitudes towards multiculturalism, cultural diversity, 'race' and racism. *Journal of Australian Indigenous Issues* v.13 n.4 p.19-31, 2011. Refereed article. Includes bibliographical references.

ISSN: 1440-5202

There is a perception that Indigenous Australians are uneasy with or distrustful of multiculturalism. Such unease has been attributed to the problematic positioning of Indigeneity within immigrant focused concepts of multiculturalism and its associated policies in a settler society. What are the attitudinal implications of this concern? There has been scant research on Indigenous Australians' attitudes to cultural diversity. Nationwide survey findings reveal that despite perceived concerns with multiculturalism, Indigenous people are not uneasy with cultural diversity as such. In fact, Indigenous respondents are largely supportive of diversity, which is one of the central tenets of multiculturalism. In most respects their attitudes on cultural diversity and views on old racisms are similar to those of non-Indigenous Australians. Indigenous Australians are, however, more likely than non-Indigenous Australians to recognise the problems of racism generally and Anglo-Celtic cultural privilege. [Author abstract]

**Dunn, M.**

Lessons from the past: education and racism in Australia. *Education in Rural Australia* v.11 n.1 p.64-75, 2001. Includes bibliographical references.

ISSN: 1036-0026

The history of racism in Australia is inextricably linked with prevailing ideologies of rural Australia, supported strongly by educational discourses of deficit and disadvantage. A challenge for the Reconciliation Movement will be to make an effective contribution to the development of anti-racist practices in rural schooling. [Author abstract]

**Dunn, M.**

Reading and racism. In 'Literacies: reading the culture: selected papers from the 2nd Joint National Conference of the Australian Reading Association and the [Australian] Association for the Teaching of English, 24-27 September 1992' edited by S Johnston, pages 111- 121. Carlton South Vic: Australian Reading Association (ARA). (Incorporates the 17th ARA and 28th AATE National Conferences held in Hobart, Tasmania). [1992].

ISBN: 0949512435

This paper looks at literacy, reading and Aboriginal education and racism. It examines basic skills teaching and testing, cultural differences, Aboriginal literacy and texts, and social attitudes.

**Dunn, M.**

Tracking literacy development in an Aboriginal community: summary of a research project. *Australian Journal of Language and Literacy* v.22 n.2 p.103-119, June 1999. Includes bibliographical references.

ISSN: 1038-1562

This article reports on a longitudinal research project in an Aboriginal community that aimed to determine the early literacy predictors of later reading success for Aboriginal students. An outcome of this project was the development of a culturally appropriate literacy program that became a central part of the curriculum of the pre-school.

**Eastment, K.; White, N.**

Reflecting diversity: ATSI learning environments. *Every Child* v.4 n.4 p.6-7, Summer 1998. Includes bibliographical references.

ISSN: 1322-0659

Learning outcomes for Aboriginal and Torres Strait Islander students remain inequitable. This article looks at learning environments as a starting point for looking at what we are doing well and reflecting on how we can provide a culturally responsive and reflective environment for Indigenous learners.

**Evans, C.**

Indigenising the practicum program in teacher education. In 'Aboriginal studies: making the connections: collected papers of the 12th national ASA conference' edited by N Parbury and R Craven, pages 223-232. [s.l.]: Aboriginal Studies Association. 2006. Refereed paper. Includes bibliographical references.

ISSN: 1834-402X

This paper outlines a range of strategies that seek to 'make sense' of Aboriginal Studies for participants in teacher education programs through co-requisite, experiential learning opportunities in educational and community settings. The paper outlines the author's undertaking over several years to Indigenise the practicum program that has been operating within the B.Ed. (primary) courses at the University of Technology, Sydney (UTS) and to frame its potential relationship to the teaching of Indigenous Australian studies. The paper also discusses some of the constraints and dilemmas that have been encountered in the process of Indigenising the practicum program at UTS including the implications of tertiary access 'demarcations', issues surrounding funding and resources, awareness of the current level of demand that exists upon Aboriginal communities and, as a perceived consequence of this, efforts to 'in-build' principles and manifestations of reciprocity between the university and the schools/communities. The paper poses the question 'If pre-service teacher education programs do not deliberately 'in-build' opportunities for participants to work with Aboriginal students or communities, how can those programs meet the outcomes of national and/or state/territory Indigenous education policies?' The paper adds to discussion surrounding advocacy for the mandatory status of Indigenous Australian studies within teacher education programs by providing complementary initiatives within 'practice teaching' programs. [Author abstract]

**Evans, C.**

Indigenising the practicum program in teacher education. In 'Aboriginal studies: making the connections: collected papers of the 12th national ASA conference' edited by N Parbury and R Craven, pages 223-232. [s.l.]: Aboriginal Studies Association. 2006. Refereed paper. Includes bibliographical references.

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**Evans, C.; Skuthorpe, T.**

Designing higher education curriculum in partnership with Aboriginal stakeholders: an action research project in visual arts education. *Journal of Australian Indigenous Issues* v.12 n.1-4 p.361-373, 2009. Refereed article. Includes bibliographical references. 'Special issues: World Indigenous Peoples' Conference on Education (WIPC:E) Conference Proceedings [2008]'.

ISSN: 1440-5202

Discipline-based curriculum designers in teacher education programs are yet to develop extensive partnerships with Aboriginal community, professional and industry partners in order to match Aboriginal community aspirations and policy expectations. This paper provides an overview of the progress of the author's doctoral work that invites, through action research, input into teacher education curriculum in the visual arts at the University of Technology, Sydney from a representation of Aboriginal stakeholders across community, professional and industry constituencies. These representations reflect local Aboriginal community, regional and state-based agency and national input. Some of the research methods used in this project depart from conventional western approaches by deliberately incorporating representation and protocols that are inspired by Aboriginal customary practices and principles. This investigation contributes to discourse on the provision of Aboriginal perspectives in teacher education programs and will be of interest to Aboriginal community members and academics that

advocate for appropriate and authentic Aboriginal perspectives in teacher education programs. Of significance will be the outcome of the engagement of Indigenous stakeholders with aspects of teacher education curriculum design at a discipline-based level to enhance current teaching and learning practices. [Author abstract, ed]

**Ewing, Bronwyn.**

[Direct instruction in mathematics: issues for schools with high Indigenous enrolments: a literature review. Australian Journal of Teacher Education v.36 n.5 p.64-91, 2011. Refereed article. Includes bibliographical references.](#)

ISSN: 0313-5373 1835-517X

Direct instruction, an approach that is becoming familiar to Queensland schools that have high Aboriginal and Torres Strait Islander populations, has been gaining substantial political and popular support in the United States of America (USA), England and Australia. Recent examples include the No Child Left Behind policy in the USA, the British National Numeracy Strategy and in Australia, Effective Third Wave Intervention Strategies. Direct instruction stems directly from the model created in the 1960s under a Project Follow Through grant. It has been defined as a comprehensive system of education involving all aspects of instruction. Now in its third decade of influencing curriculum, instruction and research, direct instruction is also into its third decade of controversy because of its focus on explicit and highly directed instruction for learning. Characteristics of direct instruction are critiqued and discussed to identify implications for teaching and learning for Indigenous students. [Author abstract]

**Farquhar, S.; Flear, M.**

[Developmental colonisation of early childhood education in Aotearoa/New Zealand and Australia. In 'Theorising early childhood practice: emerging dialogues' edited by L Keesing-Styles and H Hedges, pages 27-49. Baulkham Hills NSW: Pademelon Press. 2007. Includes bibliographical references.](#)

ISBN: 1876138262 9781876138264

Early childhood education in both Aotearoa/New Zealand and Australia share a common Western educational heritage. They share similar histories of care and education, are recently colonised nations with Indigenous populations and increasingly multicultural communities, are attracting increasing government attention through funding and regulation, and are both undergoing rapid social/community change in response to globalisation. Yet, the way in which early childhood education has developed in each country is unique. Even with similar practices and traditions, both cultural communities have been shaped by the unique and dynamic interplay of individuals and culturally and linguistically diverse populations that make up each country. In this chapter, the foundations and the cultural-historical influences that have formed the early childhood landscapes in both countries are examined, the taken-for-granted beliefs and assumptions are problematised, and a new model as a basis for early childhood pedagogy is offered. [Author abstract, ed]

**Fleer, M.**

The cultural construction of family involvement in early childhood education: some Indigenous Australian perspectives. *Australian Educational Researcher* v.31 n.3 p.51-68, December 2004. Refereed article. Includes bibliographical references.

ISSN: 0311-6999

Socio-cultural theory has provided researchers with a powerful cultural tool for examining many taken-for-granted practices within early childhood education. In drawing upon this tradition, this paper outlines a study that investigated the learning experiences of Indigenous Australian pre-school-aged children at home, in the community and in schooling contexts. Each family was given a video camera and asked to record aspects of their child's life that they considered important for growing up in Australia today. Rogoff's three planes of analysis were used to examine the video and interview data gathered. The study documented important cultural understandings relevant to early childhood education from the perspective of a range of Indigenous families. [Author abstract, ed]

**Gibson, T.; Bennett, M.; Manitzky, J.**

'Generating a different mindset' in Indigenous education: what should the priorities be for teacher preparation and induction? In 'Teacher education: local and global: proceedings of the 33rd Annual Australian Teacher Education Association Conference held at Crown Plaza Surfers Paradise, Australia, 6-9 July 2005' edited by M Cooper, pages 190-189. Brisbane: Centre for Professional Development, Griffith University. 2005. Refereed paper. Includes bibliographical references.

ISBN: 1920952381

Indigenous education in Australia faces continuing challenges in spite of gains made over the past decade in areas such as school completion rates and achievement levels for literacy and numeracy. This paper describes a recent project undertaken by the Queensland Board of Teacher Registration's Professional Education Committee (PEC), the outcomes of which reinforce the importance of all graduate teachers having a solid foundation in Indigenous education which can be built upon and contextualised through induction into schools and communities, and ongoing professional learning. The PEC's project drew on: recent literature; a scan of Queensland teacher education institutions and their offerings on Indigenous education; and the results of interviews with teachers, school principals, Indigenous parents and community members, para-professionals and district-level administrators, focusing on what they believed should be included in pre-service teacher education and induction programs to prepare teachers for Indigenous education. The project findings highlight the need for universities, teacher employing authorities and the profession itself to share the responsibility for providing appropriate high-quality learning opportunities to Indigenous students. [Author abstract]

**Gilbey, K.**

Indigenous women in education: issues of race, gender and identity. In 'Perspectives on Aboriginal and Torres Strait Islander education' edited by G Partington, pages 106- 116. Katoomba NSW: Social Science Press. Feb 1998.

ISBN: 1876033134

An attempt to address some of the obstacles that hinder Aboriginal people within education, and to highlight what teacher/educators can do to address some of these problems. Although the paper focuses on Aboriginal/Indigenous education within a Western setting, this does not mean that Western education is the only form of knowledge transference and learning that Aboriginal children receive and it should not be automatically assumed to be so.

**Gool, S.; Patton, W.**

Voices still to be heard. *Australian Journal of Indigenous Education* v.26 n.1 p.1-7, July 1998. Includes bibliographical references.

ISSN: 1326-0111

In a climate of self-determination it is essential to clarify what Aboriginal and Torres Strait Islander people themselves feel about their cultural identity and future. The study described here focuses on young Aboriginal women's values and perceptions of the relevant influences on their educational and vocational future. Two small groups each of six Aboriginal females in two secondary schools in a Queensland city were interviewed. The 12 students were all in Year 10 or 11. In addition, 6 Elders from these schools were also interviewed.

**Greenwood, J.; Brown, L.**

The Treaty, the institution and the chalkface: an institution-wide project in teacher education. In 'Handbook of teacher education: globalization, standards and professionalism in times of change' edited by T Townsend and R Bates, pages 67-78. Dordrecht: Springer. 2007. Includes bibliographical references.

ISBN: 9781402047725 (hbk) 140204772X (hbk) 9781402047732 (ebk) 1402047738 (ebk)

What do Maori want from the education system? The same as everyone else, perhaps: wings for their children to fly with, to be equipped to become the best, the most successful people they can. That is the job of all education systems. So when the challenge comes in New Zealand from Maori to meet the Treaty commitments in education, it means doing justice to Maori students and to the families and communities they come from, and to the Pakeha (a non-Indigenous New Zealander) students and their communities in terms of empowering them to be comfortable and effective in a country that has committed itself to acknowledging two official cultures. In more complex terms that task engages educators in re-assessing what happens in schools, in examining what needs to change, and in finding effective ways to bring about that change. The authors' purpose in this chapter is to give an account of how the institution in which they work, the Christchurch College of Education, hears that challenge and of the process they have engaged in to meet it. They briefly describe the College and its relationship to nation-wide Maori claims for a systemic shift in the processes of education. They then examine the specific strategic goals the College has set, and the ways it seeks to implement them. Part of the College's response has been to appoint the two authors as Joint Co-ordinators of the Bicultural Project. They give an account of the experiences

they have had and of the planned future developments. Before examining the College's goals and their work in more detail, the authors draw out some of what they see as significant concepts in educational theory and research as they relate to their project. [Author abstract, ed]

**Grenfell, M.**

Border-crossing: cultural hybridity and the rural and small schools practicum. 1998. 25p. Paper presented at the Annual Conference of the Australian Association for Research in Education, 29 November - 3 December 1998, Adelaide. Conference theme: Research in Education: Does it Count?. Includes bibliographical references.

This paper deals with the extension of the collaborative School- Based Teacher Education program adopted by the Northern Territory University to diverse educational contexts such as rural and small schools and homeland centre schools. It analyses the process in terms of a series of border-crossings following the theory of cultural hybridity developed by Homi Bhabha. In so doing, it addresses the role of the non-Indigenous teacher in predominantly Aboriginal schools, calls into question what teacher educators have traditionally understood by the 'teaching act', and reveals the potential of School-Based Teacher Education to address the local context and contribute to the Teacher Education curriculum.

**Groome, H.**

Experiences in teaching the subject: Teaching Aboriginal Studies. In 'Aboriginal studies in the 90s: where to now? Collected papers of the inaugural ASA Conference, University of New South Wales, St George Campus, October, 1991' edited by R Craven and N Parbury, pages 69-72. Roselle NSW: Aboriginal Studies Association. October 1991.

This chapter describes the Aboriginal Studies program at the University of South Australia which has been offering the subject Teaching Aboriginal Studies since 1989. This chapter reviews the subject, its aims, content and structure of the course. Pre-course student expectations and post course student evaluation are outlined and reviewed.

**Guilfoyle, Andrew; Sims, Margaret; Siggers, Sherry; Hutchins, Teresa.**

Culturally strong childcare programs for Indigenous children, families and communities. *Australasian Journal of Early Childhood* v.35 n.3 p.68-76, September 2010. Refereed article. Includes bibliographical references.

ISSN: 1836-9391

Accommodating the diverse childcare needs of Australia's Indigenous communities, both within mainstream and Indigenous-operated services, is a major concern for all Indigenous families and communities. Of particular concern in relation to formal child care is the need for programs to be culturally strong. Culturally strong programs incorporate the culturally based beliefs, values and practices, including child-rearing practices, of individuals, families and communities using that service. This paper, drawing upon a broad-based consultation funded by the Australian Government and conducted throughout 2005-06, addresses the key elements of what constitutes culturally strong childcare programs for Indigenous children, families and communities. In recognition of the heterogeneous nature of Indigenous Australians, the research methods included focus groups, community consultations, and interviews with key stakeholders in the childcare sector nationally in order to identify their positions. The research findings highlighted that those involved

with childcare programs for Indigenous children, whether they are living in a remote community in the Northern Territory or in Redfern in Sydney, New South Wales, share a similar desire: that programs reflect the cultural knowledge and practices of their respective communities. [Author abstract]

**Hall, B.**

A comparative study of Indigenous early childhood education between Australia and New Zealand. In 'Meeting of comparative minds: education in all its forms: proceedings of the 36th Annual Conference of the Australian and New Zealand Comparative and International Education Society, Curtin University, Perth, Western Australia, 24-27 November 2008' edited by B D Denman, pages 17-29. Armidale NSW: Australian and New Zealand Comparative and International Education Society. 2008. Includes bibliographical references.

ISBN: 9780909347123

In the new millennium early childhood education is emerging in a prominent position on the agenda of governments throughout the world. However, the shortage of trained Indigenous early childhood educators to meet the needs of Australian children was an issue highlighted in the MCEETYA Report 2001. Since the report was released the situation appears to have improved in remote regions, but has declined in urban areas. This paper investigates the situations and experiences influencing this trend and compares the experiences and training processes between Australia and New Zealand. The impetus for this study arose initially from research carried out in 2004 to investigate the experiences of qualified Indigenous early childhood educators in South Australia. As a consequence recommendations were made to improve the situation and attract more Aboriginal students into early childhood education. An investigation was then carried out in New Zealand of the early childhood teacher training programs and resultant experiences of qualified Maori and Pacific educators. Further analysis was used to establish if any patterns emerged in these experiences which differed from those of non-Indigenous early childhood educators and what differences of approach occurred between the two countries concerned. This paper makes some recommendations to address the decline in Australia, while reviewing the overall development of Indigenous early childhood services provided on a comparative basis between Australia and New Zealand. [Author abstract]

**Halse, C.; Mooney, J.; Craven, R. G.**

Aboriginal Studies in teacher education and teaching practice: illuminating the relationship between Aboriginal Studies in pre-service primary teacher education and the teaching of Aboriginal Studies in primary schools. *Journal of the Aboriginal Studies Association* v.12 p.79-90, 2003. Refereed article. Includes bibliographical references.

Reconciliation and greater cultural understanding between Indigenous and non-Indigenous Australians is a social and educational goal of Aboriginal Studies courses and perspectives in Australian school curricula. Until recently, little has been known about the relationship between the content taught in pre-service teacher education Aboriginal Studies courses and the teaching of Aboriginal Studies in primary schools. This relationship was investigated as part of a larger, national study for the Department of Education, Science and Training (DEST) under its Education Innovation Program (EIP) that evaluated the impact of Aboriginal Studies primary teacher education courses on practising teachers' abilities to appreciate, understand and effectively teach Aboriginal Studies and Aboriginal students in Australian schools. This paper

reports on the qualitative and quantitative data that illuminate the relationship between the content taught in pre-service Aboriginal Studies courses and the implementation of this knowledge in schools. Analysis of the survey responses revealed that pre-service primary education courses in Aboriginal Studies had a positive effect impact on teachers' self-perceived abilities to appreciate, understand and teach Aboriginal children and Aboriginal Studies in schools, and that pre-service teachers who completed an Aboriginal Studies subject rated their knowledge of key content areas significantly higher than students who had not completed an Aboriginal Studies course. Interviews with teachers reflected the patterns in the survey data, and that teachers felt that pre-service training in Aboriginal Studies laid the groundwork for teaching Aboriginal Studies in schools. In particular, the qualitative evidence indicated a strong relationship between the content and pedagogy of pre-service Aboriginal Studies course and the application of teachers' learning in school. The qualitative data, however, also illuminated a number of factors in pre-service courses and schools that mediate the extent to which teachers implemented their pre-service learning. These findings suggest directions for enhancing Aboriginal Studies in pre-service teacher education to realise the goals and outcomes of school curricula. [Author abstract, ed]

**Harbutt, K.**

[Daring to make: make a difference. Education Times v.15 n.10 p.10-11, 28 June 2007.](#)

ISSN: 1323-5915

A new program is harnessing the power of school leaders to improve educational outcomes for Indigenous students. This article examines the Dare To Lead program and discusses how it is working to overcome entrenched disadvantage. The program aims to improve outcomes for Indigenous students while promoting cultural understanding and reconciliation. It works by providing support to school leaders. [Author abstract, ed]

**Harris, J. W.**

[Ethnoscience and its relevance for education in traditional Aboriginal communities. Brisbane: University of Queensland. MEd. 1980.](#)

In considering the importance of Aboriginal knowledge in the education of children of traditionally oriented Aboriginal communities, this thesis draws on Groote Eylandt ethnoscience, discussing several fields of Groote Eylandt knowledge. The context of the thesis, Groote Eylandt and the Groote Eylandters, is therefore first described. The existence and validity of significant Aboriginal knowledge has wide implications for education in traditionally oriented Aboriginal communities. Interference between Western knowledge systems and Aboriginal knowledge systems causes communication breakdown between English speaking teachers and vernacular speaking pupils. The limited educational achievement of Aboriginal school children can partly be attributed to the failure of schools to recognize the prior knowledge of the child. When Aboriginal children enter school, cognitive development has already begun in the context of Aboriginal knowledge systems. Later cognitive development must build upon this base, most particularly in the early years of schooling but also in appropriate contexts even after English competence is acquired. Using Aboriginal knowledge as a medium for cognitive development demands not only the close involvement of Aboriginal people in the school but also an understanding of Aboriginal knowledge by non-Aboriginal teachers. Appropriate pre-service training can provide the skills to set about acquiring it. Recorded information is a valuable source for the newly appointed teacher

but finally the Aboriginal people are themselves the best source of Aboriginal knowledge and the best arbiters of what aspects of Aboriginal knowledge are most appropriate in school programs. Teachers can only acquire linguistic and ethnoscientific competence by remaining in communities longer than is currently the norm.

**Harrison, N.**

[Secret transmissions: modelling cross-cultural relations in classroom discourses. \*Asia-Pacific Journal of Teacher Education\* v.35 n.1 p.41-53, February 2007. Refereed article. Includes bibliographical references.](#)

ISSN: 1359-866X

It is often assumed in education that we have left the deficit model behind, but this paper suggests that policies and programs continue to position Indigenous students within a discourse of progress and enlightenment. Through this discourse, they are positioned between an image of what they once were as disadvantaged and what they are supposed to become in the process of studying at school and university. This paper examines some of the messages that are secretly transmitted both inside and outside the classroom when Indigenous students are constituted in discourse as behind or below and having to catch-up to the non-Indigenous students. It suggests other ways in which teachers could address the production of cross-cultural relations through classroom discourses to avoid positioning Indigenous people in a deficit relation to non-Indigenous people. [Author abstract]

**Herbert, J.**

[Gender issues for Aboriginal and Torres Strait Islander girls: exploring issues for Aboriginal and Torres Strait Island boys. In 'Proceedings of the Promoting Gender Equity Conference, Canberra, 22-24 February 1995' pages 255- 262. Canberra: Australian Capital Territory. Dept of Education and Training. 1995.](#)

ISBN: 1863313133

Attitudinal change is necessary to enable schools to recognise and accept differences in the way gender impacts on the lives of male and female students from different cultures and with different needs. The author looks at the intersection of gender, race and disadvantage.

**Herbert, Jeannie.**

[Educational success: a sustainable outcome for all Indigenous Australian students when teachers understand where the learning journey begins. In 'Research conference 2011: Indigenous education: pathways to success: conference proceedings' edited by Carolyn Glascodine and Kerry-Anne Hoad, pages 3-5. Darwin: Australian Council for Educational Research \(ACER\). August 2011.](#)

ISBN: 9781742860473

The statistics for educational outcomes for Aboriginal and Torres Strait Islander students continually reinforce the notion of 'failure', of a specific cohort of students who are 'not coping', of the majority of teachers at a loss concerning what to do. Overall, it is a picture of doom and gloom, clearly demonstrating that education in this country has failed to live up to its promise for all students. In this presentation, research outcomes are used to construct a different picture, a paradigm for a better future built on a strong foundation

of sustainable education outcomes for the descendants of this nation's First Peoples. The evidence presented highlights what can happen when the learning environment is developed, nurtured, maintained and led by teachers who understand and value the importance of their role in providing a range of opportunities that will enable students to evolve into highly motivated, autonomous learners. [Author abstract]

**Hickling-Hudson, A.**

'White', 'Ethnic' and 'Indigenous': pre-service teachers reflect on discourses of ethnicity in Australian culture. *Policy Futures in Education* v.3 n.4 p.340-358, 2005. Refereed article. Includes bibliographical references.

ISSN: 1478-2103

A cornerstone of the author's pedagogy as a teacher educator is to help students analyse how their culture and socialisation influence their role as teachers. In this article she shares the reflections of her Australian students on their culture. As part of their coursework in an elective subject, Cultural Diversity and Education, students reflect on and address questions of how they have been socialised to regard Anglo-Australian, Indigenous and non-British migrant cultures in their society. Some recall that their early conditioning cultivated a deep fear of Aborigines, and a tokenistic understanding of ethnicity. Others talk of their confusion between the pulls of assimilation into mainstream 'whiteness' and of maintaining a minority identity. This, combined with an often Anglocentric education, has left them with a problematic foundation with regard to becoming teachers who can overcome prejudice and discrimination in the classroom and the curriculum. This article argues that in grappling with the negative legacies of neo-colonialism and its 'race' ideologies, teachers need as a first step to analyse discourses of ethnicity and how these discourses construct 'white', 'ethnic' and Indigenous Australians. This groundwork is necessary for the further steps of honouring the central role of Indigenous people in Australian culture, recognising how interacting cultures restructure each other, contributing to initiatives for peace and reconciliation, and promoting the study of cultural diversity in the curriculum – all essential components of an intercultural pedagogy. [Author abstract]

**Hill, Susan; Glover, Anne; Colbung, Michael.**

My favourite book!: Young Aboriginal children's book choices. *Australasian Journal of Early Childhood* v.36 n.1 p.77-84, March 2011. Refereed article. Includes bibliographical references.

ISSN: 1836-9391

This study into the reading patterns and choices of three- to six-year old Aboriginal children revealed that children chose books that promoted social interactions between family members and wider social networks. Books selected most often promoted child agency and problem solving with a cause-effect narrative structure, rather than books of lists and descriptive captions. The children's fathers were actively involved in contributing to their family's literacy development and often read aloud to multi-age groups of children in the home. The study revealed that most families had few children's books in the home and that access to children's books was limited, while also demonstrating the appeal of good-quality children's literature in generating numerous re-readings of favourite books. [Author abstract]

**Hollingsworth, D.**

Cultural awareness training, racism awareness training or antiracism?: strategies for combating institutional racism. *Journal of Intercultural Studies* v.13 n.2 p.37-52, 1992. Includes appendix of guidelines for developing an antiracist policy in agencies and institutions.

ISSN: 0725-6868

This paper seeks to investigate the particular needs of such a community relations program for police (both cadets and serving officers) and the consequent implications for curriculum development and program delivery. It is maintained that much previous effort has been misdirected due to inadequate understanding of the nature and forms of Australian racism. In presenting this critique of prevailing cross cultural training the article will distinguish between such training programs and the more diffused but better targeted and theorised initiatives called anti-racist strategies. While this discussion focuses on police, the argument would apply to any of the 'troubled persons' professions (Gusfield, 1989) and to the general public.

**Honeyman, K.**

Learning difficulties of Aborigines in education. *Aboriginal Child at School* v.14 n.3 p.17-36, June / July 1986.

ISSN: 0310-5822

Many of today's Aborigines, when placed in the Western educational environment, are faced with a range of psychological problems. This is partly because the education system is based on Western traditions and culture which, knowingly or unknowingly, tends to ignore almost completely Aboriginal culture and traditions. For teachers to develop strategies that will help themselves and their students in the classroom, attention must be focused on situations that have contributed to the Aborigines low psychological appreciation of Western education. The following areas will be looked at: self esteem; identity; inherited social environment; Western discrimination; learning attitudes; and helpful teaching strategies.

**Howard, D.**

Aboriginal students and Western schooling: how can classrooms be more culturally responsive? In 'Australian Guidance and Counselling Association Third National Conference, Melbourne Australia, September 29 – October 2, 1991: conference proceedings'. [Melbourne]: Australian Guidance and Counselling Association (AGCA). 1991. 12p.

This paper analyses cultural differences and misunderstandings between western teachers and Aboriginal students. As school processes embody western cultural values, Aboriginal students can feel alienated or the loss of their cultural identity in such a system. The school counsellor can help change this situation by taking on an advocacy role for the minority student, promoting cultural awareness programs for teachers and by working to involve more Aboriginal adults in positions of real power in schools.

**Howard, P.; Cooke, S.; Butcher, J.**

Transformational learning: an Aboriginal educator's aspirations, supports and celebrations. In 'Making a difference: challenges for teachers: teaching and teacher education' edited by J Butcher and L McDonald, pages 191-203. Rotterdam: Sense Publishers. 2007. Includes bibliographical references.

ISBN: 9087901313 9789087901318 (pbk) 9789087901325 (hbk)

Education is a key to the empowerment of Indigenous peoples who, individually and collectively, have experienced the effects of their history of dispossession, disadvantage and disempowerment. Teachers and teacher educators have much to learn from the educational experiences or journeys of Indigenous people. Such experiences are rich in insights regarding the transformational nature of education for Indigenous people and their communities. This chapter presents a case study of one of the authors of being empowered as an Indigenous educator in Australia across both her undergraduate and postgraduate education courses. The case study focuses upon the different influences on her as an Aboriginal educator including the important roles of self, other people in the community, and family as well as the university itself. The chapter contextualizes her transformational learning through featuring changes that have occurred in Indigenous communities during the last two decades. The case study celebrates success with invitations to this celebration being offered to readers globally.

[Author abstract, ed]

**Howard, P.; Perry, B.**

Issues in teaching mathematics to Aboriginal students. In 'Identities, cultures and learning spaces: proceedings of the 29th annual conference of the Mathematics Education Research Group of Australasia, [held at Rydges Lakeside Hotel, Canberra, ACT, Australia, 1-5 July 2006]', volume 1, edited by P Grootenboer, R Zevenbergen and M Chinnappan, pages 293-300. Adelaide: MERGA Inc. 2006. Refereed paper. Includes bibliographical references.

ISBN: 1920846107 1920846123 (v.1)

This paper reports on the espoused views of a group of primary teachers as they discuss issues related to the teaching of school mathematics to Australian Aboriginal students. They believe that their teaching is significantly affected by trying to program and cater for the wide range of abilities, the amount of mathematics content to be covered and the lack of teaching time. They report a lack of teacher education preparation for teaching mathematics across ability groups and the difficulty of inventing appropriate teaching strategies to meet the learning needs of Aboriginal children. [Author abstract]

**Hughes, R.; Fleet, A.; Nicholls, J.**

Both-ways learning: the development of an Indigenous Bachelor of Teaching. Change: Transformations in Education v.6 n.2 p.67-74, November 2003. Refereed article. Includes bibliographical references.

ISSN: 1441-9319

Preparation of qualified Indigenous early childhood teachers is essential to the success of community based early childhood services. This paper explains the development of a program designed to support such teachers. The Bachelor of Teaching (Early Childhood Services) program is unique in offering a professionally recognised teaching qualification in early childhood to Indigenous Australians. It targets mature-aged people who are working in early childhood settings such as childcare centres and pre-schools. Many who

undertake the degree have extensive professional experience but have not had access to a program which allows them to remain within their community and in employment while studying. The program has been offered at Macquarie University since 1998 and now draws students from four states. A key characteristic of the program is that it embeds 'both-ways' learning, a pedagogy which recognises all participants as both teachers and learners. [Author abstract]

**Irving, F.**

[Can you hear me? Are you listening? Professional Voice v.2 n.3, July 2003. 3p. Includes bibliographical references.](#)

ISSN: 1445-4165

The author outlines how a legacy of failed initiatives in Indigenous education and employment are still impacting on Indigenous children today. The author calls for greater cross-cultural awareness amongst teachers and the reform of pre-service education. [Author abstract]

**Kamara, Martha Sombo.**

[Indigenous female educational leaders in Northern Territory remote community schools: issues in negotiating school community partnerships. Fitzroy Vic: Australian Catholic University. PhD. 2009. xv, 328p. Includes bibliographical references. Available from ACU Digital Theses Collection](#)

Over the years in the Northern Territory, there has been a growing interest among educators and Indigenous people in remote communities to improve community school leadership and school community partnerships as a means of improving Indigenous school outcomes. This study has investigated and recorded the stories of five Indigenous female school principals in the Top End of the Northern Territory on their leadership approaches in negotiating school community partnerships in their respective communities. The female principals are in many ways regarded as pioneering leaders of their remote community schools in their own right, and are held in high esteem in their communities – qualities which made them ideal participants for this study. The study utilised a Biographic Narrative Interpretive Methodology (BNIM) to record, interpret and analyse the data for the study. Three interviews were conducted with each participant over a period of time. While the study revealed that Indigenous female principals have achieved major advancements in their individual and collective ways in working collaboratively with school communities, they also experienced enormous challenges and constraints in their efforts to demonstrate good educational leadership and work in partnership with their communities. Some of the challenges included their roles as women in an Aboriginal community; balancing school leadership, family and community commitments; and, complexities of working with the mainstream. In narrating their stories, the female principals maintained that cultural values play a significant role in building such relationships and advocated for language and culture to be supported through commitment at the system level. Additionally, they revealed that community school leadership should be flexible and context bound as rigid bureaucratic structures are inappropriate for Indigenous community setting. As such they advocated for culturally appropriate relationships between systems and local communities. Notably, among many other issues, they maintained that all appointments of principals in remote community schools must, at all times, be accompanied by adequate consultation and effective participation of community leaders and/or their relatives and community representatives. Such collaboration and cooperation between communities, schools, and the system is likely to improve relationships

between schools and communities. Additionally, the Indigenous female principals in this study emphasised the importance of supporting dimensions of leadership, for example, shared leadership as a reflection and relatedness of their culture. Such dimensions they believe are required for developing and sustaining school community partnerships. [Author abstract]

**Kearns, L.**

[Black and white renaissance. Education Age p.1-3, 25 October 2000.](#)

This article explores how some schools are re-discovering Aboriginal history and culture and giving it a central place in the curriculum. The views of educators who believe this new approach will help break down racism are given.

**Keeffe, K.**

[From the centre to the city: Aboriginal education, culture and power. Canberra: Aboriginal Studies Press. 1992. 198p. Published for the Australian Institute of Aboriginal and Torres Strait Islander Studies.](#)

ISBN: 0855752351

In this volume of essays, the author describes, analyses and criticises the meaning and place of Aboriginal culture in the Australian school curriculum. The curriculum for Aboriginal students, in both remote and urban Australia, is set beside the curriculum for non-Aboriginal students to show the ways in which arguments about the place of Aboriginal culture in Aboriginal education are reflected in arguments about Aboriginal power.

**Kerr, S.**

[The role of a remote regional centre in the delivery of the Bachelor of Education to Indigenous students. In 'Education odyssey: continuing the journey through adaptation and innovation' edited by M J Mahoney \[CD-ROM\]. Sydney: Open and Distance Learning Association of Australia. 2001. \[7p.\] Includes bibliographical references.](#)

There is a great shortage of Indigenous people in teaching and administrative roles in schools in Western Australia. EDWA has set targets aimed at increasing the number of Indigenous teachers in the Western Australian school system. Indigenous teachers are in even greater demand in rural and remote areas of Western Australia where there are significant numbers of Indigenous students in many classrooms. Students in rural and remote schools would benefit greatly from having teachers who share similar backgrounds, experiences and culture. Traditionally very few Indigenous people from rural and remote areas of Western Australia chose to relocate to Perth to study at University. In response to this situation Edith Cowan University has a Regional Centre program that involves the establishment of a centre in various country towns in WA with significant Indigenous population. These centres operate for approximately five years, enough time to deliver an enabling programme followed by the Bachelor of Education for a single cohort of students. In 1998 the Indigenous community in Geraldton made a submission to Kurongkurl Katitjin requesting the locating of the next regional centre in Geraldton. After extensive community consultation Kurongkurl Katitjin accepted this submission and the Geraldton Regional Centre was established in 1999. This paper presents a case study of the first two years of the centre's operation. The paper reports the remarkable success students have experienced in the first year of the Bachelor of Education course. In 2000 students of the Geraldton Regional Centre achieved higher retention rates and unit completion rates

than ECU Indigenous students, ECU Education students and ECU external students. This paper outlines the model of curriculum delivery developed to suit the needs and expectations of the students and Yamaji community while working within the constraints of location, budget and School of Education requirements. Key elements of the supported external model are identified along with an overview of the students' progress particularly in comparison with other Indigenous students, other Education students (internal) and other external students. [Author abstract, ed]

**Kickett-Tucker, Cheryl; Coffin, Juli.**

[Aboriginal self-concept and racial identity: practical solutions for teachers. In 'Two way teaching and learning: toward culturally reflective and relevant education' edited by Nola Purdie, Gina Milgate and Hannah Rachel Bell, pages 155-170. Melbourne: ACER Press. 2011. Includes bibliographical references.](#)

ISBN: 9781742860183

Enculturation is a life-long process of teaching and learning whereby individuals can become accepted members of community and culture by accepting norms, values and roles within the family, group and society. Few would challenge that elders (leaders), parents, educators, role models and peers are key influences and the formative agencies in the development process of an individual's cultural and personal identity, their sense of belonging and self-worth. Conventional wisdom and an abundance of research tell us that positive feedback generates positive attitudes and behaviours, and that negative feedback reinforces the opposite. But what happens to an individual, group or community when their enculturation is defined in the languages, institutional ideologies and values of another culture that directly or indirectly judges their way of being in the world as somehow less valid, or worse, unworthy of acknowledgement? The authors discuss the inevitable outcome of this negative feedback experience by exploring the ways in which it manifests in the confused and unsettled self-concept and Aboriginal racial identity that now permeates several generations of Indigenous people. They draw attention to positive strategies that educators can deliver to begin the long process of addressing the deeply embedded Eurocentricity at the educational cultural interface. They flag the importance of positive acknowledgement of cultural knowledge and knowledge-holders, values, skills and individual talents among Indigenous families in much the same way as non-Indigenous celebrate and reward those who demonstrate wisdom, knowledge and excellence in western culture. [Author abstract, ed]

**Kitson, Rosalind; Bowes, Jennifer.**

[Incorporating Indigenous ways of knowing in early education for Indigenous children. Australasian Journal of Early Childhood v.35 n.4 p.81-89, December 2010. Refereed article. Includes bibliographical references. This article appears in the online annex only for this issue, not the print copy.](#)

ISSN: 1836-9391

The Australian government's promise of pre-school education for every four-year-old child, in particular for every Indigenous four-year-old, brings an opportunity to reconsider early childhood education for Indigenous children. This article suggests that incorporating Indigenous ways of knowing is required to make early learning attractive and accessible to Indigenous families. The numbers of Indigenous children enrolled in early childhood services are much lower than for non-Indigenous Australian children. 'Closing the gap' has the

potential to bring educational advantages to Indigenous children. Part of the solution lies in an approach guided by Indigenous ways of knowing and preferably delivered by qualified Indigenous early childhood teachers.  
[Author abstract]

**Knight, M.; Hurley, R.; Flavel, S.**

Mathematics and language: teaching with an Aboriginal perspective. In 'Best practice in Aboriginal and Torres Strait Islander education: NLLIA celebrates the International Year of the World's Indigenous Peoples: proceedings of the conference held in Canberra on 17-18 November 1993', pages 48-53. Deakin ACT: National Languages and Literacy Institute of Australia. 1994.

This program to help Aboriginal and Torres Strait Islander students with mathematics in years 8 - 10 at Driver High School, south of Darwin, began in 1992. A class of no more than 20 of these students is taught the same maths units as the mainstream classes, by maths teachers rotating on a semester basis but with an English as a second language teacher as a constant throughout the year. Studying maths in this enclave situation, the students have a learning environment that values their cultural background and uses strategies appropriate for them. Having acquired confidence and better grades, they return to their mainstream maths class, where support for them should be ongoing because each teacher acquires experience during at least one semester teaching maths to this special class.

**Koppe, R.**

Aboriginal student reading progress under targeted intervention. Brisbane: Queensland University of Technology. MEd. 2000. Includes bibliographical references.

Urban Aboriginal students often come to school with a different set of cultural and language learnings than those of their non-Indigenous peers. These differences can pose major barriers for the primary- aged Aboriginal student trying to access the curriculum which is based on Standard Australian English (SAE). Aboriginal students often come to school speaking a recognised dialect of English, Aboriginal English (AE) which has its own grammatical, phonological, pragmatic and socio-cultural standards which at times are quite different from those of classroom language interactions. The mismatch between the language of the home (AE) and the language of the classroom (SAE) can have dramatic effects on the literacy learning of Aboriginal students and hence their ability to effectively read in Standard Australian English. This study aims to explore the question of whether changes would be evident in urban Aboriginal students (who speak Standard Australian English as a second dialect), following a targeted reading intervention program. This reading intervention program, called an 'Integrated Approach' combined existing strategies in reading and second language / second dialect teaching and learning, with cultural understandings, in a methodology aimed at improving the reading ability of the participating Aboriginal students. The students who were the 5 case studies were part of a larger cohort of students within a wider study. Students were drawn from primary schools in urban localities within the Catholic Archdiocese of Brisbane in Queensland, Australia. Qualitative data collection procedures were used to observe the 5 case study students over a period of 6 months and quantitative measures were also utilised to support this data for the purposes of triangulation. Both data collection sources for the case studies and the wider study showed that the reading intervention program did have significant effect on reading accuracy,

reading comprehension and the affective area of learning. The study revealed that by using the teaching / learning strategies described in the intervention program, combined with socio-cultural understandings which include respect for the students' home language and an understanding of the effects of learning English as a Second Dialect (SESD), educators can assist Aboriginal students in improving their abilities to read in SAE. Other positive effects on students' behaviours during the intervention program which were recorded during the study included: an improved attitude to reading; a new willingness and confidence in reading; an improved willingness to participate in language activities both in tutorial sessions and back in the classroom; improved use of decoding skills and an improved control over SAE grammatical structures in writing tasks. This study emphasises the need for educators to work ardently at increasing their own understanding of how best to assist Aboriginal students in becoming competent literacy learners in SAE. Closing the gap created by the mismatch between home and school language can only be achieved by educators exploring eclectic pedagogical options and valuing the Aboriginal student's home language as a vital learning tool in gaining this competence in SAE literacies. [Author abstract]

**Koppe, R.; Zealey, M.; Dunne, L.**

[Successful Learning in the Early Years of Schooling: the Indigenous Parent Factor: Indigenous parent workshops.](#) In 'Community, diversity and innovation in rural and remote education and training: conference proceedings' edited by C Boylan, pages 171-179. Osborne Park WA: SPERA. 2006.

