

Briefings

Thought leadership for the independent schooling sector

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FAMILIES FROM ALL INCOME LEVELS CHOOSE INDEPENDENT SCHOOLS

From the Executive Director

Legislation passed by Federal and State Parliaments during 2017 will have a significant influence on the future of independent schooling.

In August, the Queensland Parliament passed the *Education (Accreditation of Non-State Schools) Act 2017* which will see changes to the accreditation regime for non-schools implemented from 2018¹.

The *Australian Education Amendment Act 2017*, passed by the Federal Parliament in June will see the implementation of new Australian Government funding arrangements for schools from 2018, commonly referred to as "Gonski 2.0".

Gonski 2.0 provides an additional \$23.5 billion in Federal funding for schools between 2018 and 2027 based on the application of the School Resource Standard plus loadings to each individual school. This represents a 75% increase in the funding allocated by the Australian Government over the 10-year period.

The Gonski 2.0 is not just about funding; there are several key aspects which represent unfinished business and will provide a focus of education policy in 2018.

It includes a *Review to Achieve Educational Excellence in Australian Schools*² being led by businessman

David Gonski who chaired the *Review of Funding for Schooling* in 2011. The aim of the Review is to look at the evidence and make recommendations in relation to the most effective teaching and learning strategies to improve student outcomes. It points to the significant issue that past increases in funding for schooling have not resulted in improvements to student outcomes and will attempt to change the focus of policy debate from amount of funding spent on schooling to how it is effectively spent.

The Review is scheduled to report to the Government in March 2018 and will be an important input into the negotiation of a new National Education Reform Agreement between the Federal Government and the states/territories due to be completed by mid-2018. This Agreement will set the overall goals and targets for schooling and specify priority reform areas and initiatives, including for independent schools.

Under Gonski 2.0 a new National Schools Resourcing Board³ (NSRB) has been established to oversee compliance by schooling authorities with the new funding arrangements and to undertake reviews. Its first review will be of the Socio-Economic Status (SES) mechanism⁴ which is used to determine the capacity of parents to contribute to the costs of non-government schools

1 See *Briefings* August 2017 for further details – https://rms.isq.qld.edu.au/files/Weblive_Briefings/ISO_Briefings_21_7E.pdf

2 See <https://www.education.gov.au/review-achieve-educational-excellence-australian-schools> for further details.

3 See <https://www.education.gov.au/national-school-resourcing-board> for the composition of the Board.

4 The Socio-Economic Status (SES), based on objective ABS statistical data, of a school community has been used for close to 20 years for the allocation of Australian Government funding to schools. It measures parents' capacity to contribute to the costs of their children's education (rather than the willingness to contribute) and is used by many State Governments in the allocation of schools funding as well as by some Catholic schooling authorities.

FAMILIES FROM ALL INCOME LEVELS CHOOSE INDEPENDENT SCHOOLS

Parental investment has provided significant cost savings to taxpayers over many years and should be supported by our educational leaders and policy makers.

and is therefore a critical component of the funding model for independent schools⁵. The Government has also flagged that the Board will review the funding arrangements for students with disability.

Despite the new funding arrangements involving significant increased funding and removing special deals, by moving the current needs based funding to be applied equitably to all schools no matter the sector or where they are located, they do not have bipartisan support. They passed Parliament without the support of the ALP and the Greens. Most states and territories appear to still favour the original Gonski funding arrangements introduced in 2014 (has there ever been a time when States/Territories have been satisfied with Federal funding arrangements?), whilst the Catholic sector is running an aggressive public campaign against the new funding model as it applies to their sector.

Data released by ISQ⁶ from the 2016 Australian Census of Population and Housing confirms that families from all income levels choose independent schools. It also reveals that the independent and Catholic sectors in Queensland serve families in broadly similar socioeconomic circumstances.

A further conclusion that flies in the face of public perception is that half of the highest income earning parents in Queensland choose a free state education for their children.

As outlined in Figure 1 which examines the percentages of Queensland students by schooling sector and family income deciles, the proportion of students attending independent or Catholic schools increases as family income increases (with Decile 10 representing the highest incomes in Figure 1). In Decile 10, 30% of students attended Catholic schools whilst 31% attended independent schools.

