



CREATING FUTURES SUMMIT SERIES 2023

Transforming InDigenous Education in practice
On, From, With and In Country, flowing with the TIDE

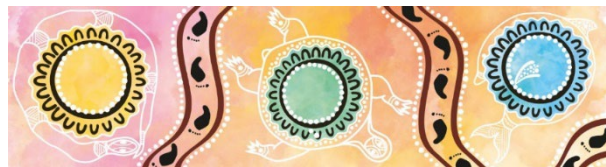
Acknowledgements

Art and Design

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Brisbane Bigibilla by Peter Mulcahy (Mu-raay Djeripi), Gamilaroi man



Graphic art of Paula Nihot, Gamilaraay woman

Collaboration and Support

The Communiqué Team acknowledges the collaboration and support of members of the Summit Organising Committee who committed their time and expertise along with the team from the School of Education and Professional Studies at Griffith University, to achieve the Summit and this Communiqué, which serves as a lasting legacy of the event. Special acknowledgment to: Charlotte Chamier as Project Manager; Mary-Ellen Feldhagen for administrative support; David Noonan for business development support; Shaun Charles for media support; and Joy Reynolds for graphic design.

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Priority Connections to the United Nations Sustainable Development Goals



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2023 Creating Futures Summit Series: Conversations that matter

Transforming Indigenous Education in practice: On, From, With and In Country, flowing with the TIDE

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Links to Summit Resources

Summit Website	griffith.edu.au/arts-education-law/school-education-professional-studies/creating-futures-summit/2023
Wrap Up Video	https://vimeo.com/838892378/0c583912ee (4-minute wrap-up)
Summit Part 1	https://vimeo.com/837419068/b1e7a108f0
Summit Part 2	https://vimeo.com/837419322/201ca442f1
Summit Part 3	https://vimeo.com/837419566/d9e9405683

1. The Creating Futures Summit Series

The School of Education and Professional Studies at Griffith University is proud to host the annual Initial Teacher Education (ITE) *Creating Futures Summit Series* with a spotlight on issues related to the teaching profession. This approach to professional learning is relevant, engaging, and proactive and enables Griffith University to deepen collaborations with our valued partners while setting agendas and thought leadership on key issues.

The *Creating Futures Summit Series* format brings together a wide range of stakeholders with an interest in teaching futures. The expanded role of schooling in the education, care and wellbeing of young people has placed increased demands on the teaching profession.

At the heart of the teaching profession is the education of those entering the profession. Initial Teacher Education is core to renewal and regeneration of the teaching profession. Changes to teachers' work and to the very notion of professionalism have been taken up in Initial Teacher Education policies and programs. Each year the *Summit Series* focuses on an issue or topic of importance to initial teacher education.

Host of the *Creating Futures Summit Series* and Dean and Head of the School of Education and Professional Studies (2009–2023) Professor Pendergast initiated the *Summit Series* as an annual platform for the co-creation of shared ideas to shape a common vision for quality teacher education on the topic under consideration:

This event is much more than a conference or a talk fest—it is where informed and creative educators and educational stakeholders come together to shape-shift the work in initial teacher education and support beginner teacher experiences, school leadership initiatives and key stakeholder policy decisions. After the Summit, we then collectively enact the way forward.

1.1 *Creating Futures Communiqués 2015 to 2023*

The 2023 Summit was the eighth in the Series, with previous topics related to initial teacher education featured over recent years as follows in Table 1:

Table 1 Summit topics and number of delegates

Year	Topic	n
2015	Numeracy	235
2016	Digital Technologies	240
2017	Health & Physical Education	161
2018	Creativity	243
2019	Creating Futures	240
2020-21	Quality Teaching of Reading in the Early Years	601
2022	Rethinking teaching and teacher education in a post pandemic world	466
2023	Transforming InDigenous Education in practice, On, From, With and In Country, flowing with the TIDE	597

The Summit titles and covers are presented visually in Figure 1.

2023 Creating Futures Summit Series: Conversations that matter

Transforming InDigenous Education in practice: On, From, With and In Country, flowing with the TIDE

Figure 1 Summit Series Communiqué Covers



Delegates

The number of participants attending the *Creating Futures Summit Series* has ranged from 161 to 601. In 2021, the first hybrid delivery of a Summit occurred with the *Quality Teaching of Reading in the Early Years Summit* which had been postponed in 2020 in response to the COVID context. This hybrid format attracted a record attendance and included, for the first time, international guests. In 2022 the hybrid model was again employed. Data related to Summit delegates is presented in later sections of this report.

The *Creating Futures Summit Series* has established a legacy, with stakeholders and collaborating partners a feature of this model. It also attracts delegates who have attended more than one Summit, as presented in Figure 2, which presents return delegates across the eight years from a total of 2,334 unique visitors.

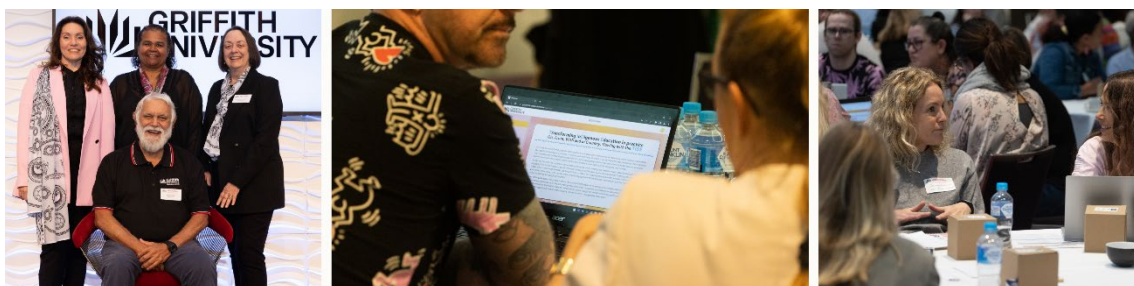
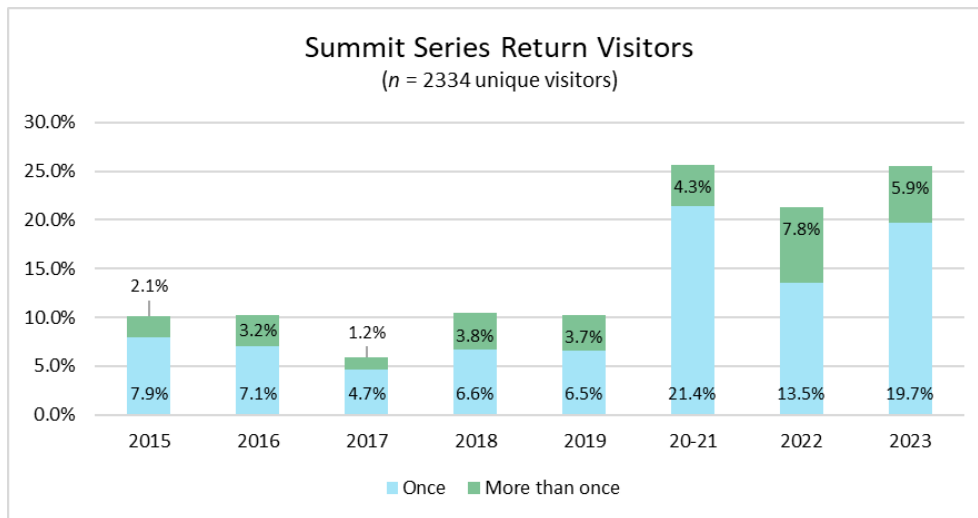


Figure 2 Repeat Delegates



Organisation type and year

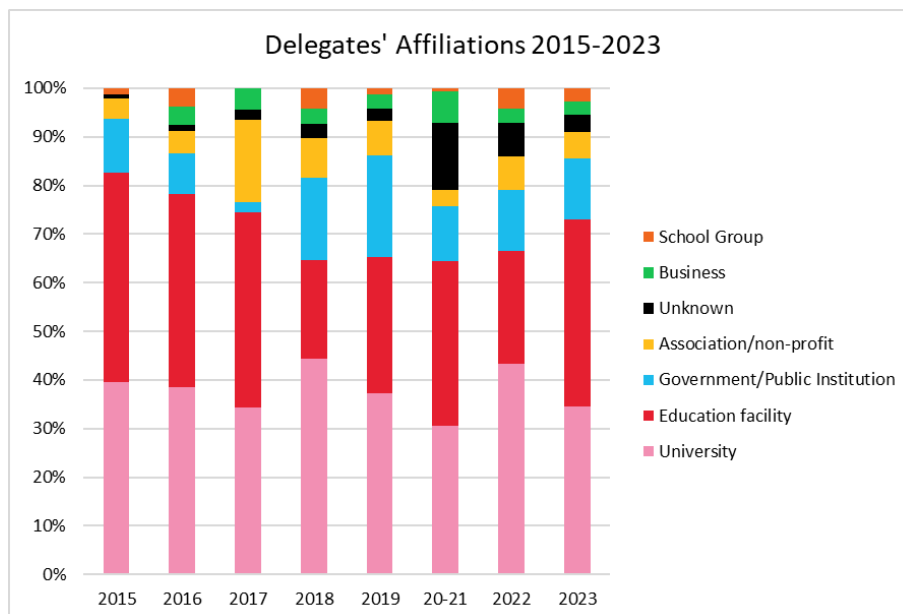
Over the Summit series the delegates in attendance have had affiliations with a range of stakeholders, as presented in Figure 3.

The event culminates with the production of collateral that is shared widely in the education community, with the *Communiqué* and video resources serving as an ongoing legacy to shape the future of initial teacher education in Queensland and more broadly nationally and internationally.

All Summit collateral is available, free to access, on the School of Education and Professional Studies *Creating Futures Summit* website here:

<https://www.griffith.edu.au/arts-education-law/school-education-professional-studies/creating-futures-summit>

Figure 3 Delegates' Organisational Affiliation 2015-2023



2. Creating Futures Summit 2023 Framing Paper

The framing paper was developed by Dr Candace Kruger (Co-Chair of Organising Committee, see Appendix A, p. 35) in consultation with the Organising Committee. It was utilised as a stimulus to frame the Summit, to facilitate stakeholder collaboration and participation, and to encourage participant attendance.

2.1 *Transforming InDigenous Education in practice. On, From, With and In Country, flowing with the TIDE*

The School of Education and Professional Studies at Griffith University is proud to host the 8th annual Initial Teacher Education (ITE) Creating Futures Summit Series with a spotlight on issues related to the teaching profession. The Summit Series provides professional learning that is relevant, engaging, and proactive and enables Griffith University to deepen collaborations with our valued partners while setting agendas on key issues. The Series brings together a wide range of stakeholders with an interest in teaching futures.

The 2023 summit conversation begins on Country, with the understanding that *jagun* (Country) holds its own narrative and is an active participant in our conversation. *Jarara*, [Carrara] a place on *Yugambah jagun* where the ancient stone boundary once indicated the flooding high water line, continues its ancient narrative today whenever the flowing waters spill over the banks of the *Nerang* River filling the wide, flat, open fields with fresh and salt water.

*The tidal current ebbs and flows with the regular rise and fall of the ocean,
dependent upon the phases of the sun and the moon.*

When I hear the phrase 'Indigenous Education', I instantly feel that I am in the 'brackish water', that meeting place on *Yugambah jagun* that naturally occurs in our river systems. It is no longer completely saltwater or freshwater, but like *Jarara*, a murky combination of both, and is sometimes a place where the *woorajum* (bunyip) lives, so you really should tread with caution.

Indigenous knowledge holders and Indigenous educators understand that brackish water [Indigenous Education] should be carefully navigated. On one hand, it is an exciting place to enter on your *gundala* (boat) because brackish water is host to a unique ecosystem and is a fascinating and inspiring place to explore and learn. On the other hand, it can be concomitantly difficult to navigate due to merging currents, floating debris, and the unknown. Therefore, two hands are always required to keep afloat.

While safely seated in the *gundala* together, we can ride the TIDE to explore and learn through the lens of *Jarara*, a pedagogy of Country, as a practice for teaching and teacher education. The coming together of fresh and salt water has long been connected with the possibilities for transformative change in teaching and learning¹, the *Yolnu* described this as *Ganma*². And in this spirit, together we can explore and learn from, with and on Country³, two-way learning⁴, stronger smarter⁵, culturally responsive practices⁶, nourishing schooling⁷, and so much more. *Jarara* encourages us to be aware of the low

TIDE line (such as low expectations and deficit perspectives), to reach out with the swirlingwaters of the high TIDE line (by fostering strength-based approaches that are locally grounded), and from this to transform teaching and learning into ecosystems that better harness and reflect the promise of Indigenous Education.

In 2007, the *United Nations Declaration on the Rights of Indigenous Peoples* was adopted, with Article 14 speaking directly to the rights of Indigenous people to establish and control educational systems and practices for their people⁸. The Declaration was endorsed by the Australian government in 2009 and can now be seen enshrined in policies such as the 2019 *Mparntwe Education Declaration*⁹. However, as illustrated by the efforts of education advocate and trailblazer Pearl Duncan (*Kamilaroi*) for example, Australian Indigenous peoples have been transforming mainstream education for well over 70 years¹⁰. So too were the efforts and contributions of the *National Aboriginal Education Committee* formed in the mid 1970s significant with drawing attention to the urgent need for change, and with suggestions to transform teaching and learning¹¹. However, we must now also ask questions about why educational ‘gaps’ seem to be far from closing?

- Target 4: 34.3% of Indigenous early childhood children are developmentally ready for school¹²
- 59% retention rate for Indigenous secondary school students Year 7-12¹³
- NAPLAN year 3-9 inclusive - Indigenous students remain at a lower national minimum standard in Reading, Writing and Numeracy compared to non-Indigenous students¹⁴

In the midst of a year when we are moving toward the Voice referendum, it is timely to look back to move forward, to unpack and better critique the forces and factors that underpin challenges and opportunities when navigating *Jarara*. If the work of educators and schooling are to further improve on our efforts to embed Indigenous knowledges and work with Indigenous communities, this will require exploring uncomfortable conversations and reflecting on unconscious biases, with a view to achieving Indigenous student success both now and future.

Therefore, our next step is action, *garulbo* (partner together) in: co-design, co-research, and co- community partnership; to encourage, embrace, respect, and give time to understand the hyperlocal complexity of knowledges; and learn from schools where educators and communities are demonstrating co-practice of Indigenous Education. Consequently, and collectively, we will no longer fear the pan-Indigenising of curriculum content and the out of field teaching obligation, or unwittingly participate in the action of culturally taxing Indigenous co-workers with ‘doing’ the ‘work’ for us (knowledge and service). Rather, we will flow with the TIDE and participate in *Jarara mobobo*, a pedagogy of Country for today and tomorrow, to transform Indigenous education in practice.

Yugambeh Elder, Songwoman and Educator - Dr Candace Kruger [*Kombumerri/Ngugi*].

EndNotes

- ¹ Worby, G., Rigney, L., & Tur, S. (2006). Where salt and fresh waters meet: reconciliation and change in education. In *Sharing Spaces: Indigenous and non-indigenous responses to story, country and rights* (pp. 418-447). API NETWORK.
- ² Watson, H. (1988). The Ganma Project: research in mathematics education by the Yolngu community in the schools of the Laynhapuy (NE Arnhem Land). In G. Davis, & R. P. Hunting (Eds.), *Language issues in learning and teaching mathematics* (pp. 33-50). The Institute of Mathematics Education La Trobe University.
- ³ Yunkaporta, T. (2019). *Sand Talk. How Indigenous thinking can save the world*. Melbourne: The Text Publishing Company.
- ⁴ Wunungmurra, W. (1989, September). "Dhawurrpunaramirri": Finding the common ground for a new Aboriginal curriculum. *Ngoonjook*, 12-16.
- ⁵ Sarra, C. (2022). *Good morning, Mr Sarra: My life working for a stronger, smarter future for our children*. Univ. of Queensland Press.
- ⁶ Morrison, A., Rigney, L.-I., Hattam, R., & Diplock, A. (2019). *Toward an Australian culturally responsive pedagogy: A narrative review of the literature*. University of South Australia.
- ⁷ Lowe, K., Skrebneva, I., Burgess, C., Harrison, N., & Vass, G. (2021). Towards an Australian model of culturally nourishing schooling. *Journal of Curriculum Studies*, 53(4), 467-481.
- ⁸ Pritchard, S. (2009). *United Nations Declaration on the Rights of Indigenous Peoples* (Adapted version). Broadway (NSW): Amnesty International Australia.
- ⁹ Council of Australian Governments Education Council. (2019). *Alice Springs (Mparntwe) Education Declaration*. Carlton South: Education Services Australia.
- ¹⁰ DoE QLD. (2023). *Dr Pearl Duncan*. Retrieved from Indigenous Portal Department of Education, Queensland Government.
- ¹¹ Holt, L. (2021). *Talking strong: The National Aboriginal and Education Committee and the development of Aboriginal education policy*. Acton (ACT): Aboriginal Studies Press.
- ¹² Commonwealth of Australia. (2022). *Commonwealth Closing the Gap Annual Report 2022*. Canberra:
- ¹³ Australian Institute of Health and Welfare. (2023). *Aboriginal and Torres Strait Islander Health Performance Framework: summary report 2023*. Canberra: AIHW.
- ¹⁴ ACARA. (2022). *NAPLAN National Report for 2022*. Sydney: Australian Curriculum, Assessment and Reporting Authority.