ISBN: 0977549305

This paper outlines the parent workshops that the Australian Parents' Council is conducting with parents and carers of Indigenous children in the 0-8 years age group. The set of three workshops 'Successful Learning in the Early Years of Schooling: the Indigenous Parent Factor', which aims at Indigenous parent involvement and engagement in their children's education and Indigenous students' English literacy development, are held across all states and territories. The workshops also have a train-the-trainer component which incorporates more culturally appropriate strategies for interacting in and with Indigenous groups. The Commonwealth Government is continuing to fund the workshops as it has seen that the trials of the program held in 2005 were very successful and met the agreed-to aims outlined by the Department of Education, Science and Training. [Author abstract]

**Kukari, A. J.**

[Cultural and religious experiences: do they define teaching and learning for pre-service teachers prior to teacher education? Asia-Pacific Journal of Teacher Education v.32 n.2 p.95-110, July 2004. Refereed article. Includes bibliographical references.](#)

ISSN: 1359-866X

This study examines the interaction between Indigenous culture and modern religious practices of teaching and learning, and how this contributes towards shaping the preconceptions of teaching, learning, a teacher's role(s), students as learners, and knowledge of three secondary school pre-service teachers who were just commencing their teacher education program at the only university educating teachers for post-primary and post-vocational educational institutions in Papua New Guinea. Data were obtained through a semi-structured interview questionnaire. Data analysis revealed a dialectical and a mutually constitutive relationship between cultural and religious

practices of teaching and learning. This made a significant contribution towards the construction of the three secondary school pre-service teachers' preconceptions. These practices defined and fashioned the perceptions of teaching and learning the three pre-service teachers held prior to becoming students of teaching. [Author abstract]

**Laird, R.**

[Philosophy for children in remote Aboriginal communities. Critical and Creative Thinking v.1 n.1 p.38-44, March 1993. Includes bibliographical references.](#)

ISSN: 1325-7730

This paper reports on the subject, philosophy for children, with Aboriginal children at the remote Aboriginal school in the Northern Territory, Australia, Barunga community school. The new English curriculum makes explicit that learning a language is to learn a way of thinking. It is that way of thinking that is called 'cultural baggage'. When Aboriginal people want to unlock the secrets of English, it is the thinking they are after. The philosophy for children program is a teaching resource that can be employed by the experienced teacher in the western domain of an Aboriginal school. The use of the program will assist the children in unlocking the doors of English thought. It will make them better, stronger thinkers in English, and allow access to the secrets of future interaction.

**Lea, V.; Sims, E. J.; Takhar, A.**

[Becoming an anti-racist teacher: addressing whiteness in learning communities. International Journal of Learning v.10 p.3317-3324, 2003. 'Papers presented at the Tenth International Literacy and Education Research Network Conference on Learning. Institute of Education, University of London 15-18 July 2003'. Refereed article. Includes bibliographical references.](#)

ISSN: 1447-9494

In the authors' work as anti-racist teacher educators, they try to help their mostly white student teachers become anti-racist practitioners. One of the most significant barriers to becoming an anti-racist teacher is whiteness. In the authors' view, whiteness is a cultural and symbolic process that leads to white socio-economic, political and cultural supremacy. In the field of education, whiteness has the effect of reproducing the status quo in which many Latino, African American and Indigenous students find themselves at the bottom of the existing hierarchies. In this article, the authors describe one of the ways in which they try to help their student teachers address whiteness in their learning communities. [Author abstract, ed]

**Leech, R.**

[Stronger, smarter, Sarra. Teacher n.178 p.32-41, March 2007.](#)

ISSN: 1449-9274

In 1998, Dr Chris Sarra revolutionised Cherbourg State School and brought hope to an Aboriginal community in rural Queensland. The remarkable and sometimes controversial leader now tours the country to share the story behind his success. Dr Sarra achieved his aims by developing and embracing the Aboriginal identity of the students and community and by challenging teachers at the school to deliver the educational outcome that the community of Cherbourg deserved. An integral part of his strategy is his lesson that Aboriginal identity and academic success are not mutually exclusive. He also has a strong stance on accountability of educators for student outcomes.

Dr Sarra now takes his message to the professional community of teachers and educational leaders through professional development courses at the Indigenous Education Leadership Institute, sponsored by Education Queensland and Queensland University of Technology. [Author abstract, ed]

**Lillyst, D.; Purcell, F.**

[Creating pathways for Koorie students. Learning Matters v.7 n.2 p.28-30, 2002. Includes bibliographical references.](#)

ISSN: 1326-8198

Recent reports indicate that Indigenous students are more likely to progress to the post-compulsory years of schooling if the educational setting is sensitive to their needs. In exploring ways of improving educational outcomes and retention rates for Aboriginal and Torres Strait Islander students, there is a need to create a pathway, through the development of culturally inclusive curriculum, which will keep students interested in learning. Schools with Indigenous enrolments are encouraged to undertake cross-cultural awareness activities that will enhance understanding of Indigenous people, their history and their lifestyle. This knowledge will enable schools to develop appropriate and effective programs for Indigenous young people that will provide opportunities to plan relevant pathways into further education and training, or employment. [Author abstract, ed]

**Linkson, M.**

[Some issues in providing culturally appropriate science curriculum support for Indigenous students. Australian Science Teachers Journal v.45 n.1 p.41-48, 1999. Includes bibliographical references.](#)

ISSN: 0045-0855

Most Indigenous peoples want their children to receive an education which will provide them with the skills to live as competent citizens. At the same time they want their children to learn and maintain traditional beliefs and practices. Consequently, some degree of cultural mismatch is inevitable as most schooling is based on Western curriculum and teaching approaches. This is especially the case in science, where the teaching of some concepts to Indigenous students may affect traditional cultural beliefs. This article outlines some issues which the author believes are relevant to the teaching of science to primary aged Indigenous students living in remote areas of the Northern Territory. It will also suggest ways of making the teaching of science to such students more culturally appropriate and therefore more effective.

**Lowe, Kevin.**

[Aboriginal languages reclamation: countering the neo-colonial onslaught. In 'Research conference 2011: Indigenous education: pathways to success: conference proceedings' edited by Carolyn Glascodine and Kerry-Anne Hoad, pages 21-28. Darwin: Australian Council for Educational Research \(ACER\). August 2011. Includes bibliographical references.](#)

ISBN: 9781742860473

The level of Aboriginal community responses to the ongoing issue of language loss can be considered an indication of Aboriginal people's growing assertion of their right to maintain their unique linguistic and cultural identities and heritage. Governments have long been accused of paying lip service to Aboriginal aspirations for languages reclamation; while they have sought to

justify the establishment of such programs in order to continue the longer term colonial project of cultural and linguistic assimilation. However, while many language workers are tied by grants to the very agencies that hold such views, their work is clearly drawn from a different space. Through their agency, work on the reclamation of these languages has had a significant impact on the wider Aboriginal community's aspirations for the reclamation and use of their languages. This effort has had the impact of critically repositioning the legitimacy of these aspirations, and places this activity in a political and moral space in which Aboriginal language advocates and communities challenge the view that they and their languages are linguistic and cultural artefacts that have little use or purpose in a postcolonial environment. This paper argues that community agency in this matter is a part of a larger project of Aboriginal resistance to the postcolonial environment in which they have been positioned as an ethnic minority within their own Country. [Author abstract]

**Luke, Allan; Woods, Annette; Dooley, Karen.**

[Comprehension as social and intellectual practice: rebuilding curriculum in low socioeconomic and cultural minority schools. \*Theory into Practice\* v.50 n.2 p.157-164, March 2011. Refereed article. Includes bibliographical references. Special themed issue: New and Critical Perspectives on Reading Comprehension and Strategy Instruction.](#)

ISSN: 0040-5841

This article reframes the concept of comprehension as a social and intellectual practice. It reviews current approaches to reading instruction for linguistically and culturally diverse, Indigenous and low socioeconomic students, noting an emphasis on comprehension as autonomous skills. The four resources model is used to make the case for integrating comprehension instruction with an emphasis on student cultural and community knowledge, and substantive intellectual and sociocultural content in elementary school curricula. Illustrations are drawn from the authors' research on literacy in a low SES primary school in an Australian city. The research brings together teachers and administration with a team of literacy researchers with the shared aim of sustainable improvements in literacy and overall school achievement. [Author abstract, ed]

**Mackinlay, Elizabeth; Barney, Katelyn.**

[Transformative learning in first year Indigenous Australian studies: posing problems, asking questions and achieving change. A practice report. \*International Journal of the First Year in Higher Education\* v.1 n.1 p.91-99, July 2010. Refereed article. Includes bibliographical references.](#)

ISSN: 1838-2959

Indigenous Australian studies necessarily addresses emotionally-difficult topics related to race, history, colonialism and our identities as Indigenous and non- Indigenous Australians. The authors contend that as educators in this discipline, it is important for them to find teaching and learning approaches which make space for these topics to be accessed, understood, discussed and engaged with in meaningful ways. Problem-Based Learning (PBL), because of its emphasis on dialogic learning, is a pedagogical tool used in many Indigenous Australian studies classrooms in preference to other methods. In this presentation the authors seek to explore the potential of PBL to allow personal and emotional responses to become accessible, dialogic and discursive, so that the resulting new awareness translates into practical

action and change. The authors focus on a practice-based initiative which involves the implementation of PBL in a first year introductory course at The University of Queensland and provide practical guidance on the incorporation of PBL in curriculum development. [Author abstract, ed]

**Maher, Marguerite.**

Culturally responsive learning, assessment and evaluation strategies for Indigenous teacher education students in remote communities of the Northern Territory of Australia. *Studies in Learning, Evaluation, Innovation and Development* v.7 n.2 p.42-54, October 2010. Refereed article. Includes bibliographical references.

ISSN: 1832-2050

Pre-service teacher educators at university level have a seemingly conflicting role of designing culturally responsive evaluation and assessment strategies that inform future classroom practitioners yet meet university assessment regulations. This paper reports how this duality is being successfully accomplished within the Growing Our Own Indigenous teacher education project run by Charles Darwin University in five remote Indigenous communities in the Northern Territory, Australia. Nakata's culturally responsive principles are used as a framework for tailoring evaluation within the teacher education program. These are: the need to focus on the graduates' capacity to work in complex and changing terrains; the need for curriculum design and evaluation to build on the current capacities and experiences of Indigenous students; and the need to provide stronger support for Indigenous students to ensure they engage more rigorously since the challenges they face need more attention in curriculum and evaluation design. Strategies are described whereby lecturers ensure that learning, assessment and evaluation strategies for Indigenous pre-service teachers reflect their ways of knowing, being and doing, their remote learning context, their world experience, their primary language and their family and community values. These strategies generalise across settings yet might become compromised within the increasing emphasis on nationally consistent standards, and challenge the tendency of teaching primarily to tests rather than to culturally diverse needs found in every classroom. [Author abstract, ed]

**Maher, Stephen.**

Differentiating the curriculum at Narrabri West. *Leadership in Focus* n.17 p.2-4, Autumn 2010.

ISSN: 1833-5535

Narrabri West Public School was invited to participate in the Australian Government Quality Teaching Indigenous Project in 2006. The program aims to support teachers of Aboriginal students in schools where they comprise at least 10-20 per cent. Narrabri West fell into this target group and has successfully implemented new programs and strategies. The overall aim is to improve student outcomes and engagement through implementing teaching strategies that incorporate higher-order thinking skills and enable students to learn more effectively. The school began by choosing Connected Outcome Groups (COGs) units of work. The curriculum and planning framework was then used to design a scope and sequence that gives students opportunities to learning the knowledge, skills and understandings described in the Foundation Statements. The Quality Teaching elements were isolated in the units used and then Bloom's Taxonomy of Thinking Grids were created

based on these units. Blooms' Grids were used as they are one of the most effective ways of differentiating the curriculum to meet students' needs. The article describes how the project was planned, including a workshop held by Ralph Pirozzo, and implemented and co-ordinated throughout the school. The author briefly outlines the evidence for the success of the project, and includes teachers' comments about their use of Blooms' Grids and their impact on teaching and learning outcomes. [Author abstract, ed]

**Malcolm, Ian G.**

Issues in English language assessment of Indigenous Australians. *Language Assessment Quarterly* v.8 n.2 p.190-199, April 2011. Refereed article. Includes bibliographical references. Special themed issue: Current Issues and Trends in Language Assessment in Australia and New Zealand.

ISSN: 1543-4303

Although English is widely used by Indigenous Australians as the main means of communication, national testing has consistently raised questions as to the level of their English language and literacy achievement. This article examines contextual factors (historical, linguistic, cultural, socio-political and educational) which underlie this situation and calls for a more context-sensitive approach to the English language assessment of Indigenous Australians. [Author abstract]

**Malezer, B.**

Indigenous paradigms: re-imagining practices towards student co-ownership of teaching and learning. In 'Enriching learning cultures: proceedings of the 11th annual international conference on post-compulsory education and training' edited by J Searle, I Yashin-Shaw and D Roebuck, volume 2, pages 121-133. Brisbane: Centre for Learning Research, Faculty of Education, Griffith University. 2003. Refereed paper. Includes bibliographical references.

ISBN: 1875378510 (set)

This paper describes a work in progress, which investigates concepts of teaching, learning and understanding. The target group investigated is pre-service teachers at Griffith University in Brisbane, Australia. Other areas investigated were the dynamics of teaching Indigenous Australian Studies (cross-culturally), the benefits to formal learning in relation to 'informal' knowledge and learning outcomes as perceived by the target group. Results of the author's research found that students view Indigenous Australian Studies as a precarious area to study, but then discovered that through the Indigenous teaching and student-centred approach (U-ME-US), changes in learning and understanding transpired. That is, students gained an immense satisfaction and a reshaping of their previous knowledge. The most interesting result indicated that the benefits expressed by students through their shift in understanding replaced their insecurities about Indigenous Australians and the hesitancy to engage in 'Aboriginal' issues. It is proposed that U-ME-US locates the institution one step closer to student-centred learning. [Author abstract]

**Malezer, B.; Sim, C.**

Issues for teacher preparation in Indigenous Australian studies: benefits of teaching Indigenous Australian studies in a cross-cultural context. In 'AARE 2002 Conference Papers' [computer file]: [Conference of the Australian Association for Research in Education, 1-5 December 2002] compiled by P L Jeffrey. Melbourne: Australian Association for Research in Education. 2002. 20p. Includes bibliographical references.

ISSN: 1324-9339 (Web) 1324-9320 (CD ROM)

To examine the complex issues prevailing for pre-service and in-service teacher training in Indigenous Australian Studies, this paper draws on two recent national studies and a local study by an Indigenous Educator. The national studies are the census style study of Teachers in Australian Schools, and the qualitative National Inquiry into School History. First, the paper written across these boundaries examines the data from the national studies, bringing to light the limited experience of teachers to professional development in Indigenous Australian Studies. The quantitative and qualitative analysis provides an opening for considering a recent research case study conducted by Malezer. The case study explores the dynamics of teaching Indigenous Australian Studies (cross-culturally) to non-Indigenous pre-service teachers by an Indigenous teaching team at Griffith University in Brisbane, Australia. Throughout the discussion, readers are asked to consider the extent to which the findings about professional development in Indigenous Australian Studies resonate with their individual experiences at system and local levels. [Author abstract, ed]

**Malin, M.**

Aboriginal education, policy and teaching. In 'Understanding teaching: curriculum and the social context of schooling' 2nd edition, edited by Elizabeth Hatton, pages 343-352. Sydney: Harcourt Brace. 1998. Includes bibliographical references.

ISBN: 0729533190

This chapter gives an historical overview of Aboriginal experience with Western education from 1788 to the 1990s. It reviews changes in government policies and programs over this period and assesses the outcomes for Aboriginal people. It also examines educational initiatives associated with Aboriginal struggles for self-determination. It suggests strategies that non-Aboriginal educators can use to improve education for Aboriginal children.

**Malin, M.**

Is schooling good for Indigenous children's health? In 'AARE 2002 Conference Papers' [computer file]: [Conference of the Australian Association for Research in Education, 1-5 December 2002] compiled by P L Jeffrey. Melbourne: Australian Association for Research in Education. 2002. 35p. Refereed paper. Includes bibliographical references.

ISSN: 1324-9339 (Web) 1324-9320 (CD ROM)

Overseas research has found a correlation between parental schooling and child and individual health, and between literacy levels and population health. Research in Australian Indigenous contexts does not point to such a straightforward connection. This paper extrapolates to the Indigenous schooling context from correlational studies which implicate lack of control over destiny and social exclusion for poor health with stress hormones being the plausible pathway. Alternatively, 'social support' and certain cultural factors

have been found to moderate stress. Revisiting data from two classroom ethnographies, the paper proposes a scenario where the broader societal picture is lived out in the microcosm of the classroom. The degree to which Indigenous students are socially incorporated and supported within the organisation of the classroom could have significant implications for their health in the longer term. The paper also brings attention to an innovative, Aboriginal controlled learning and community development program which fosters 'mastery,' 'social and cultural inclusion' and 'support' by bringing the family into the school. [Author abstract]

**Malin, M.**

[Make or break factors in Aboriginal students learning to read in urban classrooms: a socio-cultural perspective.](#) In 'Aboriginal kids in urban classrooms' edited by S Harris and M Malin, pages 65-88. Wentworth Falls NSW: Social Science Press. 1994.

ISBN: 0949218928

It is argued here that in reading lessons both the social organisation of the academic task plus the social relationship between teacher and student play crucial roles into whether a student learns or not. The paper highlights some of the factors which enhance or inhibit learning for students in reading lessons. It offers suggestions as to how teachers can employ videotape technology in order to capture the occurrence of such factors. The study took place in a school on Adelaide

**Malin, M.**

[The visibility and invisibility of Aboriginal students in an urban classroom.](#) In 'Understanding teaching: curriculum and the social context of schooling' 2nd edition, edited by Elizabeth Hatton, pages 353-358. Sydney: Harcourt Brace. 1998. Reprinted from Australian Journal of Education v.34 n.3 p.312-329, November 1990. Includes bibliographical references.

ISBN: 0729533190

This paper describes the major findings of an ethnographic study investigating the first year of school in two urban classrooms for several Aboriginal students. It explores the adaptations to classroom life of these students and their teachers' consequent responses. It illuminates the culturally based skills, assumptions and values which these Aboriginal students bring from home to school relative to those of the Anglo students. It describes how a combination of cultural differences, ideology and subsequent micro- political processes resulted in the marginalising of some of the Aboriginal students, both academically and socially.

**Malin, M.**

[They listen and they've got respect: culture and pedagogy.](#) In 'Perspectives on Aboriginal and Torres Strait Islander education' edited by G Partington, pages 245- 273. Katoomba NSW: Social Science Press. Feb 1998.

ISBN: 1876033134

The paper explores ways that teachers can create a classroom atmosphere where Aboriginal students can 'learn to belong' while also teaching them the skills necessary for academic success. It shows how some knowledge about a student's culture is necessary for this endeavour as well as the ability to teach. It examines the influence of culture and pedagogy and suggests ways that the one can support the other.

**Malin, M.; Maidment, D.**

Education, Indigenous survival and well-being: emerging ideas and programs. *Australian Journal of Indigenous Education* v.32 p.85-100, 2003. Refereed article. Includes bibliographical references.

ISSN: 1326-0111

This paper presents a snapshot of concerns in the field of Indigenous education in the late 1960s as compared with those of today, highlighting areas of improvement. Indigenous people's aspirations are not being met and the gaps between the Indigenous and non-Indigenous populations on all major educational indicators are unacceptably large. These gaps are mirrored in other areas of social and physical well-being, including life expectancy and employment. Research demonstrates the inter-relationships between education, health, unemployment, poverty, and general social disadvantage, exposing social barriers to learning. The paper describes two small-scale educational programs, which are tailored to the needs of the Aboriginal participants and which aim to assist families through education, mentoring and community development processes to work towards practical ways for meeting their long-term aspirations. The holistic nature of the programs helps people to overcome the social barriers, which have impeded their learning in the past. Synchronised inter-agency, inter-departmental collaboration is required by such programs, which are intensive and expensive to run. But USA Project Head Start, which is similarly intensive and expensive, has demonstrated long-term benefits to society and the participants, which far outweigh the original costs in terms of savings in the areas of criminal justice, welfare, and health. [Author abstract, ed]

**Malin, M.; Ngarritjan-Kessariss, T.**

Confronting the deceptions of racism: whiteness, social change and teacher education. In 'The ACSA 1999 collection: conference papers' [papers presented at the Australian Curriculum Studies Association 'Framing the future' conference, held in Perth, September/October 1999], pages 631-644. Deakin West ACT: Australian Curriculum Studies Association. 1999. Includes bibliographical references.

This paper explores issues of racism, lessons learned about reports, current teaching practice and an anti-racism focus at an Australian university. The paper discusses Australia's racism history and current practices which are described as individual, isolated and infrequent. Invisible racism, racial dominance as a prerequisite for racism by non-Indigenous people and the effect of being dominant on white Australia is discussed. The issues of whiteness, what is gained, its intransigence, the impact on teachers and the value of teaching Indigenous studies in teacher education are explored. Ways of dealing with passive resistance and complacency in teacher education are outlined.

**Mansouri, Fethi; Jenkins, Louise.**

Schools as sites of race relations and intercultural tension. *Australian Journal of Teacher Education* v.35 n.7 p.93-108, November 2010. Refereed article. Includes bibliographical references.

ISSN: 0313-5373 1835-517X

Australia's education system endeavours to provide an environment in which students can learn in a safe and comfortable manner, free of fear of verbal or physical abuse. However, for many schools, the ability to create this safe

environment has been undermined by a recent rise in society-wide intercultural tensions that inevitably permeate the school boundary. Empirical data from a national project about racism among Australian youth provide evidence that these intercultural tensions are generating an unsettling level of verbal, and in some cases physical, abuse in Australian secondary schools. These project findings inform the discussion presented in this paper that schools, as sites of intercultural relations, reflect wider societal attitudes. Nevertheless, this paper also contends that schools as microcosms of social realities have the potential to change social attitudes gradually, including those about diversity, culture and race. To do so, schools need to be supported by teacher education programs which explore the ways in which issues of race, culture and diversity can be incorporated in the content choice in school curriculum. This will influence positively the way in which graduating teachers approach diversity and inter-cultural tensions within their own classrooms and the wider school. [Author abstract]

**Marsh, K.**

[Crossing the divide: changing attitudes to Aboriginal music in early childhood and primary pre-service music education in Sydney. In 'Conference proceedings: opening the umbrella: an encompassing view of music education: \[12th National Conference of the Australian Society for Music Education \(Sydney 1999\)\]' edited by N Jeanneret and K Marsh, pages 137-142. Baulkham Hills NSW: Australian Society for Music Education \(NSW Chapter\) Inc. 1999. Includes bibliographical references.](#)

ISBN: 095963049X

In NSW schools, teachers are responsible for educating all students about Aboriginal heritage and cultures. This paper discusses some of the problems associated with teaching Aboriginal music to pre-service education students at the University of Western Sydney and approaches which are seen to have affected student attitudes to the teaching of Aboriginal music in educational settings. The effect of a fieldwork study of an Aboriginal performer in residence program at a Sydney school is a focus of this paper. [Author abstract]

**Martin, K.**

[Aboriginal worldview, knowledge and relatedness: reconceptualising Aboriginal schooling as a teaching-learning and research interface. Journal of Australian Indigenous Issues v.12 n.1-4 p.66-78, 2009. Refereed article. Includes bibliographical references. 'Special issues: World Indigenous Peoples' Conference on Education \(WIPC:E\) Conference Proceedings \[2008\]'.](#)

ISSN: 1440-5202

This paper considers macro and micro trends that have shaped and been shaped by Aboriginal schooling policies and programs, models and relationships. Its purpose is to identify the ways Aboriginal learners are viewed in the teaching approaches and programs that are developed. This aids in establishing the types of relationships that are inherent in such programs and equally, those relationships that are not evident. The framework for discussion is these relationships between Aboriginal learners and their teachers, and it is not a chronology. These teaching-learning relationships are: 'teaching at'; 'teaching for' and 'teaching to' Aboriginal students. The paper considers some of the macro and micro contexts of Aboriginal schooling since the 1970s and the trends in programs and practices of these last three decades. It then reconsiders these macro and micro contexts, not for divergence, but more so

their relatedness to offer a model for 'teaching with' Aboriginal students as a teaching-learning interface based on Aboriginal terms of reference to deliver stronger outcomes for Aboriginal students. [Author abstract, ed]

**Martinez, K.; McNally, P.; York, F.; Rigano, D.; Jose, G.**

[Conceptualising intercultural contact in the supervision of indigenous student teachers. \*Journal of Intercultural Studies\* v.22 n.3 p.307-321, December 2001. Refereed article. Includes bibliographical references.](#)

ISSN: 0725-6868

James Cook University is the site of an off-campus, community-based program of teacher education for Aboriginal and Torres Strait Islander peoples living in remote parts of Queensland, Australia. Known as the Remote Area Teacher Education Program (RATEP) it has had considerable success, but some unsolved problems persist. Field components of the program include a practicum in the second last year in urban schools. This study set out to explore the opportunities and challenges faced by the RATEP Indigenous students and by their school-based teacher educators during the course of these practical sessions in urban schools. Utilising a framework that conceptualises intercultural contact as boundaries rather than borders, differences and similarities between and within participants' experiences of the intercultural aspects of the practicum were identified. The research has illuminated many areas for action, which have already led to changing practices in the RATEP program. In addition, this research has indicated a need for much more knowledge and understanding about intercultural supervision of student teachers from a minority group. [Author abstract]

**Mason, T.; Reid, C.; Perry, B.**

[The Aboriginal Rural Education Program in teacher education at the University of Western Sydney: an innovative approach to an important challenge. \*Change: Transformations in Education\* v.6 n.2 p.75-81, November 2003. Refereed article. Includes bibliographical references.](#)

ISSN: 1441-9319

Since 1983, the University of Western Sydney (UWS) has offered primary teacher education programs targeted specifically for non-metropolitan Aboriginal people. As a result, many Aboriginal people have taken the opportunity to become primary school teachers in New South Wales schools. As well as strengthening Aboriginal education in schools, these teachers have provided role models for many Aboriginal children. All of this has been achieved while UWS has undergone a series of radical changes in structure and in its organisation of education for Aboriginal people. This paper describes the history of Aboriginal teacher education programs at UWS in the context of change which has enveloped the university as a whole and its attempts to offer culturally appropriate teacher education for its Aboriginal students. [Author abstract, ed]

**McClure, Diane.**

[An exploration of teachers' knowledge about aspects of Australian Indigenous history and their attitude to reconciliation. Fitzroy Vic: Australian Catholic University. MEd. 2008. xi, 148p. Includes bibliographical references. Can be downloaded from \[ACU Digital Theses Archive\]\(#\)](#)

In contemporary Australian society the term Reconciliation refers to the process by which the Indigenous and wider Australian communities strive to improve relations with each other. It seeks to do this by recognising

past wrongdoings, addressing the disadvantage faced by Indigenous people today, whilst working together as Indigenous and non-Indigenous Australians for a better future. Education is seen to play an important role in the advancement of this process. This is evident in the policy documents of Australian education departments such as the Brisbane Catholic Education (2006), Department of Education, Science and Training (1999) and Education Queensland (2000), and the observed level of support for Reconciliation in the educational community. It is apparent that Reconciliation is a key issue for teachers in modern Australia. This is particularly the case for teachers in Catholic schools. Catholic school teachers are required to model gospel values, one of which is the notion of reconciliation, embodied in the sacramental rite bearing the same name. Although the theological and secular meanings of this term have some similarities there are significant tensions between 'Christian' reconciliation and reconciliation in the broader Australian context. The importance of Reconciliation between Indigenous and non-Indigenous Australians to Catholic school teachers is articulated in the National Catholic Education Commission's Statement: Educating for Truth, Justice, and Reconciliation (1998). This document makes a strong commitment to support and encourage educators in the Catholic community to journey with Indigenous Australians and work towards reconciliation through education. Teachers in Catholic primary schools are the interface between Reconciliation, the Catholic ethos, and students. The attitude of these teachers towards this process will have a significant bearing on how it is addressed in the school setting. The National Catholic Education Commission (1998) regards a positive and productive approach to Reconciliation is dependent on an appreciation of Indigenous Australian history. It is this link between knowledge of Indigenous Australian history and attitude towards Reconciliation that is the principle focus of this study. This investigation tested the hypothesis that teachers' knowledge of Indigenous history impacts positively on their attitude towards Reconciliation. In testing this hypothesis data on these constructs were collected via an attitude inventory and a history test, presented in questionnaire format. These research instruments were developed specifically for this investigation and administered to 100 staff from 11 Brisbane Catholic Education Primary schools. These 11 schools were those that agreed to participate from a sample of 50 schools randomly selected from within the Brisbane Diocese. The participants' scores on each of the instruments were correlated in order to test the research hypothesis and their responses to the attitude survey were subjected to factor analytic techniques to search for underlying patterns in the data. Schools differed significantly in their attitude scores and history test results, however, across the sample it was found that there was a small to moderate positive correlation between a teacher's knowledge of Indigenous history and their attitude towards Reconciliation. Participation in formal training in Indigenous history, Indigenous studies, or cultural awareness was also shown to correlate with a positive attitude towards Reconciliation. With regards to the factor analysis, it was observed that the response patterns of participants to the Attitude survey could be grouped into five broad themes and that the highest level of agreement was observed on items relating to 'Recognition of ATSI history in Australian Culture'. The latter finding indicates that the teachers sampled considered Indigenous history an important aspect of the Reconciliation process. The correlation between history test results and attitude inventory scores supports the research hypothesis that that teachers' knowledge of Indigenous history impacts positively on their attitude towards Reconciliation. This, coupled with the observation that participation in formal training also impacts favourably on this construct, suggests steps by which teacher

attitudes could be improved. These steps could include making in-service training and pre-service units focusing on Indigenous history a compulsory component of teacher education programs. [Author abstract, ed]

**McClure, Diane; Warren, Elizabeth.**

[The impact of participation of Indigenous education courses on teacher attitudes towards reconciliation. \*Journal of Catholic School Studies\* v.82 n.1 p.25-42, May/June 2010. Refereed article. Includes bibliographical references.](#)

ISSN: 1834-7258

In keeping with Catholic ethos, teachers in Catholic primary schools are expected to model gospel values, one of which is reconciliation. From the 1990s, the idea of expressing regret at past wrongs inflicted on Indigenous Australians, and the notion that areas of disadvantage should be addressed, have been at the forefront of political, academic, social and religious dialogue. Teachers in Catholic primary schools have been seen to be at the interface of reconciliation, the Catholic ethos and students. This article draws on research into Catholic primary school teachers' beliefs about reconciliation, that is, teachers who have been exposed to the notion of reconciliation from both a religious perspective and an Indigenous perspective; and, the influence participation in formal education courses in Indigenous history or cultural studies have on the knowledge and attitudes of Brisbane Catholic education primary teachers. [Author abstract]

**McGloin, Colleen; Marshall, Anne; Adams, Michael.**

[Leading the way: Indigenous knowledge and collaboration at the Woolyungah Indigenous Centre. \*Journal of University Teaching and Learning Practice\* v.6 n.2, 2009. 17p. Refereed article. Includes bibliographical references.](#)

ISSN: 1449-9789

This paper derives from collaborative research undertaken by staff at the Woolyungah Indigenous Centre, into their own teaching practice. It articulates a particular strand of inquiry emanating from the research: the importance of Indigenous knowledge as this is taught at Woolyungah in the discipline of Indigenous Studies. The paper is a reflection of Woolyungah's pedagogical aims, and its development as a unit that seeks to embed other knowledges into the realm of critical inquiry within subjects taught at the unit. It also reflects student responses to the staff pedagogy. The writers are Indigenous and non-Indigenous and have collaborated with all teaching staff involved to present this work as a starting point for discussions about the emerging discipline of Indigenous Studies, its rigour as an academic field of inquiry and the staff commitment as educators to the inclusion of Indigenous knowledges in their program. [Author abstract]

**McKeich, Alister.**

[National history curriculum and the Stolen Generations. \*Agora\* v.44 n.4 p.51-54, 2009. Includes bibliographical references.](#)

ISSN: 0044-6726

Where do Indigenous and Stolen Generations histories fit in the national curriculum? It was with great interest that Stolen Generations Victoria examined 'The Shape of the Australian Curriculum: History' document. The study of history requires students to examine the past, discuss the present, and determine the future. The National Curriculum Board (now ACARA) has allowed room for the exploration of Aboriginal histories which, with the right approach,

will provide students with an opportunity to engage with the trials and triumphs of 40,000 plus years of Australian history. Indigenous themes are introduced in Years 3-6, and the study of Aboriginal and Torres Strait Islander histories continues in greater depth between Years 7 and 10. It is suggested that the history curriculum follows a sequence beginning with the earliest human communities, through to the beginning of the modern period and ending with a study of Australia in the modern world (1901-present). This linear sequence provides a framework with which to examine Indigenous histories in great depth. The success of this 'sequence' depends, however, on the commitment of educators to engage with local Indigenous people. By involving local Elders, Aboriginal community members, cultural centres and co-operatives, and Aboriginal educators there is no reason why a comprehensive study of the local area cannot be achieved from Years 3-10. There is a variety of Aboriginal histories that can be examined within the national curriculum framework, but for the purpose of this article - and with the aim of demonstrating the use of history as a tool of reclamation and reconciliation - the author uses the example of the collective experience known as the 'Stolen Generations'. He discusses past laws in Victoria regarding Aboriginal child removal and includes a case study of a young Aboriginal boy, 'Freddie', and his brothers Joe and Harry, born at the Ballarat Female Refuge (later the Alexandra Babies' Home) and subsequently sent to the Ballarat Orphanage. This story of one Victorian family demonstrates how the broader narrative of the Stolen Generations – and other aspects of Indigenous history - can be examined in a personalised way, which is likely to be far more touching and rewarding for students than simply reading a textbook. [Author abstract, ed]

**McKenry, R.**

[The Koorie English Literacy Project in Shepparton District, Victoria. In 'Best practice in Aboriginal and Torres Strait Islander education: NLLIA celebrates the International Year of the World's Indigenous Peoples: proceedings of the conference held in Canberra on 17-18 November 1993', pages 57-60. Deakin ACT: National Languages and Literacy Institute of Australia. 1994.](#)

Recognising the need to improve their children's literacy, the Aboriginal education consultative group in northern Victoria's Goulburn Valley initiated the Koorie English Literacy Project. One of the projects first tasks has been to make mainstream teachers aware of the fact that many students are bilingual: standard Australian English being their second language, and Koorie English being the language spoken at home. Data collected at the three schools were used to plan a professional development course for teachers, which was trialled at six primary and secondary schools.

**McKnight, Anthony; Hoban, Garry; Nielsen, Wendy.**

[Using 'Slowmation' for animated storytelling to represent non-Aboriginal pre-service teachers' awareness of 'relatedness to country'. Australasian Journal of Educational Technology v.27 n.1 p.41-54, 2011. Refereed article. Includes bibliographical references.](#)

ISSN: 1449-3098

In this study, a group of final year non-Aboriginal pre-service teachers at the University of Wollongong participated in an elective subject that aimed to raise their awareness about Aboriginal ways of knowing. A vital aspect of the course was developing the pre-service teachers' awareness of 'relatedness to country' which is a key belief for Aboriginal people. The non-Aboriginal pre-service teachers selected their own special place and then experienced Aboriginal

ways of knowing throughout the course and visited local Aboriginal sites to hear and listen to stories shared by an Aboriginal Elder. At the end of the subject, the pre-service teachers created their own animated story about their special place using an approach called Slowmation (abbreviated from 'Slow animation'), which is a narrated stop-motion animation that is played slowly at 2 photos/second to tell a story. It is a simplified way for pre-service teachers to make animations that integrates aspects of claymation, digital storytelling and object animation. To research this approach, the pre-service teachers were interviewed at the beginning and end of the course as well as submitting their animation for assessment. Data collected revealed that all the pre-service teachers were able to make an animated story explaining their relationship to their 'special place' and most developed a deeper understanding of what a relational approach to country means. Getting the pre-service teachers to make animated stories helped them to reflect upon their special place and was a creative way to develop their awareness of cultural diversity, especially about Aboriginal ways of knowing. [Author abstract, ed]

**McTurk, Nicholas; Lea, Tess; Robinson, Gary; Nutton, Georgie; Carapetis, Jonathan R.**

[Defining and assessing the school readiness of Indigenous Australian children. Australasian Journal of Early Childhood v.36 n.1 p.69-76, March 2011. Refereed article. Includes bibliographical references.](#)

ISSN: 1836-9391

The research evidence that underpins the school readiness of Indigenous Australian children is reviewed in this article, followed by identification of issues requiring research attention. Two key questions are considered: 1. How is school readiness defined and how applicable are definitions to Indigenous contexts?

2. What methods of school readiness assessment are applied to Indigenous children and are the tools appropriate or effective? General definitions of school readiness are outlined. An ecological view defines school readiness as ready services, schools, communities and families. This view is scrutinised in detail to consider whether services, schools and communities are ready to promote Indigenous children's education. Extended families are pivotal social constructions in many Indigenous contexts. The extent to which this is recognised in the ecological view of school readiness is assessed. Thereafter, the methods of assessing children's school readiness are reviewed, highlighting the shortfall in techniques specifically designed and validated for Indigenous Australians and the variable applicability of the techniques currently in use. [Author abstract]

**Milroy, Jill.**

[Incorporating and understanding different ways of knowing in the education of Indigenous students. In 'Research conference 2011: Indigenous education: pathways to success: conference proceedings' edited by Carolyn Glascodine and Kerry-Anne Hoad, pages 38-40. Darwin: Australian Council for Educational Research \(ACER\). August 2011. Includes bibliographical references.](#)

ISBN: 9781742860473

This presentation considers what Indigenous students need in order to achieve their full potential within Australia's education system. The presentation draws on the success of programs for young Indigenous people and school leavers that enable them to complete university, including elite professional

degrees, despite limited success or even failure in secondary schooling. If it can be turned around at this level, why can't it be done earlier? Equity in educational achievement, after all, is not just about reaching the same end point, but about whether the journey there is also equitable and not unfairly prolonged. If we all agree western education is necessary, and if we could achieve this, the next question is, will western educational success be enough for Indigenous students? Is this Indigenous students' full potential and if so, will these 'successful' Indigenous students be enough to sustain whole communities? This of course is the ultimate aim of education systems. This presentation therefore considers how Indigenous people might define 'full potential' differently for Indigenous students and this includes not just education, but also future employment. From an Indigenous point of view Australia has two competing knowledge systems, only one of which is officially acknowledged, valued and resourced to succeed within Australia's education sector. Indigenous ways of knowing are integral to Indigenous student success and to cultural continuity for Indigenous communities, yet scant resources are allocated to sustain them. Without a sectoral and conceptual shift in relation to Indigenous knowledge systems, we are unlikely to achieve sufficient change in Indigenous students' schooling outcomes for a large enough cohort of Indigenous students over a long enough period of time to tip the balance for Indigenous communities as a whole. [Author abstract]

**Mooney, J.**

A pedagogical imperative: teaching teachers to teach Aboriginal Studies. In 'Aboriginal studies: making the connections: collected papers of the 12th national ASA conference' edited by N Parbury and R Craven, pages 111-122. [s.l.]: Aboriginal Studies Association. 2006. Refereed paper. Includes bibliographical references.

ISSN: 1834-402X

If a modern university's teaching and learning task is to produce global citizens, then it can be argued that teacher education courses should incorporate Aboriginal Studies and perspectives. Aboriginal Studies should not merely be 'taught' as a supplementary subject, but celebrated and incorporated into the curriculum. This paper considers the pedagogical supposition that teachers who are taught Aboriginal Studies are more able to explore Aboriginal issues, promote Australia's broad Aboriginal culture, and in so doing improve the educational outcomes of Aboriginal Australians. The paper argues that by undertaking an Aboriginal Studies subject in teacher education courses, teachers are more prepared to teach a curriculum that reflects on social justice, challenges history, and enables students to question their place in Australian society. A snapshot from three case studies is presented, highlighting the changes in values and attitudes, knowledge, skills, and commitment to teach Aboriginal studies of many of the pre-service teachers upon completion of a core Aboriginal Studies subject. [Author abstract, ed]

**Mooney, J.; Craven, R. G.**

A case study: introducing and teaching core Aboriginal studies. In 'AARE 2005 International education research conference: UWS Parramatta: papers collection': [Conference of the Australian Association for Research in Education, 27 November - 1 December 2005] compiled by P L Jeffrey. Melbourne: Australian Association for Research in Education. 2006. 13p. Refereed paper. Includes bibliographical references.

ISSN: 1324-9339 (Web) 1324-9320 (CD ROM)

This study seeks to contribute significant conceptual advances in theory, research and practice in primary teacher education. Broadly, the paper identifies institutional and course characteristics that contributed to the successful implementation of a core Aboriginal Studies subject into a primary teacher education institution in New South Wales. More specifically this study identifies: a) an institutions' motives, values, and attitudes in relation to incorporating core Aboriginal Studies subjects in the primary teacher education curriculum; b) the impact of a core Aboriginal Studies course on pre-service teachers' (n=5) values and attitudes, commitment and ability to understand and teach Aboriginal Studies to all Australian students and to teach Aboriginal students effectively; c) the institutional factors, course characteristics and personal experiences that final year pre-service teachers (n=69) espouse as impacting on their values and attitudes, knowledge, skills, and commitment, to teach Aboriginal Studies and Aboriginal students. [Author abstract]

**Mooney, J.; Craven, R. G.**

Reconciliation: why we need to teach teachers to teach Aboriginal studies to all Australian students. In 'Proceedings of the 4th International Biennial SELF research conference: self- concept, motivation, social and personal identity for the 21st Century', edited by R G Craven, J Eccles, and M T Ha. Sydney: University of Western Sydney. 2007. 7p. Refereed paper. Includes bibliographical references.