Across the lowest three income deciles, 9% of students attend independent schools whilst 11% attend Catholic schools. For the highest three income deciles, 22% of students attend independent schools whilst 28% attend Catholic schools.

Table 1 outlines the number of students by schooling sector and family income deciles.

The data on school participation by family income levels will be of relevance when the NSRB is considering its review of SES over the coming months.

We know families make choices about education based on a range of factors including their own values and beliefs, what they can afford, and also (critically for some) what other areas of their lives they will sacrifice for that choice.

We also know that the schools serving students from higher income brackets continue to receive the lowest levels of public funding with parents making the major contribution to their operating costs.

It is this parental investment that has provided significant cost savings to taxpayers over many years and should be supported by our educational leaders and policy makers.

Governments and policy makers should draw on the data about family income and school attendance when making critical decisions about future schools funding.

As this is the final edition of *Briefings* for 2017, I take this opportunity to thank all contributors throughout the year; Josephine Wise, Mark Newham, Shari Armistead, Helen Coyer, Leigh Williams, Kristina Samios and RosieMarie Koppe.

I also extend best wishes to everybody for a safe and happy Christmas break. ISQ looks forward to continuing to keep school communities informed of key educational issues during 2018 through publications such as *Briefings*.

DAVID ROBERTSON
Executive Director



⁵ The Board is required to report on the review of SES by the end of June 2018.

⁶ *Income Levels of Families with Students in Queensland Schools* November 2017 – available at www.isq.qld.edu.au

Figure 1: Queensland Students by Schooling Sector, by Family Income Deciles, 2016

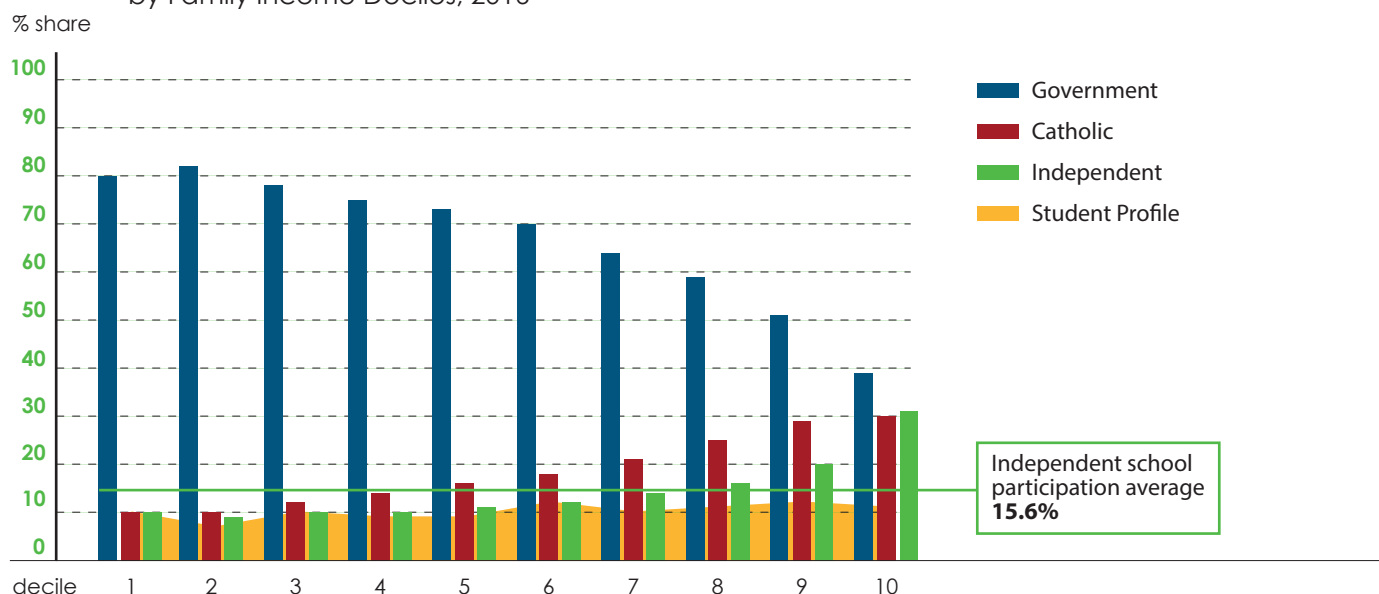


Table 1: Queensland Students by Type of Educational Institution Attending, by Family Income Deciles, 2016⁷