Summit Pre-Reading Reference List

The following readings were discussed in a podcast shared ahead of the Summit. Dr Greg Vass and Dr Candace Kruger are the discussants (see Appendix E, p. 62).

Carlson, B. (2016). *The politics of identity: Who counts as Aboriginal today?* Aboriginal Studies Press.

Heiss, A. (2012). *Am I black enough for you?* Penguin Books.

Heiss, A. (2022). *Am I black enough for you? Still here 10 years on.* Penguin Books.

Moodie, N., Burgess, C., Lowe, K., & Vass, G. (2023). Chapter 1 The Aboriginal Voices Project: What Matters, and Who Counts, in Indigenous Education. In *Assessing the Evidence in Indigenous Education Research: Implications for Policy and Practice* (pp. 1-18). Cham: Springer International Publishing.

Phillips, J. (2021). Chapter 1 Foundations of teacher knowledge in Indigenous education. In *Indigenous Education in Australia. Learning and Teaching for Deadly Futures.* (pp. 7-20). Routledge.

Rigney, L. I. (2023). Chapter 2 Teachers cultivating Aboriginal child as knowledge producer: Advancing Australian culturally responsive pedagogies. In *Global Perspectives and New Challenges in Culturally Responsive Pedagogies* (pp. 10-19). Routledge.



2.2 Program Summary

Event & Presenter(s)

Welcome to Country

Ted Williams, *Yugambah* Elder and *Mibbun Jinndi* (Eagles' Nest) Dance Group from Beenleigh State High School

Performance: *Gurri nginde narme*

Dr Candace Kruger, *Yugambah* Elder and Songwoman, and Mark Williams, *Wiradjuri* man on Didgeridoo

Special Welcome Message

Professor Carolyn Evans, Vice Chancellor and President, Griffith University

Introductions

Master of Ceremonies: Shirley Chowdhary

Dr Sue Pillans, Live Graphic Illustrator

Arabella Walker, *Wullli Wullli* woman, Contemporary Australian Indigenous Artist

Session 1: Purpose, Importance & Hospitality: *Garulbo* (Together)

Provocation 1: *Transforming Indigenous education: A call for action and equity*

Professor Cindy Shannon AM, Deputy Vice Chancellor (Indigenous, Diversity and Inclusion), Griffith University

Provocation 2: *New Frontiers In Culturally Responsive Teacher Pedagogies: Teachers Working with Aboriginal and Super-Diverse Learners*

Professor Lester-Irabinna Rigney, University of South Australia

Provocation 3: *Decolonising Modernity: Unveiling the veils of racism*

Professor Yin Paradies, Deakin University

Provocation 4: *Who are you?*

Nathaniel Tamwoy, proud *Arugun* man from Badu Island in the Torres Strait

Q&A Panel: *Wallull gurganma* (many talk)

Think Tank 1: What does transforming Indigenous teaching and teacher education mean to you?

Voice: Indigenous Youth School Voices

Session 2: Forward Thinking. Imagining it better: *Yaburuhma* (Always doing)

Video: Desert Pea Media

Provocation 6: *It is not my responsibility: Practical ways to Weave & Connect to your Community*

Jackie Bennett, Cultural Consultant and Educator, Connecting The Dots Through Culture

Provocation 7: *Beyond the school gate*

Phillip Brooks, Deputy Director General and Carmel Ybarlucea, Executive Director Strategy, Policy and Governance, First Nations Strategy and Partnership, Queensland Department of Education

Provocation 8: *Imagine the What If*

Kylie Captain, Founder and Director, Dream Big, Education Wellbeing & Consulting. Proud Gamilaroi woman

Q&A Panel: *Wallull gurganma* (many talk)

Think Tank 2: What is your vision for the future of Indigenous teaching and learning practices in one year from now?

Think Tank 1 Outcomes

MORNING TEA

Session 3: Realising the vision: *Nyah Nyah* (Look all around)

Performance

Dr Candace Kruger, *Kombumerri Ngugi*, Mark Williams, *Wiradjuri*, Aric Kruger, *Kombumerri Ngugi*

Provocation 9: *Culturally Nourishing Schooling*

Associate Professor Kevin Lowe, University of NSW

Provocation 10: *Moving across the Intercultural development continuum toward responsiveness in Teacher Education*

Dr Justine Grogan, Senior Advisor, Aboriginal & Torres Strait Islander Education, Australian Institute for Teaching and School Leadership (AITSL)

Provocation 11: *Ways of the old, connecting culture to classroom. Murrin gurrin guwal (learn as a family)*

Mr Nathanael Edwards, Principal, Radiant Life College

Provocation 12: *Kulini: ethical listening and lifting the curse of the externally imagined. An Anangu education story*

Dr Sam Osbourne, Associate Director: Regional Engagement, University of South Australia

Q&A Panel: *Wallull gurganma* (many talk)

Think Tank 3: What are the most important strategies to realise your vision?

Think Tank 2 Outcomes

2023 Creating Futures Summit Series: Conversations that matter

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Event & Presenter(s)

Session 4: Sharing of Practice: *Gaureima* (To tell our stories)

Video: [Kombumerri Together Project](#)

Video: [The Southport School: Identity Shining Through Student Voice](#)

Provocation 13: The Power of Choice: Circular System of Empowering Voices, Equitable-shaped Practices, and Decolonising Narratives

Lystra Bisschop (Rose), is a teacher, editor, publisher, author and is both Aboriginal and Torres Strait Islander, descendant of the Guugu Yimidhirr and Birri Gubba people

Provocation 14: Embedding Yugambah language into the curriculum

Allison McClean, Principal and Gary Crosby, Teacher, Waterford West State School

Provocation 15: Keeping Kuku Yalanji Language alive

Randal Smith, Principal, Mossman State School

Q&A Panel: *Wallull gurganma* (many talk)

Voice: [Beginning and Early Career Teachers](#)

Think Tank 4: [How can school leaders enhance Indigenous practices?](#)

Think Tank 3 [Outcomes](#)

LUNCH

Session 5: Implications for Initial Teacher Education: *Nyeumba* (To teach)

Performance

Aboriginal Centre for the Performing Arts

Think Tank 4 [Outcomes](#)

Provocation 16: Taking a Barometer to Indigenous Futurities

Professor Tracey Bunda, The University of Queensland.

Provocation 17 Let's build bridges...

Dr Peta Salter, James Cook University

Video: [Purnululu Aboriginal Independent Community School, Kimberleys, Western Australia](#)

Provocation 18: Giving preference to Aboriginal voices in remote schools: Listening and learning with community

Libby Lee-Hammond, Principal & Gija Assistant Principal Sophie Mung, Purnululu Aboriginal Independent Community School

Provocation 19: Planning, Programming and Practice. Prioritising and Promoting Culture in Senior Curriculum Spaces

Tate Williams, Principal, Hymba Yumba Independent School

Q&A Panel: *Wallull gurganma* (many talk)

Voice: [Initial Teacher Education Student Voices](#)

Think Tank 5: [How can initial teacher education programs equip ITE students with knowledge, skills and disposition to support Indigenous practices?](#)

Session 6: Country Up: *Jarara* (A call to action)

Think Tank 6: [Finish this sentence—I will help Transform Indigenous Teaching and Teacher Education by ...](#)

Synthesis & Communiqué

Professor Donna Pendergast, Director of Engagement, AEL and Professor Frances Press, Dean and Head of School, Education and Professional Studies, Griffith University

Close of Summit

For more information on the Program, including links, Indigenous affiliations, please refer to the complete Program in Appendix B, p. 36. Biographies of presenters are available in Appendix C, p. 40.

2.3 Summit Delegates

Delegate Location

Five hundred and ninety-seven delegates attended the hybrid 2023 Summit. Two hundred and seventy-five attended in person in Brisbane while 322 attended virtually. This hybrid model is a unique feature of the 2023 Summit, having first been trialled in 2021 out of necessity and adopted in 2022 as an innovation.

The *Creating Futures Summit Series* was initially designed to build collaboration in Queensland. It has increasingly attracted interstate—and in 2022—international attendance, a trend the continued in 2023. Figure 4 provides a visualisation of the location, with Brisbane, where the event occurred, the central location. Also in attendance were international colleagues from New Zealand and USA (see Table 2).

Figure 4 Heat map of location of Summit delegates on the day

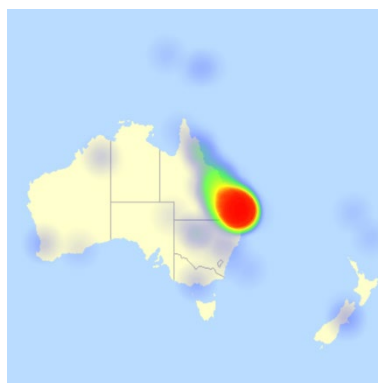
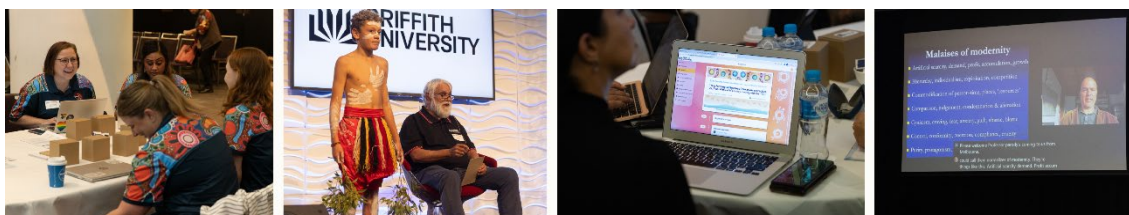


Table 2 Location of delegates

Country	ACT	NSW	NT	QLD	SA	TAS	VIC	WA	O/S*	Unk*	Total
Australia	3	27	1	349	3	2	8	9		166	568
New Zealand									7		7
USA									1		1
Not Specified										21	21
Total	3	27	1	349	3	2	8	9	7	187	597

*O/S = Overseas, Unk = unknown

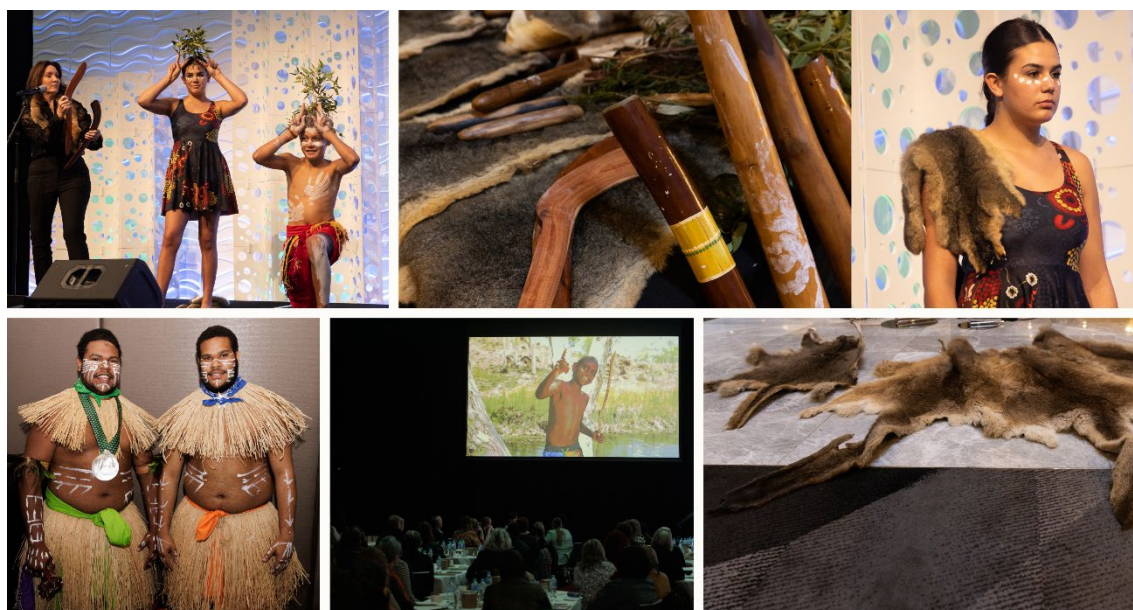


Delegates' First Nation affiliations

The dissemination of invitations through networks actively encouraged First Nations Peoples and those in related roles to attend. A wide range of affiliations were reported by attendees that indicated they were active in roles relevant to First Nations knowledge. First Nations links are derived from the data which shows delegates whose affiliation, such as membership in professional organisations, leadership in various levels and sectors of the education system state and nationally, university leaders and academics, along with those who have identified themselves as a First Nations person. The percentage of delegates who were identified as having First Nations links attending the Summit is estimated to be around 28%, as indicated in Table 3.

Table 3 Delegate affiliation with First Nations education community

Organisation type	Affiliation with First Nations People	No known affiliation	Total
Association/non-profit	1.2%	4.2%	5.4%
Business	0.5%	2.0%	2.5%
Education-facility	10.4%	28.1%	38.5%
Government/Public Institution	2.8%	9.9%	12.7%
School Group	1.7%	1.2%	2.8%
University	9.5%	25.0%	34.5%
Not specified	1.7%	1.8%	3.5%
Total	27.8%	72.2%	100.0%





3. Think Tank Outcomes

The Think Tank activities were undertaken throughout the Summit at key points to gain insights into the participants views about the provocations being presented to them (see Table 9). There are four stages involved in generating the information that will be presented for each Think Tank. The first stage involved the generation of responses from delegates at six times during the program. This was collected virtually, with delegates provided a prompt to which they entered a response. The raw data generated from this process is presented in full in Appendix D (p. 47). The second stage involved an expert panel aggregating the responses into thematic statements. Stage 3 was the re-presentation of the top five themes to the delegates and finally, Stage 4 was the virtual polling of the delegates to determine the frequency of support for the themes. The following section provides the results of the polled data, presented in the order in which the statements were presented (A to E).

Table 4 Think Tank Prompts and Submissions

Think Tank	Prompt
1	What does transformative Indigenous teaching and teacher education mean to you?
2	What could be our vision for the future of Indigenous teaching and learning practices?
3	What are the most important strategies to realise our vision?
4	How can school leaders support transformative strategies to embed Indigenous knowledges and practices?
5	How can initial teacher education programs support Indigenous students and equip ITE students with knowledge, skills and disposition to support Indigenous practices?
6	We are now all swimming in the brackish water. How can I flow with the TIDE to clearer waters? What are three actions you will commit to... <ol style="list-style-type: none"> 1. Tomorrow (toe dip)... 2. Next month (wade in)... 3. Next year (dive in)... Finish this sentence, I will ...

Think Tank 1: What does transformative Indigenous teaching and teacher education mean to you?

The polling of Summit delegates revealed a strong focus on *being brave to embrace a change of mindset* (36.5%). This response was the most frequently selected by both those who had affiliation with First Nations Education and those who did not indicate such an affiliation. The second most frequent response was *enhancing collaborative practices and partnerships* (20.7%); *having a commitment to developing relational practices* (17.7%); *building a sense of belonging to empower* (14.8%); and finally *using transformative frameworks and pedagogical practices* (10.3%). The pattern of response was consistent for those with and not explicitly affiliated with First Nations education.