ISBN: 1741081483

Teaching Aboriginal studies is about addressing reconciliation, political reformation, and the recognition of collective rights; in short it is about social justice. Dr Alex Boraine, Vice-President of the Truth and Reconciliation Commission in South Africa, stated at the Australian Reconciliation Convention: 'Truth-telling rejects denial and helps to come clean in order to build and to heal. It is not a mere romantic excursion into our past history; it is a deliberate attempt to come to terms with what happened and to be quite brutally honest about it. Not in order to stop there, but that we can begin to build on that kind of foundation, that healing can come to a very damaged country'. Teaching Aboriginal studies to all Australians therefore can be seen as a vital element in aiding an understanding between Aboriginal and non-Aboriginal people. Consequently, a first step in Australia achieving its stated aim of reconciliation is appropriate core Aboriginal studies subjects for pre-service teachers in primary teacher education courses. This paper examines the notion of reconciliation, the concept of social justice, and why pre-service teachers should have an understanding of the principles of reconciliation and the social benefits thereof for all Australian students. [Author abstract, ed]

**Mooney, J.; Craven, R. G.**

Teaching Aboriginal studies: improving professional practice in NSW schools. In 'Proceedings of the 4th International Biennial SELF research conference: self-concept, motivation, social and personal identity for the 21st Century', edited by R G Craven, J Eccles, and M T Ha. Sydney: University of Western Sydney. 2007. 7p. Refereed paper. Includes bibliographical references.

ISBN: 1741081483

Teaching pre-service teachers to teach Aboriginal studies is a recent development in primary teacher education courses within Australia. Learning to teach Aboriginal studies is complex, challenging, and threatening for some non- Aboriginal pre-service teachers. It can be confronting as it touches on personal issues and can challenge some pre-service teachers' understanding of their own socialisation (i.e. their place and beliefs in Australian society) and previously held misconceptions about Aboriginal Australia. There has also been systematic institutional bias against Indigenous culture and identity in the Australian Western schooling system. This poses acute challenges to pre-service teachers. With these concerns in mind, this paper explores these concerns and the pedagogical benefits for pre-service teachers in learning and teaching Aboriginal studies. [Author abstract]

**Mooney, J.; Craven, R. G.; Martin, A. J.**

An Australian story: pre-service teachers' perceptions of the value of mandatory Aboriginal Studies teacher education subjects. In 'Self-concept, motivation and identity: where to from here? Proceedings of the 3rd International Biennial SELF Research Conference, Berlin, 4-7 July, 2004', edited by H W Marsh, J Baumert, G E Richards and U Trautwein. Sydney: University of Western Sydney, SELF Research Centre. 2004. 7p. Refereed paper. Includes bibliographical references.

ISBN: 1741080746 (web ed) 1741080738 (CD)

This study capitalised on recent developments in espoused theory and theory in action, by applying these theories to critically analyse the espoused and actual value, nature, success and impact upon pre-service teachers' self-concepts, of mandatory Aboriginal Studies primary teacher education subjects. The aims of this study were to: 1) elucidate the impact of core Aboriginal Studies courses on pre-service teachers' self-concepts, values and attitudes, commitment and ability to understand and teach Aboriginal Studies to all Australian students; and 2) identify the institutional factors, course characteristics and personal experiences that pre-service teachers espouse as impacting on their self-concepts, values and attitudes, knowledge, skills, and commitment, to teach Aboriginal Studies. Participants were student teachers from Australian teacher education institutions in the final year of their primary teacher education subject that had undertaken a core Aboriginal Studies teacher education subject. This paper concentrated on one of the institutions in the study. Participants (N=47) completed a survey seeking a written response to a series of structured questions addressing the aims of the study. Findings were analysed using NVivo to explore theories and interpret data in order to identify factors that impact both positively and negatively on student teachers' self-concepts in relation to teaching Aboriginal Studies and Aboriginal students. [Author abstract]

**Mooney, J.; Halse, C.; Craven, R. G.**

Postgraduate teachers' commitment to teach Aboriginal studies in Australian schools. In 'Educational research, risks & dilemmas: NZARE/AARE Conference 2003 29 November – 3 December 2003, Auckland New Zealand'. Auckland: New Zealand Association for Research in Education. 2003. 11p. Refereed paper. Includes bibliographical references.

ISSN: 1324-9339 (Web) 1176-4902 (CD ROM)

This paper presents the findings emanating from the qualitative component of a study commissioned by the Department of Education, Science and Training (DEST) under its Education Innovation Program (EIP). The qualitative component of this project followed and elaborated on the quantitative study which aimed to: a) critically evaluate the impact of pre-service primary teacher education Aboriginal Studies courses on practising teachers' self-perceived abilities to appreciate, understand and effectively teach Aboriginal Studies, Aboriginal perspectives, and Aboriginal children in Australian schools; b) compare and contrast the self-perceptions of teachers who had undertaken a core or elective course in Aboriginal Studies in their initial teacher education course with the self-perceptions of teachers who had not undertaken such courses; c) characterise participating teachers' initial teacher education courses in relation to the Aboriginal Studies content covered; and d) identify teachers' perceptions of useful structure and content to consider including in future teacher education courses. The responses from telephone interviews with teachers in schools and responses to open-ended questions in surveys are discussed. The findings identify congruence and dissonance in the areas of: the contribution of pre-service teacher education; benefits of pre-service Aboriginal Studies for students in schools; the place of Aboriginal Studies in schools and the curriculum; Aboriginal Studies and student ethnicity; strategies for teaching Aboriginal Studies; and the content of pre-service courses. [Author abstract, ed]

**Mooney, J.; Halse, C.; Craven, R. G.**

Teaching the teachers Aboriginal studies: illuminating successful strategies. In 'Educational research, risks & dilemmas: NZARE/AARE Conference 2003 29 November – 3 December 2003, Auckland New Zealand'. Auckland: New Zealand Association for Research in Education. 2003. 9p. Refereed paper. Includes bibliographical references.

ISSN: 1324-9339 (Web) 1176-4902 (CD ROM)

This paper reports on the qualitative component of a study commissioned by the Department of Education, Science and Training (DEST) under its Indigenous Education Strategic Initiatives Programme (IESIP). The qualitative component of the project consists of in-depth interviews with Heads of Schools, Directors of Aboriginal Education Units and teacher educators and includes three Case Studies. Fifteen institutions in Australia offer Aboriginal Studies as a core, perspective or elective program in Primary Teacher Education Courses in Australia. Of these institutions seven institutions from four States responded to the invitation to participate in the study. From these institutions three were engaged to submit a case study of their institution as they had demonstrated that they had successfully introduced core Aboriginal Studies teacher units in their course. This paper presents the findings and discusses teaching Aboriginal Studies, its inclusion in curriculum and its worth for fostering reconciliation between Aboriginal and non-Aboriginal Australians within universities, schools and the wider community. [Author abstract, ed]

**Mooney, J.; Craven, R. G.; Martin, A. J.**

Why introduce core Aboriginal Studies teacher education courses? A critical analysis of educators' perspectives. In 'Self-concept, motivation and identity: where to from here? Proceedings of the 3rd International Biennial SELF Research Conference, Berlin, 4-7 July, 2004', edited by H W Marsh, J Baumert, G E Richards and U Trautwein. Sydney: University of Western Sydney, SELF Research Centre. 2004. 7p. Refereed paper. Includes bibliographical references.

ISBN: 1741080746 (web ed) 1741080738 (CD)

This study capitalises on recent developments in espoused theory and theory in action, by applying these theories to critically analyse the espoused and actual value, nature, success and impact upon the self-concept of pre-service teachers, of core Aboriginal Studies primary teacher education courses. The aim of this component of the study was to identify and contrast, three institutions' motives, values, attitudes, and perception of impact in relation to incorporating core Aboriginal Studies subjects in the primary teacher education curriculum. This was achieved by comparing and contrasting institution's espoused theory and theory in action, in order to identify features of institutional values and culture that contribute to the development and implementation of successful core Aboriginal Studies subjects to ascertain the congruence and conflict between what is theoretically espoused and implemented in relation to the rationale for, subject content of, and pedagogy utilised in the implementation of core Aboriginal Studies primary teacher education courses. This paper presents the results and findings based on the perspectives of Heads of Schools, Directors of Aboriginal Education Units and teacher educators from each of 3 participating Australian teacher education institutions. [Author abstract, ed]

**Moore, L.; Creamer, P.**

Optimising learning for Aboriginal and Torres Strait Islander children: a Queensland case study. *Every Child* v.15 n.2 p.6-7, 2009. Includes bibliographical references.

ISSN: 1322-0659

'Knowing who you are' and having a positive sense of cultural identity is central to Aboriginal and Torres Strait Islander children's social, emotional, intellectual, physical and spiritual wellbeing. Beginning in 2006, the Pre-Prep in Indigenous Communities initiative is a key Queensland government program that is ensuring that three-and-a-half to four-year-old children living in 29 Cape York and Torres Strait communities and six other Aboriginal communities have access to high-quality consistent early childhood education programs. Funding of more than \$40m over four years has been provided to enhance the provision of existing early childhood education programs. The enhancements include the development of Foundations for Success: Guidelines for an early learning program in Aboriginal and Torres Strait communities, establishment of a professional learning community and purpose-designed facilities. A place-based approach has been essential to the successful implementation. [Author abstract, ed]

**Morgan, S.**

Recognising ourselves and our heritage. In 'Best practice in Aboriginal and Torres Strait Islander education: NLLIA celebrates the International Year of the World's Indigenous Peoples: proceedings of the conference held in Canberra on 17-18 November 1993', pages 28-30. Deakin ACT: National Languages and Literacy Institute of Australia. 1994.

Recognising that some students thought to be Aboriginal were denying their ethnic heritage, Margate Primary School, near Hobart, Tasmania, has formulated a plan to help them increase their sense of self worth and become proud to identify themselves as Aboriginal. An Aboriginal students support and parent awareness committee has been formed; literature with an Aboriginal context has been bought for all classrooms; a homework centre has been set up; the school has celebrated Aboriginal culture during NAIDOC Week; many children have visited Camp Jungai in Victoria; and the children's writings have been edited into school publications with a totally Aboriginal focus. The consequence is that Aboriginal students are now taking on the role of 'experts' in Aboriginal culture to non-Aboriginal people at the sister school on the mainland and at Margate itself.

**Morgan, Shirley; Golding, Barry.**

Crossing over: collaborative and cross-cultural teaching of Indigenous education in a higher education context. *Australian Journal of Indigenous Education* v.39 Supplement p.8-14, 2010. Refereed article. Includes bibliographical references.

ISSN: 1326-0111

This paper explores the dynamics and outcomes from a collaborative, cross-cultural approach to teaching an Indigenous education elective unit in a Bachelor of Education (Primary) undergraduate degree at University of Ballarat in 2009. The three facilitators, one non-Aboriginal and two Aboriginal were a lecturer, an Aboriginal centre manager and local Aboriginal education consultative group member from the Ballarat and District Aboriginal Cooperative respectively. The paper explores the open-ended and collaborative approach used to facilitate the learning, including pedagogies, activities and assessment. The paper, and the collaborative cross-cultural teaching approach it arguably embodies, is presented as a model of desirable practice with undergraduate education students, in particular for pre-service teachers undertaking a P-10 Bachelor of Education degree. These pre-service teachers, with some exceptions, in general had very limited and often stereotyped knowledge and experience of Aboriginal education, Aboriginal students or Aboriginal perspectives in other areas of the school curriculum. The teaching process adopted that is articulated in this paper attempted to address this previous lack of engagement with the subject matter of Indigenous education by actively modelling the processes of local Aboriginal consultation and collaboration. [Author abstract, ed]

**Morris, Caty; Matthews, Chris.**

Numeracy, mathematics and Indigenous learners: not the same old thing. In 'Research conference 2011: Indigenous education: pathways to success: conference proceedings' edited by Carolyn Glascodine and Kerry-Anne Hoad, pages 29-33. Darwin: Australian Council for Educational Research (ACER). August 2011. Includes bibliographical references.

ISBN: 9781742860473

This paper begins with two narratives: the first from an Aboriginal mathematician and the second from a non-Aboriginal teacher. The two stories are woven together to draw out the notion of culturally responsive mathematics pedagogy and what this might mean for educators working with Indigenous students in the teaching of Western mathematics to close the two-year gap in learning outcomes. At the same time, consideration is given to what 'the same old thing' is and why we need to be doing something different. The Make it count project, funded by the Commonwealth Department of Education, Employment and Workforce place Relations (DEEWR) and managed by the Australian Association of Mathematics Teachers (AAMT), is attempting to do something different. Three case studies, drawn from the project's eight Clusters, illustrate significant and transformative change in students, in teachers, and in the curriculum. [Author abstract]

**Mudhan, P.**

Participation of Indigenous students in education: an exploration of the significance of place in an Indigenous community school. Murdoch WA: Murdoch University. PhD. 2008. 271p. Includes bibliographical references. Can be downloaded from Murdoch University Research archive.

This study explores the pedagogical significance of life experiences of Indigenous students from an Australian community school and its relation to school participation. In particular the study focuses on the implications of students' associations with 'place' on school curriculum. With the rate of participation of Indigenous students in education currently lower compared with non-Indigenous students, this study further informs our understanding of this phenomenon. The study is interpretive, based on the perspectives of students, staff and parents of an Indigenous community school successful in improving participation of Indigenous students to Year 10, and informed by the researcher own lived experiences teaching Indigenous students in three different countries. During this time, it was observed that Indigenous students' association with place was a significant factor in their participation in education. Gruenewald's multidimensional framework for place-conscious education is employed to guide the analysis and interpretation of data as it provides a means of addressing two important issues revealed in the review of literature on participation. First, participation is examined and interpreted in different ways, and second, a common thread in the differing interpretations is the concept of place. Analyses of the data reveal two overarching dimensions: Place and Aboriginality. Further analysis, informed by notions of place-conscious education reveal five identifiable elements for enhancing participation of Indigenous students in education: Curriculum Method, Curriculum Content, Careers, Partners and Identity. Educational programs that recognise how these elements are related to place and action them are likely to be more effective in enhancing participation of Indigenous students in education. [Author abstract]

**Munro, K.**

[The public sale of funds for Indigenous education: a perspective from Tranby Aboriginal College. Australian Journal of Adult Learning v.45 n.2 p.251-266, July 2005. Includes bibliographical references.](#)

ISSN: 1035-0462

The discussion begins with an overview of the historical struggle for independence in Indigenous education and highlights the success in the provision of quality education by the community-controlled sector, and more specifically, Tranby. The right to self-determination is then contextualised against a backdrop of the Royal Commission Into Aboriginal Deaths In Custody (RCIADIC) and within a framework of international legal authority. Finally the diminution of funding for Indigenous education is discussed with reference to the Indigenous Education (Targeted Assistance) Amendment Bill 2005, and its potential impact on Tranby and the community-controlled sector. [Author abstract]

**Needham, W. J.**

[An evaluation of the implementation of the New South Wales Aboriginal education policy by secondary school teachers of science. Perth: Curtin University of Technology. MAppSc. 1990.](#)

The purpose of the study was to evaluate the effectiveness of the implementation of the Aboriginal Education policy in NSW secondary science classes. The study was designed to determine the extent of science teachers' understanding of traditional and contemporary Aboriginal culture, as well as to ascertain the extent of their interest in and awareness of Aboriginality, and their degree of implementation of the NSW Aboriginal Education policy. The major component of the study was a postal survey designed to investigate the extent to which a sample of 170 science teachers in NSW government secondary schools: understand aspects of traditional and contemporary Aboriginal culture; comprehend contemporary Aboriginal issues; and have implemented the Aboriginal Education policy in their classes. The study also investigates the extent of their general interest in Aboriginal culture and issues. The survey results indicate that many teachers do not understand significant aspects of both traditional and contemporary Aboriginal culture, and have not successfully implemented the Aboriginal Education policy. However, the study reveals that these teachers do regard Aboriginal perspectives in science as being appropriate.

**Nelson, Alison; Hay, Peter J.**

['I don't want to grow up and not be smart': urban indigenous young people's perceptions of school. Australian Journal of Indigenous Education v.39 p.54-64, 2010. Refereed article. Includes bibliographical references.](#)

ISSN: 1326-0111

In light of the policy and research interests in optimising the educational experiences and outcomes of Indigenous young people, this paper aims to give voice to young Indigenous students' experiences of school and to convey a sense of the varied and complex nature of their educational and life pathways. Using a qualitative, life history research approach, 14 young people were interviewed seven times over two and a half years as they transitioned from primary school to secondary school in order to explore their perceptions of health, schooling and plans for the future. The findings demonstrate the complex and multifarious lived experiences of these young people and the

incongruence with apparent assumptions underpinning education policies focused on improving and measuring educational outcomes. The authors argue that in order to avoid isolating, threatening or marginalising Indigenous (or any other) students within education systems, traditional educational pathways and trajectories need to be challenged so as to celebrate the cultural wealth of young people; recognise, value and build on their previous educational experiences; and support the transition across different learning and vocational avenues. [Author abstract, ed]

**Neve, R.; Richards, L.**

[Intergenerational learning and the transfer of Aboriginal cultural knowledge.](#) In 'Aboriginal studies: making the connections: collected papers of the 12th national ASA conference' edited by N Parbury and R Craven, pages 211-218. [s.l.]: Aboriginal Studies Association. 2006. Refereed paper. Includes bibliographical references.

ISSN: 1834-402X

Recently the media has highlighted the 'revitalisation' of Aboriginal languages and other aspects of Aboriginal knowledge and culture. The merit and validity of this prevalent view is dependent on the life experiences of the audience. For many Aboriginal people it is not a revitalisation of their culture it is a willingness to share a little more of the precious remnants of which they are the custodians, with a wider audience. Failure of educators to understand and acknowledge the critical importance of this intergenerational knowledge particularly considering Aboriginal culture is so diverse and locally unique, undermines the effectiveness of these educators to deliver optimum educational outcomes to their students. Truly understanding the cultural views a student brings to their education requires strong communication and a learning partnership between educators and the family cultural groups to which the student belongs. [Author abstract]

**Newman, J.; Yasukawa, K.**

[Knowing the stories: cultural learning between schools and the local Aboriginal community.](#) *Education Links* n.69 p.20-24, Spring 2005.

ISSN: 0814-6802

The sad fact is that for many Aboriginal parents, the only contact they have with the school is when their children are in trouble. Yet we know that improved learning outcomes for Indigenous children can happen when schools reach out to Aboriginal families. The author recently evaluated a cultural awareness and language project in two rural and regional towns in New South Wales. In her interview with Keiko Yasukawa, she describes how a productive relationship can be built when the school draws upon Indigenous family and community stories. The author discusses the cultural awareness that grew out of engaging with Aboriginal community members and learning the stories of the people in the community. She states that one of the first things a teacher has to do is to be able to hear Aboriginal English. Then once you can hear it, you can see it in a student's writing. But if you cannot hear it, if you have no awareness of that dialect, then when a child writes Aboriginal English it looks like poor English. Other issues discussed in this article are the teachers' learning about and valuing Aboriginal culture, which was brought into the school; the involvement of the local Aboriginal community in the project; local dialects; Indigenous forms of knowledge; and the role of Aboriginal research assistants in the project. [Author abstract, ed]

**Niesche, Richard.**

The use of home language in the mathematics classroom. In 'Crossing divides: MERGA 32 conference proceedings, 5-9 July 2009, Massey University, Wellington, New Zealand' edited by Roberta Hunter, Brenda Bicknell and Tim Burgess, volume 2, pages 704-707. Palmerston North New Zealand: Mathematics Education Research Group of Australasia. 2009. Includes bibliographical references.

ISBN: 9781920846206 (v.1) 1920846204 (v.1) 9781920846213 (v.2) 19

In this symposium paper, the author argues that the use of home language needs to be viewed as a valuable resource for teachers in Indigenous schools in the Kimberley region of Western Australia. For students to be able to negotiate meaning and mathematical concepts in Kriol can help facilitate their mathematical learning as well as demonstrate an explicit valuing of Indigenous cultures and heritage. [Author abstract]

**O'Bierne, P.**

Building partnerships: building understanding. *Educating Young Children* v.13 n.3 p.28-29, Summer 2007. Includes bibliographical references.

ISSN: 1323-823X

Much is written about how educational institutions should engage Indigenous learners, exploring pedagogy, student engagement, community engagement, cultural acknowledgement, developing literacy and numeracy skills, and more, as elements contributing to successful outcomes for Aboriginal and Torres Strait Islander learners. While much is written about each of these areas discretely, there is also a commonly-agreed notion that the interplay between each of them is critical. Across each of these discrete elements, however, there is a common thread: that of acknowledging and affirming cultural identity. An educational institution might go a long way towards affirming cultural identity by the way it engages Hughes' (2004) 'world view'. The author provides two examples of 'world views' which illustrate the complexity of affirming cultural identity. These call on teachers to look beyond the superficial notions of culture and seek to understand it more deeply. Teachers' challenge is to think more deeply about whether the Aboriginal and Torres Strait Islanders families who are part of their school communities may have different 'world views' from other families and whether there may be different notions of relationships, expectations, goals, ways of learning, decision-making, and so on. [Author abstract, ed]

**O'Dowd, Mary.**

'Ethical positioning': a strategy in overcoming student resistance and fostering engagement in teaching Aboriginal history as a compulsory subject to pre-service primary education students. *Education in Rural Australia* v.20 n.1 p.29-42, 2010. Refereed article. Includes bibliographical references.

ISSN: 1036-0026

The paper describes and analyses the issues that impacted on pre-service primary education students' engagement with the subject Aboriginal culture and history at a rural university. The paper identifies how issues, including pioneer identity and local conversations about race, related strongly to this particular rural context. It names and demonstrates 'ethical positioning' as an effective pedagogy in shifting often unrecognised racist values and attitudes,

thus enabling students to move beyond ethnocentricity. The paper highlights the openness of the students to becoming transformative educators when issues of identity, racism and its ethical implications are reflected on overtly. [Author abstract, ed]

**Onsman, A.**

Fostering self-esteem amongst Aboriginal students: you versus the media. In 'Aboriginal studies: self-concept for a nation: collected papers of the 10th annual ASA Conference, University of Western Sydney, Bankstown Campus, Milperra Wednesday 12th July - Friday 14th July, 2000' edited by R Craven, pages 100-104. [Sydney]: Aboriginal Studies Association. 2000. Refereed paper. Includes bibliographical references.

ISBN: 0958529779

A positive sense of self, generated by Indigenous people themselves, has become the cornerstone of Aboriginal identity. School curricula in general emphasise that a positive self-image of Aboriginal children (and consequently Aborigines in general) is essential not only for Aboriginal Australians but for all Australians. Schools in general have tried to reflect that notion in their Aboriginal Studies curricula. Whilst there can be no denying that the process of creating any group identity is a problematic business, creating an Aboriginal identity, especially in Tasmania is also a very public one and subject to public criticism. The making public of Aboriginal identity depends to a large degree upon the co-operation of the print media, which for most people provides their major contact with Aboriginal people. In fostering a positive self-image, teachers often find themselves competing against what is presented in the media. The paper seeks to aid teachers in turning that around. [Author abstract, ed]

**O'Rourke, Virginia; Craven, Rhonda G.; Yeung, Alexander Seeshing; Munns, Geoff.**

Closing the educational gap for Aboriginal primary students in low density schools: a multi-method longitudinal analysis elucidating impact of inclusive practices. In 'AARE 2008 International education research conference: Brisbane: papers collection': [Conference of the Australian Association for Research in Education, 30 November - 4 December 2008] compiled by P L Jeffrey. Melbourne: Australian Association for Research in Education. 2008. 10p. Refereed paper. Includes bibliographical references.

ISSN: 1324-9339 (Web) 1324-9320 (CD ROM)

Based on recent research, Aboriginal students still remain the most educationally disadvantaged of all Australian students (Ritchie and Edwards, 1996). Closing the gap between Aboriginal students' achievement and their non-Aboriginal peers is a matter of national urgency. Culturally inclusive pedagogy is widely assumed to improve Aboriginal students' educational achievement and success but its actual impact remains untested. This research capitalises on cutting-edge interdisciplinary theory and research and an innovative multi-method and robust longitudinal design to elucidate the impact of specific facets of culturally inclusive pedagogy on Aboriginal students' educational outcomes and well-being in low density schools where most Aboriginal students experience schooling. This will result in a change in the current educational climate whereby those inclusive practices informed by evidenced based pedagogy will enable the strengthening of teaching and learning for Aboriginal students, contributing to closing the gap, and enabling

Aboriginal students an education that provides the opportunity to promote sustainable futures. The outcomes of this research have the potential to 'break the cycle' of underachievement by generating new solutions to strengthen classroom and schooling practice of salience to Aboriginal children; increase Aboriginal student engagement in schooling; and build capacity at community, school, classroom, and individual levels. [Author abstract]

**Osborne, B.**

[Preparing pre-service teachers' minds, hearts and actions for teaching in remote Indigenous contexts. Australian Journal of Indigenous Education v.31 p.17-24, 2003. Refereed article. Includes bibliographical references.](#)

ISSN: 1326-0111

This paper examines some challenges confronted working with pre-service teachers prior to serving in remote Indigenous communities. Some challenges include what pre-service teachers bring to their studies – subjectivities, experiential understandings of teaching and notions of childhood/adolescence, culture and social justice, all of which involve minds, emotions and their notions of their places in society. Some challenges involve linking new notions of teaching to what they already know which may entail unlearning before relearning. Some challenges involve making sense of the theory/action dialectic – teasing out links between strongly held but unarticulated values, beliefs and actions that derive from them. Some challenges involve anticipating what it might be like to live and teach in a remote setting and preparing to work effectively across cultures. The paper then discusses how educators might tackle them in the light of productive pedagogy and culturally relevant pedagogy. [Author abstract, ed]

**Partington, G.**

[Practice teaching in remote Aboriginal communities: the need for adaptation to the social and cultural context. Australian Journal of Teacher Education v.22 n.1 p.31-39, 1997.](#)

ISSN: 0313-5373

As part of the teacher education program at Edith Cowan University, a small group of student teachers experience teaching practice in remote Aboriginal communities. In this paper, student teacher perceptions of their experiences on such a practice are presented to illustrate the influence of the practice on their views about teaching Aboriginal children. Through an investigation of journals written during the practice, it is apparent that students had considerable difficulty adapting their teaching to the context in which they were working, particularly in relation to the different cultural and social demands of the situation.

**Pring, A.**

[Indigenous Australian cultural perspectives in the study of geography. Geographical Education v.12 p.56-62, 1999. Includes bibliographical references.](#)

ISSN: 0085-0969

Studies in geography in Australian schools and tertiary institutions are enriched through including Aboriginal and Torres Strait Islander perspectives. These perspectives increase students' environmental and cultural awareness so that they are better informed as they take part in important decision-making about how Australians manage the environment.

**Purdie, Nola (ed); Milgate, Gina (ed); Bell, Hannah Rachel (ed)**

*Two way teaching and learning: toward culturally reflective and relevant education*. Melbourne: Australian Council for Educational Research. 2011. xxi, 242 p.: col. ill. ; 23 cm. Includes bibliographical references. For details of individual chapters see entries under authors as listed in contents. Contents: Bruce Pascoe. History: the real gap between black and white; p.3-12 -- Kevin Lowe. A critique of school and Aboriginal community partnerships; p.13-34 -- Lester-Irabinna Rigney. Indigenous education and tomorrow's classroom: three questions, three answers; p.35-48 -- Brian Devlin. A bilingual education policy issue: biliteracy versus English-only literacy; p.49-70 -- Chris Bain. Indigenous retention: what can be learnt from Queensland; p.71- 92 -- Clair Andersen. Impediments to educational success for Indigenous students; p.93-106 -- Chris Sarra. Transforming Indigenous education; p.107-118 -- Lynette and Michael Genner. Bemel-Gardoo: embedding cultural content in the science and technology syllabus; p.119-154 -- Cheryl Kickett-Tucker and Juli Coffin. Aboriginal self- concept and racial identity: practical solutions for teachers; p.155-172 -- Grace Sarra, Chris Matthews, Bronwyn Ewing and Tom Cooper. Indigenous mathematics: creating an equitable learning environment; p.173-188 -- Juanita Sherwood, Sarah Keech, Tessa Keenan and Ben Kelly. Indigenous studies: teaching and learning together; p.189-204 -- Tyson Yunkaporta and Melissa Kirby. Yarning up Indigenous pedagogies: a dialogue about eight Aboriginal ways of learning; p.205-214 -- Hannah Rachel Bell. Personal narratives from the cultural littoral; p.215-222 -- Stephanie Armstrong and Denise Shillinglaw. Talking the talk: the soft tissue of reconciliation; p.223-242.

ISBN: 9781742860183

Within the Education Revolution lies another, thus far quieter revolution that attempts to raise the profile and status of First Peoples' culture in the Australian cultural complex. This book addresses the coalface of this revolution where two cultures meet; in the classroom, the school, the community, and in both state and national education curricula. Contributors are mostly experienced Indigenous practitioners drawn from academia, the teaching profession and the community. They put the spotlight on policies and processes that serve to either facilitate an informed, respectful relationship in education, or act to reinforce cultural inequity and inequality. Policy implications that can be liberating or devastating for Aboriginal and Torres Strait Islander students in Australian school systems are exposed and explored. Each practitioner articulates specific problems such as school retention, literacy and numeracy, self-concept and identity, and offers practical strategies for teachers, policy-makers, academics and administrators. [Publisher website, ed]

**Quin, G.**

*Every teacher's responsibility: inclusion of indigenous perspectives in education*. In 'Who's in? Who's out?: issues of inclusion and exclusion in education policy' edited by R Holdsworth, pages 44-51. Parkville Vic: Youth Research Centre, University of Melbourne. 2002. Includes bibliographical references.

This chapter focuses on the inclusion of Indigenous students in policy and curricula and examines the responsibility of teachers to include Indigenous issues in their teaching. It also discusses the need for increased focus on pre-service teacher training. [Author extracts, ed]

Education of teachers of indigenous students in early childhood services and schools. Carlton Vic: MCEETYA Taskforce on Indigenous Education. 2001. 38p. Includes bibliographical references.

This paper reviews recent and current efforts to raise the quality of initial teacher education. The Taskforce noted that most of this work does not specifically address issues for teachers of Indigenous students and considered that it was timely to develop and promote a draft set of professional standards for accomplished teachers of Indigenous students in early childhood services and schools to inform current discussions about the quality of teaching and teaching education programs. Many of the issues raised in these draft standards reflect the Taskforce's view that accomplished teachers demonstrate their professional standards by their commitment to preparing all students for a productive and rewarding life as citizens in a democratic and multicultural Australia, and by their commitment to achieving educational equality for Aboriginal and Torres Strait Islander students. [p.3]

**Rahman, Kiara.**

Indigenous student success in secondary schooling: factors impacting on student attendance, retention, learning and attainment in South Australia. Adelaide: University of South Australia. PhD. 2009. Includes bibliographical references. Can be downloaded from University South Australia Digital Theses Archive

This research concerns factors impacting on the school retention, attendance, learning and attainment among Indigenous secondary students in South Australia. The study contributes to Indigenous educational research by developing an increased level of understanding of the factors important for Indigenous student school success and attainment of the South Australian Certificate of Education (SACE). Although research on Indigenous educational outcomes has indicated some improvement in recent decades, in relation to Indigenous student participation in education, equitable outcomes are yet to be reached. There are still unacceptably high numbers of Indigenous students, including those who have made it as far as Year 11 and even Year 12, who aren't staying on to successfully complete twelve years of schooling or equivalent. Current research indicates a need to reduce the educational gap between Indigenous and non-Indigenous Australians and identify important factors for improving Indigenous student learning outcomes in school and initiatives for addressing the educational disparities. The research on culturally responsive schooling also offers new directions for Australian Indigenous educational research, in contributing to greater understandings of the important relationship between identity, culture, teachers and Indigenous students' school success. This research addresses the foundations for improved Indigenous student outcomes. The research adopts a mixed-method approach including a student survey and interviews and draws from a framework of theory relating to culturally responsive schooling, culturally responsive pedagogy, culturally responsive relations, and cultural safety. The research examined the significance of cultural identity, curriculum and culturally supportive schooling, in relation to Indigenous student outcomes. The findings indicate the importance of particular cultural elements which encourage Indigenous students' engagement with learning and subsequent success in schooling. [Author abstract, ed]

**Rahman, Kiara.**

[Addressing the foundations for improved indigenous secondary student outcomes: a South Australian qualitative study. Australian Journal of Indigenous Education v.39 p.65-76, 2010. Refereed article. Includes bibliographical references.](#)

ISSN: 1326-0111

It is well documented, that Indigenous students, compared with their non- Indigenous counterparts, attend school less frequently, and are more likely to develop anti-schooling attitudes leading to their early exit from school. Although research does suggest that there has been some gradual improvements in some areas of education over the years, serious gaps still remain between Indigenous and non-Indigenous student learning outcomes. There is a great need, to build on the more significant research on Indigenous education that is focused on exploring the achievement potentials of Indigenous students to address the foundations for improved Indigenous student outcomes. This paper reports on a South Australian qualitative study based on interviews with 36 Indigenous senior secondary students, on factors which facilitate improved learning and achievement, leading to higher levels of secondary school completion among Indigenous youth. [Author abstract, ed]

**Reid, C.; Buckley, B.; Thistleton-Martin, J.**

[Sharing in the process: Aboriginal Rural Education Program \(AREP\) students, teachers and mentors respond. Teaching Review v.5 n.2 p.35-39, October 1997.](#)

ISSN: 1320-9221

This article discusses the elements which must exist for the success of student practicums in education with a focus on the needs of Aboriginal student teachers in the Aboriginal Rural Education Program. A breakdown in the structure, relations between student teacher and their supervising teacher, between the university and the school and the understanding students had of contractual arrangements, is described. The implications for the student teachers involved are described.

**Reid, Jo-Anne; Santoro, Ninetta; Crawford, Laurie; Simpson, Lee.**

[Talking teacher education: factors impacting on teacher education for Indigenous people. Australian Journal of Indigenous Education v.38 p.42-54, 2009. Refereed article. Includes bibliographical references.](#)

ISSN: 1326-0111

In this article the authors report the findings of research that has examined, from first-hand accounts, the career pathways of Indigenous Australians who have studied to become teachers. They focus on one key aspect of the larger study: the nature and experience of initial teacher education for Indigenous student teachers. Elsewhere the authors have reported on aspects of their subsequent working lives in teaching or related fields. They focus here on participants' talk about teacher education, particularly with reference to the factors that have impacted positively and negatively on their identity formation as 'Indigenous' students and teachers. As a research collective that comprises Aboriginal and non-Aboriginal teacher educators, and in the context of increased emphasis on university access following the Federal Review of Higher Education, the authors argue that it is time for government, universities and schools to listen and learn from this talk. In particular, they highlight in their participants' accounts the persistence of three longstanding and interrelated

factors that continue to impact on the success or inadequacy of teacher education for Aboriginal people, i.e., the presence and nature of financial, emotional and academic support in university and school settings.

[Author abstract]

**Reynolds, P.**

[Future teachers' perceptions of Australian indigenous people. Set n.2 item 1, 1999. 4p. Includes bibliographical references.](#)

Australian teacher education faculties are in the process of including a compulsory core unit of Aboriginal studies/Aboriginal education into their four-year pre-service degrees. This article reports a pilot conducted on a sample of student teachers in one faculty. The study investigated the student teachers' knowledge and attitudes towards Aboriginal and Torres Strait Islanders.

**Reynolds, R. J.**

[The education of Australian Aboriginal and Torres Strait Islander Students: repair or radical change. Childhood Education v.82 n.1 p.31-36, Fall 2005. Refereed article. Includes bibliographical references.](#)

ISSN: 0009-4056

Statistical evidence clearly indicates the under-participation of Aboriginals in education at all levels. Failure of the education system to meet their needs has negatively affected Aboriginals and Torres Strait Islanders and they remain the poorest sector of the broader Australian community. The attitudes of many white people toward Aboriginals, whether they are teachers or members of the community in general, remains low, because of Aboriginals' poverty, powerlessness, and cultural differences. This results in Aboriginals and Torres Strait Islanders developing negative self-concepts and a growing sense of a separate identity. Australia's state-sponsored education for the Aboriginal and Torres Strait Islander peoples long has been committed to a system that is, at best, paternalistic and bureaucratic. The legacy of two centuries of oppression and marginalization is still present in the yawning gulf of inequality between Indigenous and white Australia. As a minimum requirement, the present top-down approach to Aboriginal education must be replaced with 'two-way' education and be geared to treat Aboriginals and Torres Strait Islander people as equal partners. Indeed, Australian educators must consider the possibility of Aboriginal education moving outside the existing educational system altogether. The socioeconomic dissonance and the power imbalance between Aboriginal and Torres Strait Islander peoples and the majority European population is so vast that one is loath to predict successful integration of the existing educational system. It is the author's hope that some of the suggestions presented here, such as culturally appropriate pedagogy and curriculum, pertinent teacher preparation and teacher placement, and more assertive policy on the part of both educational officialdom and teacher preparation units, will help close the existing equity and fairness gap.

**Rhea, Z. M.; Atkinson, B.**

I'm black ... apart from that I enjoy school: Aboriginal children in Australia. In 'Voices from the margins: school experiences of refugee, migrant and Indigenous children' edited by E Alerby and J Brown, pages 89-108. Rotterdam: Sense Publishers. 2008. Includes bibliographical references.

ISBN: 9789087904616 9799087904609

This chapter discusses the school experiences of a group of Koorie (Indigenous Australian) children in two schools, one of State government primary school and the other an independent Indigenous secondary school, in a small town in rural Victoria. There is a significant gap between the educational achievement of Indigenous and non-Indigenous Australians, with Indigenous children statistically more likely to fail in mainstream schooling. They are also more likely to miss school, to change schools any times, to drop out well before the final years, to live in poverty and to experience marginalisation and other forms of social and educational disadvantage. In this study, eight students were asked to think about school and then to draw pictures of school. These drawings formed the focus for individual and group discussion which elaborated on the various ways in which school was represented. Data analysis revealed a range of ways of understanding school, some particular to individual students, others which appear to have significance as part of the school experience for all Indigenous students involved in the study. [Author abstract, ed]

**Rienstra, Gail.**

Standard practice. Professional Educator v.9 n.2 p.20-24, June 2010. Includes bibliographical references.

ISSN: 1447-3607

What will national professional standards mean for Australian teachers? This article examines how the draft standards must be amended if they are to improve teachers' practice and status. The author poses two questions: firstly – are the national standards necessary? The answer is 'yes': they are important, timely and needed. The second question is: will the standards help the cause of the teaching profession? The answer, the author believes, is 'no', not as they currently stand. She discusses this assertion in relation to: (1) the descriptors used for the four levels of teachers (graduate, proficient, highly accomplished and lead teachers). (2) The draft preamble or purpose to the standards - for whom have they been written? This needs to be made clearer. (3) Recognition of Indigenous people. The draft standards contain no statement about Australia's first people, which is an oversight and sets these standards apart from other countries', such as New Zealand. (4) Implementation. The profession needs clear guidelines about how the standards will be used for accreditation of pre-service teacher education courses, initial teacher registration and performance appraisal. Teaching also needs very clear guidelines for its professional arm, as opposed to the industrial arm, thereby lessening the hold of the unions over the teaching profession, something the author believes has held back the profession for too long. [Author abstract, ed]

**Rigney, R.**

Aboriginal perspectives across the curriculum - utilising the opportunities provided by the National Statements and Profiles. *Journal of the Aboriginal Studies Association* n.3 p.20-21, 1994, 1994.

This article describes a project to prepare a training package for teachers about how to find and utilise opportunities to incorporate Aboriginal perspectives in four of the National Statements and Profiles (English, LOTE, The Arts, and Society and Environment).

**Rushton, Kathy.**

The culture of silence: why local stories matter. *Scan* v.29 n.4 p.25-30, November 2010. Includes bibliographical references.

ISSN: 0726-4127

The author is currently researching the significance of text in the teaching of reading, with a focus on Indigenous communities. This paper explores the importance of local stories in the teaching of reading in the early years, especially as local stories can provide a bridge between the language of the home and the school. The project discussed in this paper was developed collaboratively with schools and the sectors from which they were drawn, and with consultation and advice from Elders, community members and Indigenous organisations in each community. [Author abstract]

Second step: engaging students with the stolen generations: a resource for Victorian teachers. *Preston Vic: Stolen Generations Victoria*. 2008. 82 p.

The information in this resource is designed to provide a stimulus for teachers with which to teach aspects of the Stolen Generations. It is also designed to 'arm' teachers with a thorough knowledge and understanding of what can be a difficult subject to teach. Ideally, this resource is best suited for Secondary School teachers (years 8, 9 and 10). To begin with, some of the challenges of teaching the subject are discussed as are the issues facing the Stolen Generations today. It is important to remember that this is an ongoing historical experience in Aboriginal communities, not merely a distant moment in time. The subject itself is then divided up into six topics – The Apology, The History, What Was Lost, Victorian Stories, Lasting Effects and The International Context. Each topic contains themes for discussion, suggested activities and recommended student outcomes as well as background information and a resource guide. [p.9, ed]

**Ryan, J.**

Another country: non-Aboriginal tertiary students' perceptions of Aboriginal and Torres Strait Islander peoples. In 'Selected proceedings of the First National Conference on Tertiary Literacy: research and practice', volume 2, pages 231-239, edited by Z Golebiowski and H Borland. Melbourne: Victoria University of Technology. Cover title: Academic communication across disciplines and cultures. 1997.

ISBN: 187533887X

Discusses the responses of prospective primary school teachers to a course component which aimed to develop in them an understanding of the specific educational needs of Aboriginal and Torres Strait Islander students. Student responses showed little evidence of students making sense of the ideas and information to which they had been exposed during the unit. Instead they seemed to reproduce received ideas, often negatively stereotypical ones.

**Santoro, N.**

'Outsiders' and 'others': 'different' teachers teaching in culturally diverse classrooms. *Teachers and Teaching* v.13 n.1 p.81-97, February 2007. Refereed article. Includes bibliographical references.

ISSN: 1354-0602

This article draws on data from two separate qualitative research studies that investigated the experiences of Indigenous teachers and ethnic minority teachers in Australian schools. The data presented here were collected via in-depth individual semi-structured interviews with teachers in 2004 and 2005. Data analysis was informed by poststructuralist discourse theory and the data were examined for broad themes and recurring discourse patterns relevant to the projects' foci. The article explores how teachers who are not from the Anglo-Celtic Australian 'mainstream' use their cultural knowledge and experiences as 'other' to develop deep understandings of ethnic minority and/or Indigenous students. The author suggests that the teachers' knowledge of 'self' in regards to ethnicity and/or Indigeneity and social class enables them to empathize with students of difference, to contextualize their students' responses to schooling through understanding their out-of-school lives from perspectives not available to teachers from the dominant cultural majority. The paper raises a number of important implications for teacher education including the need to recruit and retain greater numbers of teachers of difference in schools, the need to acknowledge their potential to make valuable contributions to the education of minority students as well as their potential to act as cross-cultural mentors for their 'mainstream' colleagues. [Author abstract, ed]

**Sarra, C.**

Young and black and deadly: strategies for improving outcomes for indigenous students. *Deakin West ACT: Australian College of Educators*. 2003. (Quality teaching series; n.5) Includes bibliographical references.