TYPE OF EDUCATIONAL INSTITUTION ATTENDING	DECILE 1	DECILE 2	DECILE 3	DECILE 4	DECILE 5	DECILE 6	DECILE 7	DECILE 8	DECILE 9	DECILE 10	TOTAL (EXCLUDES INCOME NOT STATED)
2016	\$586 OR LESS	\$587 - \$812	\$813 - \$1,104	\$1,105 - \$1,356	\$1,357 - \$1,645	\$1,646 - \$2,000	\$2,001 - \$2,346	\$2,347 - \$2,802	\$2,803 - \$3,724	\$3,725 OR MORE	
PRIMARY											
Government	30,560	19,576	27,947	23,710	24,192	30,535	23,580	22,832	20,510	14,857	238,299
Catholic	3,376	2,131	4,090	4,053	4,777	7,445	7,411	8,793	10,196	8,540	60,812
Independent	2,873	1,630	2,898	2,759	3,043	4,451	4,250	4,885	6,127	7,406	40,322
Primary Total	36,809	23,337	34,935	30,522	32,012	42,431	35,241	36,510	36,833	30,803	339,433
SECONDARY											
Government	17,571	12,035	17,319	14,191	14,660	18,745	14,292	14,079	13,781	9,369	146,042
Catholic	2,543	1,689	3,141	2,995	3,476	5,448	5,152	6,717	9,338	9,912	50,411
Independent	2,883	1,675	2,850	2,514	2,881	4,165	4,098	4,911	7,030	11,926	44,933
Secondary Total	22,997	15,399	23,310	19,700	21,017	28,358	23,542	25,707	30,149	31,207	241,386
ALL											
Government	48,131	31,611	45,266	37,901	38,852	49,280	37,872	36,911	34,291	24,226	384,341
Catholic	5,919	3,820	7,231	7,048	8,253	12,893	12,563	15,510	19,534	18,452	111,223
Independent	5,756	3,305	5,748	5,273	5,924	8,616	8,348	9,796	13,157	19,332	85,255
All Schools Total	59,806	38,736	58,245	50,222	53,029	70,789	58,783	62,217	66,982	62,010	580,819

⁷ Data is based on place of enumeration and relates to families with children under 15 years or dependents, with children attending schools. Data is constrained to families who identified their family income level. Approximately 86% of student numbers in 2016 and 88% of students in 2011 were able to be assigned to family income deciles.

SCHOOL LEADERSHIP AND ABORIGINAL AND TORRES STRAIT ISLANDER EDUCATION



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"In my own experience as an Aboriginal woman, the best teachers were those who treated me as an individual – they were aware of my cultural heritage and my needs, but they didn't make me feel different in front of my peers because of my Aboriginality. In a private setting, they would ask me about my culture, my family and where I came from, but in the classroom, I was just another student wanting to learn like everybody else. They made me feel capable of achieving and pushed me to be the best student I could be." (Krakouer, 2015)

School leaders play a central role in advancing educational outcomes for Aboriginal and Torres Strait Islander students. This research briefing will argue that when a school leader strives to establish a culturally inclusive, respectful school, where teachers have the confidence and support to embed Indigenous perspectives in pedagogy and curriculum, the benefits extend to all.

The research also highlights that there is no one way to achieve a supportive and challenging educational environment for Indigenous students. Leaders are encouraged to 'nudge' people towards desired change. By carefully and thoughtfully developing an intentional change architecture, and maintaining and encouraging a 'growth mindset' they can enable staff to make better choices about their support for Indigenous students and the embedding of Indigenous knowledge and culture (Mackie & MacLennan, 2015).