Figure 5 Think Tank 1 Outcomes

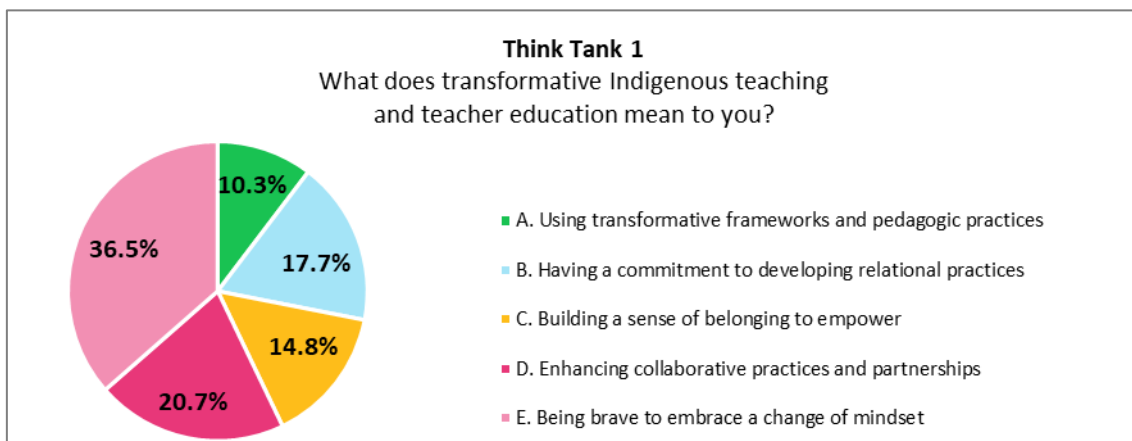
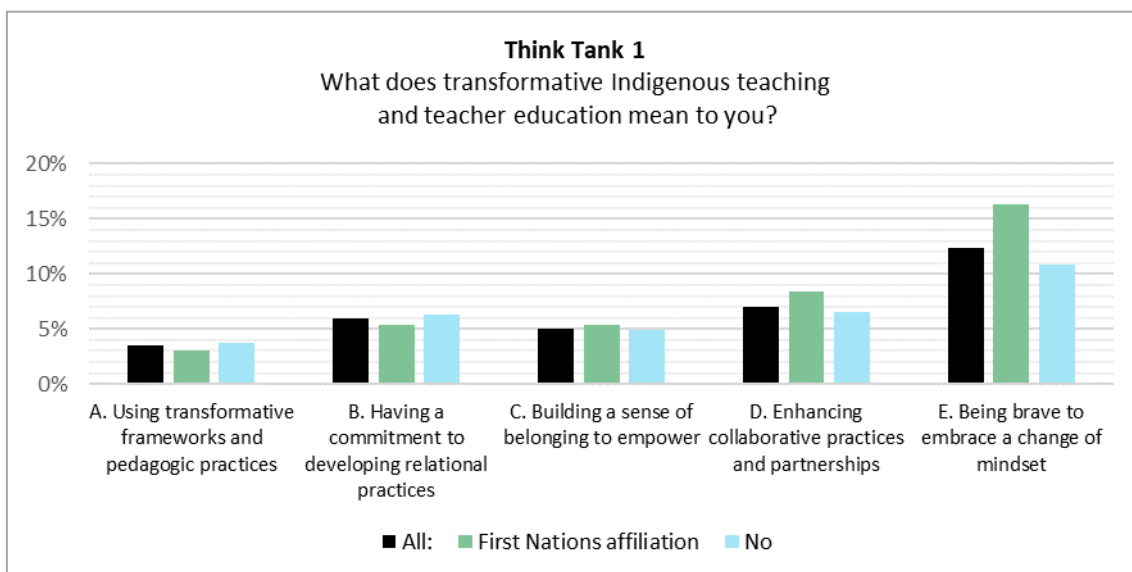


Figure 6 Think Tank 1 Outcomes (First Nations affiliations)



*All = all delegates, No = Delegates with no known First Nations Education affiliation

Think Tank 2: What could be our vision for the future of Indigenous teaching and learning practices?

The polling of Summit delegates revealed a strong focus on *decolonising education* (33.2%). This response was the most frequently selected by both those who had affiliation with First Nations Education and those who did not indicate such an affiliation. The second most frequent response was *naturalised practices—learning with each other* (22.4%); *embedding practices within and across all levels of education* (19.4%); *a shared responsibility* (12.9%); and *equal and authentic voices for all* (12.1%). The pattern of response varied in some areas for those with and not explicitly affiliated with First Nations education.

Figure 7 Think Tank 2 Outcomes

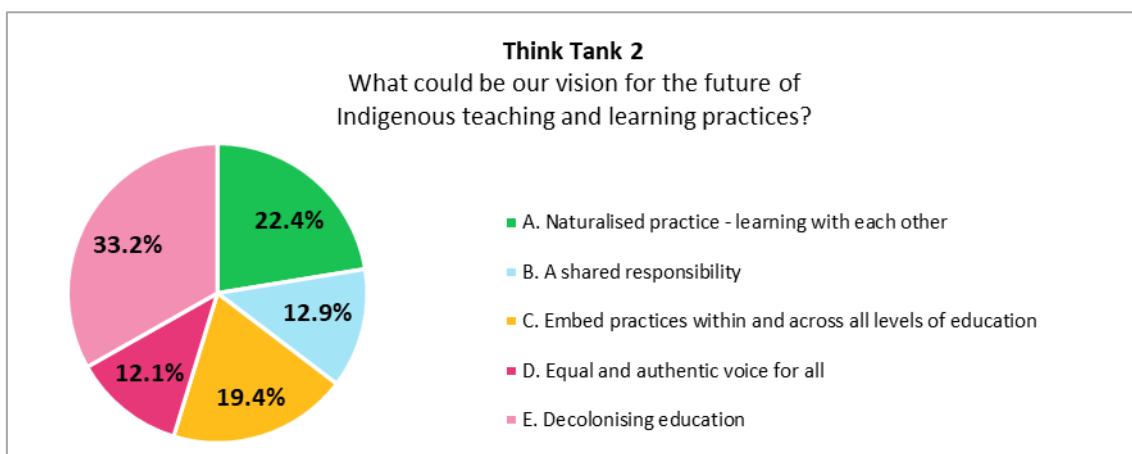
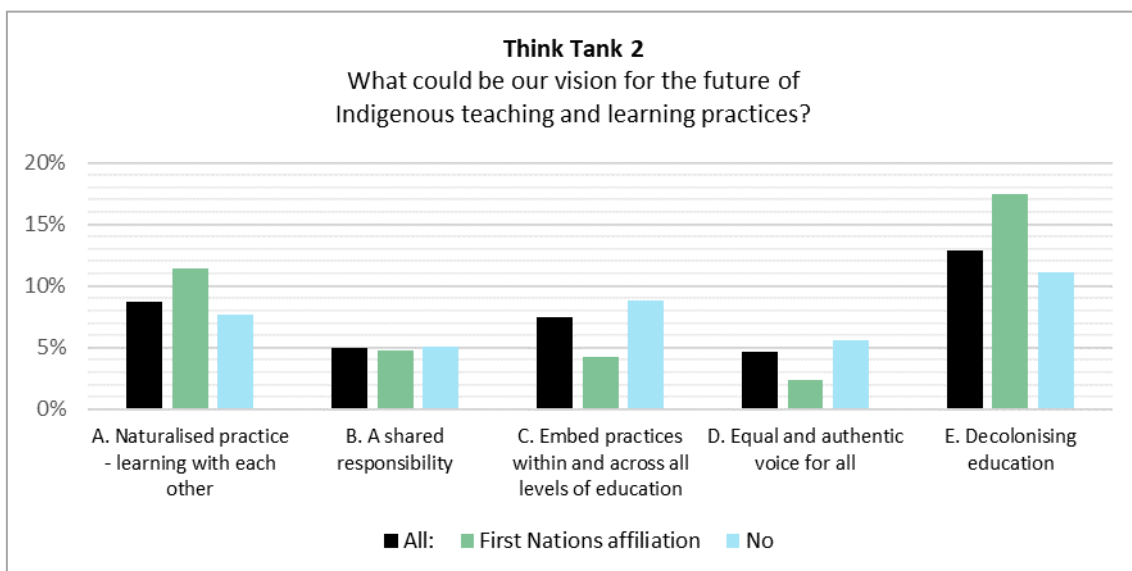


Figure 8 Think Tank 2 Outcomes (First Nations affiliations)



*All = all delegates, No = Delegates with no known First Nations Education affiliation

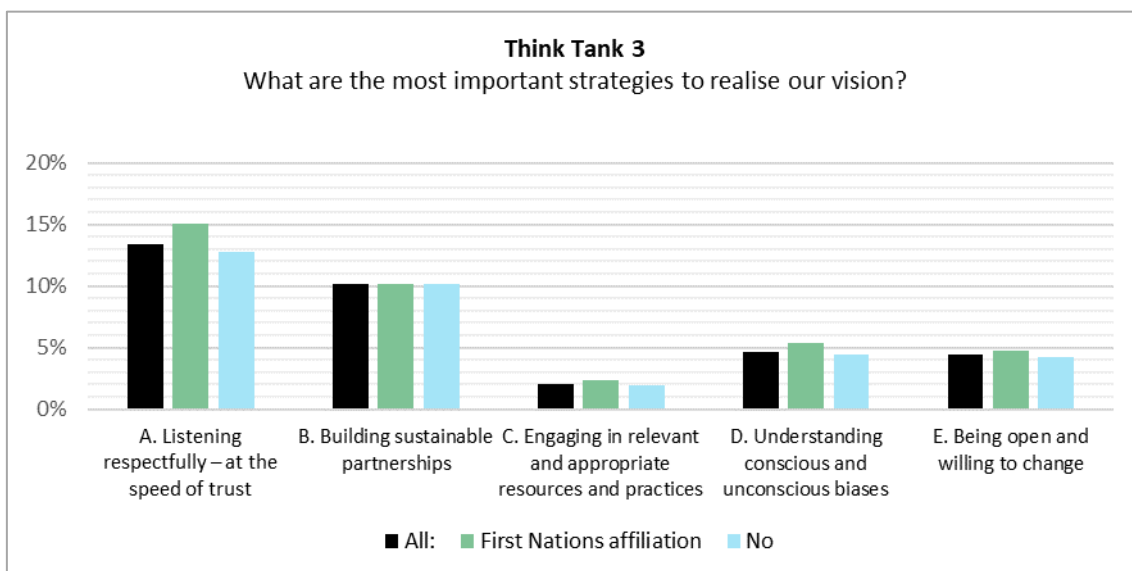
Think Tank 3: What are the most important strategies to realise our vision?

The polling of Summit delegates revealed a strong focus on *listening respectfully – at the speed of trust* (38.6%). This response was the most frequently selected by both those who had affiliation with First Nations Education and those who did not indicate such an affiliation. The second most frequent response was *building sustainable partnerships* (29.5%); *understanding conscious and unconscious practices* (13.5%); being open and willing to change (12.6%); and finally, *engaging in relevant and appropriate resources and practices* (5.8%). The pattern of response was generally consistent for those with and not explicitly affiliated with First Nations education.

Figure 9 Think Tank 3 Outcomes



Figure 10 Think Tank 3 Outcomes (First Nations affiliations)



*All = all delegates, No = Delegates with no known First Nations Education affiliation

Think Tank 4: How can school leaders support transformative strategies to embed Indigenous knowledges and practices?

The polling of Summit delegates revealed a strong focus on *inviting and promoting connections with community* (50.3%). This response was the most frequently selected by both those who had affiliation with First Nations Education and those who did not indicate such an affiliation. The second most frequent response was *prioritising time and space (empowering staff)* (23.2%); *recognising it is a journey (hasten slowly)* (12.6%); *encouraging professional dialogue and teacher agency* (7.9%); and finally, *providing professional learning opportunities* (6%). The pattern of response was generally consistent for those with and not explicitly affiliated with First Nations education. Notable is the variation in responses from First Nations Education Community.

Figure 11 Think Tank 4 Outcomes

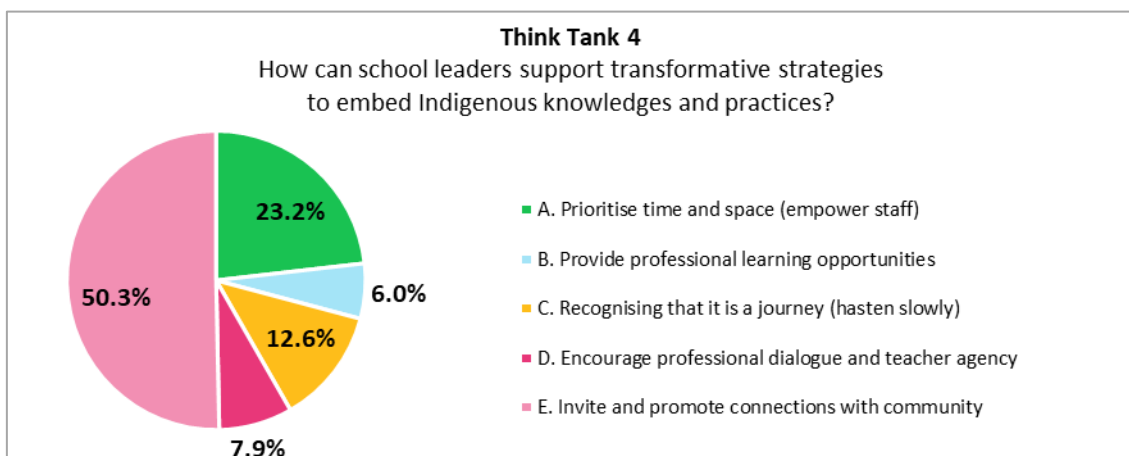
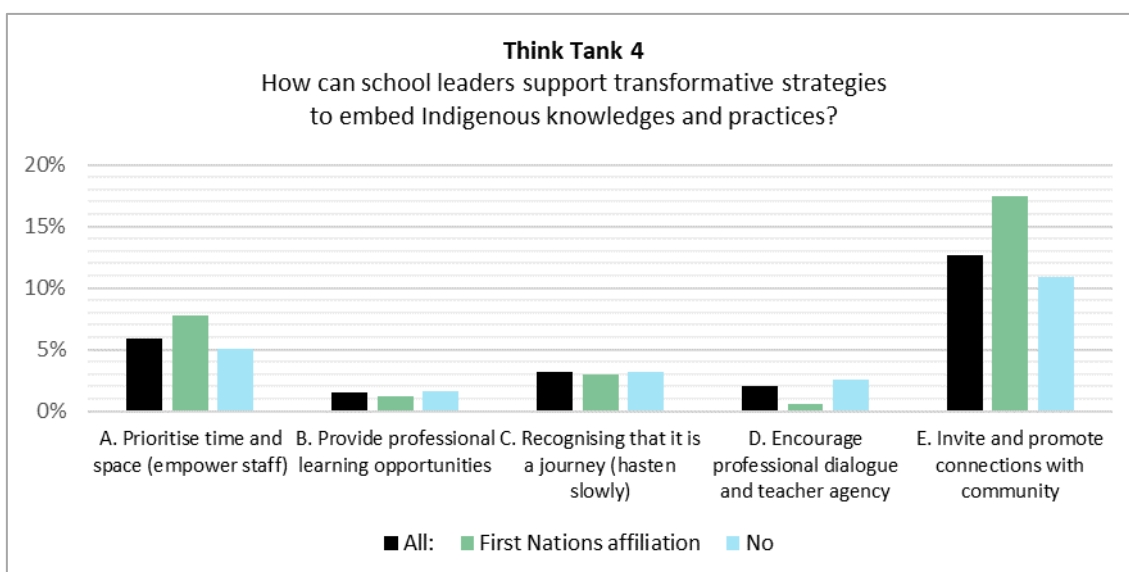


Figure 12 Think Tank 4 Outcomes (First Nations affiliations)



*All = all delegates, No = Delegates with no known First Nations Education affiliation

Think Tank 5: How can initial teacher education programs support Indigenous students and equip ITE students with knowledge, skills and disposition to support Indigenous practices?