ISBN: 0909587930

This paper is a case study of Cherbourg State School, Queensland. Written by the school's first Aboriginal principal, the paper outlines a process of change that took place during 1999-2002. It discusses the implications of valuing Aboriginal perspectives about Aboriginal education. It also discusses the use of some very basic strategies for achieving some dramatic student outcomes. These include consolidating a school vision, creating high expectations, and valuing Indigenous staff and community members. [Author abstract]

**Sarra, C.**

True colours: strong and smart. *Independent Education* v.37 n.3 p.8-10, November 2007.

ISSN: 1320-9825

This article presents some excerpts from the author's speech to the 'Towards Reconciliation' Indigenous Education Conference, held in September 2007. The author states that if true reconciliation is ever to manifest as a phenomenon in Australia, and it should, then people really need to see the true colours of Aboriginal children. By this he means not seeing these children through expectations of underachievement and disengagement. He argues that this tendency by educators is born out of a limited understanding of who Aboriginal children really are in schools and a stifled sense of what they can achieve. This is partly due to media stereotypes and the construction of 'other',

whether it is feared or despised or pitied. This is like a poisoned chalice which mainstream Australia holds out to Aboriginal children. The author uses his experiences at Cherbourg School to illustrate that issues such as absenteeism and low literacy levels can be addressed through imparting Aboriginal children with a strong sense of Aboriginal identity. [Author abstract, ed]

**Sarra, C.**

Smart and strong: the way forward for Indigenous boys. In 'Educating boys the good news: insights from a selection of papers presented at the 4th Biennial Working With Boys, Building Fine Men Conference' edited by Deborah Hartman, pages 44-51. Callaghan NSW: University of Newcastle, Family Action Centre. 2006.

ISBN: 0975816020

The author discusses his personal experiences as principal of Cherbourg State School, an Aboriginal Community School in Queensland. He arrived there in mid-1998 and found a school in chaos. The school was staffed entirely by women, many of whom were white, and was a school in which children, particularly the boys, were prescribing to a negative perception of being Aboriginal. Retention of children for the entire school day or year was extremely poor and being tolerated. Retention at the high school was dismal as well. As principal of this school and as an Aboriginal person, there was no way the author would tolerate such failure. He outlines the changes he effected at the school: a new motto, 'Strong and smart', a new vision, new staff – many of whom were deliberately chosen for being male, raising the profile and status of the Indigenous education workers in the school, tackling absenteeism. The author held regular meetings with the Indigenous men on the staff who are a crucial part of the school's Aboriginal Studies program. He reasserts the notion that in Aboriginal society, gender differences exist and if misunderstood could be problematic. Indigenous communities have always held that there are things that boys need to learn about being a man that they cannot learn from women. Within three years the culture of the school had been transformed to one in which children are hungry to learn, respect their elders, value the positive and sophisticated aspects of what it truly means to be Aboriginal. It is now a school where children act like Aborigines and not like delinquents – where the rate of unexplained absenteeism was improved by 94 per cent within 13 months and real absenteeism dropped from 37 per cent to seven per cent, where the number of children getting caught in diagnostic state-wide tests is continually decreased from 100 per cent caught below average down to 42 per cent within two years. The school aims to nurture a strong and positive sense of what it means to be Aboriginal in today's society. [Author abstract, ed]

**Sarra, C.**

What to pack. *Every Child* v.11 n.1 p.8-9, Summer 2005.

ISSN: 1322-0659

The author, the principal of Cherbourg State School, provides some insight into the 'essential items' teachers should bring in order to be successful in an Indigenous community school. These 'essentials' include: a belief that Indigenous children can learn; high expectations; an open mind; and a sense of boldness.

**Sarra, Chris.**

[Transforming Indigenous education](#). In 'Two way teaching and learning: toward culturally reflective and relevant education' edited by Nola Purdie, Gina Milgate and Hannah Rachel Bell, pages 107-117. Melbourne: ACER Press. 2011. Includes bibliographical references.

ISBN: 9781742860183

The well-known wisdom, 'We see what we look for', now enshrined in the modern science of brain plasticity, is a fundamental truth with which parents and educators are very familiar. Yet such is the depth and extent of negative media and political focus on 'Indigenous issues' that the wider community remains largely unaware of the skills, knowledge and expertise that First Peoples are able to bring to modern Australian culture, life and the classroom. Drawing on his own experience as the object of deficit expectations, the author raises the question of educator readiness to see the talent rather than the limitations of Indigenous students. The author calls on education practitioners to reflect on the beliefs and attitudes they bring to the classroom interface, to challenge their own assumptions about the abilities and capabilities of their students, and to apply the same high expectations of their students that they would their own and other children. At the same time he encourages teachers to listen to, learn from, befriend and support the parents, knowledge holders and community elders who shape the ways in which their children participate in education and experience the world. [Author abstract, ed]

**Sarra, G.**

[Cherbourg State School in historical context](#). *Australian Journal of Indigenous Education* v.37 p.108-119, 2008. Refereed article. Includes bibliographical references.

ISSN: 1326-0111

Cherbourg State School is some 300 kilometres northwest of Brisbane. It is situated in an Aboriginal community at Cherbourg with approximately 250 students, all of whom are Indigenous Australian children. Cherbourg State School aims to generate good academic outcomes for its students from kindergarten to Year 7 and nurture a strong and positive sense of what it means to be Aboriginal in today's society. In a context where the community continues to grapple with many social issues born of the historical processes of dispossession and disempowerment, Cherbourg State School is determined that its children can and will learn to become 'Strong and Smart'. It is a journey that has been charted by Chris Sarra, the school's first Aboriginal principal, in his paper *Young and Black and Deadly: Strategies for Improving Outcomes for Indigenous Students*, which describes how pride and expectations were engendered in the school over a four-year period from 1998. In this article the author discusses the historical context of the school and its impact on the Indigenous people of Cherbourg. The aim is to consider the historical, political, social and cultural context around the creation of Cherbourg State School. The author critically examines the historical records of the role of the State Government and the white settlers in the setting up and creation of the Aboriginal Reserve and later the primary school. Throughout the author addresses an absence – a voice missing from history – the voice of the Aboriginal people. This exercise in collective memory was designed to provide an opportunity for those who have seldom been given the opportunity to tell their story. Instead of the official view of Cherbourg School it provides a narrative which restores the victims of history to a place of dignity and indeed humanity. [Author abstract]

**Sarra, Grace.**

Indigenous studies in all schools. *International Journal of Inclusive Education* v.15 n.6 p.611-625, July 2011. Refereed article. Includes bibliographical references.

ISSN: 1360-3116

Cherbourg State School is approximately 300 km northwest of Brisbane. It is situated in an Aboriginal community at Cherbourg with approximately 250 students. At the Cherbourg State School, the aim was to generate good academic outcomes for all students from kindergarten to Year 7 and to nurture a strong and positive sense of what it means to be Aboriginal in today's society. In this article, the author will discuss modernism and postmodernism in Indigenous studies and how this has impacted on the design and development of the Indigenous Studies Programme at the Cherbourg State School. The program was designed to provide students with the opportunity to learn about the history of Indigenous people from Indigenous voices and provide an understanding of the impact of invasion and the consequences on the lives of Indigenous people, in the past and present. The stories from the elders and members of their own community provided knowledge that allowed students to challenge Aboriginal identity by taking on existing perceptions so that they could be better processed and understood. [Author abstract]

**Sarra, Grace; Matthews, Chris; Ewing, Bronwyn; Cooper, Tom.**

Indigenous mathematics: creating an equitable learning environment. In 'Two way teaching and learning: toward culturally reflective and relevant education' edited by Nola Purdie, Gina Milgate and Hannah Rachel Bell, pages 173-185. Melbourne: ACER Press. 2011. Includes bibliographical references.

ISBN: 9781742860183

This chapter examines how a change in school leadership can successfully address competencies in complex situations and thus create a positive learning environment in which Indigenous students can excel in their learning rather than accept a culture that inhibits school improvement. Mathematics has long been an area that has failed to assist Indigenous students in improving their learning outcomes, as it is a Eurocentric subject and does not contextualise pedagogy with Indigenous culture and perspectives. The chapter explores the work of a team of Indigenous and non-Indigenous academics from the YuMi Deadly Centre who are turning the tide on improving Indigenous mathematical outcomes in schools and in communities with high number of Aboriginal and Torres Strait Islander students. [Author abstract, ed]

**Savage, Catherine; Hindle, Rawiri; Meyer, Luanna H.; Hynds, Anne; Penetito, Wally; Sleeter, Christine E.**

Culturally responsive pedagogies in the classroom: indigenous student experiences across the curriculum. *Asia-Pacific Journal of Teacher Education* v.39 n.3 p.183-198, August 2011. Refereed article. Includes bibliographical references.

ISSN: 1359-866X

There is agreement that teaching practices should be responsive to the cultural identities of their students, but less clarity regarding both the specifics of culturally responsive pedagogies and effective strategies for implementing them in classrooms across the curriculum. A mixed-methods research approach evaluated the impact of teacher professional development to instil culturally responsive pedagogies in secondary classrooms. Results

are reported based on systematic observations of over 400 classrooms at 32 mainstream schools across different subjects and interviews with 214 Indigenous Maori students. The majority of teachers showed evidence of culturally responsive practices, and students were able to describe examples of teachers caring for them as culturally located individuals. Implications are discussed for teacher professional development designed to impact student achievement including the limitations of relying on teacher change alone for school reform to make a difference for students. [Author abstract]

**Sherwood, Juanita; Keech, Sarah; Keenan, Tessa; Kelly, Ben.**

[Indigenous studies: teaching and learning together.](#) In 'Two way teaching and learning: toward culturally reflective and relevant education' edited by Nola Purdie, Gina Milgate and Hannah Rachel Bell, pages 189-202. Melbourne: ACER Press. 2011. Includes bibliographical references.

ISBN: 9781742860183

The contributors to this volume are united in their call for unequivocal engagement with the real issues that underlie Indigenous student performance in education, including critical examination of meta- and micropolicy, curricula content, community relationships and the nature of personal and professional participation in the delivery of education. At the personal practitioner level this implies a rigorous self-examination of what we know, how we know it, what we don't know and whether what we know is the only truth. A consistent theme is the inherent problem of a hegemonic discourse or 'singular truth' in education that at every turn serves to alienate Indigenous students from their own cultural heritage and social reality in order to see them assimilated into mainstream Australian society. In this chapter the authors offer insight into the Nura Gili Indigenous Studies program at the University of New South Wales in which students 'learn to ...' rather than 'learn about ...'; to critically analyse the ongoing impacts of colonisation, to explore their own identity and how this implicates what they know and how they ... appreciate the diversity and expression of Indigenous peoples and their knowledges, and to recognise colonial ideologies and power in their application and interpretation of knowledge. The authors assert that two way teaching and learning recognises that 'we are all products of a shared colonial history, (thus) we are all subjects of the enquiry'. It involves 'the creation of opportunities for all students to be witnesses and active agents in multiple learning cultures'. This is the cultural interface from which two cultures can look both ways. [Author abstract, ed]

**Simpson, A.; Moore, J.**

[Uncomfortable learning: connecting to country.](#) Synergy n.28 p.4-9, November 2008. Includes bibliographical references.

ISSN: 1325-9881

Currently in the media there are discussions topics such as the drive for a National curriculum, the importance of transparent report cards, school ranking and A-E evaluation. What key social values are implied in such debates? The common principles of learning that underpin much of schooling today recommend that learning is best achieved through socio-cultural processes in community. By contrast, the media debates direct attention towards advancement of the individual that sort children according to ability. This paper is set in this context as the authors describe the learning journey that some academics from the Faculty of Education and Social Work recently took, called Connecting to Country. It was a journey of some 100 kilometres that raised physical, educational and spiritual challenges for all the participants. They were

literally taken from their comfort zones and shown different ways of thinking and learning. It was a time of uncomfortable learning as their preconceived ideas about the 'right' way to learn were challenged. As a result, each person took their own lessons from the day but all were led to recognise the limits of their ways of knowing. Some key principles of education theory that underpin teaching today are interspersed within this paper. They provide samples of some philosophical approaches that informed the experience of attendees. Some elements from the theories are also shown in learning circles to metaphorically represent the principles of learning rediscovered during the day of Indigenous teaching. [Author abstract]

**Singleton, L.; Smyth, K.; Roos, T.; Daley, L.**

[Teaching Aboriginal history in HSIE K-6. Scan v.25 n.2 p.28-31, 2006.](#)  
[Includes bibliographical references.](#)

ISSN: 0726-4127

The Aboriginal history component of the HSIE K-6 syllabus has always been a challenge for many primary teachers. Some schools already have partnerships with their local Aboriginal community but many schools are just beginning to realise that to teach the subject matter on Aboriginal history they will need to establish contacts with their local Aboriginal community. The formation of partnerships in learning, between schools and their local Aboriginal communities, is one of the most powerful tools we as educators and providers can provide for all students. Educating all students about Aboriginal Australia forms the foundation of Reconciliation between Aboriginal and non-Aboriginal people.

**Slee, June.**

[A systemic approach to culturally responsive assessment practices and evaluation. Higher Education Quarterly v.64 n.3 p.246-260, July 2010.](#)  
[Refereed article. Includes bibliographical references.](#)

ISSN: 0951-5224

In an earlier paper, Slee and Keenan demonstrated that it was possible for tertiary education institutions to design culturally responsive assessment procedures that complied with standardised assessment policy. The authors' paper described Growing Our Own, an initiative between Charles Darwin University and Northern Territory Catholic Education, which in 2009 began preparing in situ Indigenous teacher assistants for teacher qualification in very remote schools in the Northern Territory, Australia. The paper demonstrated that the university assessment policy accommodated Indigenous learning, reflecting students' culture, remote learning context, world experience, primary language, family and community values and entry-level competencies. This article is a systemic response to recommendations arising from a recent external evaluation of Growing Our Own and seeks to demonstrate how the project's approaches meet university assessment rules yet fit within a culturally valid framework. [Author abstract]

**Slee, June; Smith, Stephanie.**

Customising explicit outcomes from policy objectives: an action research guide to making funding work. In 'AARE 2009 International education research conference: Canberra: papers collection': [Conference of the Australian Association for Research in Education, 29 November - 3 December 2009] compiled by Peter L. Jeffrey. Melbourne: Australian Association for Research in Education. 2009. 17p. Refereed paper. Includes bibliographical references.

ISSN: 1324-9339 (Web) 1324-9320 (CD ROM)

In June 2008, the Department of Education, Employment and Workplace Relations (DEEWR) called for pilot proposals to improve student literacy and numeracy outcomes in low socioeconomic and Indigenous school communities. DEEWR emphasised that proposals should be underpinned by evidence-based research, include provision for independent evaluation and, have the capacity to generalise to broader learning communities. A joint initiative between Charles Darwin University (CDU) and Catholic Education Northern Territory, received funding for its project Strong Foundations, which aimed at providing customised mentoring and resource development to twelve early learning centres in the Northern Territory. An action research approach was chosen to drive the Strong Foundation project because it would involve practitioners as researchers and have the capacity to solve practical problems with evidence generated by research. Furthermore, the integration of research and action would produce organic change agents which would be essential in this context. This paper responds to an early research finding from one of the twelve programs developed under the umbrella of the Strong Foundations' project: Arrurle Anthurre – Once Upon a Dreamtime. Trialling over a two-year period in the pre-school of a very remote Indigenous Catholic Community School, this program aims to strengthen early childhood pedagogy and the quality of developmental and learning experiences. During its second six weekly' review, the research team comprising pre-school, CDU and Catholic Education educators identified the need for a major change to the program. At that stage they were following a triadic model comprising DWEER's, Strong Foundations' and their own objectives and outcomes. It had become obvious that none of these was situation-specific enough for the diverse and complex setting in which the Arrurle Anthurre program was being implemented. The team decided that each DEEWR objective would be much more attainable if accompanied by explicit outcomes customised for its pre-school's setting, staff and students. This would also provide a useful platform for internal and external monitoring as well as guiding generalisation to other similar settings. A work-in-progress, the primary purpose of this paper is to disseminate the process of developing explicit outcomes which operationalise DEEWR's objectives and in turn, facilitate the evaluation process and give greater accountability for how funding is spent. Through this paper, the action research team's experiences will be shared with other pilot schools and the wider school community as required by DEEWR's reporting expectations. [Author abstract]

**Smith, A.**

NSW policy and curriculum initiatives in Aboriginal Studies: implications for pre-service teacher education. In 'Aboriginal studies: a national priority: collected papers of the second annual conference of the Aboriginal Studies Association, held at the Kensington Campus, University of New South Wales, September, 1992', pages 117-122. Enfield SA: Aboriginal Education Unit. September 1992. Includes bibliographical references.

This paper discusses recent policy and curriculum initiatives in Aboriginal Studies in NSW, such as the range of new Aboriginal Studies courses introduced at the secondary level by the Board of Studies working with the NSW Department of School Education and the NSW Aboriginal Consultative Group (AECG). In addition to subjects which form the core of an innovative Aborigines Studies curriculum in NSW schools (K-12), many related areas now contain, in various degrees, an Aboriginal perspective, which means that a substantial investment of time, ideas and other resources are needed at the pre-service teacher education level to adequately prepare teachers for introducing and consolidating these curriculum initiatives. NSW universities seem (on anecdotal evidence) to have responded to the special demands of mandatory educational policy in the schools by providing 'Aboriginal perspectives' within subjects and across courses, but fewer universities appear to have offered mandatory single subjects or subject sequences specifically in either Aboriginal education or Aboriginal studies. It is argued that planning must begin to prepare pre-service teachers to teach Aboriginal Studies or specialise in Aboriginal education, as these recent policy initiatives require an Aboriginal Australian perspective in most curriculum areas. Some further areas in research into Aboriginal studies and teacher education are proposed.

**Smith, S.**

Five steps to educate for justice, truth and reconciliation in your school. *Ethos* 7-12 v.7 n.2 p.24-25, Term 2 1999.

ISSN: 1328-1941

This article discusses five steps – recognition, professional development, inclusive curriculum, special events and Indigenous people – necessary for a coordinated whole school approach to giving students the historical knowledge, awareness and commitment to engage in the reconciliation process.

**Spindler, G.**

Teaching for reconciliation: a primary school's reconciliation program. In 'Aboriginal studies: self-concept for a nation: collected papers of the 10th annual ASA Conference, University of Western Sydney, Bankstown Campus, Milperra Wednesday 12th July - Friday 14th July, 2000' edited by R Craven, pages 105-109. [Sydney]: Aboriginal Studies Association. 2000. Refereed paper.

ISBN: 0958529779

This paper describes a program entitled 'Steps to reconciliation' conducted in a number of Sydney primary schools in May 2000 and culminating in a convention for primary school students at the Parliament of New South Wales. Within the new HSIE K-6 Syllabus, the Civics and Citizenship Education has established an obligation for schools to develop programs which promote civic understanding and participative citizenship. The Primary Schools Citizenship Convention Program, created under the auspices of the Henry

Parkes Foundation and primarily conducted by education officers of the NSW Centenary of Federation Committee and Parliamentary Education and Community Relations, offers a program and an opportunity to support these goals. In 2000 the theme was 'Reconciliation'. The paper describes and assesses the program, its impact and something of its potential.  
[Author abstract, ed]

**Stewart, J.**

The empowerment of Indigenous Australians in mainstream education. *Australian Journal of Indigenous Education* v.27 n.2 p.27-40, December 1999. Includes bibliographical references.

ISSN: 1326-0111

This article describes a proposed program to implement strategies that empower Indigenous Australians in mainstream education, specifically developed for Chatswood Hills State School, Springwood. The rationale, plan proposal, theoretical framework and objectives are all outlined.

**Synott, J.; Whatman, S.**

United to the sea and land: cultures, histories and education in the Torres Strait. In 'Perspectives on Aboriginal and Torres Strait Islander education' edited by G Partington, pages 55- 74. Katoomba NSW: Social Science Press. Feb 1998

ISBN: 1876033134

Some ways to work towards the need to develop an understanding of the people of the Torres Strait, including their past and present cultures and history; realising the significance of Torres Strait Islander perspectives in educational policies and programs.

**Tait, A.; Falk, I.**

Professional learning communities: connecting teachers' practices and student outcomes through the arts. In 'AARE 2004 Conference Papers' [computer file]: [Conference of the Australian Association for Research in Education, 28 November - 2 December 2004] compiled by P L Jeffrey. Melbourne: Australian Association for Research in Education. 2005. 14p. Refereed paper. Includes bibliographical references.

ISSN: 1324-9339 (Web) 1324-9320 (CD ROM)

'Music for Learning for Life' is a pilot project in the Northern Territory of Australia where arts educators, community artists, and generalist teachers work together in mainstream classrooms with an arts-infused curriculum, to engage students and achieve outcomes across learning areas. The knowledge, skills and processes of music and other art-forms have the potential to impact on students' proficiencies in English oracy, literacy and numeracy learning Originally the project focused solely on the literacy and numeracy outcomes of an arts-infused curriculum for Indigenous students in urban upper primary classrooms. However, it became clear that the learning communities model of professional development employed to support the classroom intervention had the potential to produce unexpected but positive outcomes for teachers and the school community in general. Teachers report that joint planning, team-teaching and evaluation promote reflection, improve specialist skills and knowledge, increase their sense of efficacy, and create a willingness to trial and evaluate arts-infused classroom practices, that reflect values drawn from the EsseNTial Learnings of the NT Curriculum Framework.

Through practitioner partnerships with an arts educator this research project provides an opportunity for participating teachers to build understandings, confidence and competencies in arts pedagogy and to effectively utilise links with literacy and numeracy. The emerging outcomes of the research suggest that a strategic, sustained and flexible learning communities approach to professional development may transform teachers' practices, enhance teacher-student relationships and impact positively upon student outcomes, through on-the-job peer coaching, work shadowing and mentoring. Sustainability of such an intervention is dependent on several factors, including leadership interventions that support change. Teacher, student, and community identity are vital components in such change. The study uses qualitative as well as quantitative data to reveal learning outcomes, and innovative school and teaching-learning practices. This paper provides an overview of the project: background, methodology and emerging outcomes. The implications of these emerging outcomes for professional learning seem to contain as much relevance for school change as for the wider system's need to facilitate such change, in particular at high levels of the bureaucracy where policy personnel are increasingly required to be accountable for evidence-based policy formation and change. [Introduction]

**Taylor, Andrew; Dunn, Bruce.**

[Conceptualising and measuring the mobility of indigenous students in the Northern Territory. Australian Journal of Indigenous Education v.39 p.88-97, 2010. Refereed article. Includes bibliographical references.](#)

ISSN: 1326-0111

The vexed and ongoing issue of poor educational outcomes for Indigenous students in the Northern Territory continues despite years of successive programs and policies. Much of the debate has been on funding and pedagogy, in particular the merits or otherwise of bi-lingual teaching. Largely omitted from discussions, although well known by teachers and schools in remote areas to be an issue, are high rates of in-term student mobility. Such 'unexpected' moves are thought to affect the capacity for students to achieve benchmark outcomes, for teachers to deliver these and for schools to administer their students within the allocated systems and budgets. Up to now teachers and schools have relied on anecdotes to engage in dialogue around the impacts of mobility. This is because adequate conceptualisations for aggregating, depicting and reporting on the size and nature of in-term mobility were not available. This paper documents several years of work into producing these outcomes. Three measures are conceptualised and outlined in this paper which will be of interest to teachers, schools and educational administrators in all jurisdictions where services are delivered in a remote setting. The results clearly demonstrate the high churn of Indigenous students within terms, especially in remote areas of the Northern Territory. The findings from this study can be applied to inform funding and policy making and as a basis for further research to document the impacts for teachers and schools. [Author abstract]

**Teasel, D.**

[Respecting Australia's indigenous people: their culture and heritage – present, past and future. Journal of the Aboriginal Studies Association n.5 p.41-72, 1996. Includes bibliographical references.](#)

Presented here is a unit entitled 'Respecting Aboriginal People, Their Culture and Heritage' which aims at instilling in students an understanding of why all Australians should respect Aboriginal people, their culture and heritage.

**Thornton, Steve; Giles, Wendy; Prescott, Debbie; Rhodes, David.**

Exploring the mathematical confidence of Indigenous pre-service teachers in a remote teacher education program. *Mathematics Education Research Journal* v.23 n.2 p.235-252, June 2011. Refereed article. Includes bibliographical references. Special issue: *Mathematics Education in Rural Schools – Evidence-based Approaches*.

ISSN: 1033-2170

This article reports on the efficacy of an accelerated teacher education program (Growing Our Own) focused in remote Indigenous communities in the Northern Territory. The program is a joint initiative of Charles Darwin University and the Northern Territory Catholic Education Office, providing an intensive two-year program designed to educate Indigenous Teacher Assistants to full teacher status. The authors describe the growth in knowledge and confidence that has occurred through the program using the story of one of the students in the project, Philomena, as an evocative representation of the experiences of the participants in the program. This growth is particularly evident in one lesson that Philomena taught towards the end of the program in which she was able to challenge her previously accepted role as subservient to the non-Indigenous teacher. The discussion highlights some key issues for improving outcomes for Indigenous children, including the potential mismatch between Western and Aboriginal ways of thinking in mathematics and developing the mathematical capacity of Indigenous teacher assistants in remote settings. The authors suggest that the mutual respect of the participants at various levels of Growing Our Own, the situated and purposeful nature of the learning, and the capacity of students to engage in that learning without abandoning their community responsibilities have been pivotal in enhancing educational outcomes in remote communities and in providing opportunities for Indigenous people. [Author abstract]

**Tripcony, P.**

Success without inclusion: is real change in sight? An overview of successes, policies and practices in Aboriginal and Torres Strait Islander education. In 'Sharing success: an Indigenous perspective: papers from the second national Australian Indigenous education conference' edited by S McGinty, pages 33-51. Altona Vic: Common Ground. 2003. Refereed paper. Includes bibliographical references.

ISBN: 1863355324 1863355332 (pdf)

The notion of success is contextual and therefore has varying interpretations. Perceived success aligns with achievement - often, although not always, achievement of significance. As individuals, each of us may achieve goals we set ourselves for our health, sport, education, workplace, profession, in other words, our life choices. On achieving our specific goals, we are seen to be successful: we often celebrate, and we feel good about ourselves. In addition to individual success, there is group (or collective) success. It is the latter that is the topic of this paper, which acknowledges the successes of Aboriginal and Torres Strait Islander peoples. Before discussing success in education, however, the author acknowledges what she believes to be the major related achievements of Aboriginal and Torres Strait Islander peoples. Without these successes they would not be where they are today. The first major success of Aboriginal and Torres Strait Islander peoples is survival, despite the policies and practices aimed at their destruction as distinct cultural groups of traditional owners and custodians of this country. The second major success marks the outcomes of resilience. Aboriginal and Torres Strait Islander peoples have

weathered environmental change for millennia as well as adapting to and surviving the rapid social and political changes of the relatively recent past. For the present, Indigenous Australians generally do not experience real inclusion within education processes, nor within Australian society. Although the notion of a reconciliation between non-Indigenous and Indigenous Australians has grown in recent years to become 'a people's movement', racism and prejudice continue to exist. It will take a long time to change these attitudes. Aboriginal and Torres Strait Island peoples do not have the time to wait for such change to occur. They must continue with the progress made during the past 30 years. To do this, they need to observe and possibly replicate the qualities possessed by Indigenous Australians who are recognised as working successfully. It seems that each of them has the ability to move confidently between their own Indigenous cultures and the dominant Australian culture. [Author abstract, ed]

**Vaughan, S.**

[The Aboriginal Identity course: a midstream evaluation. In 'Best practice in Aboriginal and Torres Strait Islander education: NLLIA celebrates the International Year of the World's Indigenous Peoples: proceedings of the conference held in Canberra on 17-18 November 1993', pages 9-14. Deakin ACT: National Languages and Literacy Institute of Australia. 1994.](#)

The Aboriginal Identity course was created as an elective unit for students in years 9 and 10 at Calwell High School, a new school in Canberra with a relatively high proportion of Aboriginal students. Its primary outcome is that students understand and learn from the achievements of Australia's Indigenous people. Secondary outcomes include increasing the level of the students literacy skills and giving them confidence to express their point of view in other classes. Key learning areas in the course reflect the multidisciplinary approach offered by Australian Capital Territory high schools: history, archaeology and anthropology, literature, media studies, sport, technology and environmental studies.

**Victoria. Auditor-General.**

[Indigenous education strategies for government schools. Melbourne: Victorian Auditor General. 2011. \(PP ; n. 37, session 2010-11\) \(Parliamentary papers / Victorian Parliament ; no. 37, session 2010-11\) \(Victorian Auditor-General's report ; 2010-11:33\) xii, 43 p. Includes bibliographical references.](#)

ISBN: 9781921650772

The disparity in key health, education and employment outcomes for Indigenous and non-Indigenous Australians continues to be a major challenge. In Victoria, Koorie students generally have lower rates of literacy and numeracy, school attendance and school retention than their non-Indigenous peers. Wannik: Learning Together Journey to our Future was launched in February 2008 as the Department of Education and Early Childhood Developments strategy to overcome poor educational outcomes for Koorie students. The strategy recognises that more action is required both within and beyond the education sector to address the disadvantage experienced by Koorie students. Its aim is to improve education outcomes for Koorie students by changing the culture and mindset of the government school system, implementing structural reforms, and making better use of mainstream efforts and programs. Unless these issues are addressed, achieving the systemic reforms necessary to improve and sustain education outcomes for Koorie students is not likely.

**Vigilante, T.**

[Social justice through effective antiracism education: a survey of pre-service teachers. Journal of Educational Enquiry v.7 n.1 p.103-128, November 2007. Refereed article. Includes bibliographical references.](#)

ISSN: 1444-5530

The concern of this paper is the role of education in realising social justice through effective anti-racism education. This paper argues that there are two goals of anti-racism education: the curricular justice goal, which aims to deliver curricular justice to Aboriginal students, and the wider responsibility goal, which aims to redress the social disadvantage of Aboriginal people (defined in this paper as social injustice). The author argues that if the two goals of anti-racism education were achieved, namely curricular justice and wider responsibility, education would play a significant role in the construction of a just society. On the basis of both philosophical argument and appeal to current educational policy, the author argues that a necessary condition for the achievement of these goals is that teachers adopt a social justice aim of education and operate with a needs-based notion of social justice. This article describes a study examining pre-service teachers' aims of education and notions of social justice in relation to anti-racism education. The findings of the study indicate that only a small minority of the sample population of pre-service teachers satisfy the conditions necessary for the effective implementation of anti-racism education and that courses undertaken have a significant effect on students' aim of education and notion of social justice. [Author abstract, ed]

**Vigliante, T.**

[Effective anti-racism education in Australian schools: the need for philosophical inquiry in teacher education programs. Critical and Creative Thinking v.13 n.1&2 p.90-113, May/November 2005. Refereed article. Includes bibliographical references.](#)

ISSN: 1325-7730

This paper is concerned with the role education might have in the realisation of social justice for Aboriginal people in Australia. It is argued that the two national goals of anti-racism education, viz the goals of curricular justice and wider responsibility, are worthy educational goals in that, were they to be met, Australian education might well contribute significantly to bringing about social justice for Australian Aboriginal people. On the basis of philosophical argument and appeal to current educational policy, it is argued that a necessary condition for the achievement of these goals is that teachers both adopt a social justice aim of education and operate with a needs-based notion of social justice. Clearly, pre-service teacher education courses need to concern themselves with the development of these notions. The need is pressing: a study examining pre-service teachers' aims of education and notions of social justice in relation to anti-racism education indicates that only a small minority of South Australian pre-service teachers satisfy the conditions necessary for the effective implementation of anti-racism education. The implications for teacher education courses are clear. Pre-service teachers, whatever else they do, must engage in philosophical inquiry with their peers into the nature of both the aim of education and the notion of social justice. [Author abstract]

**Walsh, Lucas; Black, Rosalyn.**

[Racism in Australian schools. East Melbourne Vic: Centre for Strategic Education. July 2010. \(Occasional paper / Centre for Strategic Education; n.116, July 2010\) 11 p.; 30 cm. Includes bibliographical references.](#)

ISBN: 1920963960

Report of a study into racist attitudes and behaviours among young Australians, using schools as a focal point for the research. The authors examined the experiences of racism for young people in Australia of mainstream or English-speaking, Indigenous, migrant and refugee backgrounds as well as the impact of this experience on their health and wellbeing; how young people in Australia report and respond to racism; and the attitudes of mainstream youth in relation to key issues in contemporary race relations, such as cultural diversity, tolerance and privilege. [p.2]

**Warren, E.; Cooper, T. J.; Baturo, A. R.**

[Bridging the educational gap: indigenous and non-indigenous beliefs, attitudes and practices in a remote Australian school. Educational Practice and Theory v.30 n.1 p.41-56, 2008. Refereed article. Includes bibliographical references.](#)

ISSN: 1323-577X

Indigenous education remains of grave concern within Australian society. Educational systems are currently making limited educational impact in Aboriginal and Torres Strait Islander communities, in particular, Indigenous students' beliefs about the relevance of education, attitudes towards school, behaviour in school and attendance at school are affecting their educational. This article presents the findings from a three-year long longitudinal study of one rural and remote Australian school. The study was designed to determine the nature of the teaching/learning process, especially bridging the mathematics learning gap between Indigenous and non-Indigenous students. The article reports on the success of this professional learning project. The project used mathematics as the vehicle to improve Indigenous students' learning outcomes by enhancing their beliefs, attitudes and practices. The article reviews the literature relevant to the relationship between beliefs, attitudes, practices and performance, outlines the project generally and, for the particular school, describes findings with regard to beliefs and attitudes, and discusses the implications for future intervention projects. [Author abstract, ed]

**Welsford, C.**

[It's what you do before the reading that makes the difference! Scan v.26 n.1 p.26-29, February 2007. Includes bibliographical references.](#)

ISSN: 0726-4127

In 2006, after considerable research, the Aboriginal Education and Training Directorate (AETD) of the NSW Department of Education and Training selected the Scaffolding Literacy pedagogy developed by Brian Gray and Wendy Cowey as the identified approach to accelerate the achievements of Aboriginal students in NSW. The author is a Literacy Consultant supporting training for the implementation of the Scaffolding Literacy project. In the article she discusses how to develop literate readers and writers using the Scaffolding Literacy pedagogy, including an outline of the pedagogy to be used, pre-lesson preparation, culturally inclusive practices, the Scaffolding Literacy teaching technique, text orientation, language orientation and transformations. [Author abstract, ed]

**Wever, C.**

[A telling history. Education Review v.17 n.5 p.16-17, 15 August 2007.](#)

ISSN: 1834-7967

This article discusses the teaching of Australian history and the place of Indigenous history within it. It is noted that for some, teaching and learning about Indigenous history can be awkward, confronting, and even shameful or embarrassing. The need for leadership in understanding and addressing Indigenous history is explored. It is noted that the government, academics and Indigenous leaders all agree its role is crucial in the development of an Australia free from racial intolerance and misunderstanding.

**White, Nereda; Ober, Robyn; Frawley, Jack; Bat, Melodie.**

[Intercultural leadership: strengthening leadership capabilities for Indigenous education. In 'Australian school leadership today' edited by Neil C. Cranston and Lisa C. Ehrich, pages 85- 103. Bowen Hills Qld: Australian Academic Press. 2009. Includes bibliographical references.](#)

ISBN: 9781921513336

In this chapter the authors explore a range of issues pertinent to Indigenous leadership in education. They argue that to support Indigenous people to establish solid educational foundations which will allow them to engage in quality employment and life experiences will require a different approach, one in which leadership and education are considered within an intercultural context. Although the authors point out that there has been little formal research in Australia on intercultural leadership in education, they put forward an educational ideology based on the concept of 'both ways'. This concept is seen as interchangeable with multiculturalism in that both are concerned with the intersection and linking of cultural worlds, the space in which the overlap occurs, and the leadership and teaching and learning that takes place within this space. Some of the competencies seen as necessary to operate with success in such a space are cultural self-awareness, awareness and acceptance of difference, knowledge of and skill in using different communication and learning styles, and skills to implement various pedagogies and curriculum to reflect the cultural diversity of students.  
[Author abstract, ed]

**Whiting, E.**

[The experience of six non-aboriginal teachers living and working in remote aboriginal communities during the 1990's. Fitzroy Vic: Australian Catholic University. MEd. 1999. 201 leaves. Includes bibliographical references.](#)

In Australia, non-Aboriginal people have been involved in Aboriginal education since the end of the 19th century. There has been ongoing criticism of non- Aboriginal involvement in Aboriginal education and a movement towards Aboriginalisation in education. This study addresses the issues faced by six non- Aboriginal teachers in remote Aboriginal communities in the 1990's. The purpose of this study is to explore the experiences and perceptions of non-Aboriginal teachers living and working in remote Aboriginal communities in the 1990's. Through this research the author found that the non-Aboriginal teachers faced difficulties living and working in remote Aboriginal communities. They talked about the distinctive lifestyle and living conditions. They reported a need for pre- service and ongoing professional development focusing on aspects influencing their lives. The discussion topics included: their living circumstances; Aboriginal world view; Aboriginal health issues; community

issues; Aboriginal teaching and learning styles and school policies. The study is consistent with previous research about non-Aboriginal teachers living and working in remote Aboriginal communities. It argues that pre-service and ongoing professional development is vital for the success of non-Aboriginal teacher in remote communities. Community based educational programs for non-Aboriginal teachers are needed. These programs should include non-Aboriginal teachers learning about Aboriginal culture, Aboriginal learning and teaching styles and the development and implementation of educational policies. These programs need to include discussion of aspects of living in isolated settings. Schools and governing bodies involved need to develop closer liaison with non-Aboriginal teachers to support their living in this setting. It is also important that policies in place address the problem of the high turnover of non-Aboriginal staff experienced by remote community schools. This study also poses the question what is the future for non-Aboriginal teachers in remote Aboriginal communities? Aboriginalisation in remote Aboriginal communities is highly recommended. [Author abstract]

**Willis, P.**

[Education for life transition: recollections of practice. \*Studies in Continuing Education\* v.13 n.2 p.101-114, 1991.](#)

ISSN: 0158-037X

Reflection on three forms of education for personal and social change in community development with Aboriginal people in Kununurra, cultural awareness and anti-racism in Alice Springs and professional preparation of adult and community educators at the University of South Australia provides insights in some of the structural, cultural and personal constraints influencing the use of education for change.

**Winslett, G.; Phillips, J.**

[ICTs and Indigenous pedagogy: techniques of resistance in chat rooms. In 'Balance, fidelity, mobility: maintaining the momentum? Proceedings of the 22nd ASCILITE conference, Brisbane, 4-7 December 2005' edited by H Goss, volume 2, pages 729-734. Brisbane: Dept of Teaching and Learning Support Services, Queensland University of Technology. 2005. Refereed paper. Includes bibliographical references.](#)

ISBN: 0975709313

This paper draws upon the ideas and scholarship encapsulated by a core pre-service teacher education unit at Queensland University of Technology in 'Indigenous Education'. This unit was developed and written by Indigenous staff in the university's Oodgeroo Unit and taken up for delivery for the first time in 2003. Staff in Teaching and Learning Support Services (TALSS) were approached towards the end of the writing of this subject to develop a unique online environment that would support the philosophical and pedagogical tenets of this program of study. In 2004, a chat room was introduced to allow students an additional space for their reflections and learning over the semester. This paper suggests that the risks and resistances modelled by both the teaching staff and the learning environment are key factors in assisting pre-service teachers to embed Aboriginal and Torres Strait Islander knowledges in their own teaching for the benefit of all students. By undertaking a conversational analysis of chat room support sessions, observations can be made on: (i) the impact and efficacy of ICT use in assisting student reflection, provocation and critique, and (ii) future directions of research investigating the interface between Indigenous pedagogies in education and ICTs. [Author abstract]

**Working Party on Indigenous Studies in Teacher Education (Qld)**

Indigenous education: everybody's business: implications for teacher education: report of the Working Party on Indigenous Studies in Teacher Education. Toowong Qld: Board of Teacher Registration. 2004. v,33p. 'December 2004'. Includes bibliographical references.

ISBN: 0958580026X

In April 2003 a Working Party was established, through the Board's Professional Education Committee, to update the Board's 1993 report *Yatha: Aboriginal and Torres Strait Islander Studies in Teacher Education*. Terms of Reference for the Working Party were: to develop a position paper; to undertake a scan of teacher education institutions and their offerings on Indigenous education; and to survey teachers of Indigenous students about what they thought should be included in pre-service teacher education and induction programs to prepare for teaching Indigenous students. The project was expanded from the initial terms of reference to include a literature review and to involve a broader consultation process capturing the views of teachers, school principals, Indigenous parents and community members, teacher aides and district-level administrators. [p. iv, ed]

**Yunkaporta, Tyson; Kirby, Melissa.**

*Yarning up Indigenous pedagogies: a dialogue about eight Aboriginal ways of learning*. In *'Two way teaching and learning: toward culturally reflective and relevant education'* edited by Nola Purdie, Gina Milgate and Hannah Rachel Bell, pages 205-213. Melbourne: ACER Press. 2011. Includes bibliographical references.

ISBN: 9781742860183

Much has been said about the inappropriateness of state and national 'one-size- fits-all' Indigenous education policies, because such universal dogmas belie diversity and difference in specific cultural ways of knowing and their embedded means of communicating and acquiring knowledge and skills. Similarly, many contributors have drawn attention to the absence or lack of research into the range, resilience and impact of Indigenous cognitive processes on the one hand, and the colonisation histories on the other, of student communities. The most commonly expressed underlying issue is that Indigenous students are in one way or another expected to leave their culture at the school gate, only to be revisited either when they are learning 'about' themselves, or when school communities are trying to deal with problems. The authors note that 'the mistake ... is that Aboriginal perspectives have been confused with Aboriginal themes. A genuine Aboriginal perspective can bring Aboriginal community and place-based learning orientations to the study of mainstream content, no matter what the theme is'. This approach is the centrefold of this chapter, which, even in its dialogue structure and presentation, challenges the conventional academic research form. The chapter brings together western and Indigenous pedagogies that acknowledge and reflect two way teaching and learning through the modality of the yarn to demonstrate the sophistication of Indigenous ways of knowing and their relevance to modern research and education. [Author abstract, ed]

**Zeegers, Margaret.**

Indigenous Australian artists-in-residence. *Leadership in Focus* n.22 p.18, 20, Winter 2011.