As "bricoleurs" (Strauss, as cited in Mackie & MacLennan, 2015) effective leaders work within context, and through conversation, to build the confidence and expertise of staff and engage meaningfully with

the community as partners in the educative process. They model open and reflective leadership and relational practice. They encourage similar behaviour from teachers.

Just as it is with any other improvement agenda, meaningful data must be used to establish benchmarks, set targets and hold teachers accountable for their investment in Indigenous student learning. Expectations for Indigenous student improvement and success need to be as explicit in strategic and classroom planning as expectations for ICT, literacy or numeracy.

It is the school leader who maintains the 'moral imperative' (Fullan, Sharratt, 2012) that can motivate teachers, students and families to strive for change and improvement. In a report from the Queensland Department of Education, focused on the efforts to significantly improve the numbers of Indigenous students achieving a Queensland Certificate of Education, a principal communicates the moral imperative to staff this way "Who are we going to leave behind? The moral answer must be no-one" (Button, Dugan, Nixon & Walton, 2016).

Bricoleur: A concept used by French anthropologist Claude Levi-Strauss that describes how in cultures without writing, the people worked from things and ideas that were at hand.

A focus for all school leaders

The expectation that school leaders will lead schools towards reconciliation and improved outcomes for Aboriginal and Torres Strait Islander students is explicit in Australian Professional Standard for Principals, Professional Practice Number 5:

“Engaging and working with the community: Principals embrace inclusion and help build a culture of high expectations that takes account of the richness and diversity of the wider school community and the education systems and sectors. They develop and maintain positive partnerships with students, families and carers and all those associated with the wider school community. They create an ethos of respect taking account of the spiritual, moral, social and physical health and wellbeing of students. They promote sound lifelong learning from preschool through to adult life. They recognise the multicultural nature of Australia’s people. They foster understanding and reconciliation with Indigenous cultures. They recognise and use the rich and diverse linguistic and cultural resources in the school community. They recognise and support the needs of students, families and carers from communities facing complex challenges” (AITSL, 2017b).

To set and achieve high expectations for all, particularly Indigenous students, leaders work through the teachers in every classroom. The requirements

for teachers to consciously embed Aboriginal and Torres Strait Islander culture, pedagogies and curriculum are explicit in the Australian Professional Standards for Teachers.

“1.4 Strategies for teaching Aboriginal and Torres Strait Islander students

Demonstrate broad 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.

2.4 Understand and respect Aboriginal and Torres Strait Islander people to promote reconciliation between Indigenous and non-Indigenous Australians

Demonstrate broad knowledge of, understanding of and respect for Aboriginal and Torres Strait Islander histories, cultures and languages” (AITSL, 2017a).

Yet after surveying almost 5,000 teachers from independent Queensland schools since 2013, more than 40 percent still regard themselves as delivering on the Standards only at the Graduate career stage.

Since this data has been made available to schools, and ISQ has increased support and engagement of leaders and teachers in advancing educational outcomes for Indigenous students, the statistic has dropped from 59 percent at the Graduate career stage in 2013 to 39 percent 2017 for APST 1.4. Unfortunately, the rate of

change in terms of teachers in APST 2.4 has been less positive, although it is noted that the more teachers reflect on a Standard and its expectations, the harder they are on themselves with regards to their performance.

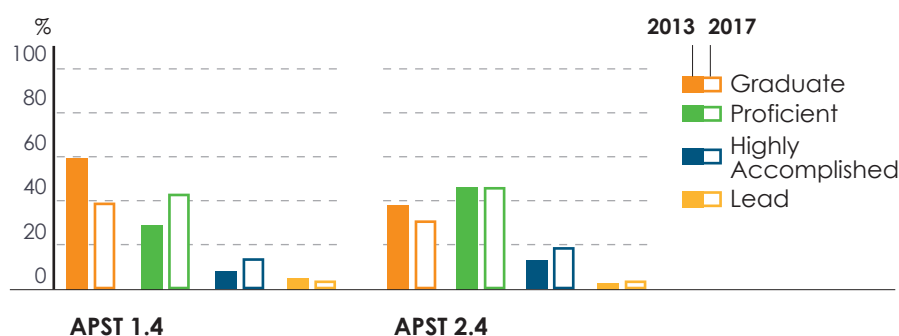
Approach to leadership

Dweck’s philosophy of ‘growth mindset’ is particularly helpful for leaders who wish to reform their school’s approach to embedding Indigenous knowledge and culture and supporting educational outcomes for Indigenous students. By assisting both teacher and students to understand that belief about ability is not fixed, increases the chances of students and teacher to overcome disadvantage and lack of self-belief.