Think Tank 5 did not include a voting stage as planned due to time constraints, hence the responses are presented around themes, with examples of comments made by delegates. There were four main themes:

1. Opportunities for collaboration with First Nations communities
2. Developing knowledge, skills and/or experience
3. Professional development for beginning and experienced teachers
4. Provide resources including support and funding

Opportunities for collaboration with First Nations communities, for example:

- Having Initial Teacher Education (ITE) staff connecting with Indigenous educators and community members to develop best practices in embedding Indigenous culture in the curriculum across disciplines from the early years
- Valuing relationships with First Nations communities and partnering with schools with a high Indigenous population
- Create yarning circles/discussions with First Nations students, schools and community to identify gaps in content areas
- Compulsory First Nations courses in ITE covering First Nations cultures, perspectives, stories, knowledges across all courses; genuinely, empathically and with honesty
- Returning graduating First Nations teachers to their communities and encouraging First Nations students to enter ITE through a variety of career and education pathways
- Educating pre-service teachers on
 - embedding First Nations histories and cultures into the Australian curriculum
 - dealing with First Nations communities and Elders
 - teaching First Nations children in the ways they best learn

Developing knowledges, skills and/or experiences, for example:

- Foundational knowledge
- Learning directly from First Nations people
- Language for discussing Indigenous perspectives

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- Opportunities for self-reflection to recognise bias and to consider their own beliefs, knowledge and practices
- Awareness of how to build relationships with community and the confidence and capacity to do so respectfully
- Understanding of Country (stories, responsibility, and obligations)
- The ability to co-create culturally responsive curriculum and instructional resources
- Looking to existing models, such as the Remote Area teacher Education Program (RATEP)
- Supporting diverse rural and remote professional experience placements in Indigenous communities

Professional Development (PD) for beginning and experienced teachers, for example:

- To experience First Nations perspectives
- To embed First Nations culture and knowledges into their daily teaching practice
- To develop skills in Indigenous inclusion, and inquiry-based learning focussed on understanding strategies for educating First Nations students

Provide resources including support and funding, for example:

- Supporting rural and remote practicum experiences
- Resources for identifying opportunities
- Resources for teacher educators
- Scholarships for First Nations ITE students
- Spaces and places to support First Nations ITE students including supplies to for distance education, IT support, tutoring support as needed, childcare and any other need to ensure equity.
- Opportunities for First Nations teacher graduates to return home as teachers, leaders and eventually principals.

Think Tank 6: We are now all swimming in the brackish water. How can I flow with the TIDE to clearer waters? What are three actions you will commit to...

1. Tomorrow (toe dip)...
2. Next month (wade in)...
3. Next year (dive in)...

Finish this sentence, I will ...

In this final Think Tank activity, delegates were invited to develop their personal action commitments. Some also shared their actions, a selection of which are presented in Table 5.

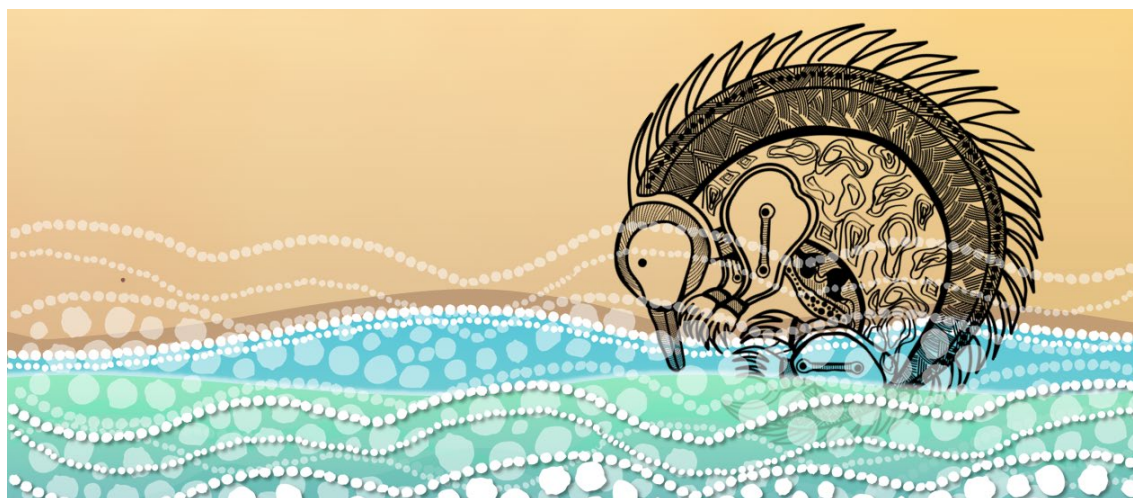
Table 5 Think Tank 6 responses

Tomorrow I will (toe dip)...	Next month I will (wade in)...	Next year I will (dive in) ...
Have conversations: where we are, where to next, authentic yarns with regional office	Wade in with Yarning circle about some of these conversations talked about today, e.g., Racism, Teaching etc..	1 year a shift in the way we work in office and in schools maybe a similar Summit like this one with my first nation
Improve education of immediate colleagues	Deeper research of Indigenous learning design for adult education	Work with academics to more effectively embed into programs
Adjust curriculum.	Contact families.	Create change.
AITSL intercultural self assessment	Connecting again with community,	Have a long-term action plan forming in consultation with our school community
AITSL self assessment tool	Read mentioned texts	Learn local language statement for students.
Celebrate. Read notes	Make contacts, share, connect	Languages, embed
Commit to implementing 2 x Indigenous leaders for my year 7 cohort, encourage year coordinators to do the same.	Share some ideas with principal—share resources with colleagues	“Cultural group” student voice / events / celebrate
Do the bias test...	... then have staff do the test	Build cultural currency and share the load.
Find my <i>8 Ways of Learning and Yarning Cards</i> and implementing them more regularly in my planning.	Having more difficult conversations about what we need to be doing to make our programs more authentic	Share the cultural load
Have a brave conversation	Pass Indigenous Knowledge resources onto teachers in school	More deeply embed cultural connections in the school
Learn story,	Understand story,	Live story, teach story
Listen to the student’s voices	Embed culturally safe practice by practicing <i>Who Am I?</i>	I will be more vocal in making university culturally safe for all students.
People at table going to do the unconscious bias test.	Another has a student who recently found out they have Indigenous history—so that’s exciting.	Learning three words in a local, Indigenous language.
Research my local community	Learn 3 words in an Indigenous language	look for a job in a school with ITE program!
Reset	Refresh	Reaffirm
Self-reflect	Celebrate	Share the resources, share the cultural load.
Share and reflect	Do bias surveys	Languages in school
Share knowledge	Be more understanding	Use language and cultural understanding

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Tomorrow I will (toe dip)...	Next month I will (wade in)...	Next year I will (dive in) ...
Complete the <i>unconscious bias test</i> and past it onto my school staff	Connect with community by attending NAIDOC week events	Embed more Indigenous perspectives into my daily classroom.
Find more Indigenous resources to learn from	Work out how to build relationships with Indigenous communities	Develop new material for schools
Engage with an Indigenous platform with more insight	Look into exploring incorporating First Nations perspectives in school	Be part of the change as leadership in a school
I will look at what connections/resources I already have.	I will expose my students more to Indigenous cultures and learning.	I will teach a First Nations music unit to Year 3 students.
Report back to leadership team	Collaborate with curriculum team.	Implement a whole school curriculum inclusive of ways to clearer waters.
Think	Start connecting to community	Rejuvenate ITE program
Look into how I can embed Indigenous perspectives authentically in my subject	...have found some resources that are community relevant	I will have 1 unit that authentically embeds Indigenous perspectives
Share this exciting Summit with staff on Teams	Wading in by starting a Reconciliation Action Plan with Colleagues	Next year I'll dive in by sharing the cultural load and building a team.
I'll talk to my peers in my degree about resources and stories I heard today	I'll learn more about urban Indigenous experiences	I will consider what can I do to enact positive change for Indigenous learners in my classroom through my teaching
Reflect on my own teaching practices.	Discuss what I have learnt with my line leaders.	incorporate what have learnt today with the elders, First Nations community and school leaders of the country that I live and work on.
I will complete the AITSL Intercultural development self-reflection tool	I am going to lead a professional development with colleagues to complete the AITSL Intercultural development self-reflection tool	We are going to action embedding local languages into the College
Share some of what I learned today with other staff members	Challenge Unit Plans that are reducing First Nations content.	Work harder on relationships and connections with students and their families
Reflect on notes and explore themes.	Community, student engagement	Building capability in staff.
Ask kids what they would like to see embedded in school	Reach out to community and maintain relationships.	
Buy more copies of <i>Dhungala Song Book</i> , sing them with students and colleagues	Learn some language	Build relationships and trust with Indigenous colleagues, students, and communities.



4. Visual Interpretations

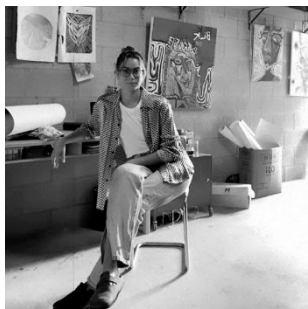
Dr Sue Pillans



Dr Sue Pillans is a marine scientist, visual artist, graphic recorder, and children’s author and illustrator who specialises in creative and visual communications to “Picture your ideas”. As a graphic recorder she combines her experience as a scientist and artist with her active listening skills to ‘draw out’ information, ideas, and concepts in real-time (hand drawn). She does this by listening to and interpreting information which she synthesises and simplifies into words and pictures to create a visual story. She also utilises these skills to

synthesise and translate complex issues and information into hand drawn infographics and illustrations. Figure 13, p. 22.

Arabella Walker



Arabella Walker is an emerging Aboriginal artist from Wulli Wulli Country. In her practice Walker conveys significant topics such as First Nations histories and the modern challenge as an Aboriginal woman in a western society. Utilising Indigenous ways of knowing and being in creating her works, Arabella weaves protocols, connections and tradition through her work and acknowledges Aboriginal lore.

Walker works with acrylic paints, however coming from a dance background often incorporates multidisciplinary practices. Using explosions of colour and life, Walker fuses contemporary and expressionism with cultural intent.

Walker is currently in her last year of studying a Bachelor of Contemporary Australian Indigenous Art at Queensland College Art, Griffith University.

Interpretation of Arabella's art piece

The blue and the sense of movement is taken from Dr Candace Kruger’s framing paper. The use of water and the movement of the tide conveys the idea that the water holds knowledge and it’s forever moving, changing, and growing. The three main structures represent the three sessions of the Summit (before and after morning tea and lunch). Within the structures are the thoughts and conversations of the sessions, what people will take away from it, how people will grow from it and the movements of those discussions. “It’s quite a busy piece but it’s been a busy day” – Arabella Walker, Wulli Wulli woman. Figure 14, p. 23

Figure 13 Sue Pillans (Picture your ideas): Graphic recording of Summit

PURPOSE, IMPORTANCE & HOSPITALITY: Garulbo (Together)

Transforming Indigenous Education
A call for ACTION EQUITY & our LANGUAGES BUT NO ONE TO TEACH IT!!
A SYSTEMS-WIDE approach - CULTURAL IDENTITY

Teachers working WITH 8888
Aboriginal & super diverse learners
Teachers to capture students' CULTURAL intelligence
ALL children are intelligent

Decolonising modernity: unveiling the veils of racism
RACISM: control, exploitation, demand
create circles - NOT lines
move at the speed of light

Who are you?
SELF REFLECTION
sense of SELF
Be AGILE AS A TEACHER
LOVE, trust, vulnerability
Be part of their community

QA & many talk gurgamma
Be OPEN to CHANGE
INQUIRE
DIVERSITY
INDIVIDUALISM
"get out of our COMFORT ZONE"
Being BRAVE to enhance a CHANGE of mindset

FORWARD THINKING. IMAGINING it BETTER: Yaburuhma (Always doing)

Decolonising EDUCATION
It is not my responsibility to weave a practical way to connect to your community
small steps every little step counts
one step at a time
connect with your feet, community, teams

Beyond the school gate
Be PROUD
Be STRONG
KNOW YOUR CHILDR
Family, Kin, Country
Empathy, parental focus on EDUCATION
overcome CHALLENGES
Be the teacher that makes a difference

Imagine What if
many talk
Purpose
Connection
Aboriginal learners
take a cake & go OUTSIDE your gate
Unconscious BIAS
LEARN your own CULTURE

Relationships MATTER!
take a cake & go OUTSIDE your gate
Unconscious BIAS
LEARN your own CULTURE

REALISING the VISION: Nyah Nyah (Look all around)

Culturally nourishing Schooling
Closing the Gap
Failure to build/ sustain effective RELATIONSHIPS with FAMILIES
WAY FORWARD: truth telling, relational intent, structural change
"school & community micro-trashes"

Moving across the intercultural development continuum
Inter-cultural Development Toolkit
true representation of CULTURES? continued FLOW of knowledge sharing, diversity of knowledge systems

Ways of the old, connecting culture to classroom.
open up your ears: ACTIVE listening
RELATIONSHIP building!
Bulurru DREAMING LIVED EXPERIENCE
HOUSTIC approach
"we need to start a dialogue"

Kulini: ethical listening & lifting the curse of the externally imagined
Kulini: Listening, hearing, thinking, feeling
knowledge systems, language, BELIEFS
"we heal through our BELIEFS"

QA & many talk
Build TRUST
Sit & listen
Give sense of purpose, engage
COMMON ground
There is no right or wrong ANSWER!!
LISTENING respectfully

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SHARING of PRACTICE: Gaureima (To tell our stories)

The power of choice
Replace pyramid structure WITH circular systems
LISTEN & Participate in 2-way conversations
EQUAL, EQUAL, CHOICE

Embedding Yugambah language into the curriculum
make CONNECTIONS with ELDERs
established a Language Advisory group
WHY could I teach & NOT teach
"just have a go"
take baby steps, step back, EMBEDDED in all of school
OUR STORY of ENGAGEMENT

Keeping Kuku Yalanji language alive
Smoke signals
Enriches HOW
Fruits & leaves - BENEFITS
FOOD - SUPPORTS
Language Partnership Agreement
IMPROVED performance, culture...

QA & many talk gurgamma
CONNECT WITH COMMUNITY
SHARE Stories
students ALL learning TOGETHER
"we have so much to SHARE"
"ask QUESTIONS" ? ? ? ? ?
"caring to LISTEN"

IMPLICATIONS for Nyeumba (To teach)

Taking a barometer to Indigenous futurities
WHO we are?
WHERE we come from?
"need to know what it means to be human"
HARD WORK of truth-telling

Let's build bridges...
PATHWAYS to increase numbers of Aboriginal & Torres Strait Islander teachers
"Build the bridge 1st"
PLACE & COMMUNITY are important

Giving preference to Aboriginal voices in remote schools
3R's: RESPONSIBILITY: to KNOW UNDERSTAND
RELATIONSHIPS: to Family & RESPECT: Listen deeply Community

Planning, programming & practice
Indigenous knowledge & perspectives: do we embed into the CURRICULUM?
HOW SENIOR CURRICULUM?
DON'T BE SCARED to CHANGE SHIFT!
COMMUNITY LINKS

QA & many talk gurgamma
"We must move FORWARD TOGETHER"
We are RE-WITING the CURRICULUM TOGETHER

INITIAL TEACHER EDUCATION:

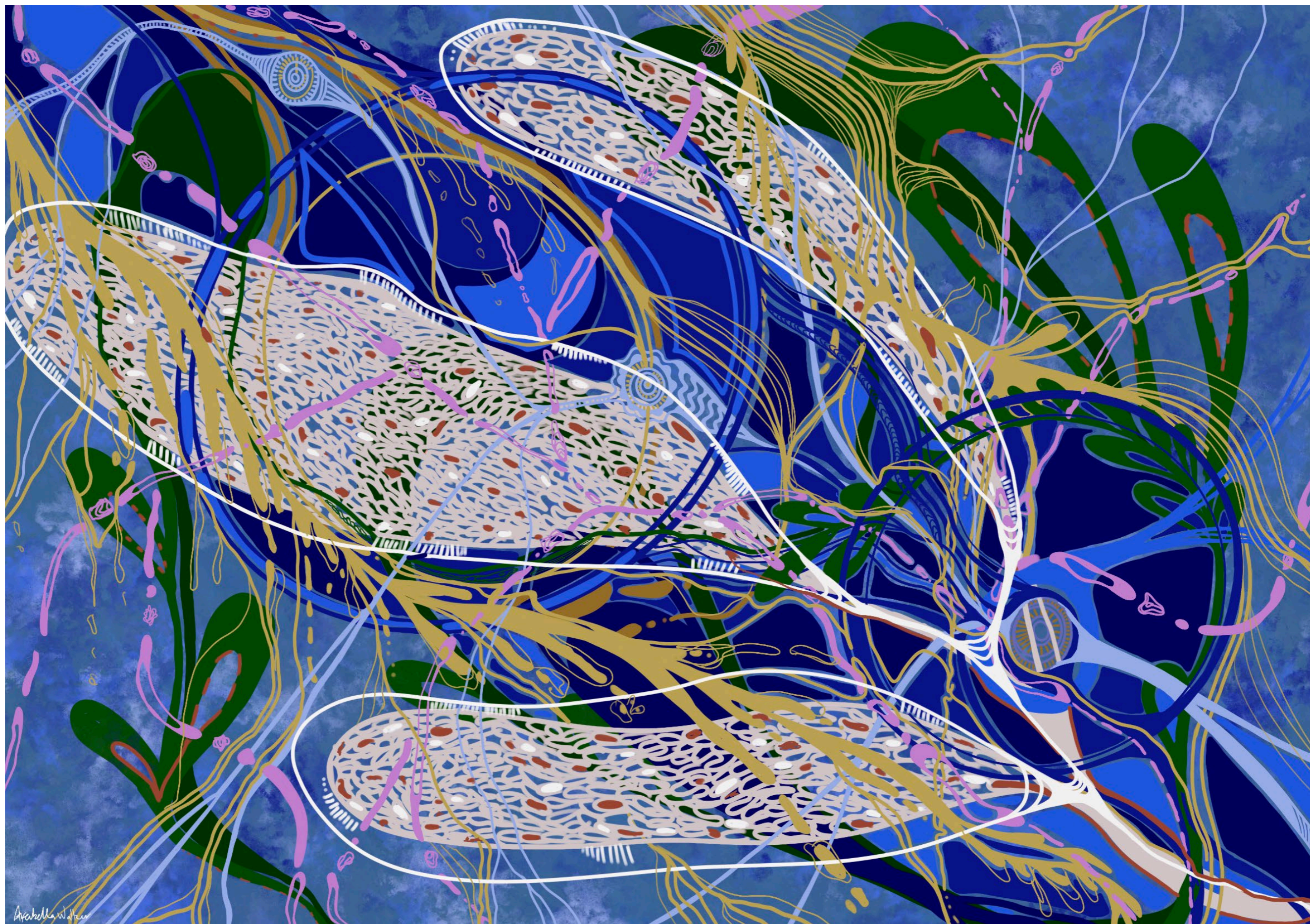
COUNTRY UP: Jarara (A call to action)
Trust SIDE by SIDE
relationships power of EDUCATION connection

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Figure 14 Arabella Walker. Interpretation of Summit



5. Summit Evaluation

There were 59 responses to the Summit Evaluation Survey hosted at Survey Monkey. This data was retrieved on 20 June 2023. Most ($n = 41$) completed the survey during the Summit, 11 completed the survey that evening, and 7 finalised their Summit answers in the two days following the Summit.