ISSN: 1833-5535

In 2006, Buninyong Primary School, in regional Victoria, took an initiative to explore ways in which Indigenous Australian perspectives could be embedded in its curriculum, in consultation with its community's Indigenous Australian representatives. In doing so, it was building on the possibilities suggested by the requirements of the Victorian Essential Learning Standards. Funded by a grant from the University of Ballarat, and initially overseen by the author, a lecturer in that university's literacy program, the project established an artists-in-residence program. The program was designed as a means by which teachers at the school could enable the children to work with Indigenous Australian story-tellers, artists, dancers, musicians, and craftspeople to explore ways in which they might critically engage both the sorts of texts that had been traditionally encountered in classrooms as they studied literacy, history, art, music, and so on, and non-written texts that formed the basis of local Indigenous Australian culture. It aimed to enable children to develop a critical appreciation of ways in which such texts position subjects in particular ways. [Author introduction]

## 4.2 International Literature Review: United States of America, Canada and New Zealand

---- (1991). "The Challenge of Teaching Minority Students: An American Indian Example." *Teaching Education*, 4(1), 103-111.

Current teacher education programs do not provide appropriate knowledge for teaching minority students. The article focuses on American Indian students as an example. It discusses the value of using students' home language and culture at school, particularly in the early years, and stresses the value of responsive teaching methods.

----- (1999). "Culturally Appropriate Curriculum: A Research-Based Rationale." In K.G. Swisher & J.W. Tippeconnic, III (Eds.), *Next Steps: Research and Practice to Advance Indian Education* (pp. 83-106). Charlotte, WV: Appalachia Educational Laboratory, ERIC Clearinghouse on Rural Education and Small Schools.

Educational researchers and practitioners have long advocated adopting a culturally appropriate curriculum to strengthen the education of Native youth. Such an approach uses materials that link traditional or cultural knowledge originating in Native home life and community to the curriculum of the school. Deeply imbedded cultural values drive curriculum development and implementation and help determine which subject matter and skills will receive the most classroom attention. This chapter examines theoretical and practical research studies that support and inform the development of culturally appropriate curriculum for American Indian children in K-12 classrooms. These studies fall into the following areas: (1) historical roots, including the Meriam Report of 1928; (2) theoretical frameworks (modes of linguistic interaction, supportive learning environments, communication and interaction styles of students and teachers); (3) curriculum development (approaches to overcome culture conflict, parent and community involvement, inquiry-based curriculum, role of Native language in concept development, local community issues, appropriate communication with elders); (4) curriculum practice and implementation (characteristics and behaviours of effective teachers, teacher role); and (5) implications for educational research and practice.

----- (2001). "Literacy in Aboriginal Education: An Historical Perspective." *Canadian Journal of Native Education*. Edmonton, 25(2), 117-130.

This article highlights the longstanding neglect of Aboriginal literacy in Euro-Canadian schools, which do not acknowledge the uniqueness of Aboriginal people, through an overview of the history of Aboriginal education in the Maritimes up to Confederation and across Canada from 1867 to the present. The attitudes of educators and their adopted classroom practices in the Maritimes are applicable to Aboriginal education in general. If Aboriginal society had been literate before contact with Europeans then, although heavily influenced by Eurocanadian literacy as revealed in this article, Aboriginal students bring something uniquely different to the learning environment that is worthy of respect. This article discusses other ways to look at literacy that could enable teachers like me to feel privileged to have diverse literacies in the classroom.

---- (Jan. 1981). "Current Indian Education Issues." *Journal of American Indian Education*, 20(2), 1-3.

An article outlining the responses of five of the top Indian education leaders when asked: What is the most important issue(s) facing Indian education in the 1980-81 school year? According to the article, an analysis of the issues identified by the Indian education leaders show a general concern for funding levels of Indian Education programs which affect academic standards, staffing, in-service and pre- service training, the possible consolidation or elimination of supplemental programs, etc. Another issue presented in reflection was the desire to promote and practice the concept of Indian control through real decision-making by school boards.

Agbo, Seth A. (2004). "First Nations Perspectives on Transforming the Status of Culture and Language in Schooling." *Journal of American Indian Education*, 43(1), 1-31.

One of the challenges facing Aboriginal education is how to enhance Aboriginal students achievement through culturally responsive pedagogies. The issue involved is not merely that of methods of teaching and learning but of acquiring the necessary tools for shaping and implementing a socially and culturally oriented curriculum that recognizes Aboriginal local resources in context and reinforces and maximizes their use in education to make school learning an integral component of the social and cultural context of Aboriginal children's heritage. The paper is about First Nations' perspectives, opinions and attitudes about the status of language and culture in schooling and their suggested strategies to revitalize and preserve First Nations cultures. The paper concludes that the issue involved is not merely one of cultural education of students but also of helping Euro-Canadian teachers to attain the necessary cultural tools for determining and putting into practice a socially and culturally oriented program.

Aikenhead, Glen, & Huntley, Bente. (1999). "Teachers' Views on Aboriginal Students Learning Western and Aboriginal Science." *Canadian Journal of Native Education*, 23(2), 159-178.

Our interpretive research in northern Saskatchewan inquired into: (a) how science teachers view Western science, (b) how they currently introduce Aboriginal knowledge into their science classrooms, (c) what they believe about the influence of Aboriginal knowledge on learning Western science, and (d) how teachers explain the underrepresentation of Aboriginal people in careers related to science and technology. Barriers to accommodating the cultures of Western and Aboriginal science in classrooms were found to be: conceptual (not recognizing science as a culture); pedagogical (not understanding that students' preconceptions can interfere with learning science and not providing cross-cultural instruction for students); ideological (blaming students for not taking senior science classes); psychological (differing responses to cultural conflict in the classroom); cultural (schools promoting memorization rather than deep understanding, some students feeling disconnected from their Indigenous cultures, and some people not supporting Aboriginal knowledge in science classes); and practical (insufficient resources and support for teachers and students). We found that students were generally forced to navigate between their home culture and the culture of school science on their own. Three key recommendations are proposed for developing

Allison, B. N., & Rehm, M. L. (2007). *Effective Teaching Strategies for Middle School Learners in Multicultural, Multilingual Classrooms.* *Middle School Journal*, 39(2), 12-18.

Middle school teachers, like all educators around the nation, are encountering classrooms comprised of an unprecedented number of students from various cultural, ethnic, and racial backgrounds. Due to the influx of immigrants entering the U.S. educational system, the number of students who speak a native language other than English has grown dramatically and will account for about 40% of the school-age population by 2040. The reality of a multicultural, multilingual student population dictates that educators, 87% of whom are Caucasian, must be prepared to interact and work with students who do not share the same language, culture, or national origin. Some researchers believe that meeting the needs of diverse students is, and will be, even more challenging for middle school teachers than other teachers, because they must also help students deal with the unique developmental changes that occur during this time. As young adolescents confront a host of transitions associated with the emergence of puberty, including dramatic physical, social- emotional, and cognitive changes, they also undergo transformations in relationships with parents, encounter more emotionally intense interactions with peers, and struggle with personal identity issues. Middle school teachers, therefore, must become educated about and skilled in using pedagogy that is sensitive and responsive to the developmental and educational needs of young adolescents from diverse racial, ethnic, and cultural backgrounds. This article explores instructional strategies employed by teachers in middle school classrooms in Florida, a state in which 50% of the students in public schools are members of ethnic minority groups.

Baca, Leonard, & Mirmontes, Ofelia. (May 1985). "Bilingual Special Education Teacher Training for American Indians." *Journal of American Indian Education*, 24(2), 38-47.

The article examines three areas of emphasis in bilingual special education: (1) an overview of the recent history of bilingual education teacher training from 1978 to 1984; (2) characteristics of current training programs, teacher education and American Indian training programs; (3) the Navajo Special Education Teacher Development Program, including student/faculty interviews. The summary provides areas of concern shown by the participants indicating administration, support services, housing registration, orientation and regular inservicing of educators in special education student programs.

Battiste, M., Bell, L., & Findlay, L. M. (2002). "Decolonizing Education in Canadian Universities: An Interdisciplinary, International, Indigenous Research Project." *Canadian Journal of Native Education*, 26(2), 82.

Despite several decades of work on educational equity in curriculum and research and bridging and access projects, Aboriginal peoples' achievements, knowledge, histories, and perspectives remain too often ignored, rejected, suppressed, marginalized, or underutilized in universities across Canada and beyond. Although promising to make postsecondary education accessible to Aboriginal peoples, universities express an Aboriginal agenda in mission statements, priorities, and projects that reaffirm Eurocentric and colonial encounters in the name of excellence, integration, and modernity. Addressing these challenges is the purpose of a research project undertaken by a team of investigators at the University of Saskatchewan, building on the theoretical foundations of postcolonial Indigenous consciousness emerging from Canadian Aboriginal scholars and from Aotearoa (New Zealand) in the scholarly work of Graham and Linda Smith. This article offers a process of

animating postsecondary education that can generate methods and practices for the more thorough decolonization of research and policy development and the experience of Aboriginal students and teachers.

[Battiste, Marie. \(1998\). "Enabling the Autumn Seed: Toward a Decolonized Approach to Aboriginal Knowledge, Language, and Education." \*Canadian Journal of Native Education\*, 22\(1\), 16-28.](#)

Aboriginal communities continue to suffer the effects of colonization and imperialistic policies that erode the base of Indigenous knowledge necessary for the healing and development of Aboriginal peoples. Based on fallacious assumptions about English language superiority and its Eurocentric educational foundations that support linguistic imperialism and Aboriginal oppression, the federal government has entered into agreements with First Nations bands that require them to adopt provincial curricula as a minimum requirement to assume control of their education. In almost all of these provinces, these curricula are developed away from Aboriginal communities, without Aboriginal input, and written in English. In effect, the curricula serve as another colonial instrument to deprive Aboriginal communities of their knowledge, languages, and cultures. Without Aboriginal languages and knowledge, Aboriginal communities can do little to recover their losses or transform their nations using their legitimate knowledge and languages. This article discusses the need for Aboriginal knowledge to be retained through Aboriginal languages supported in curricula. It also challenges the Eurocentric assumptions that have pushed Aboriginal knowledge and languages to the margins and raises current Aboriginal educational concerns regarding a transformed curriculum that embraces the rich diversity of knowledge and provides the necessary consciousness to enable Aboriginal humanity to be respected and protected.

[Bayne, Stephen. \(Jan. 1971\). "A Non-Answer to a Request for a Teacher's Guide to Indian Children." \*Journal of American Indian Education\*, 10\(2\), 29-33.](#)

This article initially presents several common characteristics, which make Indian people distinctly Indian. The article attempts to become a guide to "help teachers relate to American Indian children," as well as to express the author's subjective feelings about Indian people according to observations and friendships over a seven-year time span.

[Benham, M. \(2006\). "A Challenge to Native Hawaiian and Pacific Islander Scholars: What the Research Literature Teaches Us About Our Work." \*Race, Ethnicity & Education\*, 9\(1\), 29-50.](#)

What do we currently know, in light of conceptual, empirical, and applied studies, about the status of educational research on Native Hawaiians and Pacific Islanders? And why is this knowing important? This article proposes that illuminating the themes of what has already been examined might help policymakers, researchers, educational leaders and teachers to better negotiate the tensions of school context, content, and culture. Hence, it examines current research literature, which leads to questions about academic disparity, challenges of methodological support, and areas for further teaching and learning scholarship.

Benham, William J. (Oct. 1972). "An Indian Education Resources Center." *Journal of American Indian Education*, 12(1), 21-24.

Discusses the establishment of the center in Albuquerque, New Mexico and the services it provides. The article discusses educational planning and development, student services, evaluation and program review, school facilities, film production and distribution, educational assistance, and related services. According to the article, it was the hope, aim and goal that the services to schools serving Indian students would be able to help tribal groups, school boards, agency and area staff improve educational opportunities for Indian students.

Berlin, Lawrence N. (2000). "The Benefits of Second Language Acquisition and Teaching for Indigenous Language Educators." *Journal of American Indian Education*, 39(3), 19-35.

This paper proposes the field of second language acquisition and teaching (SLAT) as beneficial to educators who want to implement or are currently engaged in Indigenous language education. The point of view being presented here is that, in most cases, American Indian/Alaska Native children are not learning their tribal languages as their first languages, but rather as a second or subsequent language. For this reason, schools can play a pivotal role in reversing language shift by addressing the circumstances specific to second language learning. Awareness of SLAT theory can help teachers understand the developmental and cognitive processes that make learning a second language different from the first. In turn, SLAT pedagogical approaches and techniques, which are based on language-specific theoretical research, can provide helpful and effective ways to teach Indigenous language as second languages. These approaches and techniques are also discussed as they are congruent with different cultural beliefs and practices, and different ways of knowing.

Bishop, R. (2007). "Lessons from Te Kotahitanga for teacher education." In L. F. Detrechin and C. J. Craig (Eds.), *International Research on the Impact of Accountability Systems*. Lanham, Maryland: Rowman & Littlefield Education, 225–239.

Pre-service teachers should be organised into professional learning communities. This would enable familiarity with modes of assessment that allow collaborative analysis of the multitude of data that are routinely collected about children to inform and modify teaching practice. These findings signal the need for pre-service educators to integrate the theory and practice of teaching and learning in a systematic manner, using evidence of student-teachers' instructional practice and student achievement for formative purposes. They also signal that schools need to provide similar classroom support to in-service teachers, giving them ongoing objective analysis and feedback on classroom interactions, which they critically reflect on in a collaborative problem-solving setting.

Bishop, R., & Glynn, T. (1998). "The Development of Kaupapa Maori Education Initiatives in Aotearoa, New Zealand." *Education Canada*, 38(2), 50-56.

Historically, the Pakeha (European) New Zealand government's educational policies have subjugated the Maoris' destiny to its own needs. However in the last 20 years, an intensified political consciousness among Maori has resulted in schooling initiatives that maintain their culture. This article discusses the success of Maori-language pre-schools, development of Maori primary schools, and introduction of a Maori language curriculum.

Bishop, R., Berryman, M., & Ricardson, C. (2002). "Te Toi Huarewa: Effective Teaching and Learning in Total Immersion Maori Language Educational Settings." *Canadian Journal of Native Education*, 26(1), 44-62.

This article reports on a research project that sought to identify effective teaching and learning strategies, effective teaching and learning materials, and how teachers assess and monitor the effectiveness of their teaching of reading and writing programs for years 1-5 students in total immersion Maori language (i.e., through the medium of the Maori-language, Maori-medium environments). The research findings identified that teacher efficacy was founded in personal attributes and pedagogical skills that enabled them to create a culturally appropriate and responsive context for learning that promoted literacy skills in their students. During the project consideration was given to approaches fundamental to Kaupapa Maori research in that the issue of initiation of the research, who would benefit from the research, ownership of knowledge and intellectual property rights, representation, cultural legitimation, and accountability were addressed.

Bishop, Russell. (2010). "Closing the Gap in Education by Addressing the Education Debt in New Zealand." In I. Snyder and J. Nieuwenhuysen (Eds.), *Closing the Gap in Education?: Improving Outcomes in Southern World Societies*. Victoria, AUS: Monash University Publishing.

New Zealand is one of many first world countries in which there are striking disparities between the sectors that enjoy a relatively high standard of living and prosperity and those that endure conditions of hardship and significant poverty. Although some progress has been seen in recent times, Maori people, the Indigenous people of New Zealand, continue to have higher levels of unemployment, are more likely to be employed in low-paying work, have much higher levels of incarceration, illness and poverty, and are generally under-represented in the positive social and economic indicators of society. This chapter addresses the question of whether and how the substantial financial and other resources of the more affluent segment of society within New Zealand is able to bring better standards and opportunities to those in the poorer sections, especially the members of the Indigenous population. The chapter draws on the substantial body of evidence that demonstrates how education can make a significant contribution. Through the implementation of *education reform* that is successful, sustainable and scalable, it is possible to institute measures to repay the significant *educational debt* that is owed to those students who have been mistreated by our education system. To achieve this goal, *education reform* that seeks to raise achievement and reduce disparities needs to be part of a broad, system-wide attempt to address systemic minoritisation. This chapter suggests a model of education reform that promotes successful interventions that are sustainable and scalable.

Bonnell, Louise S. (Jan. 1972). "Teacher Orientation – Navajo Style." *Journal of American Indian Education*, 11(2), 30-32.

Reports on the new dimensions added to the annual summer orientation program conducted in the Navajo area for new BIA personnel. According to the author, the teacher orientation, which was strictly Navajo style by a Navajo staff, was a program that "can never be surpassed unless better Navajos with better ideas can be found."

Burns, Bruce. (Oct. 1982). "Teaching About Native Americans in Minnesota Public Elementary Schools." *Journal of American Indian Education*, 22(1), 1-6.

Compares the data found in the investigator's study of 1973 with that found in the 1981 study. Teacher preparation, materials, methods, curriculum, and human relations training related to the teaching of American Indian students is examined. The author concludes that materials written about Native peoples are better meeting the needs of teachers than those in 1973, teachers in 1981 felt the materials reflected more honesty than those in 1973, a majority of teachers still felt inadequately prepared to teach about American Indians, teachers felt their human relations training was of great value, and a slight majority of teachers felt that human relations training was of little or no value when teaching about American Indians.

Byrde, John F. (Jan. 1969). "A Rational for Indian Education." *Journal of American Indian Education*, 8(2), 11-14

This article illustrates the need for courses in Indian studies in the non-Indian school curriculum to help meet the goals and fulfil the cultural needs of the Indian child. The article discusses the practical implications on the part of (1) Indian parents, (2) the government, (3) teachers of Indians, and (4) Indian students. The author believes students should be educated first of all in their own value system, in order that these values can be brought to the conscious level to enable students to understand their behaviour and to be able to utilize those values for motivation – for self fulfilment and for the larger society. The article includes an 11-item outline of Indian studies course recommendations.

Cherubini, Lorenzo. (2008). "New Aboriginal Teachers' Experiences: An Undiscovered Landscape." *Canadian Journal of Native Education*, 31(2), 34-51.

Although teacher preparation, induction, and new teachers' beliefs in mainstream education have been the subject of much scholarly investigation, little of this research has focused on Aboriginal educators. The preparation and induction of Aboriginal educators is critical to educational achievement among Aboriginal peoples in Canada. Aboriginal children deserve exemplary and skilled teachers who are responsive to their individual learning needs and sensitive to the cultural communities to which they belong. However, few initiatives address new teachers' experiences that are targeted at the challenges of being a novice Aboriginal educator. Inadequate attention has been given to Aboriginal teachers' perspectives on the educational landscape.

Cherubini, L., Kitchen, J., & Trudeau, L. (2009). "Having the Spirit Within to Vision: New Aboriginal Teachers' Commitment to Reclaiming Space." *Canadian Journal of Native Education*, 32(2), 38-53.

This grounded theory research study distinguished two central categories that emerged in an analysis of new Aboriginal teachers' perceptions. Six participants from across Ontario, along with an Elder, a university-based Aboriginal center for education and research, graduate students, and university faculty engaged in a Wildfire Research Method to better appreciate new Aboriginal teachers' experiences during their induction into the profession. The categories included, "participants' emotional biographies" and "moral discernment." The findings attest to new Aboriginal teachers' unique sense of awareness of the bicultural dichotomy they represent and their collective determination to reclaim their sociocultural and epistemic places.

Christman, D., Guillory, R., Fairbanks, R., & González, M. L. (2008). "A Model of American Indian School Administrators: Completing the Circle of Knowledge in Native Schools." *Journal of American Indian Education*, 47(3), 53-72.

This study sought to understand the perceptions of American Indian educators as they made their way through a pre-service school administrator preparation program at a large, public research university. The Model of American Indian School Administrators, or *Project MA/SA*, prepares American Indian/Alaska Native teachers to obtain Master's degrees to become licensed principals or other administrators within school systems of the state and/or nearby areas. The study used the lens of cultural imperialism (Downing, Mohammadi, & Sreberney-Mohammadi, 1995; Schiller, 1996) to view how these American Indian pre-service administrators viewed their world within the realm of a dominating culture. Data were collected through three focus group discussions based on an open-ended, semi-structured questionnaire. From analysis of the data emerged five major themes: *Relationships, Outside influence, Getting prepared, Altruism, and Concern for Family*. Interested in finding out whether the *MA/SA* program was staying true to its mission, which was to provide a culturally relevant program with an American Indian/Alaska Native focus, we were hoping *not* to find utility in the theoretical framework of cultural imperialism. Although we were not disappointed, we, the researchers, felt that we must be ever vigilant in the planning, preparation, and delivery of American Indian/Alaska Native programs like *MA/SA*. Our schools and universities often mirror the greater society. We believe that cultural imperialism is found in many areas of our society; one of the major effects of globalization has been such cultural imperialism. Our research indicates that non-traditional programs such as *MA/SA* are sorely needed.

Curwen Doige, Lynda A. (2003). "A Missing Link: Between Traditional Aboriginal Education and the Western System of Education." *Canadian Journal of Native Education*, 27(2), 144.

This article continues the ongoing discussion of culturally appropriate education for Aboriginal students and focuses on students' spirituality as the missing ingredient that makes traditional Aboriginal education and the Western system of education compatible. Spirituality unites the human part of all of us and permits the differences to exist; through our spirituality we find our connectedness to one another. The counsel of Aboriginal educators must be heeded if Aboriginal education is to become spiritually grounded and thus culturally appropriate. They hold the answers to what more we need to know about the role of spirituality in learning and education. This article examines spirituality in learning and education from three perspectives: (a) Aboriginal epistemology to discover the foundation for spirituality in learning; (b) Aboriginal educators' knowledge to understand the implications for teachers and their pedagogy; and (c) students' comments to see how they experience spirituality operating in a university course for beginning teachers.

Duquette, Cheryl. (2000). "Becoming a Teacher: Experiences of First Nations Student Teachers in Isolated Communities." *Canadian Journal of Native Education*, 24(2), 134-144.

The purpose of this research was to examine the experiences of First Nations student teachers living in isolated communities who were enrolled in a Native Teacher Education Program (NTEP). Tinto's (1975) model of dropping out/persistence provided the theoretical framework for the study. Mixed qualitative methods were used to collect data. It was found that most of the graduating

students had considered withdrawing from the program. Reasons for remaining in the NTEP supported Tinto's model: students possessed specific personal qualities, they felt comfortable in the academic milieu, and they were socially connected with peers and had the support of family and friends.

[Durie, Arohia. \(1998\). "Emancipatory Māori Education: Speaking from the Heart." \*Language, Culture & Curriculum\*, 11\(3\), 297-308.](#)

As Māori, the Indigenous people of Aotearoa/New Zealand, take back responsibility and control over the provision of education for Māori, efforts are entering an exciting phase. The empowering potential of recent community initiatives, in conjunction with the re-emergence of tribal and urban Māori authorities, have established an infrastructure well positioned to facilitate progressive educational provision for Māori. Once formal education is conceived of as an empowering rather than a subordinating process, an important barrier to success will be overcome. Central to that conception is the promotion of the Māori language as a medium of instruction, together with issues of control, negotiation and a continued expansion of Māori models of teaching and learning. A greater adaptation of generic (western) models towards appropriate accommodation of the educational needs of Māori learners is a further dimension. The initiatives taken by one tribal authority are examined against the role taken by similar authorities in educational planning and provision. Language revitalisation is seen to be integral to a strong cultural identity and enhanced well-being.

[Endfield, Claude S. \(2007\). "Defining Quality: New Insights for Training Practitioners." \*Canadian Journal of Native Education\*, 30\(1\), 145-159.](#)

Quality early childhood care and education has long been a focus for the field in the United States, but only more recently have instructors working with Native American families begun to question if there is more to quality than national standards of group size, staff ratios, and training. The author describes a journey that began with the Indigenous ECD Symposium in Victoria, British Columbia to examine more closely what quality may mean to Native families in the US.

[Faas, Larry A. \(Jan. 1972\). "A Career Development Program for Indian Teachers." \*Journal of American Indian Education\*, 11\(2\), 13-14.](#)

A review of a special program offered at Arizona State University to train members of Arizona Indian communities in order to receive a bachelors degree and certification in elementary, secondary or special education. According to the article, while working as teacher aides, trainees receive sufficient release time to permit them to continue their college work by attending classes held near their homes.

[Forbes, Jack D. \(Jan. 1966\). "An American Indian University: A Proposal for Survival." \*Journal of American Indian Education\*, 5\(2\), 1-7.](#)

Forbes details the need for a university for Indians, governed by Indians. Elements of the curriculum and services are discussed. According to the author, the proposed intertribal university would be able to meet the following needs: (1) teacher training, (2) law training, (3) arts training, (4) social work, (5) ethnic background training, (6) agricultural training, (7) general training, (8) pre-college training, (9) student orientation, (10) cultural-intellectual center.

Fuzessy, Christopher. (2003). "An Investigation of Teachers' Role Definitions in Nunavik." *Canadian Journal of Native Education*, 27(2), 195.

This study examines perceived teacher role definitions in educating Inuit students in Nunavik. Recent work in Aboriginal, critical, and anti-racism education, along with the Cummins model, build on poststructural theory and constitute the conceptual framework of this research project. The methodology includes individual interviews, short-answer questionnaires, and Likert-scale questionnaires completed by a group of former Kativik School Board members. The data suggest that teacher role definitions may have both positive and negative effects on Inuit students through their classroom and community interactions.

Gajar, Anna. (May 1985). "American Indian Personnel Preparation in Special Education: Needs, Program Components, Programs." *Journal of American Indian Education*, 24(2), 7-15.

A review of needs in personnel and program needs for Native American handicapped children is given. The article also reviews the components of one of many training programs, which have been funded by the United States Department of Education - The American Indian Special Education Teacher Training Program at Pennsylvania State University. Also included is a list of the curriculum's 13 different "skill clusters," a list of the program's eight stage progression, and a list of 10 Department of Personnel Preparation American Indian Projects located in Arizona, Montana, New Mexico, Pennsylvania, and South Dakota.

Gill, George A. (May 1967). "ASU Indian Education Center: An Overview of Activities." *Journal of American Indian Education*, 6(3), 18-20.

The author cites research conducted by the ASU Indian Education Center. Services conducted by the center are listed. According to the author, the ASU Indian Education Center encompasses three interdependent areas: (1) teacher preparation, (2) research in Indian education, (3) services to state, tribal, school, and other agencies in matters related and pertaining to Indian education. The article includes a seven-point list of research conducted by the Center, a seven-point list of existing educational services of the Center, and three Indian Education summer courses offered at Arizona State University.

Goulet, Linda. (2001). "Two Teachers of Aboriginal Students: Effective Practice in Sociohistorical Realities." *Canadian Journal of Native Education*, 25(1), 68-84.

The study of effective teaching for Aboriginal students needs to be situated in the complexities of sociohistorical realities. In addition to cultural differences, the analysis needs to include the impact of colonization and power relationships in which education takes place. In this article, the stories of two teachers are presented to illustrate how in practice these teachers attend to both culture and colonization. Each teacher in different ways integrates language and cultural knowledge and uses cultural norms and values. In doing so, they develop more equitable power relationships and deal with the impact of colonization.

Guenette, Francis, & Marshall, Anne E. (2008). "Indigenizing Counselor Education: Implementing Postsecondary Curriculum Change." *Canadian Journal of Native Education*, 31(1), 107-125.

Indigenizing education is a challenging task for universities and other postsecondary institutions. The recovery and promotion of Indigenous Knowledge and ways of knowing is a critical aspect of decolonization. In this

article we describe the conceptualization of graduate counselor education for Aboriginal communities and the process of implementing curriculum changes in an undergraduate prerequisite counseling skills course. Also included is an exploration of personal experiences related to teaching the course, students' responses to curricular and delivery adaptations, and themes identified from an interview conducted with two Aboriginal students in the class. We address the question of forces in the university structure that work to resist the inclusion of Indigenous Knowledge and share observations and recommendations.

Harper, Helen. (2000). "‘There is No Way to Prepare for This’: Teaching in First Nations Schools in Northern Ontario--Issues and Concerns." *Canadian Journal of Native Education*, 24(2), 144-158.

This article reports on a qualitative study of 20 female teachers working in two First Nations fly-in communities in northern Ontario. The issues or concerns of these teachers are grouped into five themes: (a) pedagogical goals and purposes; (b) relationship to the community; (c) living in the North; (d) teaching in the North; and (e) teacher education. The findings suggest that more intensive pre-service and in-service teacher education programs that focus on the relationship of teachers to First Nations communities and to cross-cultural and multicultural teaching with particular reference to the teaching of English as a second language are needed to prepare educators better for work in the North. The article concludes with a series of questions intended to provoke further discussion of, and more critical planning for, the professional development of teachers employed in remote northern communities.

Haukoos, G., Bordeaux, L., LeBeau, D., & Gunhammer, S. (Winter 1995). "Importance of American Indian Culture in Teaching School Science: A Follow-Up Study." *Journal of American Indian Education*, 34(2), 18-26.

The purpose of this study was to examine teachers' retention of science content and pedagogy one year after an in-service education program. In the initial study of outcomes from the in-service training activities, participants demonstrated their need to increase integration of science and native culture, decrease their use of content/teacher-centered teaching strategies, and increase their use of hands-on/student-centered teaching strategies (Haukoos & LeBeau, 1992). In this follow-up study, however, years of education in Eurocentric and didactically taught science classrooms took their toll on participants once they returned to their own students. Study results showed participants retained a degree of understanding that science was to be taught using hands-on/student-centered strategies, but initial gains in integrating science and native culture and moving away from content/teacher-centered strategies lost much of their earlier momentum. The dilemma of educational reform in school science, and teachers returning to educational settings that lack support systems and history of incorporating American Indian culture are discussed.

Haukoos, Gerry, & LeBeau, Dorothy. (Oct. 1992). "Inservice Activity that Emphasizes the Importance of the Culture in Teaching School Science." *Journal of American Indian Education*, 32(1), 1-11.

While changes have been occurring in science and science teaching across the continent, there is little evidence that culture and science are being integrated to better serve non-European Americans. This is a report that demonstrates an attempt to integrate science and culture at the Math and Science Institute for teachers of American Indian children sponsored by the Office of Indian Education Programs. One hundred and fifty-four teachers from 23 American Indian nations participated in an institute that emphasized

(1) increased integration of science and culture, (2) decreased content/teacher-centered instructional strategies, and (3) increased hands-on/student-centered instructional strategies. Statistically significant changes occurred in each category when contrasted with overall and other assessment categories.

Hayes, Susan. (Jan 1976). "A Program for Teachers of Native American Youth." *Journal of American Indian Education*, 15(2), 13-17.

A Title IV workshop was conducted at Spokane, Washington for social studies teachers. The purpose of the workshop was to provide a structured learning experience in which teachers and Native American community members could work together to develop curriculum units and materials about American Indians. The article includes six excerpts from the daily workshop schedule.

Hepburn, Mary A. (Jan 1975). "The Blue Lake Issue." *Journal of American Indian Education*, 14(2), 15-20.

The author cites the problem of obtaining source materials for training secondary social studies teachers and identifies two useful areas to find materials: government documents and journals. The article provides an overview of the conflict between the U.S. Forest Service, formed by Theodore Roosevelt, and the Taos Pueblo Indians; the Service confiscated 48,000 acres of 800-year-old Taos Pueblo worship grounds to create Carson National Forest. A discussion of the lesson plan surrounding the Blue Lake issue is included. As a result of the author's program of instruction, she concludes the perspective of the Native American student-teachers broadened. The author believes the time spent preparing one's "own" instruction materials, which do not gloss over Indian issues, is equivalent to the ready-made "teacher proof" methods commercially produced.

Hesch, Rick. (1995). "Teacher Education and Aboriginal Opposition." In M. Battiste and J. Barman (Eds.), *First Nations Education in Canada: The Circle Unfolds*. Vancouver: University of British Columbia Press.

As College of Education graduates at the University of Saskatchewan prepare to enter the labour market as certified teachers, one mechanism for the provincial state in Saskatchewan to assess their competence as acceptable teachers in schools in the internship, or extended practicum. For Aboriginal pre-service teachers formerly victimized by the processes of state schooling and now expected to embrace those processes, the experience can be traumatizing. This case study of the experience of a group of Aboriginal interns illustrates the ways in which a state strategy intended to accommodate pre-service teachers to schooling as usual – a schooling which systematically excludes many Aboriginal students – is resisted by at least some of the interns. The study illuminates the sources of the stresses and contradictions experienced by the interns and documents the ways in which the internship attempts to homogenize the process of becoming a teacher in Saskatchewan. The study also elaborates on some of the sources of resistance mounted by students to conventional schooling practices and, in particular, the administration and content of the internship.

Holm, Wayne. (Oct. 1964). "Let it Never be Said..." *Journal of American Indian Education*, 4(1), 6-9.

A plea for the BIA to develop materials for teachers to use in teaching oral English to Navajo children. The author believes the ability to speak English does not enable one to teach the language to non-native speakers of English. According to the author, English as a second language is "not the same" as English as a native language and cannot be taught the same.

Hurlburt, G., Gade, E., & McLaughlin, J. (May 1990). "Teaching Attitudes and Study Attitudes of Indian Education Students." *Journal of American Indian Education*, 29(3), 12-18.

This study of the teaching attitudes and study attitudes of a sample of Indian education majors showed that they tended to have a dominating teaching attitude as measured by the Minnesota Teacher Attitude Inventory. The results also showed that these future teachers had below average attitudes toward teacher classroom behavior and methods, and educational objectives and practices when compared to the test norm group of the Survey of Study Habits and Attitudes. Finally, the results showed that the male education students were lower than the female students on all indicators of study habits and attitudes. A discussion of the implications of these low scores for future teaching styles and attitudes concluded the study.

Iseke-Barnes, Judy M. (2008). "Pedagogies for Decolonizing." *Canadian Journal of Native Education*, 31(1), 123-150.

This article provides examples of introductory activities that engage students in initial steps in understanding the systemic structure of colonization. Examples of student group responses to the activities are provided. The understandings explored by students through these activities are then taken up through Indigenous literatures in university contexts in order to contribute to the ongoing decolonization of knowledge in the university and to explore Indigenous understandings of pedagogies. The author explores various themes important to the decolonizing of educational practices through discussions of (a) colonizing and decolonizing agendas, (b) disrupting government ideology, (c) decolonizing government and reclaiming Indigenous governance, (e) decolonizing spirituality and ceremony, (f) disrupting colonizing ideologies and decolonizing minds, (g) reconnecting to land, (h) decolonizing history, and (i) community-based education and decolonizing education. Conclusions drawn include the importance of engaging students in Indigenous pedagogies so that they can find support for transforming understandings through Indigenous literatures and understand strategies and opportunities to decolonize education.

Kahumoku III, W., Kekahio, W., & the Ka'u, Kea'au, and Pa'hoa Complex Area Core Planning Team. (2010). "The Kahua Induction Program: Systemically Supporting New Teachers Through Culturally Relevant, Place-Based, and Community Mentor Strategies." *Hulili: Multidisciplinary Research on Hawaiian Well-Being* 6(1), 213- 236.

The Hawai'i Department of Education (HDOE) has dealt with the issue of significant teacher attrition for decades. In response, the HDOE, Kamehameha Schools, and several other community organizations collaboratively developed a pilot program named the Kahua Induction Program. Designed to provide "new" teachers in the Ka'u, Kea'au, and Pa'hoa complex area with a strong foundation for their first year in the teaching profession, Kahua (foundation)

provided 36 new teachers with mentor, academic, social-emotional, and place-focused support. This article presents the pilot year's evaluation findings and examines the critical need for teacher induction that provides place-based, culturally relevant strategies to improve the chance of new teacher acclimation to their schools and communities.

[Kana'iaupuni, S.M. and K. Kawai'ae'a in collaboration with the HCIE study collaborative group \(2008\). E Lauhoe Mai Na Wa'a: Toward a Hawaiian Indigenous Education Teaching Framework. \*Huilili: Multidisciplinary Research on Hawaiian Well-Being\* 5\(1\), 67-.](#)

The desire to improve educational delivery and outcomes has prompted significant advancements in culture-based education as a foundation for community-driven, place-based, relevant educational approaches that more effectively engage children and their families in lifelong learning and leadership. This article shares the early process and tools of a large-scale, community-participatory project developed to understand the use of culture-based teaching strategies in Hawai'i and associated outcomes for students (7th –10th grade). Specifically, this work documents the initial planning and theoretical development that resulted in a Hawaiian Indigenous Education Rubric (HIER) from a teaching perspective. The HIER tool provides a building block in our efforts to understand what Indigenous education looks like in the teaching environment and is shared here to encourage further research and development. Future publications will document the results of the broader project based on teacher and student data.

[Kirkness, Verna J. \(1999\). "Native Indian Teachers: A Key to Progress." \*Canadian Journal of Native Education\*, 23\(1\), 57-64.](#)

Indian teachers are critical to the realization of quality education for the Indian population for a number of reasons, despite a lack of reports of investigations of their effectiveness. Native Indian teachers would, it is argued, be effective not only in teaching such concepts as Indian identity, traditions, language, and psychology, but also in teaching all subjects at all levels. In addition, it appears likely that home-school communication and parental or community involvement in the schools would increase if Native Indian staff were a significant presence in the educational system. Effective communication is the key to success.

[Kompf, Michael, & Hodson, John. \(2000\). "Keeping the Seventh Fire: Developing an Undergraduate Degree Program for Aboriginal Adult Educators." \*Canadian Journal of Native Education\*, 24\(2\), 185-203.](#)

This article focuses on the actions currently underway in the development of a Bachelor of Education in Aboriginal Adult Education Degree program (ADED-AB) with the Aboriginal community located in southern Ontario in partnership with Brock University. This is a story of the Wildfire Circle and how the "First Principles of Aboriginal Adult Education" came to be and how they might act as a path to understanding and anticipating the circumstances needed for successful learning experiences. This is also a story of the broader context of what Aboriginal adult education must be, and how Aboriginal education must begin, in order to have meaning, substance, and direction for future generations. Finally, this is the story of a spiritual enterprise that is both by its very existence a learning challenge to the prevailing postsecondary world view and a roadmap for the future.

Kosoll, Charles E., & Heneveld, Edward H. (May 1971). "Shut up, Teacher!': A Look at Indian Student Leadership and In-Service Training." *Journal of American Indian Education*, 10(3), 18-25.

Reports on a workshop in cross-cultural communications where Indian teenagers taught the teachers Indian language and culture. According to the article, the languages taught were Navajo, Hopi, Crow, Creek, Tewa, Jemez, Sioux and Yakima. The article explores the Peace Corps' methods used, testing participant reactions and "In Search of Relevance ...". The author believes that similar courses could be developed with student populations selected from other minority groups, particularly Mexican Americans and Puerto Ricans, and that language learning experiences could help teachers experience student problems, rather than merely talk about them.

Lipka, J., Mohatt, G., & The Ciulistet Group. (1998). *Transforming the Culture of Schools: Yup'ik Eskimo Examples*. Mahwah, NJ: Lawrence Erlbaum.

This book describes the problems faced by Yup'ik Eskimo teachers and the solutions they found through an Indigenous support group called the Ciulistet. The Native village community expected that these teachers "should not act white," but if they acted Yup'ik, they are not considered a "real teacher." Yup'ik teachers "struggled with doubts about their effectiveness as teachers and about their ability to be of service to their communities." As a solution to the cultural differences between the village schools and the village community, the authors advocate a "culturally negotiated curriculum" that is more than simply a matter of "taking the best from both cultures." Rather, it is a complex process of decision-making that must go on in every community to determine what is best for that community and its children.

Locke, S., & Lindley, L. (2007). "Rethinking Social Studies for a Critical Democracy in American Indian/Alaska Native Education." *Journal of American Indian Education*, 46(1), 1-19.

This investigation examines an elementary social studies methods course taught on an American Indian reservation through a state university. Data were collected from American Indian pre-service teachers over four years through taped interviews, classroom observations, and a review of homework and in-class assignments. A Freirean critical pedagogy framework was utilized to analyze the data. Analysis revealed that the course replicated and reproduced dominant cultural values and knowledge of the state university and was insensitive to American Indian history, values, and pedagogy. Suggestions include the need for the course to interrogate historical interpretations and the economic and social structures of the local Indian community. The course also needed to emphasize the cultural strengths of the local community and its contributions and place in the context of state and national history.

Mahan, James M. (May 1984). "Major Concerns of Anglo Student Teachers in Native American Communities." *Journal of American Indian Education*, 23(3), 19-24.

This is a study identifying specific cultural and methodological concerns of 42 Anglo student teachers serving in Navajo, Hopi and Apache elementary schools. As a result, the author believes that teachers can be culturally sensitive, feel uneasy about many basic teaching skills and strategies, and make successful personal adaptations on reservations. Also included are six questions and six suggestions for further consideration.

Mahan, James M., & Rains, Frances V. (Jan. 1990). "Inservice Teachers Expand their Cultural Knowledge and Approaches Through Practica in American Indian Communities." *Journal of American Indian Education*, 29(2), 11-24.

An intensive cultural immersion practicum of six to eight weeks duration for in-service teachers is described. Participant reported outcomes of this American Indian reservation placement experience are presented and discussed. The value of personal experience in the expansion of a teacher's cultural knowledge and understanding is emphasized; so is the need to reflect upon, and analyze, these cultural experiences to maximize the development of wisdom, insights, sensitivity, and classroom follow-up.

Mallan, Clark R. (Oct. 1973). "Academic Treatment of the Indian in Published Texts and Literature." *Journal of American Indian Education*, 13(1), 14-19.

Reports on the author's in-depth study of materials and curriculum practices being used at the Lawrence, Kansas school that his children attended in the fall of 1971. The article explores (1) the interviewing of administration and faculty to determine how Native American curricular materials are selected, (2) specific faculty interviews concerning the amount of time allotted to teaching units on American Indians, and (3) examination and evaluation of curricular materials used. The author concludes that the American Indian educational materials of the elementary school are in large part ethnocentric, inaccurate, distorted and denigrative.