In Dweck’s most recent work with low socio-economic communities in Chile, she highlights that “students from lower-income families were less likely to hold a growth mindset than their wealthier peers, but that those who did hold a growth mindset were appreciably buffered against the deleterious effects of poverty on achievement. These results suggest that mindsets may be one mechanism through which economic disadvantage can affect achievement” (Claro, Paunesku & Dweck, 2016).

Not every Indigenous student experiences socio-economic disadvantage. Attending to this bias alone highlights how important it is for leaders and teachers to be able to move beyond their own “fixed mindsets” about all learners’ experiences and abilities. Krakouer (2015) states that “urban Indigenous students have different needs comparative to regional and remote living Indigenous students, and within these different groups you will also find that each student is unique. Therefore, teachers need to understand that each Indigenous student is an individual with specific needs that may differ from that of their Indigenous peers.”

Figure 1: Shifts in teacher confidence between 2013- 2017



Respondents:
80% teaching more than 5 years,
63% more than 10 years.

SCHOOL LEADERSHIP AND ABORIGINAL AND TORRES STRAIT ISLANDER EDUCATION

She goes on to say that “the best teachers will be able to reflect on their own cultural position in the classroom, challenge this racism, and identify where ‘white privilege’ perpetuates inequality for Indigenous students by favouring Western knowledge over other kinds of cultural knowledge. It is also imperative that all approaches to ensuring cultural responsiveness with Indigenous students incorporate Indigenous perspectives, knowledge and worldviews. A collaborative approach to culturally responsive teaching, undertaken in partnership with the local Aboriginal community and local schools, is the most effective means of ensuring positive outcomes are achieved” (Krakouer, 2015).

For leaders to influence the fixed mindset of teachers they need to employ an architecture for change. As bricoleurs they can build a ‘change architecture’ that moves the change process from the from the “unconscious and unreflective processes that dominate the thinking of the students, parents and educators” (Mackie & MacLennan, 2015). In the case of embedding Indigenous perspectives it is about establishing a ‘why wouldn’t we?’ view instead of a ‘why we can’t’ approach. This means making it easy for teachers to see the value in engaging in culturally meaningful and diverse relationships with all students and most specifically,

Indigenous students and their families, adds value to the whole school.

Leaders can exert positive pressure whilst bringing staff with them, ‘nudging them’, to elicit change in staff attitudes and practice. Mackie and MacLennan encourage principals to become ‘social entrepreneurs’ who draw on underutilised resources, bring together unexpected and diverse community members and work dynamically within community to innovate and solve problems (Leadbeater, as cited in Mackie & MacLennan, 2015).

Quality teaching

For a leader to effectively improve the educational outcomes for any student, teaching practices need to be reviewed and if necessary changed. For a leader to be able to ‘nudge’ teachers in the direction that will result in improvement, a deeper understanding of ‘what works’ is needed. However, this is a challenge as there is a significant gap in research about “what Aboriginal and Torres Strait Islander students see as the qualities of effective teacher and the impact this has on educational outcomes” (Lloyd, Lewthwaite, Osbourne & Boon, 2015).

After extensive research into the literature regarding effective teaching practices for Aboriginal and Torres

Strait Islander pedagogies, Lloyd et al. summarise the views of Castagno and Brayboy from 2008: “they challenge a premise that a uniform pedagogical approach can be applied to all students, both Aboriginal and non-Aboriginal” (Lloyd et al. 2015, p. 13). Instead they are confident “that effective teachers are most importantly responsive to developing the full educational potential of each student through the heightened awareness of how they can work congruently with each student and the knowledge, skills, values, norms, resources, epistemologies and histories each represents” (Lloyd et al. 2015, p. 13). Teachers need to be conscious, engaged and respectfully aware of the journey a student has taken to be part of the learning environment they are leading.