Question 1. Overall Rating of Summit

Of those answering the survey, 97% found the Summit to be *Excellent* or *Very Good*. The remaining 3% considered the Summit to be *Just Average*. No participants ranked the Summit as *Below Average* or *Poor*.

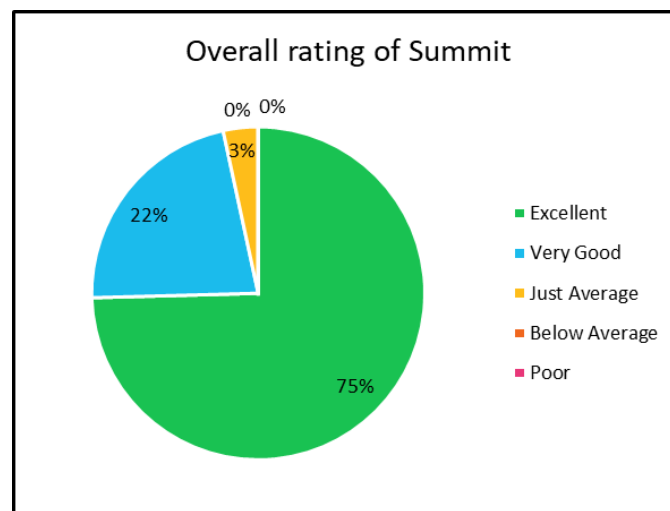
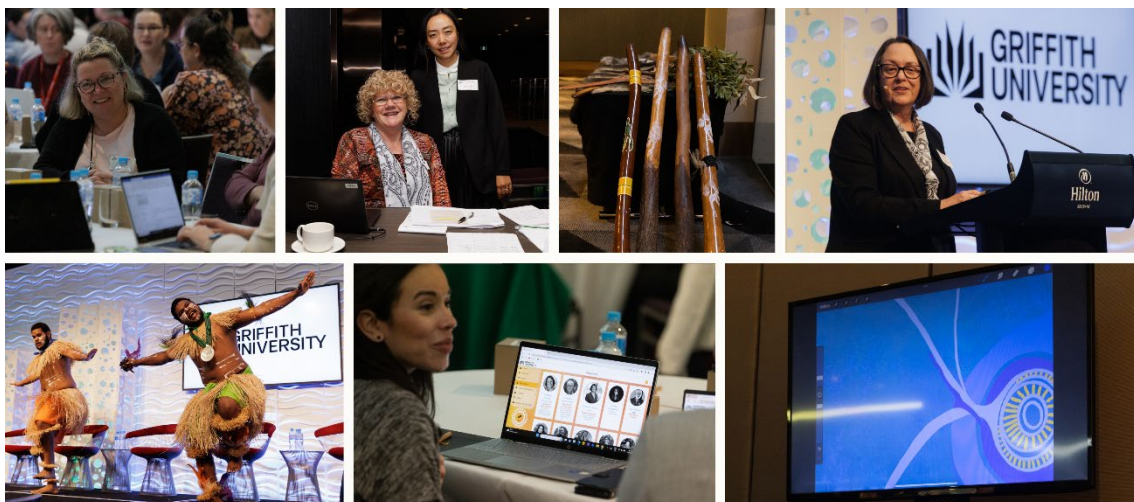


Figure 15 Overall rating ($n = 59$)



Question 2. Quality of Summit Speakers and Content

Participants rated the quality of speakers and content very highly with 81% ranking this at *Excellent* and 17% at *Very Good* with only 2% seeing this as *Just Average*. None of the participants who completed the survey ranked the Quality of Summit Speakers and Content as *Below Average* or *Poor*.

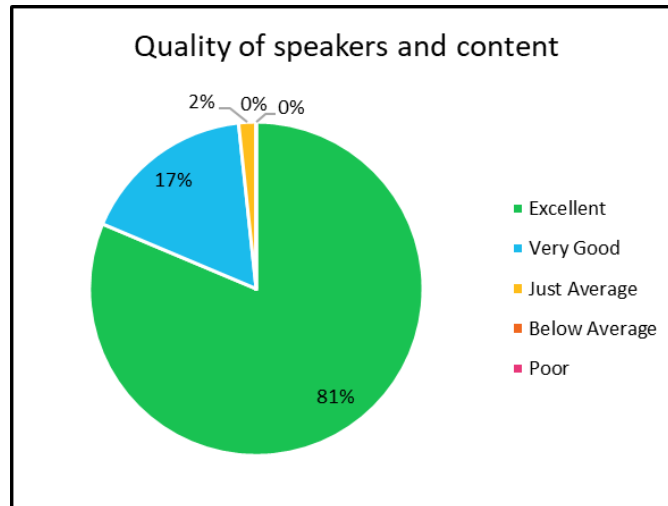


Figure 16 Quality of speakers and content (n = 59)

Question 3. Usefulness of Summit

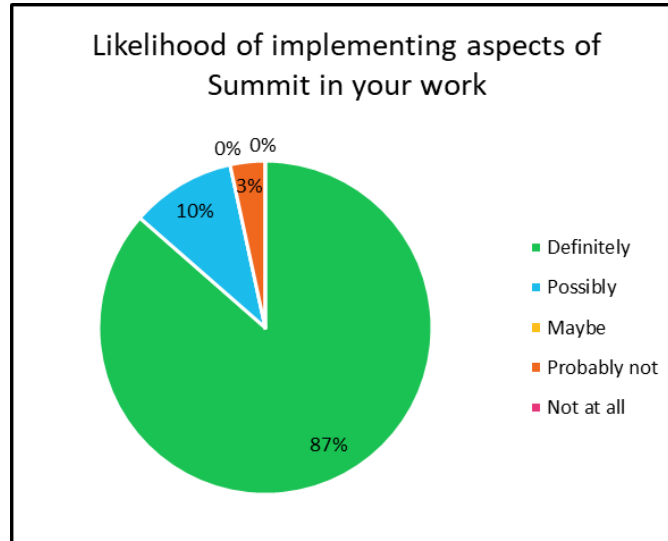


Figure 17 Usefulness of Summit (n = 59)

As to the likelihood of participants implementing aspects of the Summit in their work, 87% said that they would *Definitely* and 10% thought this was *Possible* (totalling 97%). Only 3% thought they would probably not be using aspects of the Summit in their work. None of the survey participants said that they would *Probably Not* or *Not at all* be likely to implement aspects of the Summit in their work.

Question 4. What was done well?

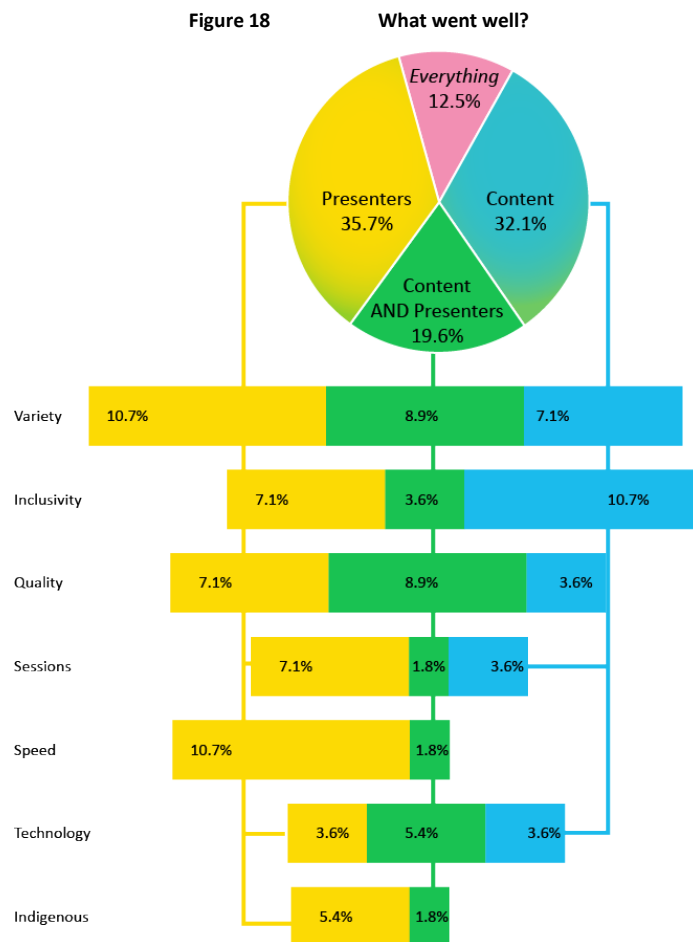
These responses are sorted by categories, with only spelling errors corrected (see Figure 18 and Table 6). For Question 4, 55 participants responded. The length of the responses varied from one word (e.g., *everything*) to 41 words. Of the 20 participants who did not give the highest possible response for the first three questions, the only comment that was not completely flattering was:

Most of the speakers were really good. However, unless something is done on an institutional level, this becomes a talk fest and feel-good moment.

Using Excel to identify the most common terms for this question, the categories (containing the identified keywords or part of a word) that most participants wrote about were:

- Presenters (n = 31): “speak”; “present”; “panel”
- Content (n = 29): “content”; “topic”; “view”; “shar” (as in “sharing”); “discuss”; “conver”; “talk”
- “Everything” (n = 7)

The categories *Presenters* and *Content* had a significant amount of overlap with 19.6% of the responses categorised this way.



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Table 6 Responses to Question 4: What was done well?

What was done well?		PRESENTER	CONTENT	VARIETY	INCLUSIVITY	QUALITY	SESSIONS	SPEED	TECHNOLOGY	INDIGENOUS
PRESENTERS	Presenting many overlapping but varied perspectives to provoke thinking differently.	✓		✓	✓	✓	✓			
	Interaction through web platform. Hearing from such a large variety of speakers. Even though it ran a little over, it was so good to hear lots of short vignettes	✓		✓				✓	✓	
	The range of speakers and short time frames. The MC did very well.	✓		✓				✓		
	Presenters were all informative with great knowledge the process of registering was easy. Everything was very well done.	✓				✓			✓	
	All of it! It was magnificent and every speaking, provocation, think tank and resource was profoundly impactful!	✓				✓	✓			
	Many Indigenous Speakers from their own perspective.	✓			✓					✓
	First Nations voices and presenters...	✓			✓					✓
	Short perspectives but amazing speakers	✓			✓			✓		
	Grouping speakers/provocations into shorter sessions	✓					✓	✓		
	The timing of speakers and the grouping of sessions.	✓					✓	✓		
	Variety of speakers	✓		✓						
	The variety of speakers	✓		✓						
	Variety of speakers and artists	✓		✓						
	Very knowledgeable presenters	✓				✓				
	Multiple presenters speaking to a targeted focus within the overarching theme of transforming Indigenous education.	✓								✓
	Short snappy presentations	✓						✓		
	Format: a couple of speakers and as a panel. Follow up resources available	✓								
	The mix of speakers and performances	✓								
Breadth of speakers	✓									
The speakers and MC were excellent, and the free access was important	✓									
PRESENTERS AND CONTENT	The range of speakers and their individual insights was incredible. I also had to change to remote viewing at the last minute and was disappointed until I experienced the platform, which was so easy to navigate and respond. Fantastic, thank you.	✓	✓	✓		✓			✓	
	The range of topics, speakers and experiences shared	✓	✓	✓		✓				
	The range of topics covered and experiences of the speakers	✓	✓	✓		✓				
	Knowledgeable presenters, and presented real selves. Respectful conversations whilst touching topics.	✓	✓		✓	✓				
	Variety of speakers and topics. Audience interaction	✓	✓	✓					✓	
	As a virtual attender, the technology was flawless and made it really easy to engage with the speakers, their content and the interactivity/attended participation. The MC for the day was wonderful—very measured, well informed and thoughtful.	✓	✓			✓			✓	
	Range of speakers and topics, short timeframes kept the up the pace	✓	✓	✓				✓		
	Having representatives of the aborigines [sic] speak of their views of achieving the TIDE vision	✓	✓							✓
The provocations, the panels discussions and the dispositions to share from participants	✓	✓				✓				

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	What was done well?	PRESENTER	CONTENT	VARIETY	INCLUSIVITY	QUALITY	SESSIONS	SPEED	TECHNOLOGY	INDIGENOUS
	The whole format, the MC (brilliant!!), the illustrators (reflected inclusive practice), the inclusion of students, presenters who engaged hearts and minds, authenticity	✓	✓		✓					
	Most of the speakers were really good. However, unless something is done on an institutional level, this becomes a talk fest and feel good moment.	✓	✓							
CONTENT	Large variety of perspectives and cultural groups around Australia, and concrete examples of how some of this is working in practice in schools. The videos also were great and exposed me to resources I could use in my own classroom.		✓	✓	✓		✓			
	The range of perspectives that brought together a clear image of what needs to be done—in my mind.		✓	✓	✓					
	Excellent variety of topics		✓	✓						
	Different viewpoints		✓	✓						
	Vast array of deep knowledge shared quickly.		✓			✓				
	Inspired thought and discussion		✓			✓				
	Talking about the Yugambeh language inclusion in the classroom.		✓		✓					
	Diversity of topics		✓		✓					
	Networking, pace of the day, respect for diverse perspectives		✓		✓					
	Everyone's voice was heard		✓		✓					
	digital world and work was brilliant		✓						✓	
	The website being given in advance, and the detailed nature of the program		✓						✓	
	Provocations		✓				✓			
	Content		✓							
	Talks		✓							
	The depth of discussions and practical tips		✓							
Interesting content and well scheduled program.		✓								
Partnerships and connection to community		✓								
EVERYTHING	Everything									
	Everything was done well. It was very well organised.									
	Absolutely everything! This was the best professional development I have attended in my career as an educator.									
	Everything. It was so powerful!									
	Everything no negative responses									
	Everything! I find this Summit so inspiring each year									
Everything										

Question 5. What needs improving?

Question 5 had 53 respondents who generally responded with one of five themes (which could be unpacked to reveal further subcategories: see Table 7). The biggest issue (47.2%) was insufficient time: not enough time to think and reflect; to ask questions of the panel; to socialise or discuss new concepts with peers. One participant said:

Almost every speaker mentioning the clock or the short time they had was distracting.

Another participant was concerned that the organisers had missed a significant cultural issue:

Giving First Nations presenters 6 minutes to speak is cultural workload on speed. You cannot talk about respect and responsibility and then tell First Nations peoples they have to share all their knowledge in 6 minutes for the benefit of a majority white audience.

After *Time, Nothing* was a popular theme, followed by *Collaboration Opportunities, Content*, and *Technology* issues.