Martin, Peter. (1993). "Considerations for Aboriginal Adult Education Program Planning." *Canadian Journal of Native Education*, 20(1), 168.

The author makes recommendations to non-Aboriginal planners of Aboriginal adult education programs. Martin discusses community and student participation in planning, curriculum and instructional design incorporating Aboriginal culture and learning styles, student support services, teacher selection, cross-cultural training of non-Aboriginal teachers, and selection of program site.

Mason, Rachel. (2008). "Conflicts and Lessons in First Nations Secondary Education: An Analysis of BC First Nations Studies." *Canadian Journal of Native Education*, 31(2), 130-155.

In the Canadian and United States public education systems, knowledge about the history and culture of Indigenous peoples has historically been excluded from or misrepresented in social studies curricula. This exclusion and misrepresentation reinforces the oppression of Indigenous peoples in society at large. This study examines efforts to develop and teach a course that counters this history of misrepresentation. Through an investigation of British Columbia's secondary-level social studies course entitled BC First Nations Studies, this article explores the tensions that arise in teaching about the history and culture of Indigenous peoples in the public education system. An analysis of these tensions examines how they are related to deeper issues of epistemology, pedagogical values, and legitimation and thus provides useful lessons for educators teaching Indigenous studies and for educators in general who struggle to implement education as the practice of liberation in the mainstream education system.

McAlpine, Lynn, & Taylor, Donald M. (Fall 1993). "Instructional Preferences of Cree, Inuit, and Mohawk." *Journal of American Indian Education*, 33(1), 1-20.

This study investigated the teaching style preferences of Cree, Inuit, and Mohawk teachers. The results substantiate that mainstream and aboriginal teachers share a number of teaching preferences. Nevertheless, distinctions can be made 1) between mainstream and aboriginal teachers and 2) across aboriginal groups. Confirmation of these differences in teaching preferences provides further evidence of the ways in which aboriginal teachers transform their classrooms away from mainstream patterns towards instructional preferences which may better meet the needs of their students. Of greater significance, the differences across groups highlights the importance of attention to local social and educational factors in understanding the preferences that guide teachers in their classrooms.

McGregor, Deborah. (2005). "Transformation and Re-creation: Creating Spaces for Indigenous Theorising in Canadian Aboriginal Studies Programs." *The Australian Journal of Indigenous Education*, 34, 67-78.

This paper explores the professional experience of an Anishnabe educator working in various organisations teaching Indigenous knowledge issues in both Aboriginal and primarily non-Aboriginal settings. The reflections span a number of years of teaching Aboriginal worldview and knowledge issues courses and include formal evaluations from both Aboriginal and non-Aboriginal students who have participated in the courses over that time. This paper draws upon two examples of educational institutions where Indigenous knowledge is being explored: the University of Toronto's Aboriginal Studies Program and the Centre for Indigenous Environmental Resources' (CIER) National First Nations Youth Environmental Education and Training Program. Both settings represent special places for thinking about decolonising Indigenous education. Integral to Aboriginal philosophy and decolonising education is the role elders play in informing and implementing meaningful education for Aboriginal learners. Both programs involve elders in central roles where they are recognised as authorities, facilitators and teachers. Discussion is offered on the subject of Aboriginal philosophies pertaining to education and some models for acting upon them, particularly as they relate to environmental education. Further analysis summarises the challenges faced by both programs and initiatives taken to advance Aboriginal educational goals. Finally, recommendations are made as to the types of changes, which may be undertaken to realise creative spaces for resistance and creativity.

McLeod, Yvonne. (2003). "Change Makers: Empowering Ourselves Thro' the Education and Culture of Aboriginal Languages: A Collaborative Team Effort." *Canadian Journal of Native Education*, 27(1), 108.

McLeod presents the collaborative team effort of a group of Aboriginal educators who make up the Native Indian Teacher Education Program of the University of British Columbia, whose goal is to empower students by sharing personal Aboriginal language developmental experiences that reflect their culture and education pathways. These educators identify curriculum ideas, instructional strategies, and assessment techniques that are applicable to the NITEP First Nations Cultural Studies Education 141 course. This course encompasses the study of a First Nations cultural group with an emphasis on traditional values and practices related to education.

Meador, Bruce. (Jan. 1965). "The Pupil as a Person." *Journal of American Indian Education*, 4(2), 17-22.

This article discusses several factors, which a teacher must consider when planning curriculum. The article points out that Indians, as they are in the federal schools, have too little to say about their own education. The author believes that the teacher who includes teachings about Indian ways, who introduces Indian dances and crafts, is much more likely to help Indian children become self-actualized in either the Indian or non-Indian world.

Osborn, Lynn R. (Oct. 1967). "Teachers Tackle Speech Problems of Secondary Indian Pupils." *Journal of American Indian Education*, 7(1), 19-21.

Summarizing a six-week workshop for teachers of Indian students this article places emphasis on the problems encountered in speech education with Indians. The article outlines five eligibility requirements for participation in the NDEA Institute for Advanced Study for Secondary Teachers of Speech to American Indian Pupils and lists six titles, which, according to the article, were representative of the subjects selected for investigation by the teachers.

Pakai, Elizabeth. (2007). "Initial Teacher Education in Aotearoa/New Zealand." *Canadian Journal of Native Education*, 30(1), 158-177.

From a personal and professional perspective, the author describes the challenges that Maori teacher education programs have faced in order to be granted accreditation. The process has involved the need to sensitize government agencies about the particular needs of rural and Maori communities and the creation of an approach to teacher education based on respect for diversity and sensitivity to community orientations and values.

Pavel, D. M., Banks, S. R., & Pavel, S. (2002). "The Oksale Story: Training Teachers for Schools Serving American Indians and Alaska Natives." *Journal of American Indian Education*, 41(2), 38-47.

To attend to the vital need for Native American teachers in public, tribal, Bureau of Indian Affairs (BIA), and private schools (particularly in the Pacific Northwest), the Oksale Native Teacher Preparation Program is a collaboration involving Northwest Indian College, Washington State University, and Western Washington University to provide both an undergraduate and master's level native teacher certification component. Thus far, the partnership has resulted in a K-secondary school endorsement.

Pavel, D. M., Inglebret, E., & Banks, S. R. (2001). "Tribal Colleges and Universities in an Era of Dynamic Development." *Peabody Journal of Education*, 76(1).

In this article, we discuss the development of a new higher education phenomenon within the United States-tribal colleges and universities (TCUs). The article highlights how these institutions have dramatically changed the higher education realm for American Indians and Alaska Natives in just the short time span of 30 years. A historical overview of TCUs portrays the growth of the TCU movement from previous externally imposed Indian education efforts that failed to meet the needs of students. Selected institutional portraits demonstrate the intersections between culture and community as tribal communities create and control their own institutions of higher education. These intersections are further illuminated through examination of broad TCU curricular functions. Successes and challenges experienced by Native teacher preparation programs nationally, as well as a case study of curriculum

development for a specific Native teacher preparation program, provide further insight into how community members identify their own educational needs and develop programs that are specifically tailored to meet those needs. The article concludes that TCUs are promoting a new mindset that is leading to renewed economic, social, political, cultural, and spiritual vitality through education. As a consequence, American Indian people are hopeful about regaining their greatness in America with TCUs leading the way.

Pence, A., Rodriguez de France, C., Greenwood, M., & Pacini-Ketchabaw, V. (2007). "Indigenous Approaches to Early Childhood Care and Education: Introduction." *Canadian Journal of Native Education*, 30(1), 1.

The series was designed to broaden and deepen understandings of quality care in order for the province of British Columbia to be able to situate its policy, program, and training considerations in some of the most dynamic literatures currently available about the care and development of children.

Peterson, Kirk D. (Jan 1971). "Some Steps for a Beginning Teacher of Navajo Students." *Journal of American Indian Education*, 10(2), 21-28.

The author provides a discourse on how understanding of the culture and some knowledge of language could help the teacher of Indian children become a better teacher. The major focus of the article is to address the question: What kinds of individuals do we need in the classroom and how are they to be trained? The article explores orientation and language training, and commonalities to both cultures. The author praises the Rough Rock Demonstration School as offering the best practical application of the understanding of "The People" to the educational problems in New Mexico and the larger American society.

Pewewardy, C. D. (May 1992). "Practice Into Theory" Journey to the Year 2000: Culturally Responsible Pedagogy in Action...The American Indian Magnet School." Paper presented at the Conference on Native American Studies: The Academy and the Community, Minneapolis, MN.

Many American Indian youth confront a choice of forfeiting their cultural heritage in favor of academic achievement. The newly established American Indian Magnet School in St. Paul (Minnesota) addresses this issue by integrating American Indian methodology and ideology across all curriculum areas through effective teaching and sensitivity to learning styles of all students. The school serves 300 Indian and non-Indian students in Grades K-8, and uses cooperative teaching methods, whole language instruction, multicultural literature, and non-competitive assessment methods. The school provided action research to rediscover the teaching and child rearing practices of traditional Native peoples and to blend "practice into theory." This paper also discusses: (1) characteristics needed by teachers of Indian students; (2) elements of a teacher education curriculum that espouses a culturally responsible pedagogy for Indian children; (3) recommendations for classroom techniques; (4) the importance of language preservation programs; (5) the debate over the form of Native language instruction; (6) "cultural literacy" and the literary canon versus multicultural education; (7) matching teaching and learning styles; (8) American Indian Studies programs; and (9) developing links between school and tribal community.

Pihama, L., Cram, F., & Walker, S. (2002). "Creating Methodological Space: A Literature Review of Kaupapa Maori Research." *Canadian Journal of Native Education*, 26(1), 30-44.

The term Kaupapa Maori captures Maori desires to affirm Maori cultural philosophies and practices. In short Kaupapa Maori is about being "fully" Maori. These desires have only rarely been recognized by the mainstream education system that has at various times sought to "civilize," "assimilate," and "integrate" Maori. The struggle by Maori for control over how Maori children and young people are educated has led to the establishment of Kaupapa Maori education initiatives across all educational levels. These initiatives are exemplary in that they reflect Maori aspirations and continue to produce bicultural, bilingual, confident, and well-educated Maori. This article outlines the key elements underpinning these initiatives largely through an exploration of the writings that have emerged from Maori education staff and students at the University of Auckland. A self-determination, anti-colonial education agenda emerges that is firmly based in Maori language and cultural ways of being.

Ralph, Edwin G. (1993). "Enhancing Aboriginal Teacher Education: One Promising Approach." *Canadian Journal of Native Education*, 20(1), 44.

In contextual supervision (an adaptation of situational leadership), supervising teachers synchronize their leadership style to the teacher-intern's level of skill development. Application of the method with 15 Native student teachers helped the supervisor to identify contextual factors enhancing or impeding student- teacher progress, and demonstrated the method's utility for Native or non-Native student teachers.

Red Horse, John. (May 1984). "Partnership in Education: A Tribal Education Component." *Journal of American Indian Education*, 23(3), 11-18.

A discussion of the beginning phases of an educational component of Arizona State University on the Navajo reservation. The article is presented in three basic sections: (1) discussing antecedents gained from previous training efforts on the Navajo reservation, (2) discussing the initial certificate program emphasizing academic and applied skills seminars, (3) discussing the negotiations for immersion of university education into the tribal community.

Renaud, Andre. (Jan. 1964). "Acceleration of Socio-Cultural Adjustment and Change in Northern Communities." *Journal of American Indian Education*, 3(2), 11-14.

This article describes the need for a teacher-training program, which develops attitudes in cultural change and basic anthropological concepts. It includes a short resume of the courses offered. According to the author, the present educational problems of Indian children are created by the on-going cultural stream in which the children live; the cultural stream is at the heart of the community. The author cites the solution to educational problems lie with the community so that the school must become part of the community.

Restoule, Jean-Paul. (2005). "Education as Healing: How Urban Aboriginal Men Described Post-secondary Schooling as Decolonising." *The Australian Journal of Indigenous Education*, 34, 123-131.

This paper relates findings from learning circles held in Toronto, Ontario, Canada, with urban Aboriginal men. The purpose of the circles was to determine how an Aboriginal cultural identity is formed in urban spaces. Education settings were mentioned by the research participants as a

significant contribution to their cultural identity development. Participants described elementary and secondary school experiences as lacking in Aboriginal inclusion at best or as racist. In contrast to these earlier experiences, participants described their post-secondary education as enabling them to work on healing or decolonising themselves. Specific strategies for universities to contribute to individual decolonising journeys are mentioned. A university that contributes to decolonising and healing must provide space for Aboriginal students where they feel culturally safe. The students must have access to cultural knowledge and its keepers, such as elders. Their teachers must offer Indigenous course content and demonstrate respect and love for their students. Courses must be seen to be relevant to Indigenous people in their decolonising process and use teaching styles that include humour and engender a spirit of community in the classroom. In particular, Indigenous language courses are important to Aboriginal students.

[Reyhner, Jon \(Ed.\). \(1992\). \*Teaching American Indian Students\*. Norman, OK: University of Oklahoma Press.](#)

This is a comprehensive resource book for educators of American Indians that maintains that Indian students can improve their academic performance through educational approaches that do not force students to choose between the culture of their home and the culture of their school. Summarizes research on Indian education, provides practical suggestions for teachers, and offers a large selection of resources available to teachers of Indian students. Included are chapters on bilingual and multicultural education; the history of U.S. Indian education; teacher-parent relationships; language and literacy development, with particular discussion of English as a second language and American Indian literature; and teaching in the content areas of social science, science, mathematics, and physical education. Well-integrated chapters are organized around five main topics. With substantial appendixes on Indian education statistics, literature and teaching resources, a comprehensive list of references, and a useful index, this new edition is an essential handbook for teaching American Indian students.

[Reyhner, Jon, Gilbert, Willard, & Lockard, Louise \(Eds.\). \(2011\). \*Honoring Our Heritage: Culturally Appropriate Approaches for Teaching Indigenous Students\*. Flagstaff, AZ: Northern Arizona University.](#)

This book contains nine chapters. The first two describe culturally-based education, the next three focus on culturally-based science education. The sixth chapter is on culture-based art education, the seventh chapter gives an example of culturally-based history education, the eighth chapter describes the development of a local studies book in Guatemala, and the final chapter describes a survey in Canada of parents in regard to the education they want for their children.

[Reyhner, Jon. \(2006\). \*Education and Language Restoration\*. Philadelphia, PA: Chelsea House.](#)

This book briefly traces the history of education from American Indian boarding schools to the present day and includes information on language revitalization. It has chapters on assimilation and the Native American, community-controlled schools and tribal colleges, Native American identity, language and culture revitalization, language policies and education goals, language teaching, language and reading, and teaching and learning styles.

Safran, S. P., & et al. (1994). "Native American Youth: Meeting Their Needs in a Multicultural Society." *Journal of Humanistic Education and Development*, 33(2), 50-57.

Although Native Americans are among the fastest growing ethnic groups, educators and counselors frequently understand little about their cultural heritage and customs. This overview of factors such as cooperation/competitiveness, communication, and learning styles should help educators and counselors to promote multicultural awareness and to develop teaching strategies compatible with Native American culture.

Smith, Graham Hingangaroa. (2000). "Maori Education: Revolution and Transformative Action." *Canadian Journal of Native Education*, 24(1), 57-73.

This article discusses the most dramatic changes in the New Zealand education system since it was formally established in the 1860s. Maori people who were prepared to go outside the existing state schooling system developed these revolutionary changes. They were motivated to make drastic educational change because they were concerned about the educational underachievement of their children and the loss of their language, knowledge, and culture. The article highlights the critical intervention elements at the core of the Maori education revolution, which centers on the use of traditional and contemporary notions of whanau (extended family) values, practices, and structures. Since 1982 Maori people have developed several alternative education innovations in a variety of education sites. These include pre-school (Te Kohanga Reo), primary schools (Kura Kaupapa Maori), secondary schools (Whare Kura), and postsecondary sites (Whare Waananga). All these initiatives have been based on Kaupapa Maori as a theory and practice of transformation.

Smith-Mohamed, Katie. (1998). "Role Models, Mentors, and Native Students: Some Implications for Educators." *Canadian Journal of Native Education*, 22(2), 238- 260.

Despite advances in the employment equity arena, the problem of underrepresented minorities among faculty in postsecondary education prevails, particularly with respect to Native people. Since claiming control of Native education, it has been a constant struggle for Native educational administrators to provide qualified Native teachers who have maintained a clear commitment to their heritage and culture, not only to students of postsecondary Native studies programs, but also to students of band-controlled schools and Native survival schools. Although the numbers of Native people entering higher education is rising, it will be some time before adequate numbers are available to serve the growing Native population at all levels of education. Reasons for this include high dropout rates among Native students in higher education, and alternative career directions of successful graduates who on graduation may choose to enter teaching positions in mainstream education or non-teaching professions. It is hoped that this study can provide answers to these and other important questions dealing with the relationships of Native students with their teachers and the comparisons of those relationships with those of non-Native students. I do not mean to deny that Native teachers are better suited to serve Native students; rather, I wish to present information to educators on an important issue concerning Native people.

Sparks, S. (2000). "Classroom and Curriculum Accommodations for Native American Students." *Intervention in School & Clinic*, 35(5), 259-263.

Explores ways to enhance the classroom and the curriculum to meet the learning and social needs of Native American students in the United States. Use of culture-specific teaching method; Goal of acclimating students to multiple societies and cultures; Manner of gathering information on students; Communication strategies for educators; Teachers' development of cultural sensitivity; Student characteristics.

Starnes, B. (2006). "What We Don't Know Can Hurt Them: White Teachers, Indian Children." *Phi Delta Kappan*, 87(5), 384-392.

This article focuses on Indian education in the United States and the idea of putting white teachers on Indian reservations. The programs initiated by the 2004 No Child Left Behind Act conflict with Native American learning best practices. Native American students tend to be holistic, so a reflective processing of information is an appropriate learning strategy. The author, who worked at Rocky Boy Elementary School on the Chippewa-Cree reservation in Montana, learned that, to be effective, teachers need mentors and an awareness of Native American history and culture. Factors that contribute to a strong mentoring program include educating teachers to culturally appropriate practices and supporting cultural risk-taking.

Sterling, Shirley. (1992). "Two Grandmother Models for Contemporary Native Education Pedagogy." *Canadian Journal of Native Education*, 19(1), 165.

Stories handed down about the author's two Salish great grandmothers illustrate two different styles of child-adult interaction (authoritarian versus egalitarian) and their effects on the learning process. These child-rearing/teaching styles are compared to monitorial and humanistic methods of classroom management. Implications for Native education are discussed.

Sterzuk, Andrea. (2010). "Indigenous English and Standard Language Ideology: Toward a Postcolonial View of English in Teacher Education." *Canadian Journal of Native Education*, 32, 100-115.

Through the analysis and discussion of statements from students' assignments in a required language and literacy development course, this article explores white settler pre-service educators' views of Indigenous English, a variety of English spoken by First Nations and Métis in Saskatchewan. In these reflective assignments, students report childhood and school experiences that they understand as having informed their negative views of Indigenous English. As a result of course information that critically influenced their views of this English language variety, they also report feeling concerned with how ethically and democratically to negotiate language variation in their own future classrooms.

Stone, Veda. (May 1964). "The Indian Child in the Classroom." *Journal of American Indian Education*, 3(3), 13-19

This is an essay revealing the personal observations, obtained by reading and discussion with both Indians and non-Indians, regarding the needs of Indian children in the classroom. According to the author, teachers should take into consideration the child's need for "discipline and training" and the child's need for complete "acceptance and respect (love)" as well.

Swisher, K., & Tippeconnic, J.W. (Eds.). (1999). *Next Steps: Research and Practice to Advance Indian Education*. Charleston, WV: ERIC Clearinghouse and Rural Education and Small Schools. (ERIC Document Reproduction Service No. ED427902).

Written entirely by Native authors, this book addresses some critical issues in the education of American Indian and Alaska Native students. Intended for college classrooms, it aims to fill a void in the literature and textbooks used in multicultural and teacher education programs. The book has four sections: the past and present foundations of Indian education; curriculum issues, thoughts, and practice; the college and university experience; and next steps (research to support improved practice). Chapters are: (1) "The Unnatural History of American Indian Education" (K. Tsianina Lomawaima); (2) "Tribal Control of American Indian Education: Observations Since the 1960s with Implications for the Future" (John W. Tippeconnic III); (3) "Education and the Law: Implications for American Indian/Alaska Native Students" (Linda Sue Warner); (4) "Culturally Appropriate Curriculum: A Research-Based Rationale" (Tarajeau Yazzie); (5) "Teaching through Traditions: Incorporating Languages and Culture into Curricula" (Linda Skinner); (6) "The Native American Learner and Bicultural Science Education" (Gregory A. Cajete); (7) "Student Assessment in Indian Education or What Is a Roach?" (Sandra J. Fox); (8) "Effective Counseling with American Indian Students" (Deborah Wetsit); (9) "The Role of Social Work in Advancing the Practice of Indigenous Education: Obstacles and Promises in Empowerment-Oriented Social Work Practice" (Michael J. Yellow Bird, Venida Chenault); (10) "American Indians and Alaska Natives in Higher Education: Promoting Access and Achievement" (D. Michael Pavel); (11) "Tribal Colleges: 1968-1998" (Wayne J. Stein); (12) "The Vanishing Native Reappears in the College Curriculum" (Clara Sue Kidwell); and (13) "Research To Support Improved Practice in Indian Education" (Karen Gayton Swisher, John W. Tippeconnic III).

Taylor, Donald M., Crago, Martha B., McAlpine, Lynn. (1993). "Education in Aboriginal Communities: Dilemmas Around Empowerment." *Canadian Journal of Native Education*, 20(1), 176.

Sudden empowerment of Canadian Aboriginal communities has raised many dilemmas concerning community controlled education, including issues related to educational planning and decision making by inexperienced administrators, focusing educational goals on the community versus mainstream society, discontinuities between community and school culture, language of instruction, creating effective culturally relevant instructional materials, Aboriginal teacher education, and student evaluation.

Tippeconnic III, John W. (Fall 1983). "Training Teachers of American Indian Students." *Peabody Journal of Education*, 61(1).

This article focuses on teachers of American Indian students, their role in students' learning and suggestions for their training. Background of schooling of American Indian children; Need for improvement of educational process for American Indians; Teachers' knowledge of attitudes, values, expectations and knowledge of students; Considerations for teacher training.

Van Otten, George A., & Tsutsui, Setsuo. (Jan 1983). "Geocentrism and Indian Education." *Journal of American Indian Education*, 22(2), 23-27.

Provides conclusive evidence that there are severe deficiencies in geographic education throughout Arizona public schools. As a result, most students exhibit learning disabilities, which are manifestations of geocentric tendencies. According to the authors, universities and colleges training teachers in social science and humanities need to develop courses of study, which focus upon geographic concepts, skills and knowledge.

Watanabe, Sundy. (2008). " 'Because We Do Not Know Their Way': Standardizing Practices and Peoples through Habitus, the NCLB 'Highly-Qualified' Mandate, and PRAXIS I Examinations." *Journal of American Indian Education*, 47(1), 118-135.

Standardized testing, mandated by NCLB, can act as a barrier to prevent Indigenous students from entering teacher training programs and achieving "highly-qualified" certification upon exiting. Such regulations work against the nation-to-nation trust agreements that would place Indigenous teachers within Native school systems. Although experiencing difficulty, when these students analyze the epistemological underpinnings of standardized examinations, experience individualized writing instruction, and participate in exam preparation workshops, they can reach their immediate goals of teacher training as well as their long-term career goals of becoming educators in their home communities. Even under less than ideal circumstances, they can exercise self- and community- determination.

Wilgosh, Lorraine, Mulcahy, R. (1993). "Cognitive Educational Models of Assessment, Programming and Instruction for Native Learners." *Canadian Journal of Native Education*, 20(1), 129.

This article reviews various approaches to assessment and instruction of Native students in Canada and the United States. Particularly attempts to identify Native learning styles and to adapt curriculum to them are reviewed. Furthermore, the article describes two approaches particularly suitable for Native and other minority students because they teach social and academic cognitive and metacognitive strategies not tied to specific content.

Wilson, Stan, & Wilson, Peggy. (2002). "Editorial: First Nations Education in Mainstream Systems." *Canadian Journal of Native Education*, 26(2), 67.

The possibility of decolonizing the present educational system in Canada is discussed. Unless universities employ Indigenous faculty and educators who know who they are, what they stand for, and why Indigenous programming is needed, no amount of cultural infusion into the existing educational system will make any significant difference.

Wilson, William H., & Kawai'ae'a, Keiki. (2007). "I Kumu; I Lala: 'Let There Be Sources; Let There Be Branches': Teacher Education in the College of Hawaiian Language." *Journal of American Indian Education*, 46(3), 37-53.

This article focuses on the historical development of Kahuawaiola Indigenous Teacher Education Program, the first teacher education program specifically addressing the needs of Hawaiian medium education. The authors distinguish a P-12 language revitalization education approach from those of transitional bilingual and foreign language immersion education. Conceptualizing Hawaiian medium education as a set of structures using Hawaiian rather than methodologies to teach Hawaiian, the authors describe teacher preparation

structures nested within prerequisite fluency developing structures of the College of Hawaiian Language. Features of the program are described in detail and information on the program's philosophy, future direction, and national and international connections is provided.

Witt, Norbert W. (2005/2006). "Not Just Adding Aboriginal Contents to a Non Aboriginal Curriculum: Preparing Saskatchewan Teachers for the Rising Aboriginal School Population." *International Journal of Learning*, 12(10), 347- 359.

By 2016, more than 40% of Saskatchewan's students will be of Aboriginal origin according to Statistics Canada. Educators will face the challenge to meet the educational needs of the rising Aboriginal population. The dual goal of reinforcing Aboriginal identity and to provide training necessary to survive in the so-called modern world, introduced by the Assembly of First Nations in 1973, points towards a cultural basis. Emphasizing this cultural basis, this presentation shows an example of how Aboriginal education concepts can be incorporated in teacher training programs. Integration of Aboriginal education is discussed from an Aboriginal cultural basis with mainstream theory and concepts explained into it rather than using the usual approach of fitting Aboriginal concepts into mainstream theory.

Yazzie-Mintz, Tarajeen. (2007). "From a Place Deep Inside: Culturally Appropriate Curriculum as the Embodiment of Navajo- ness in Classroom Pedagogy." *Journal of American Indian Education*, 46(3), 72-93.

Three Navajo teachers' conceptions of culturally appropriate curriculum and pedagogy highlight the benefits of reflective practice within different educational and school contexts. Each teacher provides a way of thinking about culturally appropriate curriculum, and its implementation in classroom practice for different Navajo students. The ways in which these teachers acknowledge the influence of being Navajo allows us to see why each chooses to teach and to know from where her inspiration comes. This study of the three Navajo teachers brings to the larger discussion of culturally appropriate pedagogy the need to consider the cultural knowledge, referred to as "Navajoness," that the teacher brings to the classroom context. Navajoness, a way of being or familiarity with being a Navajo person, appears to provide Navajo teachers with the knowledge and ability to make immediate connections between knowledge in school and home contexts. Further, Navajo teachers have an initial foundation from which to build strong content and cultural knowledge with students, bridging a perceived knowledge gap between home and school. At the centre of the research are the following questions: Can any teacher *just teach* without acknowledging and responding to the teaching and learning context? What does a teacher have to know and what actions must be taken in order to create an engaging learning opportunity for students? Exploring the concept of Navajoness is an important part of considering what might be culturally appropriate for building an educational program that responds to the knowledge that students and teachers bring with them to the classroom context. Researchers and educators are asked to examine more deeply the conceptions that teachers hold in the areas of content, Navajo culture, and mainstream culture, and are encouraged to make frequent links between what is theorized and what occurs in everyday classroom pedagogy.

Yeoman, Elizabeth. (2000). "Aboriginal Language-Learning in Cyberspace: A Typology of Language-Related Web Sites and their Potential Uses." *Canadian Journal of Native Education*, 24(2), 120-134.

This article presents an overview of the literature on language diversity, linguistic human rights, and language renewal; examines some representative Web sites dedicated to Aboriginal languages, and explores possible uses of the Internet in language renewal and maintenance. Two such possible uses are: (a) as a vast and flexible resource center where structured lessons, grammars, lexicons, fonts, and other resources can be developed, shared, and added to; and (b) as a means of meaningful communication in Aboriginal languages through e-mail, conferences, and/or Web sites to share ideas and information, co-author stories and other texts, and so forth.

## Executive summary: Phases 2 and 3

The submission of the final report, titled *Learning the Lessons? Pre-Service Teacher Preparation for Teaching Aboriginal and Torres Strait Islander Students* to the Department of Education, Training and Employment (DETE), followed by various presentations on the report's findings by Professor Aileen Moreton-Robinson, signalled the completion of phase one of the "Initial Teacher Education" component of the DETE/Australian Institute for Teaching and School Leadership (AITSL) *Aboriginal and Torres Strait Islander Education: Improving Education Project*. DETE subsequently invited the Indigenous Studies Research Network (ISRN) to continue with two further phases of the project: that of convening Indigenous and non-Indigenous teacher focus groups (phase two) and a presentation of research findings from phase one together with an analysis of focus group comments, to a national forum to be held on 19 and 20 July, 2012, in Brisbane (phase three). A pilot teacher survey of those attending the focus groups was later added to phase two, and to phase three was added the administering of questionnaires for forum participant working groups.

### Summary of Our findings: Phases 2 and 3

#### Teacher Survey and Focus Groups

The survey findings of the Indigenous teacher cohort indicated a largely positive assessment of their pre-service teacher education experience in relation to Aboriginal and Torres Strait Islander education. However, the picture that emerged through the focus group discussion contrasted sharply, with the cohort highlighting the poor efficacy of their pre-service teacher education in preparing them to teach Aboriginal and Torres Strait Islander students. There was also wide agreement that "race" has an impact on their teaching practice and upon the educational attainment of Aboriginal and Torres Strait Islander students. However, in keeping with their sense of poor professional preparation, it was felt that their pre-service education had failed to equip them with the necessary pedagogical skills to counter racist discourses and their impact in the classroom.

Further criticising their pre-service education, many of the Indigenous cohort complained that the instruction they received in Aboriginal and Torres Strait Islander history, culture and languages failed to reflect the changing fortunes of Indigenous Australia. Additionally there was criticism of the perceived competency of non-Indigenous teacher educators to teach Aboriginal/Indigenous Studies. This concern was reflected in the survey finding that 71% of Indigenous teachers indicated that they preferred Indigenous teachers to teach Aboriginal and Torres Strait Islander history, culture and languages.

The survey also indicated that 71% of the Indigenous respondents supported the development of an Indigenous pedagogy. This we later argue should seek to capture Indigenous ways of knowing but must take care to avoid reifying the kind of deficit understandings held by some of the non-Indigenous teacher cohort.

The pre-service teacher education preparation of the non-Indigenous cohort to teach Aboriginal and Torres Strait Islander students was found, both through the survey findings and the focus group discussions, to be egregious.

The survey finding of only 30% claiming to have received some instruction in Aboriginal and Torres Strait Islander history, culture and language was alarming, and suggested that many had attended institutions where no mandatory “Aboriginal Studies” course was on offer and may have purposefully avoided electives in the same. Alternatively the teachers had simply not been made aware that relevant electives were on offer, indicating a failure of promotion by the education faculties concerned.

A further notable feature of the non-Indigenous teacher discussions was that a striking number of participants harboured to varying degrees a “deficit” understanding of why there continued to be poor Aboriginal and Torres Strait Islander educational outcomes.

Furthermore, these understandings were rationalised through a racialised “othering” process that placed Aboriginal and Torres Strait Islander students beyond “white” norms.

As a corrective to these flawed understandings, we strongly argue that the approach demonstrated by Gary R. Howard in his *Growing Good White Teachers* National Forum keynote presentation be adopted as a template for the development of an anti-racist pedagogy. Such a pedagogy would begin to counter the racialised “othering” process outlined above, and would address the concern that “race” has an adverse impact in the classroom, as argued by the non-Indigenous teacher cohort.

### **National Forum Working Groups**

The National Forum participants were divided into three professionally proximate groups and individuals were asked to respond in writing to a number of questions that were informed both by their professional grouping and the National Professional Teaching Standards 1.4 and 2.4.

From the responses of working group 1 (principals, teachers, unions and principal associations) we identified a general reliance on specific Indigenous education programs to carry teaching strategies for Aboriginal and Torres Strait Islander students. This belies the absence of an overarching Indigenous pedagogy. The group also expressed a strong sense that teachers had been failed by their pre-service and in-service training. In-service training was characterised by inconsistent provision with some complaining that they did not have the time to attend training.

No respondent in working group 1 attempted to explain their understanding of how Aboriginal and Torres Strait Islander culture, cultural identity and linguistic background impacted upon learning. This suggests either that the Standard is not fully understood, or that the conceptual and practical implications of “impact” have not been considered.

We noted that the question of promoting reconciliation did not encourage working group 1 respondents to make the link between better preparation to teach Aboriginal and Torres Strait Islander students and the ways this would reinforce reconciliation efforts. Instead respondents looked to their institutions for evidence that they were personally concerned with reconciliation. Furthermore, in keeping with the relative specificity of Standards 1.4 and 2.4 of the Australian Professional Standards for Teachers, we argue that the National Professional Standard for Principals must specify how they will “*foster understanding and reconciliation with Indigenous cultures*”. It also be noted here that Professor Bishop, key note speaker at the forum, objected to the

phrasing of Standard 1.4 believing the stress on “impact” reinforced the deficit discourse that girds much discussion of Aboriginal and Torres Strait Islander educational attainment

The responses from working group 2 (Deans, lecturers and teacher registration authorities) indicated an uneven understanding of the way AITSL intends to roll out the Standards. Whilst some were ignorant of the ways the Standards would be introduced, others appeared privy to an AITSL designed implementation plan. We argue that AITSL must clarify what is the nature of the communication strategy being employed; the nature and content of “supplementary materials” being developed, and further, what stakeholders can expect by way of “Standard elaboration” or ‘illustrations of practice’? There was also a widespread expectation amongst the participants that the Indigenous Education Consultative Bodies (IECBs) would in various ways be involved in the implementation and monitoring of the Standards. However, this expectation was not confirmed by those with knowledge of the ways AITSL intends to proceed. We argue that AITSL must therefore clarify how they expect the IECBs and for that matter the Indigenous Higher Education Advisory Council (IHEAC) will be involved in the monitoring and implementation of the Standards.

Working group 2 indicated broad support for embedding Indigenous perspectives in all aspects of pre-service teacher education. Yet there was no detail as to how far embedding perspectives had travelled, suggesting that little has in fact been practically achieved.

The mantra of mandatory Aboriginal Studies continued with a number of working group 2 responses. Yet there was again a sense that pre-service teacher education did not offer sufficient preparation to teach Aboriginal and Torres Strait Islander students. Whilst some indicated that they were not presented with mandatory courses, others were and yet still complained about their preparedness. Yet more others either avoided the electives on offer or were not made aware of their existence. It is not clear how the Standards will improve attendance, pre-service teacher satisfaction, and understanding and knowledge of Aboriginal Studies, unless demonstrable evidence is insisted upon by teacher registration requirements.

Working group 2 highlighted how the practice of relying on student assessment and feedback to evaluate the quality of course provision and content is widespread. We argue that this cannot be regarded as the sole and a satisfactory means of evaluation. Student feedback and evaluation should be complemented by other methodological means, beginning with a recommended Tertiary Education Quality and Standards (TEQSA) audit. The development of key performance indicators is also recommended.

Many of the working group 2 respondents were unconvinced by their institution’s progress on reconciliation or of their own understanding as to what was required of them professionally in this regard. We believe the development of the anti-racist pedagogy, based on the approach developed by Gary R. Howard, would have the effect of reinvigorating a reconciliation agenda that some respondents felt had stalled in recent years.

In common with working group 1, working group 2 respondents indicated that their institutions were engaging community members and elders in a variety of ways, from delivering classes at schools to teaching elements of Aboriginal Studies courses at Higher Education Institutions. We argue that care must be taken not to overburden or to abuse the goodwill of Community Elders and members. Moreover, as desirable as community involvement is, it cannot

serve as a substitute for program and pedagogy: community member or Elder involvement should form but one, albeit vital, element of a much wider institutional approach.

Working group 3 (education bureaucrats, Indigenous education consultative bodies, Australian Curriculum, Assessment and Reporting Authority) generally assumed the central involvement of the IECBs in the process of implementing and monitoring the Standards. We ask that AITSL and the teacher regulatory bodies note this finding and clarify how Indigenous education bodies will be involved in the implementation and monitoring of the Standards. We anticipate that the operationalization of the Standards is likely to increase the demands and expectations of IECBs. The strength and capacity of each state and territory IECB is bound to vary and so consideration should be given to building capacity so that each body is similarly positioned in terms of the requisite skills.

We further noted that working group 3 responses illustrated conflicting understandings of the ways key stakeholders anticipate the Standards will be further developed, implemented and monitored. The operationalization of the Standards and the connection with teacher registration and pre-service teacher education accreditation appears to have been mapped. Yet a striking number of respondents appeared not to be aware of agreed processes, and so instead offered their own understandings of how matters should proceed. The impression is one of a top down process that is at odds with the spirit of the National Forum consultation exercise. We reiterate that AITSL's communication strategy should be revisited with a view to additionally clarifying the genealogy of the Standards; the timetable for implementation and the role of other key stakeholders, especially Indigenous education consultative bodies. Furthermore, there is clearly a need to respond constructively to many of the sound suggestions put forward by the forum participants.

## Section Five – Pilot teacher survey and teacher focus groups

The submission of the final report, titled *Learning the Lessons? : Pre-Service Preparation for Teaching Aboriginal and Torres Strait Islander Students* to the Queensland Department of Education, Training and Employment (DETE); followed by presentations of the report's findings by Professor Aileen Moreton-Robinson to the National Indigenous Education Consultative Board Meeting on Stradbroke Island in February 2012 and to the Australian Institute for Teaching and School Leadership (AITSL) Project Steering Committee in Sydney on 23 March 2012, signalled the completion of phase one of the 'Initial Teacher Education' component of the DETE/AITSL *Aboriginal and Torres Strait Islander Education: Improving Education Project*. DETE subsequently invited the Indigenous Studies Research Network (ISRN) to continue with two further phases of the project: that of convening Indigenous and non-Indigenous teacher focus groups (phase two) and a presentation of research findings from phase one together with an analysis of focus group comments, to a national forum to be held on 19 and 20 July, 2012, in Brisbane (phase three). A pilot teacher survey of those attending the focus groups was later added to phase two, and to phase three was added the administering of questionnaires for forum participant working groups.

What follows is a description of the context in which the pilot teacher survey and teacher focus groups was undertaken. This is succeeded by a quantitative collation of the responses to the survey questions, followed by a qualitative record of responses to the focus group questions. A combined analysis of the teacher survey responses and focus group discussions is then offered, followed by a distillation of key findings from phase two, which serve to inform the report's final recommendations.

### 5.1 Phase Two: The Context for the Teacher Focus Groups and Pilot Teacher Survey

DET contacted state and territory education jurisdictions requesting teacher nominations for two groups of teachers to attend the proposed focus groups. Group 'one' was to comprise Aboriginal and Torres Strait Islander first and second year teachers, whilst group 'two' covered non-Indigenous first and second year teachers. According to further DETE nominating criteria, both groups must:

- Have completed a pre-service teacher education program at an Australian university between 2009 and 2011;
- Be in their first or second year of teaching;
- Have worked with Aboriginal and/or Torres Strait Islander students during the majority of their teaching;
- Be willing to share his or her experiences and views on Aboriginal and Torres Strait Islander initial teacher education.

Four nominations, two Indigenous and two non-Indigenous, were sought from each jurisdiction, with a total number of sixteen teachers expected to comprise each group. The Indigenous teacher focus group was held on 22nd -23rd May 2012 and the non-Indigenous teacher focus group held on 29th-30th May 2012. The venue for both focus groups was the Royal on the Park Hotel, Brisbane. In terms of final attendance, eight Indigenous teachers participated and were drawn from Tasmania, Queensland, New South Wales, the Northern Territory and South Australia; and thirteen non-Indigenous teachers participated and they too hailed from the states and territories above with the addition of the ACT. Absent from both groups were nominations from Victoria and Western Australia.

In advance of the focus groups it was decided in consultation with DETE to survey the participants through a questionnaire. To this end the ISRN approached Associate Professor Maggie Walter at the Department of Sociology and Social Work, University of Tasmania, to develop a pilot survey designed to elicit information on their experience of pre-service teacher education in relation to Aboriginal and Torres Strait Islander education. The 'focus area[s]' 1.4 and 2.4 of the Australian Professional Standards for Teachers were used frame the survey questions.

The finalised survey contained seventeen questions to which the focus group participants were required respond by indicating which of a range of responses or statements best indicated their position. In total then twenty surveys were completed, either in advance or during the focus groups: eight surveys were completed by Aboriginal and Torres Strait Islander teachers, and thirteen were completed by non-Indigenous teachers. Although the survey sample was relatively small, and therefore limited in reach, the findings are nevertheless instructive.

The first of the focus groups involved the Indigenous cohort. Eight teachers were welcomed at the Royal on the Park Hotel on 22nd May 2012 and introduced to a two day program of discussion guided by five key questions. The facilitator posed the questions, to be asked of both cohorts, and the discussion that followed was recorded by hand. No audio recording of the discussion was made.

The facilitators worked hard to demonstrate affinity and reciprocity with the participants. This was primarily achieved through the introduction of the concept of Yuriala, a word from the Jandai language of Stradbroke Island, meaning shared skin and encapsulating relationality or a sense of connectedness. In the context of the focus groups, Yuriala was essentially an approach that sought to demonstrate affinity and mutuality with the participants so as to create a culturally secure space. An object further embodied this approach, that of a carved wooden Emu egg from the Northern Territory, which was placed in the hands or in front of the participant who had chosen to speak at that moment. The egg symbolised mutual respect and indicated that the speaker was not be interrupted while speaking. As the program progressed, however, both the Indigenous and non-Indigenous participants felt that the general presence of the egg in the space was enough to ensure respect, so that it need no longer be passed to a speaking participant. Both cohorts welcomed the opportunity to yarn and share their experiences.