Andreas Schleicher has been researching systems where Indigenous young people have greater educational outcomes than in other systems. The OECD worked with Indigenous students, parents, teachers and school principals. Indigenous students told the OECD “how much difference teachers can make in their lives and their engagement in education” (Schleicher, 2017). They reported that students feel supported when their teachers:

- care about them and who they are as Indigenous people
- expect them to success in education
- help them to learn about their cultures, histories and language/s.

“While teachers may not be expert in these areas, some still help their students connect with Indigenous elders or other resources they can expect to learn from” (Schleicher, 2017).

The report is clear that it is not realistic that every teacher can meet Indigenous students’ needs relating to language, culture and identity. But the research does indicate much can be done to build teachers’ confidence and competence in establishing positive

In the case of embedding Indigenous perspectives it is about establishing a ‘why wouldn’t we?’ view instead of a ‘why we can’t’ approach.

relationships with their students and be open to cultural partnerships to enhance their teaching. "Teachers who think of themselves as cultural beings will open the door to thinking about their students as having their own culture" (Schleicher, 2017).

There are extensive pedagogical resources developed by Aboriginal and Torres Strait Islander educators' and their communities. Indigenous pedagogies acknowledge the specificity of Indigenous experience but can also add value to the education of diverse learners. Indigenous pedagogies have a holistic and connected view of the learners, their connection to culture and land, and the importance of story in making meaning of new concepts over time.

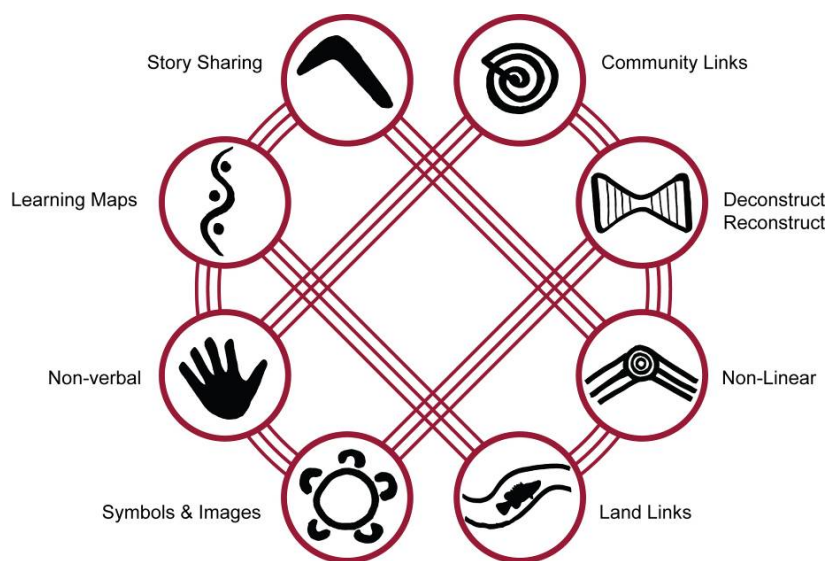
An example of an Aboriginal pedagogical approach that can be taught and experienced in all classrooms is the '8 Ways Pedagogy' by Yunkaporta (as cited in Drozdowski, 2012). "It comprises eight interconnected pedagogies that see teaching and learning as fundamentally holistic, non-linear, visual, kinaesthetic, social and contextualised" (Drozdowski, 2012).

The creators argue there is not a dichotomy between Western and Aboriginal pedagogies, and that elements from each part of the framework already exist or can be experienced in every classroom.

McFie (2015) identifies three ways to make school more meaningful for Indigenous learners.

1. Establish strong teacher-student/ teacher family relationships to develop trust and respect.
2. Provide emotional support to students to minimise the impact of alienation and low self-esteem.
3. Provide flexibility in assessment and understanding of absenteeism related to cultural activity, adjust curriculum delivery to help students learn within the cultural engagement.