Table 7 Improvement themes

Theme	Sub-category	Participants (n = 53)	% Total
<i>Time</i>	Felt rushed	9	47.2%
	2 days or more	6	
	Longer for each speaker	3	
	To think	3	
	Other	4	
<i>Nothing</i>		17	32.1%
<i>Collaboration opportunities for attendees</i>		4	7.5%
<i>Content</i>	More practical advice	1	7.5%
	More high school content	1	
	More classroom strategies	2	
<i>Technology/Virtual</i>	Couldn't find Program online	1	5.7%
	Panning of video	1	
	No gifts for virtual guests	1	

Table 8 Evaluation comments for *What needs improving?*

Theme	Sub-theme	Response
Time	Rushed	<p>Felt a little rushed... but I also think the brevity of presentations enabled such a diverse range of speakers that it made up for the sense of time pressure.</p> <p>I had no issues very happy. Maybe more time for presenters some really rushed through presentation I loved the format (and I attended virtually) but if you streamlined some elements to allow slightly more time for speakers (8-10 mins) and more time for dialogue (or reflection for those online), that would give us time to reflect on what the speaker said/showed</p> <p>More time for speakers, felt too rushed at times for speakers with some only having about 5 mins.</p> <p>Perhaps allowing more time for the speakers.</p> <p>Perhaps timing—it seemed rushed after lunch</p> <p>Potentially too much included in timeframe.</p> <p>Some presentations were a bit rushed</p> <p>Timing of the day (seemed rushed) and advertising of the event</p>
	2 days or more	<p>A two-day event with thinking and practicing timer would be great!</p> <p>Could be over two days</p> <p>Increase time – 2 day instead of rushing over 1day</p> <p>More time. This is the sort of topic and Summit that could easily cover a few days given the subject and importance of implementing Indigenous perspectives in the Education system</p> <p>Tangible practical ideas, curriculum planning—needs more time. 2 days!!</p> <p>Chairs and 2 days</p>
	Longer for speakers	<p>There were some speakers I wish could have presented for longer time for speakers</p> <p>Almost every speaker mentioning the clock or the short time they had was distracting.</p>
	To think	<p>Maybe more time to digest speakers information</p> <p>More time for consideration of provocations—so much to think about. IS it less speakers and more time to engage with the ideas? Felt rushed to answer think tank questions and appreciate what I'd heard.</p> <p>The Summit was really informative however more time is needed after each session to ponder and reflect.</p>
	Other	<p>Giving First Nations presenters 6 minutes to speak is cultural workload on speed. You cannot talk about respect and responsibility and then tell First Nations peoples they have to share all their knowledge in 6 minutes for the benefit of a majority white audience.</p> <p>There was too much in the program. We should have had more time for each panel and less content. Earlier lunch</p> <p>Longer Lunch and morning tea, so we can socialise.</p> <p>Food a bit quicker (lunch) to enable program to keep to time.</p>
Nothing	<p>Format is exceptional</p> <p>I joined the Summit online and found everything very informative</p> <p>It was amazing! Congratulations.</p> <p>Keep sharing.</p> <p>N/A (x 4)</p> <p>Not sure / unsure (x 3)</p> <p>Nothing (x 3)</p> <p>Nothing, maybe more TSI representation, but I'm biased! Loved the performance—Saibai Kulai!</p> <p>Nothing, thanks for being able to attend from NQ without travelling down.</p> <p>nothings ... bring on more of this kind of sharing spaces with the First Nation People</p>	

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Theme	Sub-theme	Response
Collaboration for attendees		<p>More discussion between participants; facilitating online discussion</p> <p>More interactive involvement—put us to work</p> <p>Giving attendees better opportunities to work together and deconstruct ideas embedded within the presentations</p> <p>More time for talking at tables; fewer presentations to allow more time</p>
Content	Practical advice	<p>More practical advice that can be directly applied.</p> <p>The speakers. There were many speeches but very few about the connection with practice. The last three were rushing and were so connected to our profession.</p>
	High school content	<p>While somewhat a function of the topic, it would have been nice to have more examples from the high school space, and from a range of subjects. Although I enjoyed today, much of the practical examples of what can be done are much harder to map onto high school curriculum, especially in STEM subjects. Minor thing: It would be better I think to have no music for the stream during breaks. I'd like to have sound on to hear the call to return, but that means having the music playing the whole time over whatever else I'm doing.</p>
	More classroom strategies	<p>Focus on classroom strategies, ESPECIALLY for supporting teachers to have ALL students engage respectfully and meaningfully with First Nations content in the curriculum (for supporting the development of all)</p>
Technology	Program	We need a program to download as online participants.
	Video panning	Panning of video
	in person gifts	Missed out on the mug as an online participant! Really stayed glued on for the whole day—really good.



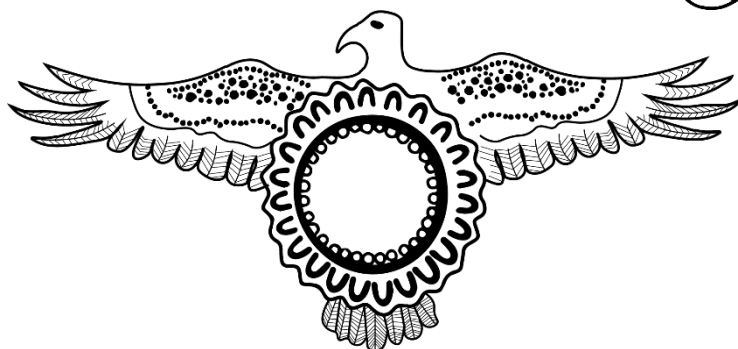
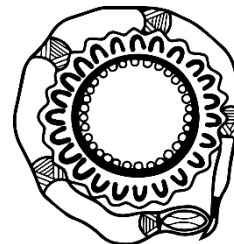
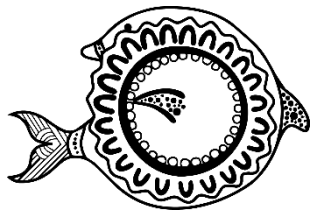
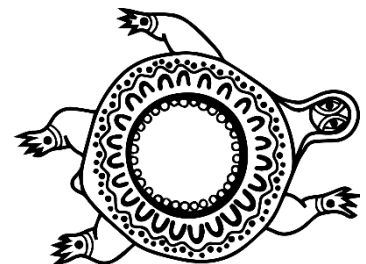
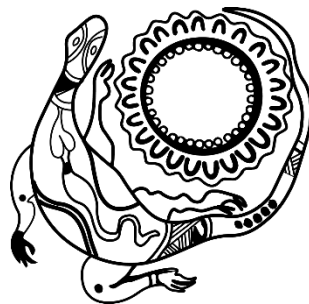
Question 6. Suggestions for the 2023 Summit

The responses are presented verbatim in alphabetical order.

- A focus on youth—their worlds, their strengths and their challenges
- AI
- An update on significant steps in language. Elders in local areas to engage if discussing further programs. A chance to with students, maybe a 15 minute block chat to them. Tricky at lunch ..
- Ask a panel of students what they want—from city / from country
- Assessment exploring diverse ways to know what children/students understand, know and can do including recognition of funds of knowledge and culturally appropriate practice.
- assessment practices fit for the future
- Assisting educators to fully imbed
- Aunty Tracey Bunda's speech was my favourite and will consider to implement into the work that I do.
- Behaviour support
- Broader discussion of diversity and culturally sustaining practice.
- classroom practices that are happening so we can learn from those who are in the pit!
- Climate change
- Collaboratively develop explicit strategies to identify a pedagogy that will engage our Aboriginal and Torres Strait Islander Students that promotes successful learning and improve quality teaching.
- Communication styles between First Nations and non-Indigenous
- Creating sustainable work practices and maintaining a culture of wellbeing in schools
- Culturally Safe Places for families and students
- Differentiation
- Diversity and celebrating our multicultural community.
- Embedding the Arts across the curriculum
- Engagement
- Equity in assessments
- Follow-up examples of the implementation of this summit.
- How to incorporate the concept of treaty into our work
- I think the concept of superdiverse learners is the most emerging issue for educators... I would also love to see critical engagement from tertiary institutes advocating for wider systemic change within/across the education system... not sure the futures summit is the place for this discussion but it would be great to see GU leading the charge of promoting student-centred learning pedagogies that promote deep transformative learning.
- Inclusive education for students with disability
- Inclusive education.
- Information literacy
- Integrating STEM into Science and Maths Curricula
- Lore knowledges
- More on Indigenous perspectives in teaching
- Moving on from the industrial model of education.
- Neurodivergence, both for students in the classroom and the experience of teachers who are
- Physically Active Learning
- Practice, practice and pedagogy. Where to from here? Also AI and how to approach this topic in education contexts.
- Schools with low engagement in Indigenous perspective and how they are doing it
- Sitting (un)comfortably in the brackish water; sharing productive failures (as well as the wins); more sharing of applied practice to build cultural capability, spark ideas and commit to change in practice
- Standardised testing or student and teacher wellbeing
- Superdiversity
- Tangible and Intangible considerations for educators.
- Teacher retention
- The how for implementation
- This is the first time I have joined this Summit, so I don't have much experience to suggest any topics ..
- Topic for next year—White privilege and the Australian Curriculum. More First Nations voices and presenters—one day for students, one day for teachers, one day for University staff.
- Transformed curriculum
- Understanding and developing educational leadership—in our current leaders and in the leaders of tomorrow
- Understanding the complexities of mental health in our young people
- Unpacking the diversity with First Nation peoples including the different ways of knowing and doing, particularly between Aboriginals and Torres Strait Islanders mobs.

Appendices















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Appendix A Summit Committee Members

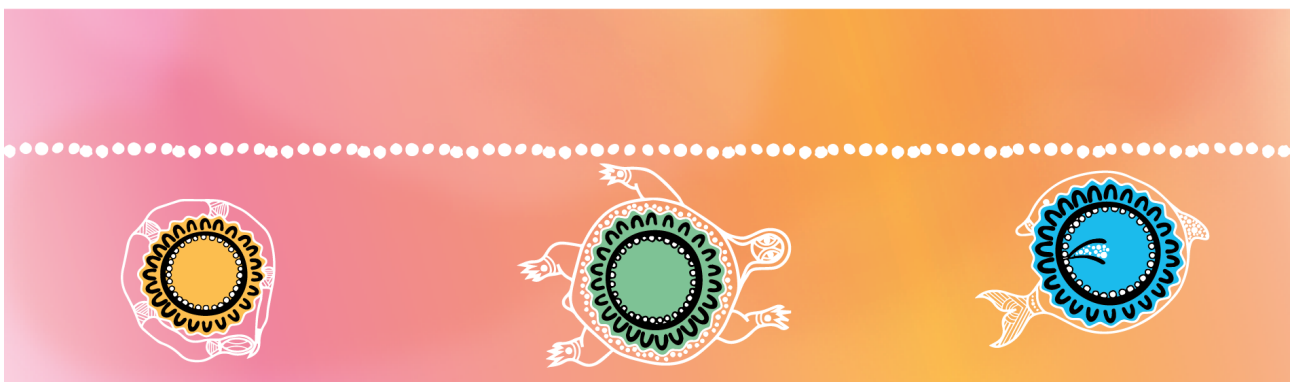
	<p>Professor Donna Pendergast (Co-Chair) Director of Engagement, Arts, Education and Law, Griffith University</p>		<p>Dr Candace Kruger (Co-Chair) Yugambeh Elder and Songwoman Lecturer, School of Education & Professional Studies, Griffith University</p>
	<p>Professor Frances Press Dean and Head, School of Education & Professional Studies, Griffith University</p>		<p>Associate Professor Katherine Main Senior Lecturer, School of Education & Professional Studies, Griffith University</p>
	<p>Dr Greg Vass Senior Lecturer, School of Education & Professional Studies, Griffith University</p>		<p>Dr Kym Fry Lecturer, School of Education & Professional Studies, Griffith University</p>
	<p>Professor Stephen Dobson Dean of Education and the Arts, Central Queensland University</p>		<p>Phillip Brooks Deputy Director-General, First Nations Strategy and Partnerships, Department of Education</p>
	<p>Carmel Ybarlucea Executive Director, First Nations Strategy and Partnerships, Department of Education</p>		<p>Steve Miles Manager, Accreditation & Professional Standards, Queensland College of Teachers (QCT)</p>
	<p>Natalie Horrobin Education Services Advisor (Teacher Quality), Independent Schools Qld (ISQ)</p>		<p>Uncle Ted Williams Yugambeh Elder Director, Yugambeh Region Aboriginal Corporation Alliance (YRACA)</p>
	<p>Karla Thompson Manager, Indigenous Unit, Beenleigh State High School</p>		<p>David Hartley Principal, Pimpama State Primary College</p>

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	<p>Charlotte Chamier Project Manager, School for Education & Professional Studies, Griffith University</p>		<p>David Noonan Manager, Professional Learning Hub, Griffith University</p>
	<p>Mary-Ellen Feldhagen Admin Officer/Event Organiser, School of Education & Professional Studies, Griffith University</p>		<p>Shaun Charles Videographer and Photographer, School of Education & Professional Studies, Griffith University</p>
	<p>Joy Reynolds Graphic Design/Animation; Data Analysis, School of Education & Professional Studies, Griffith University</p>		





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Appendix B Complete Program

Time	Event	Presenter
8:00	Registration in Foyer	Arrival Tea and Coffee
8:25	Online log-in opens	In-person delegates to be seated
8:30	Welcome to Country 	Ted Williams , <i>Yugambeh</i> Elder Mibbun Jinndi (Eagles' Nest) Dance Group from Beenleigh State High School <i>Gurri nginde narme</i> Dr Candace Kruger , <i>Yugambeh</i> Elder and Songwoman Mark Williams , <i>Wiradjuri</i> man on Didgeridoo
	Special Welcome Message	Professor Carolyn Evans Vice Chancellor and President, Griffith University
	Housekeeping	Master of Ceremonies: Shirley Chowdhary Live Graphic Illustrator Dr Sue Pillans & Arabella Walker , Wulli Wulli woman, Contemporary Australian Indigenous Art (CAIA), Griffith University
8:55	Session 1	Purpose, Importance & Hospitality: <i>Garulbo</i> (Together)
	Provocation 1 Transforming Indigenous education: A call for action and equity	Professor Cindy Shannon AM, descendent of the <i>Ngugi</i> people from Moreton Bay Deputy Vice Chancellor (Indigenous, Diversity and Inclusion), Griffith University Exploring the current state of Indigenous education and proposing practical solutions, is a call for transformative action, equity, and cultural integration to improve outcomes for Indigenous students and communities.
	Provocation 2 New Frontiers In Culturally Responsive Teacher Pedagogies: Teachers Working with Aboriginal and Super-Diverse Learners <i>Remote</i>	Professor Lester-Irabinna Rigney, descendant of the <i>Narungga</i> , <i>Kurna</i> and <i>Ngarrindjeri</i> peoples of South Australia, Co-Chair Pedagogies for Justice Group, Centre for Research in Educational and Social Inclusion, Education Futures, University of South Australia What pedagogies work for Aboriginal and superdiverse learners? What is the instructional core of my own classroom. Which students benefit and which ones are excluded? What are the principles of culturally responsive teacher practices post pandemic.
	Provocation 3 Decolonising Modernity: Unveiling the veils of racism <i>Remote</i>	Professor Yin Paradies, <i>Wakaya</i> man Alfred Deakin Professor and Chair in Race Relations at Deakin University What is racism and its effects on society? How do we decolonise our societies, ourselves and our processes?
	Provocation 4 Who are you?	Nathaniel Tamwoy, proud <i>Arugun</i> man from Badu Island in the Torres Strait When summits focus on 'teaching' and 'teacher education', often the 'person' is lost in the narrative. Knowing who you are is the first step in creating relationships that are authentic and critical not only to the lives of the young people in your care but for the future of education.
	Q&A Panel Wallull gurganma <i>(many talk)</i>	 Provocation presenters facilitated by Shirley Chowdhary , MC. Submit your questions and comments for the panel via the Interact Q&A feature
	Think Tank 1 	What does transforming Indigenous teaching and teacher education mean to you?
	Voice	Indigenous Youth School Voices
9:50	Session 2	Forward Thinking. Imagining it better: <i>Yaburuhma</i> (Always doing)
	Video	 Desert Pea Media https://www.desertpeamedia.com/our-work
	Provocation 6 It is not my responsibility: Practical ways to Weave & Connect to your Community.	Jackie Bennett , Cultural Consultant and Educator, Connecting The Dots Through Culture, <i>Kamilaroi/Bigambul</i> woman For too long now Educators from all sectors have avoided the responsibility of embedding Aboriginal & Torres Strait Islander perspectives into their practice. Some of the reasons being—it is too hard, not sure about how to do it or there is simply no time. So whose responsibility is it? Is it mine as a Cultural Consultant or is it yours as an Educator? If you are not sure join me as we unpack five easy practical ways to Weave & Connect to your Community so that you and your team can go on this journey together. This is everyone's responsibility.