## 5.2 Teacher Survey Responses

Owing to a number of late education jurisdiction nominations to the focus groups it was not always possible to secure completion of the survey in advance of gathering. Outstanding surveys were completed during the focus groups. The completed surveys were sent to Associate Professor Maggie Walter for analysis using a Statistical Package for the Social Sciences (SPSS) program. Her findings are detailed below:

**Table 2: Indigenous and non-Indigenous teacher responses combined**

85% of participants work in a school where at least 10% of the student population identify as Aboriginal and/or Torres Strait Islander.

20% reported having received no history, contemporary culture and language content in their pre-service education and only 30% stated they had a compulsory Indigenous studies unit.

45% of participants stated pre-service Indigenous course content focused largely on history rather than culture and language.

2/3 of those who did receive history, contemporary culture and language knowledge were not given any instruction on how to teach it.

Only 30% said pre-service education prepared them very well or quite well to know, understand and respect Indigenous history, contemporary culture and language.

50% of participants rated themselves good or excellent on history knowledge.

35% of participants rated themselves good or excellent on cultural knowledge.

20% of participants rated themselves good or excellent on language knowledge.

About 50% of participants have done no or little history, contemporary culture and language teaching in last 2 years.

40% of participants rated their confidence to teach History as good, however none of the participants rated their confidence as excellent.

20% rate confidence to teach contemporary culture as good.

35% would rather Aboriginal teachers be responsible for teaching history, contemporary culture and language.

100% think it is important for all students to know Aboriginal and Torres Strait Islander history, contemporary culture and languages.

65% think history, contemporary culture and language is promoted within their school.

Only 20% say they had a compulsory unit on teaching Aboriginal students and 40% stated they received nothing during their pre-service education.

Only 25% say they were well or quite well prepared to teach Aboriginal students.

80% don't know as much about their local community as they would like.

55% say it is hard to engage with parents and carers.

65% feel that Aboriginal students need a different set of teaching strategies.

**Table 3: Indigenous and non-Indigenous teacher responses compared**

No Indigenous teachers in a school with less than 10% of Aboriginal students

100% of the Indigenous Teachers said they received some history, contemporary culture and language teaching compared with 30% of non-Indigenous Teachers who said they received none

43% of Indigenous Teachers say they received instruction in how to teach history, contemporary culture and language compared to 15% of non-Indigenous Teachers

100% of Indigenous Teachers rate their history knowledge as excellent or good compared to 23% of non-Indigenous Teachers

57% of Indigenous Teachers rate their contemporary culture knowledge as excellent or good compared to 23% non-Indigenous Teachers

43% of Indigenous Teachers rate their language knowledge as excellent or good compared to 8% non-Indigenous Teachers

Similar sort of ratios in level of confidence in teaching history, language and culture

71% of Indigenous teachers say they would prefer Aboriginal teachers teach history, culture and language compared to 42% of non-Indigenous teachers

29% of Indigenous Teachers say pre-education did not prepared them at all well to teach Aboriginal students compared to 61% of non-Indigenous Teachers

All non-Indigenous Teachers say they do not know as much about their schools community as they would like

71% Indigenous Teachers interact with community as part of teaching compared to 54% of non-Indigenous Teachers

14% of Indigenous Teachers agree they are not confident to teach Aboriginal and Torres Strait Islander students compared to 46% of non-Indigenous Teachers

71% of Indigenous Teachers agree Aboriginal students need a different strategy to 61% of non-Indigenous Teachers

Based on the survey responses Associate Professor Maggie Walter was able to identify the following conclusions:

- Most new teachers report no compulsory units on Aboriginal and Torres Strait Islander history, culture or language in their degree courses.
- Most new teachers say that their pre-service did not prepare them well to know, understand and respect Aboriginal Torres Strait Islander history, culture or languages.
- Most new teachers are not confident in their ability to teach Aboriginal and Torres Strait Islander history, culture and languages.
- Most new teachers report that they did not receive any specific instruction on how to teach Aboriginal and Torres Strait Islander students in their pre-service education.
- Most new teachers say that their pre-service did not prepare them well to teach Aboriginal Torres Strait Islander students.

## 5.3 Focus Group Responses

This section records the discussion that followed five questions. Unless indicated by direct quotation marks, the comments of individual participants were either foreshortened or paraphrased to facilitate ease of recording.

### 5.3.1 Indigenous teacher cohort

#### Question 1.

Based upon the instruction you received during your pre-service teacher education, how would you describe your knowledge and understanding of Aboriginal and Torres Strait Islander history, contemporary culture and languages?

#### Comments:

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- I received cultural awareness training but sugar coated history. Need to be brutally honest about Australia's recent history.
- Teachers expected to teach about Sorry Day but know nothing of Indigenous history.
- Lecturers often not connected to the real world or classroom practice. Most never been in the classroom. *"My lecturer has been teaching his thesis for years now."*
- All too often the mere fact of an Indigenous presence is prized by universities, rather than encouraging high expectations of Indigenous students. Low expectations set you up to fail in the classroom.
- My whole class were Aboriginal – my sisters. *"Black fellas"* learn off each other. *"A white colleague sought me out to learn from."*
- There was nothing to inspire me in my Indigenous elective.
- Personal histories of the Stolen Generation children were recounted and was hard hitting. Need to understand how these recent histories continue to impact upon young people and wider communities.
- Nobody in my country was stolen so limited relevance. We are not all the same.
- In NSW issues arising from the Stolen Generations dominates.
- It is important to hear stories of Aboriginal resistance.
- We need a greater sense of the ways in which past policies, especially those of government surveillance, are affecting present generations
- Contemporary cultures are neglected
- When these courses are taught universities have to learn that "we are not dumb blacks". All too often our work was scrutinised for plagiarism.
- No course can come close to the experience of being Aboriginal in places like Palm Island or living under the Intervention in NT.
- Murris are put in the same box. Generalisation of our experiences.
- General agreement that instruction on cultures and language was lacking.

### Question 2.

Did the instruction you received in Aboriginal history, culture and languages during your pre-service teacher education enable you to teach Aboriginal and Torres Strait Islander students effectively?

#### Comments:

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- My pre-service teacher education did nothing to ensure my emotional and physical well-being when teaching. Teaching consumes you.
- School authorities struggle with the idea that *“black people put family first”*
- You have to be everything – counsellor, parent, and cook and feed children. So much teaching involves pastoral care.
- Hard to teach effectively when children do not have enough sleep, poorly fed and the parents have been gambling all night (remote teacher).
- The impact of the Intervention has been significant. Parents are given \$100 for groceries. Can’t buy pornography, smokes.
- The standards need to define “effectively”. Often effective teaching is determined by stability of home background.
- Urban environments require different teaching strategies.
- Need to switch between black and white performing styles – double consciousness.
- You first need to know how to talk to Indigenous children, especially when their first language is Aboriginal English not formal English.
- Need to have a frank question with the Principal when you first start: *“you do the white teacher stuff, and I’ll do the Black fella way.”*
- The importance of Indigenous mentors for early career Indigenous teachers cannot be stressed enough. In this way you can start to build your professional networks.
- School induction programs, when they are offered, are overwhelming e.g. thick handbook. Many schools have no induction programs.
- Universities do not teach ways of coping with the administrative side of teaching.
- *“As teachers, we need to throw ourselves into school life. I put my hand up for things such as Harmony Day”*
- Sometimes the children come “bubble wrapped”, with parents refusing to acknowledge behavioural problems.
- Best way to teach effectively: *“teach them to be black in a white world.”*

**Question 3.**

Did the instruction you received during your pre-service teacher education assist you in engaging effectively with Aboriginal and Torres Strait Islander parents, carers and communities?

**Comments:**

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- I make a point of greeting parents at the door every morning.
- I make an offer of food e.g. morning tea for parents/carers.
- When giving positive feedback to parents be specific, not general.
- A newsletter from the classroom every two weeks, though this is time consuming.
- Holding a parents "sandwich day", where parents are invited to make healthy snack with their children.
- Write letters to parents giving advice on how they may like to support their children in their studies e.g. reading.
- The Intervention stipulates that if children do not come to school, Centrelink cheques are withheld.
- Need to take the time to understand the ways of the community.
- Make yourself available to the community e.g. make a card with contact details and photo.
- Many strategies for involving parents e.g. children keeping diaries for parents to read.
- A way of communicating the classroom to parents.
- Need to understand the lifestyles of the families from which the students come. Many come from overcrowded homes.
- Be aware of the Murri/Koori grapevine. Bad impressions are quickly communicated to the wider community.

#### Question 4.

If you answered negatively to any of the above, what would describe as the shortcomings of your pre- service teacher education in respect of Aboriginal and Torres Strait Islander history, culture, languages and parent and community liaison?

#### Comments:

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- Exams do not encourage you to think. You are asked instead to recite theory.
- Lazy lecturer reputedly had not changed the exams in years.
- The degree did not teach me “teacher talk” e.g. “performative”; “summative reporting”. I was worried about admitting that I did not know what was meant by these terms. Great shame.
- The Indigenous units [Higher Education Indigenous Support Units] are still very important. Instil confidence in Indigenous teachers, especially those returning to education. Younger Indigenous students did not avail themselves of the support on offer.
- The Indigenous Education Support Unit was a source of support and understanding
- Health students seemed to attract more support from the university.
- Pre-service teacher education often teaches you what not to do, rather than what to do.
- The course had little practical application – tells you what to teach, not how to teach.
- More time for practicum. At Batchelor, a three week practicum every two months.
- The course does not prepare you for teaching low socio-economic groups and different tribes/clans in the same classroom. Violence can break out at any time.

**Question 5.**

What are the aspirations you hold for yourself and for your students?

**Comments:**

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**Teachers**

- More confident and experienced.
- Teach rural/bush/remote.
- Join an Indigenous Leadership program.
- Grow the school and better engage the community.
- Play the game for now and then move into education policy making. Then “I’ll shake the tree.”

**Students**

- Equip them with foundation skills.
- For the students never to lose their language/culture.
- Equip them for independent learning.
- Prepare them for employment in the community.
- Give students self belief and the tools to advance – all too often “our children say, “Na, Miss. We’re black””. White people run everything.

### 5.3.2 Non-Indigenous teacher cohort

#### Question 1.

Based upon the instruction you received during your pre-service teacher education, how would you describe your knowledge and understanding of Aboriginal and Torres Strait Islander history, contemporary culture and languages?

#### Comments:

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- We had mandatory cultural awareness training in NSW. Aboriginal history covered.
- At university I had nothing.
- Contemporary culture not touched upon – “Aboriginal kids” ‘round at my school are cashed up and walk round with iPods. Not stuck in history.
- In the NT “traditional” kids also have iPods.
- I learnt more on my first day of teaching than 4 years of pre-service teacher education.
- A social justice component dealt with Indigenous history on my course.
- Torres Strait Islanders were not touched upon on my course.
- Contemporary culture! Absolutely no idea.
- The Stronger Smarter component made up for shortcomings on my course. Otherwise very limited.
- My undergraduate arts degree taught me more than about Aboriginal history than my education course. I learnt about “power and agency”
- “Little ones do not know the difference between each other”.
- Look if your course was short on Aboriginal history and culture, you have to take responsibility for your own learning and teaching. It is not just the university’s responsibility.
- As a teacher [not as a white teacher] I am aware of my power.
- Do not feel I have power by virtue of being white.
- Children are impressionable. Believe in nothing at this stage. Must take care as to what is said to them.
- “We need to be honest about what it is to be white in Australia. We are linked to horrible crimes”.
- We are also teaching non-Indigenous children. What about them. We need to be neutral.

### Question 2.

Did the instruction you received in Aboriginal history, culture and languages during your pre-service teacher education enable you to teach Aboriginal and Torres Strait Islander students effectively?

#### Comments:

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- I do not lower expectations, in spite of special needs.
- I adopt a colour blind approach.
- I try to recognize the knowledge that Aboriginal students bring to the classroom (Remote teacher).
- I think that being an Aboriginal student puts you at an automatic disadvantage. The history and continuing injustice is just too unforgiving.
- My social studies degree taught about intergenerational poverty, not my education training.
- Not enough of a focus on local Indigenous history. Broad brush approach does not sensitize you to what has happened locally.
- Pre-service teacher education can never prepare you for the school that you eventually teach at.
- University does not teach you to be resourceful.
- “I would find it hard to teach according to different cultures/ethnicities”. Each child has a special need – e.g. disability.
- We are too busy attending to basic needs – physical, cognitive and social.
- As early career teacher we are especially hard on ourselves. Easier to see what you’re not doing well rather than what you are.
- I wanted essential skills for classroom management.
- I don’t sympathize with my students’ socio economic background [respondent misunderstood distinction between sympathy and empathy].
- It is important to have a strong principal.
- All participants responded positively to the idea of public education.
- I am not sure what effective teaching looks like.
- Why don’t we invite our peers to measure our effectiveness?

### Question 3.

Did the instruction you received during your pre-service teacher education assist you in engaging effectively with Aboriginal and Torres Strait Islander parents, carers and communities?

#### Comments:

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- The importance of engaging effectively agreed upon but no particular approach was discussed.
- Engagement was addressed on the practicum, not taught in terms of theory or practice.
- I like to open the classroom. Food seems to bring the parents in.
- Parents not necessarily the most interested in their child's education. Extended family may show greater interest e.g. grandparents.
- Try to liaise with parents with positive feedback.
- It is important to engage with parents and wider community – turns the tide of intergenerational trauma.
- If course theory falls short, take responsibility for own learning. Think innovatively of ways of engagement.
- Parents should reciprocate or complement our effort as teachers. Many seem disinterested.
- I have very few Indigenous students, what I am supposed to do?
- You can still embed Indigenous perspectives in the classroom, even if the numbers of
- Indigenous students are limited.
- I am concerned that I am going to cause offence or breach cultural protocols. Is there a secret way of being e.g. men can only do dot painting.
- There is a degree of mysterious business going on. I feel excluded.
- Manners are not the strongest point of some Indigenous parents. Rarely hear a 'thank you' or a 'please'. Reciprocity is important.
- Parental mutual obligation is important.
- It is important to take the time to understand broad family networks/ kith and kin networks [remote teacher].
- Often can't get in touch with parents. "They have a tendency to change phones".
- I text my parents every week with a positive message e.g. what their children learnt this week.

**Question 4.**

If you answered negatively to any of the above, what would describe as the shortcomings of your pre- service teacher education in respect of Aboriginal and Torres Strait Islander history, culture, languages and parent and community liaison?

**Comments:**

- Trivial treatment of Aboriginal history. Nothing about local Aboriginal history.
- “Yes, killed in a heap in Tasmania.”
- Nothing on contemporary Aboriginal culture.
- I would have liked to know of ways of teaching literacy to Indigenous adolescents.
- We need to teach them and ourselves how to move on from history.
- More on ‘modern’ Aboriginal Australia.
- I welcome the Yuriala approach. Here we can say things that we would be reluctant to say elsewhere.
- “What about other cultures. They have needs as well”.
- “But they are our First Australians. There is a moral imperative to teach Australian Aboriginal history”.
- If the course fell short, take responsibility for your own learning. Many teaching resources and textbooks available.
- My textbook was useful though it didn’t give me any practical skills.
- We need space to discuss our concerns, anxieties and teaching with our peers whilst studying. Often Aboriginal Australia is a taboo subject if you are not politically correct. We need space to discuss these issues without fear of sounding racist.
- If you change the measure of achievement you change attainment levels. If the government is racist (reference to the NT Intervention) Aboriginal children will achieve less than they are capable of. Our kids are unfairly chastised. [some participants were surprised to learn that the Racial Discrimination Act had been suspended to allow for the Intervention].
- How are we supposed to teach reconciliation to six year olds? What does that look like?
- Reconciliation is a two way street. What about racism coming the other way.
- Racism can be natural response to difference. Part of human nature.
- Yeah, we’re the ones who are victimized.
- There are teachers who are racist.

- If we do not comply with the teaching standards there will be no sanctions. We'll just tick the right boxes and move on.
- We need to hear of honest accounts of teaching Aboriginal and Torres Strait Islander students. We also need to hear of positive experiences from the students themselves. We ideally would have loved to hear from somebody who was getting it right.
- What are Indigenous experiences of education? We never seem to hear from those we are so concerned about.
- There are cultural factors that impact upon learning and these also have a bearing on school attendance. Didn't hear enough about these on the course.
- We need to hear to hear more about appropriate ways of communicating with Aboriginal students. Indigenous people do not like direct eye contact.

**Question 5.**

What are the aspirations you hold for yourself and for your students?

**Comments:**

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**Teachers**

- Still see myself in the classroom.
- Secure my accreditation.
- Stay in the community as long as I am happy and enjoy the work.

**Students**

- My students to have high expectations of themselves.
- Defend and be proud of their cultures (remote teacher).
- My students to have purpose.
- My students to have the skills to improve their living standards.
- My students to feel empowered by the choices they have as result of their education.
- My students to explore the world outside Weipa and Rio Tinto (remote teacher).
- My students not to have low expectations of themselves.
- My students to feel strong enough to challenge injustice.
- My students to feel proud of themselves.
- My students to feel proud, confident and capable.
- My students to be successful according to their own definition. "If that means working in Coles, that's ok because I still need someone to pack my groceries."

## 5.4 Analysis of Survey and Focus Group Responses

A number of anomalies make themselves known when the survey responses are compared to the comments made in the focus group discussions. To begin with 100 % of the Indigenous cohort said they received some history, contemporary culture and language teaching, and further answered positively when asked to rate their knowledge as excellent or good in the subjects of history (100%), contemporary culture (57%) and language (43%). Furthermore, 43% indicated that they received instruction on how to teach history, culture and languages. Yet 29% of the cohort indicated that pre-service education did not prepare them at all well to teach Aboriginal and Torres Strait Islander students and focus group discussion suggested an even stronger sense of dissatisfaction with the ways their pre-service education had prepared them in terms of knowledge, understanding and pedagogy. In some cases it was clear that there were objections to being taught Aboriginal and Torres Strait Islander histories, cultures and languages by non-Indigenous teacher educators. Indeed respondents remarked variously: *“the lecturer was not connected to the real world or classroom practice”*; *“most have never been in a classroom”*; *“my lecturer has been teaching his thesis for years now”*. Another issue was the failure of pre-service courses to capture the lived reality of being Aboriginal or Torres Strait Islander: *no course can come close to the experience of being Aboriginal in places like Palm Island or living under the Intervention in NT; Murris are put in the same box. Generalisation of our experiences.*

There was general agreement that participants' “Indigenusness”, taken to be knowledge and understanding gleaned from personal experience, family, friends and community, and learning from other black colleagues (*“Black fellas” learn off each other*) compensated for shortfalls in their pre-service education. Additionally, the cohort was generally dissatisfied with a uniform pedagogy that made no significant concessions to Indigenous lifestyles and ways of knowing. The survey indicated that 71% of the Indigenous respondents felt the need for an Indigenous pedagogy for Aboriginal and Torres Strait Islander students, and a number of comments in the discussions reinforced this finding: *need to have a frank conversation with the Principal when you first start: “you do the white teacher stuff, and I ‘ll do the black fella way”*; *need to take time to understand the ways of the community; School authorities struggle with the idea that “black people put family first”*; *need to understand the lifestyles from which students come. Many come from overcrowded homes.*

It is difficult to isolate precise reasons for the disparity between a relatively positive assessment of pre-service education in the survey and the generally negative assessment that emerged through the focus group discussions. It is quite possible that the assessments were inflated by that sense of “Indigenusness”, or the subjective experience of being an Aboriginal and/or Torres Strait Islander. However, in gathering in a culturally secure space and bonding as group, the Indigenous cohort likely felt emboldened to offer what they took to be an “objective” verdict on their pre-service education experience. The contrary assessment of that experience centred on concerns about the perceived competency of non-Indigenous teacher educators and the content of pre-service courses failing to capture the changing contours of Aboriginal and Torres Strait Islander racialisation e.g. as one participant remarked: *We need a greater sense of the ways past policies, especially those of government surveillance, are affecting present generations.*

In drawing up criteria for the accreditation of pre-service teacher education courses, both AITSL and the teacher regulatory authorities should ensure that they are sufficiently faithful to local histories and contemporary circumstances, and that they are revisited regularly to ensure continuing relevance. Additionally, discussions regarding pre-service teacher educator competencies should be initiated with higher education institutions. This is not a recommendation beyond scope or reason given that the original DETE brief for phase one of the project covered the identification of research into pre-service teacher educator competencies, suggesting that education jurisdictions understood competency to be an issue. Our literature review found next to no research in this area and so a further recommendation must be that this lacuna be addressed through the commissioning of a study.

Whilst the survey did not make explicit mention of “race”, the 71% positive response to the desirability of Aboriginal and Torres Strait Islander educators hints at its continuing purchase in Indigenous education. At one point in the discussion the facilitator raised the issues of “race” and racism explicitly, and was immediately met with a chorus of recognition. “Race”, it was agreed, had an impact in terms of their teaching practice and on levels of educational attainment among Aboriginal and Torres Strait Islander students. When pressed for examples, the participants offered broad examples relating to their universities or the schools in which they taught e.g. *Need to switch between black and white performing styles; When these courses are taught [pre-service] universities have to learn that “we are not dumb blacks”; Indigenous enrolment is financially prized by universities at the expense of encouraging high expectations -low expectations set you up to fail in the classroom; white parents are momentarily confused when it recognized that the teacher standing before them is an Indigenous Australian.*

The reliance on personal anecdote to illustrate the impact of “race” is understandable but it was clear that their pre-service education had not equipped the teachers with the conceptual tools or practical strategies to address a phenomenon that blights Black lives and clearly casts a pall over their hopes and aspirations for Aboriginal and Torres Strait Islander students. As such it was not surprising when a participant offered that her main aspiration for her students was to “teach [them] to be black in a white world”. The striking comment suggested resignation but resilience also, a seemingly contradictory attitude that was nevertheless recognised by most of the other participants when they nodded in agreement. The elision of “race” by electives such as “Diversity” and “Social Justice” supports what is effectively a defensive posture, and one that will do nothing for the prospects of markedly improving educational outcomes. By contrast the development of an anti-racist pedagogy, complementing an Indigenous pedagogy, would energise a moribund educational environment that continues to fail Aboriginal and Torres Strait Islander students. In short, the salience of “race” must be acknowledged, and teachers equipped with pedagogical approaches to mitigate the effect of “race” and racism upon Aboriginal and Torres Strait Islander educational attainment.

Taken collectively the survey responses of the non-Indigenous cohort is striking for the portrait it conveys of extremely poorly prepared teachers, the majority of whom teach in schools where at least 10% of the population identify as Aboriginal and/or Torres Strait Islander. Our phase one desktop audit indicated that at least 32 universities offered core Indigenous units and 21 universities offered elective subjects, with 16 universities offering a

combination of both. On paper at least, therefore, the provision of Indigenous education courses at Australian universities appear well placed to satisfy the “Graduate” requirements for Standards 1.4 and 2.4. Yet to judge by the non-Indigenous pre-service teacher education experience highlighted by the survey, with respondents drawn from most parts of Australia and who therefore went to a number of different universities, this generous provision appears to have missed just about all of them; has not made a significant difference to their knowledge and understanding of Aboriginal and Torres Strait Islander histories, cultural identities, and languages, nor to their preparedness to teach the same; and has left them low on confidence to teach Aboriginal and Torres Strait Islander students. Thus, 30% of non-Indigenous teachers indicated they had no instruction in Aboriginal and Torres Strait Islander history, culture and languages; only 15% received instruction in how to teach history, culture and languages; 23% rated their knowledge of history and culture excellent or good; 8% rated their knowledge of languages as excellent or good; 61% felt their pre-service education had not prepared them at all well to teach Aboriginal and Torres Strait Islander students; and 46% lack the confidence to teach the same.

During the focus group discussion one participant claimed that at university they *had nothing* by way of Aboriginal and Torres Strait Islander courses, whilst others indicated that they received relevant instruction through other courses such as *Social Justice*, an *arts degree* or *mandatory cultural awareness training*. Another participant felt they learnt more *on their first day of training than 4 years of pre-service teacher education*, and another cited the Stronger Smarter program as making up for the shortcomings on their pre-service education course. Given the provision of mandatory and elective courses identified in the phase one desk top audit, it is not immediately clear how these teachers can claim they *had nothing* or had to rely on other means to secure what knowledge, understanding and confidence they possessed. At the very least it is likely that electives were offered at their respective tertiary institutions. These they either ignored or they were not made aware of the provision of the electives, indicating a failure of promotion by the institution. Moreover, given that the survey indicated that 100% non-Indigenous respondents indicated that it was good for their students to know of Aboriginal and Torres Strait Islander histories, cultures and languages, it is not apparent who would be teaching those students if not them. Quite how these teachers would be able to satisfy the Graduate Standards of 1.4 or 2.4, much less progress through the various career stages, is open to serious doubt. One participant urged the group to take responsibility for their own learning, as she had done. Yet if one had wilfully avoided a relevant elective, it is unclear from where the motivation for independent learning would arrive. A mandatory course would of course go some way to addressing this unsatisfactory situation, but a degree of recalcitrance will always remain unless a clear premium is placed on such courses by the institutions that provide them.

It should be noted that one participant proudly claimed that she had benefitted immensely from a mandatory course on Aboriginal Studies. Now teaching in a remote area, in a school with a majority of students identifying as Aboriginal and Torres Strait Islander, she was positive about her pre-service education experience, going so far as to say that it had encouraged her to think about her position as a white teacher. The teachers from remote areas generally displayed a far greater sensitivity and professional ease in teaching Indigenous students than those from urban and rural areas. Indeed teachers from urban settings continually lauded remote teachers for their courage and sense

of adventure. As well as heartfelt admiration and a degree of professional curiosity, this exceptional reaction also spoke to a lack of confidence in their own abilities to teach Aboriginal and Torres Strait Islander students.

In the absence of pre-service instruction in Aboriginal and Torres Strait Islander histories, cultures and languages and absolving themselves of their own lack of knowledge and understanding, many of the non-Indigenous teachers fell back on a “deficit” model of Indigenous educational need. This deficit understanding was chiefly gleaned through an observable racialised “othering” process whereby Indigenous students and communities were distanced in various ways from an unspoken norm that was nevertheless represented by the white teachers themselves. Whether it was the lack of manners or the “mysterious” business of dot painting, Indigenous people, or “they” as they were continually referred to by some, were exceptional and as such prohibited routine interaction and resisted what served other groups satisfactorily. Thus comments included: *I am concerned that I am going to cause offence or breach cultural protocols. Is there a secret way of being e.g. men can only do dot painting; there is a degree of secret business going on. I feel excluded; manners are not the strongest point of some Indigenous parents. Rarely hear a “thank you” or a “please”. Reciprocity is important; often can’t get in touch with parents. “They have a tendency to change phones”; and, parents should reciprocate or complement our efforts as teachers. Many seem disinterested.*

Three participants objected to what could loosely be described as Indigenous “exceptionalism”: the belief that there exists an array of equally pressing educational need yet Indigenous educational attainment is favoured at the expense of other groups e.g. those with learning and physical disabilities e.g. *“What about other cultures. They have needs as well”; “I would find it hard to teach according to different cultures/ethnicities”. Each child has a special need e.g. disability; we are too busy attending to basic needs – physical, cognitive and social.* Aside from the unchallenged suggestion in the latter comments, that Indigeneity represented a form of impairment, disability or deficit such that Aboriginal and Torres Strait Islander students sat naturally with those for whom special educational provision had to be made, there was also clear sense, in keeping with deficit understandings, that Indigenous students, parents and communities both routinely necessitated and claimed special entitlement, and that as such “they” were claiming more than their fair share. Here a conflation of “need” and “special pleading” was in evidence, and proved vexatious for those who complained of Indigenous “exceptionalism”. To compound their indignation the Standards, especially Standard 1.4 with its suggestion of “deficit” in the phrasing “...**impact** of culture, cultural identity and linguistic background on the education of students from Aboriginal and Torres Strait Islander backgrounds”, appeared to further justify their concern.

It was to be expected, in light of the ways in which Indigenous Australians were racialized through the “othering” process, that most participants did not feel the endowment of power by virtue of being white. In line with “deficit” notions, the idea of whiteness here was unremarkable and one participant, who had previously complained about Indigenous “exceptionalism”, claimed that she adopted a *colour blind approach* to her students. When the facilitator probed further into understandings of “race” and racism, the participants grew increasingly shrill after exercising initial caution. There was a sense of venting, after harbouring a gallimaufry of commonsensical “race” impressions and concerns. Indeed, when a striking number of participants suddenly became

conscious of their “whiteness” it was in terms of **their** racial victimization and demonization. Comments here included: *we need space to discuss our concerns, anxieties...[o]ften Aboriginal Australia is a taboo subject if you are not politically correct. We need space to discuss these issues without fear of sounding racist; Yeah, we the ones who are victimised; racism can be a natural response to difference. Part of human nature; and, reconciliation is a two way street. What about racism coming the other way.* These views were likely held before their pre-service teacher education experience. That they went unreformed throughout that experience and continue to be held as practicing teachers is cause for concern, and further impels the need for an anti-racist pedagogy.

To reiterate the central observation of the findings of the survey and the comments of non- Indigenous teacher focus group, many of the participants launched into “deficit” explanations of Indigenous educational outcomes rather than continue with personal explorations of how they as teachers came to know so little. This shift was contrary to the humility expressed in the earlier admission that their knowledge and understanding of Aboriginal and Torres Strait Islander histories, cultures and languages was largely poor. It is reasonable to assume that having received some mandatory or elective instruction in Indigenous education those “deficit” understandings would have been troubled, and perhaps would have been improved to the point where they better complied with the “Graduate” and “Proficient” stages of the Standards, such as in the particular case of lowering the alarming statistic of 80% not knowing their local Indigenous community as much as they would like. Yet there remains what are clearly highly racialised understandings of Indigenous educational need and skewed understandings of their own white identities. There are reasons to be sanguine, however, for all the participants, even those who were most exercised by the perception of Indigenous entitlement, were open to constructive challenges to their positions. At least one teacher openly despaired of the discussion when she exclaimed *I think that being an Aboriginal student puts you at an automatic disadvantage. The history and continuing injustice is just too unforgiving;* whilst another declared, *“but they are our First Australians. There is a moral imperative to teach Australian Aboriginal history”*. These illustrations of empathy and culpability were held to varying degrees by the other participants, and provide good reason to be positive, especially when taken collectively with the aspirations for their students. It is not unfeasible therefore that they and other white teachers could be entreated to adopt an anti- racist pedagogy that is sensitive to their own subject positions. Gary R. Howard’s national forum workshop *Growing Good White Teachers*, utilising as it does the widely understood and attractive metaphor of “the journey”, provides a template for just such pedagogy. Moreover, the impending launch of a National Anti-Racism Strategy by the Race Discrimination Commissioner provides a timely opportunity and mandate to develop and trial an anti-racist approach; one that, despite warm entreaties, foregrounds the sentiment of another teacher’s comment: “we need to be honest about what it is to be white in Australia. We are linked to horrible crimes”.

## 5.5 Key Findings: Teacher Survey and Focus Groups

1. Contrary to the largely positive assessment indicated by the survey, the Indigenous teacher cohort demonstrated a remarkable degree of unanimity when discussing the poor efficacy of their pre-service teacher education in preparing them to teach Aboriginal and Torres Strait Islander students. There was also consensus when discussing the impact of “race” on their teaching practice and upon the educational attainment of Aboriginal and Torres Strait Islander students. The group welcomed the idea of a national professional Indigenous teacher association. Such a group would serve usefully as a consultative body as well as source of professional training and support to Indigenous teachers and Aboriginal Education Workers, many of whom may be burdened with carrying their schools’ approach to Indigenous education.
2. In criticising their pre-service education, many of the Indigenous cohort complained that the instruction they received in Aboriginal and Torres Strait Islander history, culture and languages was static in so far as content failed to reflect the changing fortunes of Indigenous Australia. In drawing up criteria for the accreditation of pre-service teacher education courses, both AITSL and the teacher regulatory authorities should ensure that, in respect of Standards 1.4 and 2.4, they are sufficiently faithful to local histories and contemporary circumstances, and that they are revisited regularly to ensure continuing relevance.
3. There was also a concern about the perceived competency of non-Indigenous teacher educators to teach Aboriginal/Indigenous Studies. This concern was reflected in the survey finding that 71% of Indigenous teachers indicated that they preferred Indigenous teachers to teach Aboriginal and Torres Strait Islander history, culture and languages. Discussions regarding pre-service teacher educator competencies should be initiated with higher education institutions as part of the course accreditation process. Furthermore, given that our phase one literature review found next to no research in this area, a further recommendation must be that this lacuna be addressed through the commissioning of a study into the competencies of pre-service teacher educators to teach Aboriginal and Torres Strait Islander history, culture and language.
4. There was a clear sense amongst the Indigenous cohort that “race” had a discernible impact on their teaching practice and upon the educational outcomes of Aboriginal and Torres Strait Islander students. Yet their pre-service education did not equip them with the necessary pedagogical skills to counter racist discourses and their impact in the classroom. The salience of “race” must therefore be acknowledged in pre-service education, and teachers equipped with an anti-racist pedagogy to mitigate the effect of ‘race’ and racism upon Aboriginal and Torres Strait Islander educational attainment.
5. The survey indicated that 71% of the Indigenous respondents supported the development of an Indigenous pedagogy. This should indeed seek to capture Indigenous ways of knowing but must take care to avoid reifying the kind of deficit understandings held by some of the non-Indigenous teacher cohort.

6. The pre-service education preparation of the non-Indigenous cohort to teach Aboriginal and Torres Strait Islander students was egregious. The survey finding of only 30% claiming to have received some instruction in Aboriginal history, culture and language was alarming, and suggested that many had attended institutions where no mandatory Aboriginal Studies course was on offer and may have purposefully avoided electives in the same. Alternatively the teachers had simply not been made aware that relevant electives were on offer, indicating a failure of promotion by the education faculties concerned. Mandatory Aboriginal Studies courses would of course go some way to better preparing pre-service teachers, but if electives are to remain they must be valued and promoted as such by the faculty concerned. A premium must be placed upon Aboriginal Studies by education faculties so that the field becomes both academically and professionally attractive to pre-service teachers. A further development could be the introduction of dedicated postgraduate qualifications in Aboriginal education, the award of which serving to advance the bearer rapidly through the career stages of the Standards.
7. Deficit understandings of Aboriginal and Torres Strait Islander educational outcomes were clearly in evidence during the focus group discussions with the non-Indigenous cohort. Furthermore, these understandings were rationalised through a racialised “othering” process that placed Aboriginal and Torres Strait Islander students beyond the pale. Whilst a mandatory Aboriginal Studies course would have doubtless challenged the deficit model, “race”, racialization and racism would have likely proved more resistant to challenge without explicit instruction in anti-racism and an attendant Indigenous pedagogy.
8. The approach demonstrated by Gary R. Howard in his *Growing Good White Teachers* National Forum keynote presentation would appeal to the sense of empathy and pride in the public education ethos held by the non-Indigenous teacher cohort. A bespoke anti-racist strategy, based on the approach demonstrated by Howard, would appeal to widest possible constituency, including non-Indigenous teacher

## Section Six – National forum

### 6.1 National forum: Aboriginal and Torres Strait Islander education

DETE and AITSL hosted a national forum in Brisbane on 5 and 6 July 2012. The stated purpose of the forum was to:

*"...build on the first phase of the project: national and international literature reviews and environmental audits. It will also contribute to the findings of the second phase which involves consultation and analysis of focus group sessions with pre-service and existing teachers and other stakeholders."*

The forum was considered to be part of the "consultation phase" of the project where delegates would be asked to provide input into:

- The examination and development of current "best practice" for equipping pre-service and existing teachers to work with Aboriginal and Torres Strait Islander students/parents/communities; and
- The overall effectiveness or otherwise of initial teacher education and professional development aimed at addressing the capacity of pre-service and existing teachers to work with Aboriginal and Torres Strait Islander students/parents/communities.
- The effectiveness of initial teacher education and professional education in developing teachers' own understanding and respect for Aboriginal and Torres Strait Islander histories, cultures and languages to promote reconciliation.

The forum brought together national and international speakers, stakeholders, teacher educators, teachers, principals and education program specialists. The forum's central intent was described as follows:

*"Keynote addresses, presentations and workshops will focus on improving teaching through access to information, guidelines and examples of good practice. This will allow course providers to improve their practice in order to support pre- service and in-service teachers in achieving or maintaining the Standards at the appropriate career stage."*

The ISRN was originally asked to present findings from phase to the forum. However DETE later requested that the ISRN administer an attempt to canvass the views of the participants on pre-service aspects of the Standards. The format was to be of the ISRN's design with the agreement of DETE. In view of the time constraints of the forum program it was accepted that this was to be a crude and limited exercise, but nonetheless one that would yield information for DETE and AITSL as they moved to provide guidance on the implementation on the Standards. To this end the ISRN divided the participants into three, professionally proximate groups as follows:

*Working Group 1.*

Principals, Teachers, Unions and Principal Associations.

*Working Group 2.*

Deans, Lecturers, Teacher Registration Authorities.

*Working Group 3.*

Education Bureaucrats, Indigenous Education Consultation Bodies, Australian Curriculum, Assessment and Reporting Authority.

Each working group would meet concurrently for one hour addressing a series of questions framed according to their professional cluster and relating to Standard 1.4; a short break would then be taken, followed by the reconvening of the groups for a further hour to address a different set of questions relating to Standard 2.4. The questions were presented in written form for each participant, with space beneath for a written response. Taken collectively the responses afford a sense of the position of various professional groups on aspects of Standards such as implementation and monitoring.

The overall response of the participants to the exercise varied. Working Group 1 received the exercise warmly and responded positively. Working groups 2 and 3 contained some reluctant participants, some of whom expressed mild irritation at having to respond to direct questions and consequently unsettled those with whom they were seated. Such poor *esprit de corps* was surprising and suggests that the hearts and minds of all key stakeholders have yet to be won over. Within working group 3, a number felt that questions on the implementation of the Standards were premature as they were still in the process of being rolled out; another participant within the same group complained that they had attended in anticipation of a prescription for moving ahead with the Standards; and yet another complained that they came to the forum "*not prepared to think*".

Completed responses were collected at the end of each session, with a small number having chosen not to respond or promising to return their responses at a later date (none have subsequently been received). The responses were subsequently transcribed into type and considered. Common responses and recurring themes are highlighted in summaries of responses to individual questions below. An analysis of the responses follows the summaries.

## 6.2 Focus Area 1.4: Working Group 1 (School Principals, Teachers, Unions, and Principal Associations)

### Question 1.

Has your school developed strategies for teaching Aboriginal and Torres Strait Islander students? If so, please provide examples. If not, please list the impediments.

- Many respondents cited a program such as the 'Break It Down/Build It Up Framework' or 'Reading to Learn', or dedicated Indigenous personnel such as Aboriginal Educational Workers, in lieu of local school strategies for teaching Aboriginal and Torres Strait Islander students.
- Some were unsure of whether strategies were in place, whilst others felt sure that no strategies were in place.
- Many listed a raft of perceived impediments to introducing local school strategies, including:
  - Mainstream staff lacking sufficient Indigenous knowledge and related skills.
  - A lack of support staff to assist teachers.
  - A sense in which not all staff felt the urgency of addressing Aboriginal and Torres Strait Islander educational outcomes.
  - Little or no related professional development or in-service training.
  - Racism.
- There was a clear stress in some responses on the need for parental and community involvement in such initiatives as delivering cultural awareness programs and excursions to culturally significant sites. As with the reliance on the presence of an Aboriginal Education Worker, parental and community involvement with the school passed for a strategy for teaching Aboriginal and Torres Strait Islander students.

### Question 2.

What in-service training is available for teachers to enable progression from the graduate to the proficient career stages of the national standards?

- A number here cited dedicated programs such as 'Stronger Smarter' and 'Dare to Lead'.
- Others strongly felt that relevant in-service training was not offered consistently across schools; and some suggested that "Indigenous members of staff" could serve in a training capacity, thereby helping colleagues to progress through the career stages of the Standards.

### Question 3.

Do you believe your pre-service teacher training equipped you to teach Aboriginal and Torres Strait Islander students? If yes, please explain what training you received/ If no, please elaborate why.

- In response to the question, most answered in the negative. A number indicated that they received pre-service teacher training in the 1970s and 1980s, when Indigenous education was mostly covered by elective subjects.
- Those who answered in the affirmative nevertheless indicated that their training was limited to the transfer of knowledge, not pedagogical skills.
- A telling number of respondents perceived their practical teaching experience, post-degree, more valuable in preparing them to Aboriginal and Torres Strait Islander students.

### Question 4.

In light of your responses to the first three questions how would you improve things?

- In terms of improving the present situation, respondents suggested the following:
  - A greater stress on imparting skills and practice, as well as a continued focus on history and knowledge.
  - More opportunity afforded for reflective practice.
  - Longer term support for the implementation and embedding of Aboriginal and Torres Strait Islander education programs.
  - Mandatory Indigenous education university courses.

### 6.3 Focus Area 2.4: Working Group 1 (School Principals, Teachers, Unions, and Principal Associations)

#### Question 1.

Please describe how your school advances the reconciliation process with the Aboriginal and Torres Strait Islander communities in your area?

- Most indicated that reconciliation is primarily advanced and taught through routine cultural celebration e.g. NAIDOC Week, and not through enhanced knowledge and understanding of Aboriginal and Torres Strait Islander histories, cultures and languages.
- Other methods of promoting reconciliation included the display of cultural symbols such as art, murals and flags; the Acknowledgment of Traditional Owners and Welcome to Country; the warm welcome afforded by schools to Community Elders and community members, and the employment of Aboriginal Education Workers. Each was taken to be a sign of commitment to reconciliation.

#### Question 2.

How is reconciliation taught and promoted within your school's curriculum?

- Here most respondents indicated that history, and to a lesser extent culture, were subject areas where reconciliation was primarily taught and advanced. The respondents provided next to no detail regarding content or pedagogy. It was therefore not possible to identify areas of best practice.

### Question 3.

In meeting the requirements of the national teaching standards which of the following elements are part of your curriculum and how are they taught?

Aboriginal and Torres Strait Islander history:

Aboriginal and Torres Strait Islander culture:

Aboriginal and Torres Strait Islander languages:

Please describe in further detail:

- Respondents mostly indicated that history and 'culture' are part of the local curriculum. Next to no mention of languages.
- Little detail was offered by way content and pedagogy.
- A significant number of comments highlighted a reliance on Indigenous elders, community members and/or Aboriginal Education Workers to teach Indigenous elements of the curriculum.