Figure: 2
Yunkaporta's 8 Ways Pedagogy



The eight elements of the 8 Ways Pedagogy

	Story Sharing Making meaning through a shared and continuous narrative and dialogue with the learner
	Deconstruct/Reconstruct Pedagogy whereby the initial focus is on the whole rather than the parts
	Non-linear Not sequential. Problems are solved laterally through association and through making connections with existing knowledge
	Land Links Learning is about linking content to local land and place and is highly contextualised.
	Community Links Learning according to Aboriginal pedagogy is 'group-oriented, localised and connected to real-life purposes and contexts'
	Non-verbal Aboriginal pedagogy is kinaesthetic, hands-on learning with a strong emphasis on body language and silence. Learners test knowledge non-verbally through experience, introspection and practice, thereby becoming critical thinkers
	Learning Maps This way of learning is to visualise pathways of knowledge. Diagrams or visualisations are used to map out processes explicitly for the learner
	Symbols and Images This pedagogy uses images and metaphors to understand concepts and content. Knowledge is coded in symbols, signs, images and metaphors and is therefore a tool for learning and memorising complex knowledge.

SCHOOL LEADERSHIP AND ABORIGINAL AND TORRES STRAIT ISLANDER EDUCATION

Despite the broad recognition that quality educational practices for Indigenous students will benefit other students, it is important to acknowledge difference between Aboriginal and Torres Strait Islander education, and the education of any other student in Australian schools. In their book *Learning and Teaching in Aboriginal and Torres Strait Islander Education*, Neil Harrison and Juanita Sellwood (2016) explain the risks of not prioritising Aboriginal and Torres Strait Islander context within education:

“First, Aboriginal and Torres Strait Islander students are not just another equity or ethnic minority group; they are the First and original owners of Australia. That must be recognised and accepted by all Australians in the national desire for reconciliation and equal partnerships. The future of Indigenous education must therefore be on mending the broken relation between Indigenous and non-Indigenous Australians. Second, learning is a social practice for so many Aboriginal and Torres Strait Islander students, while for most non-Indigenous students, learning is constructed as a cognitive process where individuals are expected to make meaning for themselves. A third significant difference is reflected in how future aspirations are not a strong motivating force for many Aboriginal and Torres Strait Islander students. The term future aspirations is culturally bound in the theories of education and enlightenment in Western countries, and we need to be careful in assuming that Aboriginal and Torres Strait Islander students attend school because they want a better life. Such an assumption merely functions to pathologise the lives of Indigenous people.”

This is a powerful perspective to hold onto as schools move their work to provide educational opportunities that advance educational outcomes for Indigenous young people in Australia.

As a non-Indigenous school leader, this view can serve to trigger the reflective thinking needed to establish and nurture respectful and meaningful relationships with the Aboriginal community within, and around a school. It is from these relationships that the best hope of a meaningful dialogue and shared hope for a positive future is possible.

Data informed change

The OECD report lists five common elements in how sustained improvements in Indigenous outcomes have been achieved:

1. Building respectful and trusting relationships with Indigenous communities
2. Setting out a deliberate intent to improve
3. Taking action on several fronts at system and local levels
4. Positively affecting a sufficient number of Indigenous students
5. Continuing to apply effort over a sustained period of time

The second point is about setting genuine targets for achievement with students and their families, and working collaboratively to achieve them. As with all educational data, attention needs to be played to the strengths and gaps of Indigenous students to deepen the evidence base from which educational interventions are developed.

Point four is a reflection on the research that suggests addressing the needs of a small numbers of students won't lead to the transformative and generative change that is required to address inequality. The efforts Indigenous and non-Indigenous individuals, schools, systems and communities are undertaking have resulted in change between 2011 and 2016. According to an analysis of the 2016 census results by Biddle and Markham (2017) the impact of committed activity from all levels is emerging:

- **Indigenous people are getting into the education system earlier and staying for longer.**
- **Early childhood education rates have increased. The percentage of three-to-five-year-olds who aren't already at primary school that were attending preschool is up from 43.5% in 2011 to 48.5% in 2016.**
- **At the secondary school level, 59.7% of Indigenous people aged 15-18 were attending school. This is up substantially from 51.2% in 2011.**
- **Increased school attendance has flowed through to growth in the percentage of Indigenous people aged 15 or more who have completed year 12. This rose to 34.6% in 2016 from 28% in 2011.**
- **The proportion of Indigenous 15-24-year-olds undertaking tertiary education appears also to have grown. In 2016, 16.2% of this cohort who were not at secondary school were studying for a tertiary qualification. This is up from 14.1% in 2011.**
- **Significantly, this growth has been driven by increased university attendance (8.5% in 2016, up from 5.8% in 2011).**
- **Attendance at technical or further educational institutions fallen (7.7% in 2016, down from 8.4% in 2011). This shift from technical education to university education is suggestive of the continued growth of an Indigenous middle class.”**

The moral imperative

However, even with growth in attendance and engagement “the results from the 2012 Program for International Student Assessment (PISA) show that the gap between Indigenous and non-Indigenous student learning has continued over the past decade. Roughly speaking, in reading, mathematics and science, Aboriginal and Torres Strait Islanders are two-and-a-half years behind their non-Indigenous peers” (Earp, 2017).

There is gap that requires investment from all educators to be closed. There is still work to be done in partnership with Aboriginal and Torres Strait Islander students, families and community.

ISQ supports all schools to embed Aboriginal and Torres Strait Islander knowledge and practices along with supporting Indigenous students in our schools through teacher professional development.

Conclusion

School leaders who respect and value cultural diversity, and especially the contribution of Aboriginal and Torres Strait Islander students, their families and community, have a greater opportunity to address inequity. All students will benefit from respectful and data-informed strategic and classroom planning, and young Indigenous people are seeking to be valued as learners first with teachers who engage openly and reflectively with their own and their students cultural identify. Teachers should be enabled to draw on the broad community around their students to enrich the learning and make school meaningful to increase the chances of educational success.

ISQ Professional Learning Offerings

ONLINE LEARNING

Partnering with Local Indigenous Communities

This module supports schools to form valuable partnerships with local Aboriginal and Torres Strait Islander community peoples. It has been developed with the assistance of elders and Indigenous educators as a starting point for individual teachers or whole school communities to begin a process of engaging and partnering with Aboriginal and Torres Strait peoples in a local community.

Embedding Aboriginal and Torres Strait Islander Perspectives in Numeracy

This new module for 2018 supports schools to learn about embedding Aboriginal and Torres Strait Islander perspectives and knowledges in numeracy and mathematics classroom planning.

FACE-TO-FACE PROFESSIONAL LEARNING EVENTS

Embedding Indigenous Perspectives in Curriculum

This annual two-day professional learning event provides support to teachers and school curriculum leaders (P-12) to embed Aboriginal and Torres Strait Islander perspectives in curriculum planning, particularly to address APST 2.4.

FURTHER INFORMATION

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Indigenous Bandscales Training

This two-day professional learning event supports schools to use the Bandscales for Aboriginal and Torres Strait Islander Learners to assess, record, monitor and track Indigenous ESL and EAL/D students' English language and literacy development to inform differentiated teaching and personalised learning. Indigenous Bandscales Training also supports schools' processes for data collection and completion of census reporting.

Indigenous Bandscales Moderation

This one-day professional learning event supports school staff already trained in using the Bandscales for Aboriginal and Torres Strait Islander Learners in the continuing assessment, tracking and profiling of Indigenous ESL and EAL/D students' literacy development. Participants engage in professional discussion to moderate Indigenous students' work samples and accurately assign Indigenous Bandscales levels to students' classroom work. Resources for assessment and differentiation are also explored.

Indigenous Teacher Aide Certificate III and IV in Education Support Qualification

This professional learning event supports Aboriginal and Torres Strait Islander education workers, particularly Indigenous Teacher Aides to gain a Certificate III and IV Education Support Qualification. The units covered include working with diverse learners, Aboriginal and Torres Strait Islander student support, supporting students with disability, supporting literacy and numeracy development in the classroom, EASL and EAL/D learners, working effectively in the classroom, complying with policy and using educational strategies to support classroom learning.

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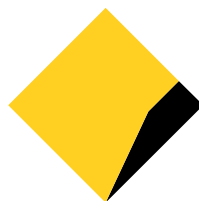
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