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Time	Event	Presenter
	Provocation 7 Beyond the school gate	Phillip Brooks , Deputy Director General, First Nations Strategy and Partnerships, descendant of the Bidjara Tribe (Great Grandfather), the Kairi Tribe (Great Grandmother) and the Ducabrook Clan located at Springsure, Central Queensland Carmel Ybarlucea , Executive Director Strategy, Policy and Governance, First Nations Strategy and Partnership, Queensland Department of Education. Parents are children's first teachers. How do schools effectively engage with parents and community leaders to support children to realise their full potential at school and within their communities.
	Provocation 8 Imagine the What If	Kylie Captain , Founder and Director, Dream Big, Education Wellbeing & Consulting. Proud Gamilaroi woman Author and educator Kylie Captain shares her knowledge and experience to allow us to reflect on the power of education and relationships. This session will enhance our understanding of the transformative power of education and demonstrate how the unbreakable connection to kin and Country can empower all Aboriginal learners to engage fully in education and imagine the limitless possibilities of 'what if'.
	Q&A Panel Wallull gurganma (many talk)	Provocation presenters facilitated by Shirley Chowdhary , MC. Submit your questions and comments for the panel via the Interact Q&A feature
	Think Tank 2	What is your vision for the future of Indigenous teaching and learning practices in one year from now?
	Think Tank 1 Outcomes	Which of the top 5 statements resonates the most? What does transforming Indigenous teaching and teacher education mean to you?
10:45	MORNING TEA	25 minutes. Please be back in seats by 11:15am
11:15	Session 3	Realising the vision: Nyah Nyah (Look all around)
	Performance	Dr Candace Kruger , <i>Kombumerri Ngugi</i> Mark Williams , <i>Wiradjuri</i> Aric Kruger , <i>Kombumerri Ngugi</i>
	Provocation 9 Culturally Nourishing Schooling	Associate Professor Kevin Lowe , University of NSW, <i>Gubbi Gubbi</i> man from southeast Queensland. This provocation will focus on collaborative efforts with teachers to change practices and work with aberrational families and communities to develop micro treaties that establish long-term sustainable relationships between schools and local Aboriginal communities.
	Provocation 10 Moving across the Intercultural development continuum toward responsiveness in Teacher Education	Dr Justine Grogan , Senior Advisor, Aboriginal & Torres Strait Islander Education, Australian Institute for Teaching and School Leadership (AITSL), A First Nations <i>Wongaibon</i> descendant Over the last four years, the Australian Institute for Teaching and School Leadership (AITSL) has had the privilege of facilitating extensive research and consultation with First Nations education experts to explore cultural responsiveness in the Australian teaching workforce. AITSL's <i>Intercultural Self-reflection toolkit</i> was developed as a foundational tool to enhance culturally responsive practice, which in turn, aims to create supportive environments for Aboriginal and Torres Strait Islander students and staff and increases cultural safety in Australian schools.
	Provocation 11 Ways of the old, connecting culture to classroom. <i>Murrin gurrin guwal</i> (learn as a family)	Mr Nathanael Edwards , Principal, Radiant Life College Let's explore the powerful connection between traditional knowledge and contemporary education, fostering a sense of community and cultural integration in the classroom.
	Provocation 12 Kulini: ethical listening and lifting the curse of the externally imagined. An Anangu education story.	Dr Sam Osborne , Associate Director: Regional Engagement, University of South Australia In the current policy era of voice, educators and researchers must consider ethical and pedagogical implications for listening. Dr Osborne will share a range of Anangu Education first language and culture initiatives that respond to Anangu voices and demands and consider the power and positional shifts that are vital in this work.
	Q&A Panel Wallull gurganma (many talk)	Provocation presenters facilitated by Shirley Chowdhary , MC. Submit your questions and comments for the panel via the Interact Q&A feature
	Think Tank 3	What are the most important strategies to realise your vision?
	Think Tank 2 Outcomes	Which of the top 5 statements resonates the most? What is your vision for the future of Indigenous teaching and learning practices?




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Time	Event	Presenter
12:00	Session 4	Sharing of Practice: <i>Gaureima</i> (To tell our stories)
Video		<p>Dr Candace Kruger to showcase 2 video examples:</p> <ul style="list-style-type: none"> <i>Kombumerri Together Project</i> with one of Uncle Graham's cultural stories for educators on Kombumerri Country The Southport School: Identity Shining Through Student Voice
Provocation 13	The Power of Choice: Circular System of Empowering Voices, Equitable-shaped Practices, and Decolonising Narratives	<p>Lystra Bisschop (Rose), is a teacher, editor, publisher, author and is both Aboriginal and Torres Strait Islander, descendant of the <i>Guugu Yimidhirr</i> and <i>Birri Gubba</i> people</p> <p>Journalists, writers, and educators are custodians of stories, not owners. How can we embrace diverse learning through Indigenous circular systems by developing emotional intelligence and decolonising strongholds so that we all rise when the tides of change come in?</p>
Provocation 14	Embedding Yugambeh language into the curriculum	<p>Allison McClean, Principal and Gary Crosby, Teacher, Waterford West State School</p> <p>The integration of Yugambeh language as a vital component of the curriculum, promoting cultural preservation, linguistic diversity, and a deeper understanding of our community.</p>
Provocation 15	Keeping Kuku Yalanji Language alive	<p>Randal Smith, Principal, Mossman State School</p> <p>The many layers and threads that sit around, lie within, and create the tapestry of the Kuku Yalanji Language program at Mossman State School.</p>
Q&A Panel	Wallull gurganma (many talk)	<p>Provocation presenters facilitated by Shirley Chowdhary, MC.</p> <p>Submit your questions and comments for the panel via the Interact Q&A feature</p>
Voice		Queensland College of Teachers' (QCT) Queensland Beginning and Early Career Teachers (QBECT) Voices
Think Tank 4		How can school leaders enhance Indigenous practices?
Think Tank 3 Outcomes		<p>Which of the top 5 statements resonates the most?</p> <p>What are the most important strategies to realise your vision?</p>
13:25	LUNCH	25 minutes. Please be back in seats by 13:50pm
13:50	Session 5	Implications for Initial Teacher Education: <i>Nyeumba</i> (To teach)
Performance		<p>Aboriginal Centre for the Performing Arts</p> <p>Traditional Torres Strait Island Dance – Saibai Island/Bamaga</p>
Think Tank 4 Outcomes		<p>Which of the top 5 statements resonates the most?</p> <p>How can school leaders enhance Indigenous practices?</p>
Provocation 16	Taking a Barometer to Indigenous Futurities	<p>Professor Tracey Bunda, Faculty of Humanities and Social Sciences, The University of Queensland. A <i>Ngugi/Wakka Wakka</i> woman who grew up on the lands of the <i>Jagera/Jugera/Yuggerapul</i> peoples</p> <p>As educators are we on track to contributing healthy and productive futures for Aboriginal and Torres Strait Islander children, the ancestors of the future? And as important, are we contributing to future healthy countries? The provocation, framed in Aboriginal ways of knowing and practicing relationality, ponders these questions.</p>
Provocation 17	Let's build bridges...	<p>Dr Peta Salter, Senior Lecturer (Curriculum and Pedagogy) Education, James Cook University</p> <p>Last year, the National Teacher Workforce Action Plan called to "Co-design actions to attract and retain more First Nations teachers". What does an attractive bridge into initial teacher education look like, and what bridges do graduates build when they get there?</p>
Video		From location in Purnululu Aboriginal Independent Community School, Kimberleys, Western Australia
Provocation 18	Giving preference to Aboriginal voices in remote schools: Listening and learning with community	<p>Libby Lee-Hammond, Principal & Gija Assistant Principal Sophie Mung, <i>Giji</i> woman</p> <p>Purnululu Aboriginal Independent Community School</p> <p>Participants will be invited to consider the role of the 3Rs in Aboriginal education, that is: Responsibility, Respect and Relationships (Jackson-Barrett, 2011). The provocation will highlight how schools must look deeply at these areas as starting points for engaging Aboriginal students, their families and communities in education.</p>
Provocation 19	Planning, Programming and Practice. Prioritising and Promoting Culture in Senior Curriculum Spaces	<p>Tate Williams, Principal</p> <p>Hymba Yumba Independent School</p> <p>How to prioritise Indigenous knowledges and perspectives in an authentic way in your curriculum planning and engage both <i>jarjum</i> and staff in immersive learning experiences.</p>

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Time	Event	Presenter
	Q&A Panel Wallull gurganma <i>(many talk)</i>	 Provocation presenters facilitated by Shirley Chowdhary, MC . Submit your questions and comments for the panel via the Interact Q&A feature
	Voice	Initial Teacher Education Student Voices
	Think Tank 5 	How can initial teacher education programs equip ITE students with knowledge, skills and disposition to support Indigenous practices?
14:55	Session 6	Country Up: Jarara (A call to action)
	Think Tank 6 	Finish this sentence—I will help Transform Indigenous Teaching and Teacher Education by ...
	Synthesis & Communiqué	Professor Donna Pendergast , Director of Engagement, Arts, Education and Law and Professor Frances Press , Dean and Head of School, Education and Professional Studies, Griffith University
3:00		Close of Summit



Appendix C Presenter Biographies



[Professor Donna Pendergast](#)

Director of Engagement, Arts, Education and Law, Griffith University

Synthesis & Communiqué

Professor Donna Pendergast, the Director of Engagement in the Arts, Education and Law Group at Griffith University, is a renowned education researcher and former Dean of the School of Education and Professional Studies. With expertise in education transformation and efficacy, her research focuses on areas such as middle years education, student engagement, early years, teacher education, and school reform. Throughout her career,

Donna has made significant contributions to the education profession, holding leadership positions at both state and federal government levels, including Chair of the Queensland Council of Deans of Education and Vice-President of the Australian Council of Deans of Education. She has authored numerous publications and books, including the acclaimed *Teaching Middle Years: Rethinking curriculum, pedagogy, and assessment*. Donna's research projects, valued at over AUD\$5 million, have been instrumental in implementing educational reforms, including the successful transition of Year 7 to secondary schooling in Queensland and South Australia. Her expertise and dedication have greatly influenced the field of education, making her a respected figure in the academic community.



[Professor Frances Press](#)

Dean and Head of School, Education and Professional Studies, Griffith University

Synthesis & Communiqué

Frances Press is Head and Dean of Education and Professional Studies and a professor in early years and education policy. Over many years Frances has worked closely with government, non-government organisations and researchers to consider the ways in which policy and practice can support systems that respond to the needs and aspirations of children and families and promote social justice. Frances has been an investigator on a number of ARC funded research projects examining various aspects of early childhood services, including policy, and how these can best support great outcomes for children and families. She has keen interest in the impact of educational leadership.



[Professor Carolyn Evans](#)

Vice Chancellor and President, Griffith University

Special Welcome Message

Professor Carolyn Evans is Vice Chancellor and President of Griffith University. In 2019, Carolyn was elected as a Fellow of the Academy of the Social Sciences in Australia and became a member of the organisation, Chief Executive Women. She is President of the Australian Higher Education Industrial Association and was Chair of the Innovative

Research Universities from 2021-2022 and board member of Open Universities Australia from 2019-2023.

Carolyn graduated with degrees in Arts and Law from the University of Melbourne and a doctorate from Oxford where she studied as a Rhodes Scholar. Carolyn taught law at Oxford and Melbourne Universities. Prior to commencing at

Griffith, Carolyn held the positions of Dean of Law, Deputy Vice-Chancellor (Graduate and International) and Deputy Provost at the University of Melbourne. Carolyn works in the areas of law and religion and human rights and has published and spoken on these issues around the world.



[Shirley Chowdhary](#)

Master of Ceremonies

Shirley is an internationally experienced executive leader with diverse credentials across law, financial services, investment management, the NFP sector and journalism. She is admitted to practice law in Australia and New York and has worked in the corporate and for-purpose sectors across Asia and Australia.

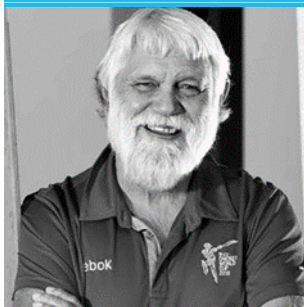
Career highlights include being Regional Counsel Asia Pacific for JP Morgan Investment Management, host of the Women's Agenda podcast series *The Leadership Lessons*, and author of a range of writings, including a for a WW2 POW.

Her previous executive appointment was as the inaugural Chief Executive of the GO Foundation, an Indigenous NFP providing holistic education pathways and support to Indigenous students across Australia.

Key to success in the role, Shirley developed a collaborative Ecosystem model amongst government, philanthropy, corporates and other NFPs, providing funding and other support for Indigenous education. Her role supported the highly credentialled board and GO Foundation founders, Adam Goodes and Michael O'Loughlin, AFL Sydney Swans legends.

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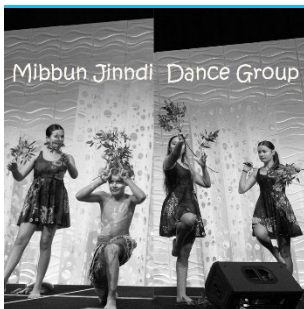
Uncle Ted Williams

Yugambah Elder

Welcome to Country

Ted Williams, a proud Mununjali man, is a highly respected Community Elder, academic, lecturer, and teacher who has dedicated his life to education and promoting reconciliation in Australia. With a deep understanding of Indigenous issues and his Yugambah culture and heritage, Ted combines his experiential skills and knowledge to contribute to the nation's reconciliation journey. He had the honour of providing the Welcome to Country at the GC2018 Opening Ceremony, alongside esteemed individuals such as the Prince of Wales and the Duchess of Cornwall. Ted's expertise extends to speaking engagements at

educational institutions and businesses, where he sheds light on Indigenous issues. Notably, in a historic event, he participated in the Queen's Baton Relay commencement ceremony at Buckingham Palace, delivering a special invitation from Her Majesty, The Queen, to all First Nations People of the Commonwealth to join the celebrations on Yugambah land during GC2018.



Mibbun Jinndi (Eagles' Nest) Dance Group

Beenleigh State High School

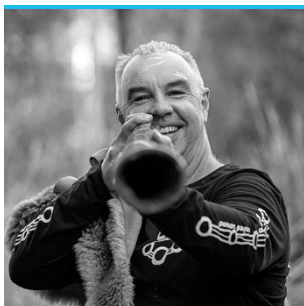


Dr Candace Kruger

Song Woman and Yugambah Elder

Welcome to Country & Session 3 Performance

Dr Candace Kruger, Yugambah Elder and Songwoman. Candace is a Yugambah yarrabilginngunn (song woman) and proud Kombumerri (Gold Coast) and Ngugi (Moreton Island) Aboriginal woman. She is an author, musician, composer, as well as educator, and is the founder and director of the Yugambah Youth Choir. Candace's research interests are investigations in the fields of Indigenous musicology, Indigenous knowledges and Indigenous education. Candace's co-composed piece 'Morning Star and Evening Star' is one example of this work and was the Australian Music Examinations Board (AMEB) Online Orchestra, National 2021 music piece. Candace has taught in school classrooms for over 27 years, and now lectures in the School of Education and Professional Studies at Griffith University, in her specialty area: Indigenous Knowledges and Education.

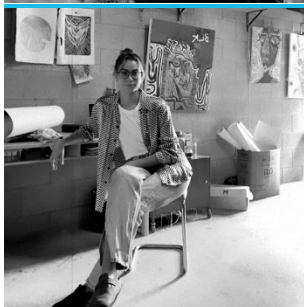


Mark Williams

Wiradjuri man

Didgeridoo player: Welcome to Country & Session 3 Performance

Mark Williams is a Wiradjuri man on a journey to share the stories of the Land. He works as Jali Yarabil, running cultural workshops and camps. Teaching and Artefacts workshops in local schools and Community allows the stories and sharing to continue. With his Didgeridoo starting the conversation, stories of Culture are never far away. Mark's Didgeridoo playing has taken him to many special events and locations. A proud supporter and mentor to the Yugambah Youth Choir, his passion for cultural sharing continues to drive his narrative.



Arabella Walker

Wulli Wulli Woman

Artist

Arabella Walker is an emerging Aboriginal artist from Wulli Wulli Country. In her practice Walker conveys significant topics such as First Nations histories and the modern challenge as an Aboriginal woman in a western society. Utilising Indigenous ways of knowing and being in creating her works, Arabella weaves protocols, connections and tradition through her work and acknowledges Aboriginal lore.