### Question 4.

In light of your responses to the first three questions how would you improve things?

- Respondents made a variety of suggestions including: better professional development; more effective community engagement; the involvement of community elders in delivering classes in history, cultures and languages; increasing the visibility of local Indigenous cultures within schools; and a need to recognise that *"attitudes are mostly created through ignorance, not racism"*.
- A small number claimed that reconciliation was simply not a priority at their schools.

## 6.4 Analysis: Working Group 1

The reliance on specific Indigenous education programs to carry teaching strategies for Aboriginal and Torres Strait Islander students belies the absence of an overarching Indigenous pedagogy. These programs, as well intentioned and effective as they are, especially in establishing islands of best practice, are hostage to both the vicissitudes of funding and political priorities. Indeed, as one respondent complained such programs are often abandoned before being sustainably embedded. The programs also have more heavy lifting to do in that they are addressed to teachers in-service, where existing pedagogies are established and more difficult to shift. An Indigenous pedagogy would be introduced to pre-service teachers at a crucial stage of their professional development, when they have not yet developed routinized ways of teaching. Moreover, unlike in-service programs, an Indigenous pedagogy would be introduced at the tertiary education stage and not in the field, and as such would prove more cost effective in not relying on significant funding commitments. It would also inform all aspects of the curriculum and not just those areas targeted by specific programs, and so would have a wider reach and impact.

The group also projected a clear sense that teachers had been failed by their pre-service and in-service training. In keeping with the findings of the non-Indigenous teacher focus group survey, many respondents felt their pre-service teacher education had not equipped them sufficiently to teach Aboriginal and Torres Strait Islander students. Those who indicated that they received their pre-service education at a time when Indigenous Studies was offered principally through electives did not explain why they chose not to take the elective. In-service training appears not have compensated for the shortfall, with inconsistent provision and some complaining that they did not have the time to avail themselves of opportunities as they arose. No respondent ventured to explain their understanding of how Aboriginal and Torres Strait Islander culture, cultural identity and linguistic background *impacted* upon learning, suggesting either that the Standard is not fully understood, or that the conceptual and practical implications of “impact” have not been considered.

Indeed, the significance of the phrasal verb ‘*impact on*’ in Standard 1.4 missed similarly missed both teacher cohorts in the focus groups, although their support for an Indigenous pedagogy may in part be informed by an understanding that history, culture and language has indeed a bearing on Indigenous education outcomes. Yet where the Indigenous cohort felt that an Indigenous pedagogy would respect Aboriginal and Torres Strait Islander history, culture and language as well Indigenous ways of knowing; the comments of the non-Indigenous cohort suggested that the rationale for an Indigenous pedagogy was compensatory, in that it would serve to mitigate the “deficit” model. Professor Russell Bishop highlighted this danger in his keynote address to the forum. Professor Bishop objected to the phrasing of Standard 1.4 believing the stress on “impact” reinforced the deficit discourse that girds much discussion of First Nations’ educational attainment levels. So as to avoid this perception, guidance on Standard implementation, or “illustrations of practice” issued by AITSL must distance Standard 1.4 from commonly held “deficit” assumptions.

The question of promoting reconciliation did not prompt respondents to make the link, as signalled by Standard 2.4, between better preparation to teach Aboriginal and Torres Strait Islander students and the ways this would reinforce reconciliation efforts. Instead respondents looked to their institutions

for evidence that were personally concerned with reconciliation. The National Professional Standard for Principals makes laboured mention of reconciliation under the section titled “Engaging and working with the community”, but in this and in Standard 1.4, there is little to suggest that both sets of codified professional expectations are integrated into the seamless whole necessary for improving Aboriginal and Torres Strait Islander education outcomes.

As will be recalled by the comments of some in the focus groups, the importance of a “*good principal*”, by which was meant the exercise of leadership and example, is vital to the success any enterprise dedicated to improving Indigenous education. Yet if both Standards are not making explicit mention of the other, it is not clear whether this particular leadership role has been recognised. It is not enough for the National Professional Standard for Principals to state: “*They [principals] recognise the multicultural nature of Australian people. They foster understanding and reconciliation with Indigenous cultures*”. In keeping with the relative specificity of Standards 1.4 and 2.4 the National Professional Standard for Principals must specify how they will “*foster understanding and reconciliation with Indigenous cultures*”. Not to do so is to suggest that this is nothing more than a worthy aspiration or “motherhood and apple pie” statement. Both sets of Standards can serve as a mandate to refresh the reconciliation agenda within education, with principals providing leadership and relevant in- service training opportunities for teachers in order that they may consistently and effectively “*promote reconciliation between Indigenous and non- Indigenous Australians*”.

## 6.5 Focus Area 1.4: Working Group 2 (University Deans, Teacher Educators, and Teacher Regulatory Authorities)

### Question 1.

How do you think pre-service teachers should be taught to teach Aboriginal and Torres Strait Islander students?

- The responses indicated a roughly even split between those who advocated for standalone mandatory courses and those who felt the embedding of Indigenous perspectives throughout all aspects of teacher education was more efficacious. There was also a belief amongst some in the value of addressing Indigenous education in the first and final year of Bachelor of Education degrees. Other responses included:
  - The delivery of Indigenous perspectives by Indigenous educators.
  - An Indigenous pedagogy.
  - Race & Whiteness Studies.
  - Pre-service teachers taught according to an anti-racist and strengths based approach.
  - Local Indigenous community input through the engagement of community elders.
  - A culturally responsive pedagogy as opposed to one that is culturally instructive.

### Question 2.

List and describe the core elements of the content of the subjects dedicated to Aboriginal and Torres Strait Islander education within your faculty?

- Many offered generalised responses suggesting a poor grasp of specific content. Others referred to content that was overwhelmingly knowledge based. Next to no mention was made of pedagogy.
- A respondent with knowledge of the process of the ways the Standards will be operationalised explained that “[c]urrently AITSL is developing what is termed ‘*an elaboration of the standard*’. *Once this elaboration has been developed & approved by Ministers of Education the programs submitted by HEIs will have to address the major issues/concepts identified in the elaboration*”.
- A significant number of respondents indicated that the evaluation of the curriculum for the purpose of ensuring compliance with the requirements of the Standards would be achieved primarily through student assessment and feedback.

### Question 3.

How do you evaluate your curriculum to ensure that graduate teachers are prepared to teach Aboriginal and Torres Strait Islander students according to the requirements of the national standards?

- A number of respondents indicated broadly that it was either too early for evaluation or that evaluation was beyond the scope of their professional role.
- A significant number of responses cited student assessment and feedback as evidence of evaluation.

### Question 4.

In light of your responses to the first three questions how would you improve things?

- In terms of improving provision responses included:
  - Better community engagement/relationship building.
  - Increasing the number of core courses.
  - The employment of greater numbers of Indigenous academic staff.
  - Avoid transfer of knowledge approaches and focus instead on culturally responsive pedagogy.
  - Weave Indigenous perspectives throughout the curriculum; *“the ‘add-in’ approach is not working”*.

## 6.6 Focus Area 2.4: Working Group 2 (University Deans, Teacher Educators, and Teacher Regulatory Authorities)

### Question 1.

How do you promote and embed reconciliation in teacher training?

- There were varying responses to the question of how reconciliation was promoted within teacher training, such as adducing education strategies through to the simple delivery of an elective in which *“pre-service teachers are taught & given info relating to what reconciliation is, how should look & work”*. One striking response objected to the question with the response *“you train monkeys”*. This clearly racialized retort speaks again to the ways *“race”*, racialisation and racism operates within the educational environment.
- A number of responses expressed the concern that reconciliation had stalled or was not promoted systematically, whilst another response stated that teacher educators were woefully unprepared: *“integration of these [Standards] across the program – this will surely require PD for academic staff!”*
- No responses felt it necessary to define reconciliation or questioned whether the Standards now required universities to explicitly address reconciliation, as opposed to the process following naturally as a consequence of teaching Aboriginal and Torres Strait Islander histories, cultures, and languages. The overall sense conveyed was one of respondents struggling to comprehend what was meant by the promotion of reconciliation in this context, and more generally, the link between Focus Area 2.4 and the related ‘Graduate’ Standard.

### Question 2.

How do you propose to implement the following core elements in your curriculum: Aboriginal and Torres Strait Islander history, cultures and languages?

- Most respondents appeared not to know and offered scant or no responses. Comments included: *“I don’t how we’ll implement the languages! Help!”*; *“currently doing that”*; we are currently reviewing our course for accreditation so unable answer this qn (sic) at this stage; *“I am unable to comment [on] this question as I don’t have this knowledge”*.

### Question 3.

How are the National Standards, as they relate to Aboriginal and Torres Strait Islander education, embedded in teacher registration requirements?

- A significant number of responses indicated that they did not know or preferred to make no comments.
- Of those who tried to offer a satisfactory response, there appeared only a dim sense of how the requirements would reflect the National Standards: *“I am not sure how this happens – I am not involved in the teacher registration process. But both standards are embedded in the current mandatory course”; “they are not mandated at the registration level in my state. This is where it needs to start”; “teacher regulation bodies, from next year, should not be giving full registration to any teacher who cannot effectively address all standards at Graduate & then Proficient career stages. There needs to be much more visibility around this at both uni and teacher registration level”.*

### Question 4.

In light of your responses to the first three questions how would you improve things?

- Again, very few comments were offered.
- Where suggestions were made, they pressed the need for more Indigenous staff; mandatory Aboriginal Studies courses; and increased professional development opportunities.
- Notable comments included: *“again, having a compulsory course for ALL university students, in either their first or second year, on Aboriginal and Torres Strait Islander studies. These courses should, wherever possible, be delivered by Indigenous educators – and students!”; “more resources on Indigenous pedagogy for lecturers. Currently there is a lack of knowledge about the pedagogical needs of Indigenous students”; and “a complete re-write of Teacher education programs at the university level, faculties need to recognise that Indigenous education is the core business of Everyone. And funded accordingly to close the gap. Close the gap is not just health faculties!!”*

## 6.7 Analysis: Working Group 2

As the response detailing the way the Standards will be operationalised by AITSL indicated, there appears to be a clear set of procedures as to the accreditation of Initial Teacher Education Programs following the introduction of the Standards. Taking the example of the Queensland regulatory authority, the Queensland College of Teachers (QCT), it is clear that the 'rollout' is underway:

*"There will be a transition period for implementation of the National Standards and Procedures for the Accreditation of Initial Teacher Education Programs in all Australian jurisdictions and the QCT will keep Queensland higher education institutions and the profession informed of the timelines for this. The QCT will continue to work with AITSL in the development of supplementary materials to support the implementation of the National Standards and Procedures."*

This formalised joint AITSL/Regulatory Authority approach to the Standards appears not to have been communicated as widely as could be expected. In their responses the participants rarely made mention of this prescribed approach, appearing to be unaware of the "transition period", and the development of supplementary materials supporting implementation of the Standards. This ignorance begs several immediate questions: what is the nature of the communication strategy being employed by AITSL and the regulatory authorities; and what are the "supplementary materials" being developed, and further, what can stakeholders expect by way of "Standard elaboration" or "illustrations of practice"?

Support was in evidence in the responses for embedding Indigenous perspectives in all aspects of pre-service teacher education. Yet that support yielded little concrete detail as to how embedding perspectives was faring, suggesting that little has in fact been practically achieved. *Universities Australia 2011* has previously exhorted universities to "include Indigenous knowledges and perspectives in all curricula to provide students with the knowledge, skills and understandings which form the foundations of [I]ndigenous cultural competency", yet next to nothing at the forum was offered by way of best practice. For some respondents "embedding" meant inviting community members to deliver talks, whilst for others it clearly remains an aspiration only.

The mantra of mandatory Aboriginal Studies continued with a number of responses. As identified in the phase one literature review, research has made claims for the efficacy for Aboriginal Studies, in particular the Commonwealth commissioned report *Teaching the Teachers Mandatory Aboriginal Studies (2005)*, which found that mandatory studies enhanced pre-service teachers' knowledge of Aboriginal and Torres Strait Islander histories and culture. However, as found with both the teacher focus groups and these working group respondents, there is a clear sense that pre-service teacher education did not offer sufficient preparation to teach Aboriginal and Torres Strait Islander students. Whilst some indicated that they were not presented with mandatory courses, others were and yet still complained about their preparedness. Yet more others either avoided the electives on offer or were not made aware of their existence. The situation is far from ideal and it is not clear how the Standards will improve attendance, student satisfaction, and demonstrable understanding and knowledge of Aboriginal Studies, unless teacher

registration requirements are highly specific in this regard. As matters stand something is clearly awry and warrants immediate investigation; perhaps through a TEQSA audit of Aboriginal Studies as recommended in phase one.

Relying overly on student assessment and feedback to evaluate the quality of course provision and content was a finding of phase one, and confirmation that it is a widespread practice is offered by many of the working group responses. This cannot be regarded as the sole and a satisfactory means of evaluation. As the Indigenous teacher survey findings and subsequent focus group discussions highlighted, many respondents offer contradictory verdicts on an experience depending upon the evaluation method employed. Student feedback and evaluation should be complemented by other methodological means, beginning with the recommended TEQSA audit. The development of key performance indicators is another means, with many of the respondents in working group 3 not short of suggestions for possible KPI's.

Many of the responses to questions regarding the promotion of reconciliation confirmed the need for an explicit approach to "race", racism and anti-racism. As we identified from the focus group discussions, without instruction the non-Indigenous teachers struggled comprehend the nature of "race" and its impact upon Aboriginal and Torres Strait Islander education outcomes; whilst the Indigenous respondents were strikingly clear in their understanding of "race". These binary understandings are implicitly acknowledged in the stress upon reconciliation in Standard 2.4. Reconciliation here elides "race", for as currently defined by Reconciliation Australia it is a relatively benign enterprise to which polarised understandings of "race" can be yoked. However since many of the working group respondents were unconvinced by their institution's progress on reconciliation or of their own understanding as to what was required of them professionally in this regard, divergent understandings remain. Non-Indigenous pre-service teachers' understanding of "race" is not helped therefore and is carried into the classroom environment without constructive challenge. An anti-racist pedagogy, based on the approach developed by Gary R. Howard would begin the process of closing this particular gap and might even have the effect of reinvigorating a reconciliation agenda which some respondents felt had stalled in recent years.

Many respondents in this and working group 1 indicated that their institutions were engaging community members and elders in a variety of ways, from delivering classes at schools to teaching elements of Aboriginal Studies courses at Higher Education Institutions. In some cases this was taken to be an expression of embedding Indigenous perspectives whilst for others community involvement demonstrated goodwill, and lent an authenticity to their efforts to promote Indigenous perspectives. Care must be taken, however, not to overburden or to abuse the goodwill of community elders and members, whose involvement bears an economic and physical cost e.g. cost and effort of travel to schools and universities. Neither can community involvement serve as a substitute for program and pedagogy: community member or Elder involvement should form but one, albeit vital, element of a much wider institutional approach.

## 6.8 Focus Area 1.4: Working Group 3 (Education Departments, Indigenous Education Consultative Groups, Australian Curriculum, Assessment and Reporting Authority (ACARA))

### Question 1.

How will you monitor the implementation of the teaching standards for Aboriginal and Torres Strait Islander education?

- There were a number of varying responses:
  - At school level by principals
  - At regional level by accreditation bodies
  - Through community involvement
  - State and territory teacher registration authorities overseen by AITSL
  - Indigenous Education Consultative Bodies (IECBs)
- A respondent answered from an AITSL perspective: *“teachers seeking registration will be required to demonstrate their proficiency against the standards. The process (of assessment against the standards) is run by State & Territory Registration Authorities – AITSL has a role in overseeing/monitoring the implementation of this process”*. Another respondent furnished further information regarding AITSL’s role: *“we understand that AITSL is currently contacting a consortium to evaluate the implementation of the standards across all jurisdictions.”*
- A significant number of responses assumed a role for IECBs, who were seen as cultural brokers between education jurisdictions, schools and the community. One response was particularly insistent: *“IECB/WAAR must be part of the monitoring and evaluation process otherwise it will be a case of non-Aboriginal people monitoring and evaluating themselves in how they implement the standards which is about understanding and respect for Aboriginal and Torres Strait Islander people and about reconciliation. There must be reconciliation in the monitoring and evaluation process!!”*
- Another considered response to the question of monitoring urged a comprehensive approach: *“It cannot be a narrow slither of information. It is about behavioural change, it is about a closing of the gap, it is about the gap disappearing – it is about success. It should be evident in the documents, plan, pedagogy of the classroom – teachers need evidence of what they doing and why and what has happened as a result of their increased awareness and u[nder]standing”*.

### Question 2.

Please describe the key performance indicators (KPIs) that have been developed to evaluate the implementation of the national teaching standards?

- A number of respondents did not know of KPIs place presently, and so chose to envisage how they might be ideally developed. One respondent felt the development of KPIs should be consultation with teachers and principals together with the local Indigenous community and the IECB.
- Two further suggestions for organisations to be consulted in the framing of KPIs included: *“these KPIs need to be determined by teacher registration boards”*; *“evaluation process currently under development through organisational standards research & evaluation project: but jurisdictions must be involved in determining KPIs”*.
- Some respondents ventured to suggest specific KPIs:
  - *“established a welcoming, culturally inclusive classroom”*
  - *“has welcomed & affirmed the student and their family*
  - *“knows the Ind (sic) lands on which they live”*
  - *“that all teachers would engage in performance management underpinned by the national teaching standards”*
  - *“number of professional development hours on Aboriginal and Torres Strait Islander education and cultural and linguistic competence training undertaken by principals and teachers”*.
- Another respondent, with knowledge of how AITSL intends to proceed, wrote *“the implantation of the nationally agreed teacher registration process, the nationally agreed accreditation process for ITE programs & process for certification of highly accomplished & lead [Standards career stages) will be a kind of KPI for the implementation of the standards generally”*. The same respondent later indicated *“that may be an opportunity to develop KPIs specific to Standards 1.4 and 2.4”*, confirming that none had yet been developed.

### Question 3.

Please describe the practical guidance and resources that will be made available to schools to implement the national teaching standards?

- The same respondent above indicated that AITSL were developing “*illustrations of practice*” focused on 1.4 and 2.4; and further, a “*Unit/Module outline for Standard 1.4 for in-service teachers would be available in 2013*”.
- Another respondent anticipated a Standards toolkit which included:
  - Self reflection tool
  - Self assessment tool
  - Policies and procedures for:
    - Nationally consistent registration
    - Certification
    - Accreditation of initial teacher programs
  - Illustrations of practice: videos of the Standards in action in a range of contexts
  - Case studies for highly accomplished and lead teachers
  - A performance and development framework
- A number of responses looked to existing websites such as “What Works”, “Dare to Lead” and AITSL’s, to provide portals through which support materials could be found. However another respondent cautioned that prescribed support must be delivered in conjunction more consultative approaches. Otherwise the impression of the Standards will be one of a top down initiative which is performance driven rather than developmental.

#### Question 4.

What role will Indigenous consultative groups and the Indigenous Higher Education Advisory Council play in the implementation of the standards?

- A significant number of responses assumed a role for IECBs and none made mention of IHEAC.
- Identified roles for IECBs included:
  - A consultative body for accrediting pre-service teacher education courses at a national and state or territory level.
  - Supporting schools as they implement and monitor the Standards.
  - Monitoring the local implementation of the standards through harnessing community feedback
- A respondent with direct experience of an IECB envisaged this role: “[...] can provide information materials/workshops that assist ATSI parents, families and community members awareness and understanding of the standards and how they relate to the teaching and education of ATSI students”.

#### Question 5.

In light of your responses to the first four questions how would you improve things?

- A number of responses made mention of a national portal or best practice clearing house.
- Another response argued that: *“A clear national understanding that 1.4 & 2.4 will have to be demonstrated by all teachers, and what ‘quality teaching’ in these areas looks like: this should be shaped by Indigenous groups/communities/educational bodies & provide a benchmark for those teachers who are not confident they have skill to implement their knowledge”.*
- Another instructive response, in relation to the monitoring of the Standards, stated: *“There are many national, state & local level agreements, plans, partnerships in place relating to Aboriginal education & teacher quality. Any implementation/monitoring arrangements should build on existing arrangements rather than seeming to introduce a new level of commitment. In terms of accountability, how could the implementation of 1.4 and 2.4 be linked into the ATSIEAP, the TQNP, the NIRA implementation plans, State level Aboriginal & Torres Strait Islander Strategic Plans, Regional Aboriginal Education plans & Targets & School level Plans should be considered (sic). We have existing vehicles – important to get commitment & buy in, but link to existing work – avoid perception of ‘another new thing’”.*

## 6.9 Focus Area 2.4: Working Group 3 (Education Departments, Indigenous Education Consultative Groups, ACARA)

### Question 1.

How will you identify and communicate best practice in implementing the Aboriginal and Torres Strait Islander education standards to Universities and schools?

- Here a significant number of responses assumed that both AITSL and the IECBs would be taking responsibility for communicating “best practice”. Another response suggested a “*roundtable format*” in order to exchange best practice, stories, experiences and knowledge. The annual exercise would involve teachers, principals, employing authorities, unions, universities.
- Another response worried that there were so few examples of best practice that communication was not the issue. The respondent suggested: “*we need to look for evidence (successful) and analyse and what has happened in this context that has been different – knowledge, skills and understanding that are evident...how do you know?; what did they do?; Why did they do it in this way?; what difference did it make student educational outcomes*”.
- Other suggestions included:
  - “Principal networks to promote what is perceived as best practice in their schools/networks”
  - NAPLAN, attendance, PIP’s and school satisfaction data
  - “It will be clear in school improvement plans and school annual reports that standard 2.4 is implemented in schools.

### Question 2.

What processes are in place to ensure an understanding and respect of Aboriginal and Torres Strait Islander and reconciliation informs the national curriculum?

- One strongly worded response expressed concern: *“processes are inadequate in that ACARA is not committed to listening to considerations, comments and feedback from IECBs”*. A number of other responses cited Reconciliation Action Plans as evidence of incorporation, whilst other responses conveyed a sense of apathy at national level.
- ACARA further figured in this response: *“ACARA has undertaken work on ensuring cross-curriculum perspective across subject areas but it is unclear whether (sic) there is a reconciliation perspective (certainly not one agreed between stakeholders) or reconciliation plan”*.
- ACARA were singled out for criticism with this response *“the current processes are inadequate in that ACARA is not seen as committed to this”*.

### Question 3.

How will the implementation of these standards be monitored and evaluated by education departments and curricula authorities?

- The question of monitoring the implementation of the Standards was met with many “too early/don’t know/no comments made” responses, suggesting an assumption that the responsibility for monitoring lay elsewhere.

#### Question 4.

In light of your responses to the first three questions how would you improve things?

Suggestions included:

- The Standards must align with the national curriculum.
- Guidelines and best practice.
- IECBs to be involved from the beginning to end, not just the end.
- *“Development of reconciliation action plan by ACARA to underpin cross-curriculum”.*
- Create national clearing house [presumably for best practice]
- *“Professional learning for how Indigenous perspectives can be embedded throughout curriculum content in a rigorous way”.*
- *“Encourage every school to have links to their local Aboriginal and Torres Strait Islander community, including traditional custodians by such things as:*
  - *adopt an Elder*
  - *Aboriginal/Torres Strait Islander Advisory Committees*
  - *NAIDOC school committees*
  - *Regular pd [professional development] for all staff on Crossing Cultures*
  - *Community mentors for non-Indigenous staff”.*

## 6.10 Analysis: Working Group 3

Working group 3 was by far the largest cohort so indications of broad unanimity should be noted. Two striking features emerged from the responses of this group. Firstly there was a general belief, verging on an article of faith with some, in the central involvement of the IECBs in the process of implementing and monitoring the Standards. In theory the Standards, concerned as they are with pre-service teacher education and professional development, two topics deemed key by the National IECB Network, should provide IECBs with a strong mandate for involvement, and their formal participation in the implementation and monitoring of the Standards should be a given. However, the operationalization of the Standards is likely to make heavier demands and expectations upon IECBs. The strength and capacity of each state and territory IECB is bound to vary, so consideration should be given to building capacity so that each body is similarly positioned in terms of the requisite skills.

There was a sense from some respondents that key bodies, such as AITSL and ACARA, had not involved the IECBs in the framing of the Standards and were not listening to concerns regarding the National Curriculum. Moreover, in the responses from those knowledgeable about the ways AITSL intends to proceed with the rollout of the Standards, little mention was made of the way the IECBs would be involved in monitoring the Standards. This suggests no formalised involvement is anticipated. No mention too of the involvement of the Indigenous Higher Education Council (IHEAC) confirming that there is something of a vacuum where formalised Indigenous involvement in the Standards is concerned. The links between “mainstream” stakeholders such as ACARA, AITSL and the teacher regulatory bodies appear well established, if not widely known by other key stakeholders. With no formal responsibility for the Standards being afforded the central Indigenous education consultative bodies, some might be forced to conclude that Indigenous bodies are being marginalised. The question of IECB and IHEAC involvement must be clarified for it goes to the heart of how Aboriginal and Torres Strait Islander communities will be involved in a national initiative drafted in their name. In short, if not the IECB or IHEAC which other Indigenous education body is being borne in mind? If none, what can possibly be the justification for this wilful deafness to Indigenous voices?

The second point to note is the conflicting understandings in the ways key stakeholders anticipate the Standards will be further developed, implemented and monitored. To judge by the responses of those close to the process, and the respective websites of AITSL, ACARA and teacher regulatory authorities, the operationalisation of the Standards and the connection with teacher registration and pre-service teacher education accreditation has been already been mapped, and in some cases processes are already in train. Yet other key stakeholders such as principals, teachers, Indigenous community members and some bureaucrats appear not to be aware of agreed processes and so instead have offered their own understandings of how matters should proceed. Despite the Forum representing the “consultative phase” of the *Improving teaching through the National Professional Standards Project*, it would appear that a number of implementation and monitoring issues are already resolved. This conveys the impression of a top down process that is at odds with the spirit of the consultation exercise. In the circumstances

therefore we reiterate that AITSL's communication strategy should be revisited with a view to additionally clarifying the antecedence of the Standards [for this too was not clear to some]; the timetable for implementation and the role of other key stakeholders; the ways in which the Standards will be monitored and how Indigenous education bodies will be involved in that process. Furthermore, there is clearly a need to respond constructively to many of the suggestions put forward by the forum participants in good faith. Not to do so risks disillusionment on the part of those who are crucial to the success of the Standards and improving Aboriginal and Torres Strait Islander education outcomes more generally. It will be noted that there already exists a degree of dissatisfaction with the perceived unresponsiveness of ACARA in particular.

## 6.11 Key Findings: Working Groups

1. There is a reliance on specific Indigenous education programs to carry teaching strategies for Aboriginal and Torres Strait Islander students. This belies the absence of an overarching Indigenous pedagogy.
2. Working group 1 also articulated a general sense that teachers had been failed by their pre-service and in-service training. In-service training was characterised by inconsistent provision with some complaining that they did not have the time to attend training.
3. No respondent in working group 1 attempted to explain their understanding of how Aboriginal and Torres Strait Islander culture, cultural identity and linguistic background impacted upon learning. This suggests either that the Standard is not fully understood, or that the conceptual and practical implications of “impact” have not been considered.
4. Professor Bishop objected to the phrasing of Standard 1.4 believing the stress on “impact” reinforced the deficit discourse that girds much discussion of Aboriginal and Torres Strait Islander educational attainment. It is recommended that guidance on Standard implementation, or “illustrations of practice” issued by AITSL and the teacher regulatory authorities must distance Standard 1.4 from “deficit” assumptions.
5. The question of promoting reconciliation did not prompt working group 1 respondents to make the link between better preparation to teach Aboriginal and Torres Strait Islander students and the ways this would reinforce reconciliation efforts. Instead respondents looked to their institutions for evidence that they were personally concerned with reconciliation. In keeping with the relative specificity of Standards 1.4 and 2.4 of the Australian Professional Standards for Teachers, the National Professional Standard for Principals must specify how they will “*foster understanding and reconciliation with Indigenous cultures*”. Not to do so risks a lop-sided approach to the Standards based approach to improving education for Aboriginal and Torres Strait Islander students.
6. In examining the responses from working group 2, there is an uneven understanding of the way AITSL intends to roll out the Standards. As there is clearly a process underway, AITSL must clarify what is the nature of the communication strategy being employed; the nature and content of “supplementary materials” being developed, and further, what can stakeholders expect by way of “Standard elaboration” or ‘illustrations of practice’? AITSL must also indicate how they expect the IECBs and IHEAC to be involved in the monitoring and implementation of the Standards.
7. Working group 2 indicated broad support for embedding Indigenous perspectives in all aspects of pre-service teacher education. Yet that support yielded little concrete detail as to how embedding perspectives was faring, suggesting that little has in fact been practically achieved.
8. The mantra of mandatory Aboriginal Studies continued with a number of working group 2 responses. Yet there was again a sense that pre-service teacher education did not offer sufficient preparation to teach Aboriginal and Torres Strait Islander students. Whilst some indicated that they were not presented with mandatory courses, others were and yet still complained about their preparedness. Yet more others either avoided the electives on offer or were not made aware of their existence. It is not clear how the

Standards will improve attendance, pre-service teacher satisfaction, and understanding and knowledge of Aboriginal Studies, unless demonstrable evidence is insisted upon by teacher registration requirements.

9. Working group 2 highlighted how the practice of relying on student assessment and feedback to evaluate the quality of course provision and content is widespread. This cannot be regarded as the sole and a satisfactory means of evaluation. Student feedback and evaluation should be complemented by other methodological means, beginning with the recommended TEQSA audit. The development of key performance indicators is also recommended.
10. Many of the working group 2 respondents were unconvinced by their institution's progress on reconciliation or of their own understanding as to what was required of them professionally in this regard. An anti-racist pedagogy, based on the approach developed by Gary R. Howard would have the effect of reinvigorating a reconciliation agenda which some respondents felt had stalled in recent years.
11. In common with working group 1, working group 2 respondents indicated that their institutions were engaging community members and elders in a variety of ways, from delivering classes at schools to teaching elements of Aboriginal Studies courses at Higher Education Institutions. Care must be taken not to overburden or to abuse the goodwill of Community Elders and members. Moreover, as desirable as community involvement is, it cannot serve as a substitute for program and pedagogy: community member or Elder involvement should form but one, albeit vital, element of a much wider institutional approach.
12. Working group 3 demonstrated a general expectation in the central involvement of the IECBs in the process of implementing and monitoring the Standards. The operationalization of the Standards is likely to increase the demands and expectations of IECBs. The strength and capacity of each state and territory IECB is bound to vary, so consideration should be given to building capacity so that each body is similarly positioned in terms of the requisite skills.
13. Working group 3 responses illustrated the conflicting understandings of the ways key stakeholders anticipate the Standards will be further developed, implemented and monitored. The operationalisation of the Standards and the connection with teacher registration and pre-service teacher education accreditation appears to have been mapped. Yet a striking number of respondents appeared not to be aware of agreed processes, and so instead offered their own understandings of how matters should proceed. The impression is one of a top down process that is at odds with the spirit of the National Forum consultation exercise. We reiterate that AITSL's communication strategy should be revisited with a view to additionally clarifying the genealogy of the Standards; the timetable for implementation and the role of other key stakeholders, especially Indigenous education consultative bodies. Furthermore, there is clearly a need to respond constructively to many of the sound suggestions put forward by the forum participants.

## Section Seven – Conclusion

In conclusion, the anticipated roles of the forum attendees, as set out in the invitation, bears repeating here for not only do they serve as reminder of the hoped for outcomes of the forum, they also encapsulate the *raison d'être* of phases one, two and three of the pre-service education component of the Aboriginal and Torres Strait Islander Education: Improving Education Project. Thus attendees were asked to provide input into the:

- The examination and development of current 'best practice' for equipping pre-service and existing teachers to work with Aboriginal and Torres Strait Islander students/parents/communities; and
- The overall effectiveness or otherwise of initial teacher education and professional development aimed at addressing the capacity of pre-service and existing teachers to work with Aboriginal and Torres Strait Islander students/parents/communities.
- The effectiveness of initial teacher education and professional education in developing teachers' own understanding and respect for Aboriginal and Torres Strait Islander histories, cultures and languages to promote reconciliation.

In terms of best practice, as will be discerned from the responses of the focus group and working group participants, little was offered by way of evidence other than reference to existing programs such as *Dare to Lead* and *Stronger Smarter*. The grail of "best practice" then remains elusive, confirming Dr. Chris Sarra's remark that there are no "magic bullets" for improving Aboriginal and Torres Strait Islander educational outcomes.

Based upon the findings of the teacher survey, focus groups and the working groups, the overall effectiveness of initial teacher education remains negligible at best. Our respondents, in whichever exercise and studying either a mandatory or elective course, or none, could not claim unreservedly that their pre-service teacher education instilled in them a professional confidence. There is clearly a gap in the research, which is seen to support the efficaciousness of mandatory courses, and the largely negative way teachers feel about those and elective courses when in-service. A longitudinal study of pre-service/in-service teachers, setting out to determine what precisely falters in the transition between the pre-service education and the school appears well overdue. This it will be recalled was a central recommendation of phase one.

The focus group teachers and the forum stakeholders could not confirm that existing understandings or respect for Aboriginal and Torres Strait Islander histories, cultures and languages, as inculcated through pre-service teacher education, would help in the promotion of reconciliation. In fact there was little evidence that individual teachers promoted reconciliation beyond participation in whole-of-school cultural celebrations. Such celebrations did not appear to stimulate attendant classroom activities or related pedagogical approaches. If "reconciliation" was emphasised in Standard 2.4 to obviate the stress on "deficit" in Standard 1.4, it cannot be said to have succeeded. Recalling the comments of the non-Indigenous teachers during the focus group, the "deficit" understanding held a greater appeal than the desire for social justice; neither

can sit comfortably together because the former has the effect of undermining the latter. That those who framed the Standards did not foresee this outcome is remarkable.

Of all of the responses, the one reproduced below stands in stark contrast to assessments drawn above by virtue of the respondent's professional experience. The comments amount to an exemplar of best practice and were made by an overseas Professor of Indigenous Education and taken collectively they offer both a critique of the approach taken to Aboriginal and Torres Strait Islander education, and a blueprint for better development. It is unnecessary to offer a commentary on the profile as the comments are largely self explanatory. Many of the responses, however, merit becoming singular recommendations and so deserve close scrutiny. The responses serve as a benchmark, and with the addition of bespoke Australian solutions such as the development of both an Indigenous and anti-racist pedagogy, and the adoption of further recommendations listed within this report, present the clearest possible signpost for the direction of travel after the forum and Improving Education Project.

### Suggested Exemplar of Best Practice

<b>STANDARD 1.4</b>	
<p><b>How do you think pre-service teachers should be taught to teach Aboriginal and Torres Strait Islander students?</b></p>	<p>Pre-service teachers need to work within collaborative professional learning communities that focus on Aboriginal and Torres Strait Islander students' educational performances.</p> <p>They need opportunities to practice the skills necessary to improve the target Students' performance and should be/need to be provided with feedback on their practice (in terms of a pre-determined, agreed set of criteria/ dimensions of what constitutes effective teaching). Such feedback needs to be in the form of a "learning conversation" between an informed coach and the student/s.</p> <p>The approach taken by pre-service teacher educators should be one of them coaching the students through the creation of professional learning opportunities.</p> <p>Following the practice/feedback sessions, the pre-service teachers can return to the university where they can then co-construct ways to address problems – again in terms of how to implement an agreed to set of effective teaching practices.</p> <p>From this, the p/s teacher students can search out more details of the solutions e.g. what is [more] theory and practice of CRP/[Discursive] ..... PLC's etc</p>
<p><b>List and describe the core elements of the content of the subjects dedicated to Aboriginal and Torres Strait Islander education within your faculty?</b></p>	<p>Content &amp; subjects should cover effective pedagogic approaches for teaching target students alongside other students (as they are not working in a monocultural setting).</p> <p>Focus should be on the experiences of Indigenous students, the discursive positioning of teachers, the relationships that need to be established between teachers and students, the effective pedagogy interactions &amp; strategies and the use of evidence of student performance to inform positive teaching practice.</p> <p>I would be very careful about making p/s teachers go through a course on "traditional" or "cultural" knowledges because while it may have good intentions, it will most probably suffer from the following problems:</p> <ul style="list-style-type: none"> <li>• Knowledge will be simplified, reified (taken out of context) and will be coopted and appropriated to suit the purposes of the dominant group.</li> <li>• It will be added to existing curricular &amp; institutional practices</li> <li>• It will build resistance among [...] culture students who will then expect themselves to be seen as "experts" in Indigenous knowledge.</li> <li>• Most course material is essentialist and divorced from what students [practice]</li> </ul>

<p><b>How do you evaluate your curriculum to ensure that graduate teachers are prepared to teach Aboriginal and Torres Strait Islander students according to the requirements of the national standards?</b></p>	<p>Student outcomes! is the key focus – If it doesn't raise achievement, don't do it! Who contributes to the curriculum?</p> <p>What discourses are teachers drawing from to explain their experiences of teaching Indigenous students?</p> <p>Your research showed that teachers didn't have the skills so don't get into "knowledge transmission" programmes</p> <p>Focus on skills which are predicated after a theory of cultural responsiveness rather than a theory of cultural transmission.</p> <p>***C... the test is whether the [solutions] are scalable &amp; sustainable. If it is not then don't do it.</p>
<p><b>In light of your responses to the first three questions how would you improve things?</b></p>	<p>Start teacher education with practice following by structured, responsive coaching by knowledgeable coaches.</p> <p>Working in small groups, they then move into how to problem-solve issues with a supportive &amp; knowledgeable coach.</p> <p>Keep away from making non-Indigenous people from being experts in Indigenous knowledge. The person who is the expert in being an Indigenous person is the [I]ndigenous student not a non-[I]nd[genous] adult! Therefore, the teaching approach needed is for teachers to be able to create a culturally responsive context for learning wherein Indigenous students can bring who they are &amp; what they know to the learning conversation.</p> <p>This is predicated upon teachers being able to establish caring &amp; learning relationships within their classrooms which is predicated upon teachers rejecting deficient explanations about Indigenous students' educational potential and performance.</p>

**STANDARD 1.4**

**How do you promote and embed reconciliation in teacher training?**

You have to support P/S teachers to learn how to ensure that Indigenous students achieve in their classrooms. If not achievement in the various subjects, then why do it?

Do not assume that success in one area is transferrable to other areas because success/achievement is situational and location/relationship specific.

Promote self-determination for Indigenous peoples.

Reconciliation requires majority culture compliance, understanding etc which is a major issue for the country – why dump it on teachers

Get Indigenous students to achieve at school.

**How do you propose to implement the following core elements in your curriculum: Aboriginal and Torres Strait Islander history, cultures and languages?**

I would not.

A compulsory course in Indigenous knowledges would meet with resistance.

An alternative paradigm is needed rather than an “additive” approach that this assumes.

**How are the National Standards, as they relate to Aboriginal and Torres Strait Islander education, embedded in teacher registration requirements?**

I would not have 2.4 in there in the first place.

**In light of your responses to the first three questions how would you improve things?**

Focus on a skills paradigm that helps p/s teachers build a “theory of action” that focuses on ensuring that Indigenous students can benefit from their participation in education.

## Section Eight – Recommendations: Phases 2 and 3

1. That an Aboriginal and Torres Strait Islander Professional Teaching Association be established. Such a group would serve usefully as a consultative body as well as source of professional training and support to Indigenous teachers and Aboriginal Education Workers, many of whom may be burdened and isolated in carrying their schools' approach to Indigenous education.
2. The pre-service course accreditation process should serve to stimulate discussion regarding pre-service teacher educator competencies. The aim should be to identify how quality of teaching and course content can be assured so that pre-service teachers are ably prepared to meet the Standards 1.4 and 2.4. It is further recommended that a study be commissioned into the competencies of pre-service teacher educators to effectively teach Aboriginal and Torres Strait Islander history, culture and language. Such a study would begin to address the lacuna of research in this vital area.
3. That pre-service and in-service teachers be equipped with an anti-racist pedagogy to mitigate the effect of "race" and racism upon Aboriginal and Torres Strait Islander educational outcomes. The approach demonstrated by Gary R. Howard in his Growing Good White Teachers National Forum keynote presentation is a recommended model for adaptation. A bespoke anti-racist strategy, based on the Howard approach would appeal to widest possible constituency, including non-Indigenous teachers.
4. An Indigenous pedagogy to be developed and trialled through the commission of research. Complementing the anti-racist approach, this pedagogy should capture Indigenous ways of knowing whilst avoiding the reification of "deficit" understandings of Aboriginal and Torres Strait Islander education.
5. A premium must be placed upon Aboriginal Studies by education faculties so that the field becomes both academically and professionally attractive to pre-service teachers. A further development should be the introduction of dedicated postgraduate qualifications in Aboriginal and Torres Strait Islander education, the award of which serving to advance the bearer rapidly through the career stages of the Standards.
6. AITSL to offer written clarification on the ways Standards 1.4 and 2.4 of the Australian Professional Standards for Teachers connect with the National Professional Standard for Principals. In keeping with the relative specificity of Standards 1.4 and 2.4 of the Australian Professional Standards for Teachers, the National Professional Standard for Principals must specify how principals are to "foster understanding and reconciliation with Indigenous cultures".

7. AITSL and teacher regulatory bodies to clarify for the benefit of all stakeholders the detail of the communication strategy employed to support the roll-out of the Standards. The body should also now begin to indicate the nature of the “supplementary materials” being developed and how and when they will be made available. These support materials should take care to distance Standard 1.4 from “deficit” assumptions. AITSL should further undertake to utilise the keynote contributions of Associate Professor Karen Martin, Professor Russell Bishop and Gary Howard when developing “illustrations of practice”.
8. Teacher registration requirements to insist upon pre-service education mandatory study in Aboriginal Studies or variations thereof.
9. Student feedback and evaluation regarding the quality of Aboriginal Studies course content and delivery should be complemented by other methodological means, beginning with the recommended TEQSA audit. The development of key performance indicators is also recommended.
10. The involvement of both IECBs and IHEAC in developing and monitoring the Standards must be clarified. Furthermore, as the strength and capacity of each state and territory IECB to undertake a more formal role is bound to vary, consideration to be given to building capacity so that each body is similarly positioned in terms of the requisite skills.





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