Walker works with acrylic paints, however coming from a dance background often incorporates multidisciplinary practices. Using explosions of colour and life, Walker fuses contemporary and expressionism with cultural intent. Walker is currently in her last year of studying a Bachelor of Contemporary Australian Indigenous Art at Queensland College Art, Griffith University.

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[Dr Sue Pillans](#)

Illustrator, Picture Your Ideas

Dr Sue Pillans is a marine scientist, artist and children's author/illustrator who specialises in creative and visual communications.

As a graphic recorder Sue draws out discussions, information and ideas to visually capture and convey your stories. Sue also combines her love of marine science and art by bringing creativity into classrooms as her alter ego Dr Suzie Starfish. As a children's 'authorstrator' her children's picture books also engage, educate and excite children about the wonders of the ocean, making learning and reading visual and fun.



[Jackie Bennett](#)

Kamilaroi/Bigambul woman

Cultural Consultant and Educator, Connecting 2 Culture

It is not my responsibility: Practical ways to Weave & Connect to your Community

Jackie Bennett, a proud Kamilaroi/Bigambul woman hailing from St George in South West Queensland, is the dedicated Director and Cultural Consultant of Connecting 2 Culture, a consultancy business offering cultural guidance and support to Early Childhood Services, Schools, Government, and Not-for-Profit Organizations seeking to enhance their services for Aboriginal and Torres Strait Islander families. With extensive experience in roles such as the Regional Implementation Manager for the First 1000 Days Australia program and Cultural Diversity Advisor for C&K, Jackie is deeply committed to engaging Indigenous families and promoting the integration of Aboriginal and Torres Strait Islander perspectives in educational programs and mainstream services. She shares her knowledge generously, fostering safe learning environments that enable educators, family support workers, and government agencies to better support and understand the diverse cultures and tribes within Aboriginal and Torres Strait Islander communities. Jackie's dedication and passion make her a valuable advocate for culturally responsive practices and inclusive service provision.



[Lystra Bisschop \(Rose\)](#)

Descendant of the *Guugu Yimithirr, Birri Gubba, Erub* and Scottish nations

The Circle of Stories: Empowering Voices, Uniting Canoes, and Decolonising Narratives

[Lystra Rose](#), a descendant of the *Guugu Yimithirr, Birri Gubba, Erub* and Scottish nations, is an award-winning writer and editor who lives in a land where the rainforest meets the sea... Yugambah-speaking country (Gold Coast), Australia. When she's not catching waves

with her husband and their two groms, Lystra is editing *Surfing Life* magazine. She is the first female editor-in-chief of a mainstream surf magazine in the world.

Surfing is Lystra's daily reminder to 'let fear be your friend, not your foe, and use it to do the things you love or were meant to do'. It's also her creativity generator.

The *Upwelling* is Lystra's debut novel, which won the 2023 Victorian Premier's Literary Awards (Indigenous Writing) and shortlisted for the 2023 NSW Premier's Literary Awards (Ethel Turner Prize for Young People's Literature and UTS Glenda Adams Award for New Writing). Her publishers Hachette are taking *The Upwelling* global this year. Lystra also invented Auditory Editing.



[Phillip Brooks](#)

Descendant of the *Bidjara* Tribe (Great Grandfather), the *Kairi* Tribe (Great Grandmother) and the *Ducabrook* Clan located at Springsure, Central Queensland

Deputy Director General, First Nations Strategy and Partnerships, Queensland Department of Education

Beyond the school gate

As the Deputy Director-General for First Nations Strategy and Partnerships, Phillip brings a wealth of experience and expertise in improving education outcomes for Aboriginal and Torres Strait Islander students. With a strong focus on collaboration and community partnership, Phillip's role involves providing strategic leadership, advice, and direction to develop effective policies, services, and programs that cater to the specific needs of Indigenous communities. With a diverse background that includes positions such as Deputy Director-General and Chief Operating Officer of Service Delivery, Youth Justice, and Commissioner at the Queensland Family and Child Commission, Phillip's commitment to supporting youth and families is evident. As a proud descendant of the *Bidjara* Tribe, *Kairi* Tribe, and *Ducabrook* Clan, Phillip's deep connection to his heritage further fuels his dedication to creating positive change and promoting cultural understanding and inclusion.



[Professor Tracey Bunda](#)

A *Ngugi/Wakka Wakka* woman who grew up on the lands of the *Jagera/Jugera/Yuggerapul* peoples.

Faculty of Humanities and Social Sciences, The University of Queensland.

Taking a Barometer to Indigenous Futurities

Tracey Bunda is a *Ngugi/Wakka* woman and the UQ Professor of Indigenous Education. She has an extensive 3 decade career in the university sector as a leader of Indigenous Higher Education. Her research and scholarly interests address the value of storaging as methodology, power inequities in white institutions and Indigenous women's leadership. Her most recent co-authored book with Louise Phillips is [Storaging Social Movement/s](#).

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[Kylie Captain](#)

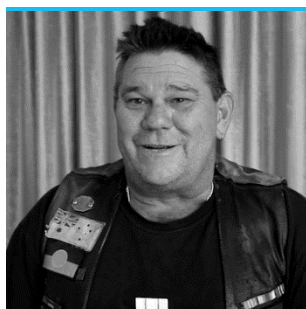
Proud *Gamilaroi* woman

Education Wellbeing & Consulting, Founder and Director, Dream Big

DREAM BIG & Imagine the What If

Dream Big Education Wellbeing & Consulting is a 100% Aboriginal-owned business founded by proud Gamilaroi woman, Kylie Captain, with over 22 years of experience in education, wellbeing, and community service. Kylie and her co-author, Dr Cathie Burgess, offer high-impact professional learning for teachers and leaders, inspirational student programs, and cultural capability training to help individuals and organizations reach their full potential. As a published author and sought-after speaker, Kylie brings strength-based and aspirational strategies to every workshop and speaking engagement, empowering participants to live and lead with passion and purpose.

Kylie is President of the Aboriginal Studies Association, an Accredited Teacher and an educational leader. Kylie is also a National Trainer with SMART Recovery Australia and Consultant and Facilitator at Mackerel Sky, Leadership Matters. Kylie's lived experience as a proud Aboriginal woman growing up in community enables her to lead participants on a thought-provoking journey of change to work towards a more united country with improved outcomes for Aboriginal students, families, and communities.



[Gary Crosby](#)

Larrakia man

Teacher, Waterford West State School

Embedding Yugambah language into the curriculum

Gary Crosby is a *Larrakia* man, who teaches *Yugambah* at Waterford West Primary School with support and assistance from Yugambah community members.



[Nathanael Edwards](#)

Principal, [Radiant Life College](#)

Ways of the old, connecting culture to classroom. *Murrun gurrun guwal* learn as a family

Nathaniel has a strong commitment to supporting the development and platform of Indigenous First Nations people. Nathanael is currently School Principal at Radiant Life College and serves as a non-executive director on Family Day Care Queensland.



[Dr Justine Grogan](#)

A First Nations *Wongaibon* descendant

Senior Advisor, Aboriginal & Torres Strait Islander Education, Australian Institute for Teaching and School Leadership (AITSL)

Moving across the Intercultural development continuum toward responsiveness in Teacher Education

[Dr Justine Grogan](#) is a First Nations *Wongaibon* descendant and Senior Advisor for Aboriginal and Torres Strait Islander Education at the Australian Institute for Teaching and School Leadership (AITSL). Prior to working at AITSL she was Course Coordinator and Lecturer in First Nations Education for over 10 years at the University of the Sunshine Coast (UniSC). Her PhD, Honours and research areas focus on embedding Aboriginal and Torres Strait Islander Knowledges and Perspectives in early years, primary, secondary and higher education with key areas in colonisation, Critical Race Theory, anti-racism, white privilege, power and professional responsiveness. A few years ago, she was awarded the prestigious Aurora International Scholarship which gave her the opportunity to study Native American and African American Studies at universities in the United States of America including Berkeley, Stanford, Harvard, Columbia and New York University (NYU). Justine has written and published many journal articles with highly ranked publishers such as Cambridge University Press and Higher Education Research and Development.



[Libby Hammond](#)

Principal, [Purnululu Aboriginal Independent Community School](#)

Giving preference to Aboriginal voices in remote schools: Listening and learning with community

Libby Lee-Hammond has been working alongside Gija mob at Woorreranginy Community and Purnululu School since 2020, prior to that she was Associate Professor of Education at Murdoch University, her research and practice have been centred in Aboriginal Education for the past 20 years. She is passionate about language revitalisation, learning on Country and developing authentic partnerships with communities, families and kids to achieve the best possible learning and life outcomes for students.

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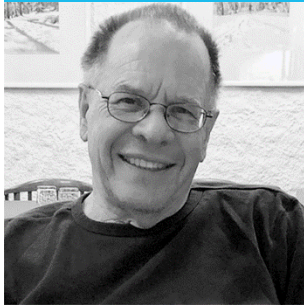
Aric Kruger

Kombumerri/Ngugi man

Performer: Session 3 Performance

Aric Kruger is a *Kombumerri/Ngugi* musician and educator. Having completed a Bachelor of Business at Griffith University in 2022, he is currently studying a Master of Secondary Teaching with the goal of improving Indigenous student outcomes. Prior to commencing his Masters, Aric worked for four years as a Student Support Officer for Indigenous Youth.

Aric has been a member of the *Yugambeh* Youth Choir since its conception in 2014 and has performed alongside them at Suncorp Stadium, at BLEACH Festival, and at the 2018 Commonwealth Games Closing Ceremony. He is focused on pursuing further development of cultural knowledge, and sharing this through his work.



Associate Professor Kevin Lowe

Gubbi Gubbi man from South East Queensland.

Culturally Nourishing Schooling

Kevin Lowe is a *Gubbi Gubbi* man from southeast Queensland. He is a Scientia Indigenous Fellow at UNSW, working on a community and school focused research project on developing a model of sustainable improvement in Aboriginal education. Kevin has had

experience in education as a teacher, administrator and lecturer. He has expertise in working with Aboriginal community organisations on establishing Aboriginal language policy and school curriculum implementation. Recently Kevin has worked with colleagues to review research across key areas of schooling and established the Aboriginal Voices a broad- base, holistic project which is developing a new pedagogic framework for teachers.



Allison McClean

Principal, [Waterford West State School](#)

Embedding *Yugambeh* language into the curriculum



Sophie Mung

Gija woman

Gija Assistant Principal, Purnululu Aboriginal Independent Community School

Giving preference to Aboriginal voices in remote schools: Listening and learning with community

Sophia Mung is a *Gija* woman from *Woorreranginy* Community in the East Kimberley, she has worked at Purnululu School for 20+ years as an Aboriginal Teacher Assistant, *Gija* Language Teacher and Early Years creche co-ordinator and now as Assistant Principal. Her children and grandchildren have attended the school over many years. Sophia is passionate about passing on the *Gija* language to all *Gija* kids who attend the school. She is about to complete an official qualification as a Language Teacher through WA Department of Education.



Dr Sam Osbourne

Associate Director , Regional Engagement, University of South Australia

***Kulini*: ethical listening and lifting the curse of the externally imagined. An *Anangu* education story**

Dr Sam Osborne is the Associate Director for Regional Engagement APY Lands at the University of South Australia. He coordinates the *Pitjantjatjara Yankunytjatjara* Language and Culture programs at UniSA and has worked in *Anangu* Education and teaching *Pitjantjatjara* language since 1995. Sam was Principal at Ernabella *Anangu* School before moving to Alice Springs to do a PhD. Sam's research focus is on remote education, first languages and education, and culturally responsive pedagogies.



Professor Yin Paradies

Wakaya man

Alfred Deakin Professor, Chair in Race Relations, Deakin University

Decolonising Modernity: Unveiling the veils of racism

Yin Paradies started his academic life studying applied mathematics and computing. His first job, at the Indigenous Health Statistics Unit of the Australian Bureau of Statistics, took him towards his work in health inequalities, on racism as a determinant of Indigenous health in Australia, and his current focus on decolonisation and Indigenous knowledges and perspectives. Paradies, who is a *Wakaya* man, and "the first person", he says, "in any part of my family to get a PhD", has since published widely on experiences of racism, and the impacts of racism on social and emotional wellbeing of Indigenous Australians, as well as on anti-racism theory, policy, and practice. He is also a co-author of the Lancet Series on racism, xenophobia, discrimination, and health in this issue.

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Professor Lester-Irabinna Rigney

Descendant of the *Narungga Kurna* and *Ngarrindjeri* peoples of South Australia

Co-Chair: Pedagogies for Justice Group, Centre for Research in Educational and Social Inclusion, Education Futures, University of South Australia

New Frontiers In Culturally Responsive Teacher Pedagogies: Teachers Working with Aboriginal and Super-Diverse Learners

Professor Lester-Irabinna Rigney is a highly esteemed Aboriginal educationalist and a descendant of the *Narungga, Kurna, and Ngarrindjeri* peoples of South Australia. With over 20 years of experience in Aboriginal Education, he holds the position of Professor of Aboriginal Education at the Centre for Research in Education at the University of South Australia. Throughout his career, Professor Rigney has played significant roles in advancing Aboriginal and Torres Strait

Islander Education, serving on State and Federal Government advisory boards and contributing to research projects funded by the Australian Research Council. He is widely recognized for his pioneering work on Indigenous Research Epistemologies, advocating for the integration of Aboriginal cultures and community partnerships to foster transformative and culturally responsive education. His ideas have influenced teachers and policy writers, emphasizing the importance of valuing students' experiences and abilities in creating culturally responsive schooling. Beyond Australia, Professor Rigney has also worked on Indigenous Education initiatives across the Pacific.



Dr Peta Salter

Senior Lecturer (Curriculum and Pedagogy) Education, James Cook University

Let's build bridges...

Dr Peta Salter is the RATEP Academic Coordinator at James Cook University. RATEP is a community-based Aboriginal and Torres Strait Islander initial teacher education pathway and partnership between TAFE Queensland, James Cook University, and the Queensland Department of Education. Her career focus is on work-integrated learning approaches to enriching pre-service teachers' efficacy and understandings of the contexts and communities in which they teach. In 2018 Peta's teaching and research achievement were recognised with an Australian Award for University Teaching Citation for Outstanding Contributions to Student Learning through enabling teachers as change agents through service learning to maximise professional capacities, community outcomes and local global citizenship. In 2021 her teaching and professional development was recognised with a JCU Citation for Outstanding Contributions to Student Learning for curriculum renewal to strengthen evidence-informed practice of preservice teachers from novice to graduate standard of practice.



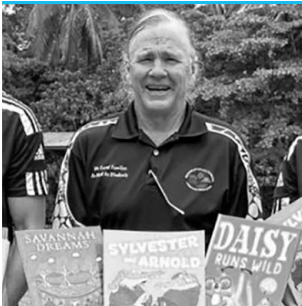
Professor Cindy Shannon AM

Descendent of the *Ngugi* people from Moreton Bay

Vice Chancellor (Indigenous Diversity and Inclusion), Griffith University

Transforming Indigenous education—A call for action and equity

Professor Cindy Shannon is a distinguished academic and leader of Ngugi descent, known for her outstanding contributions to Indigenous health and education. Currently serving as Deputy Vice-Chancellor (Indigenous, Diversity and Inclusion) and Head of the Logan campus at Griffith University, she previously held the position of Pro Vice-Chancellor (Indigenous Engagement) at the University of Queensland. With an impressive career spanning policy development, program implementation, and advocacy, Professor Shannon has played a pivotal role in advancing Indigenous health and education at both state and national levels. Her notable achievements include leading the establishment of Australia's first degree-level program for Aboriginal and Torres Strait Islander health workers, spearheading major reforms in Indigenous health, and supporting the creation of the Institute for Urban Indigenous Health in Southeast Queensland. Professor Shannon's contributions have been widely recognized, with accolades including being named a Queensland Great, receiving the Order of Australia, and being awarded the AMA Queensland Excellence in Health Care medal. She continues to serve on various boards and advisory committees, actively promoting diversity, inclusivity, and the wellbeing of Indigenous communities.



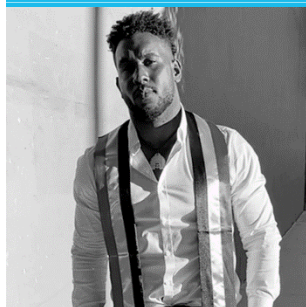
Randal Smith

Principal, [Mossman State School](#)

Keeping Kuku Yalanji Language alive

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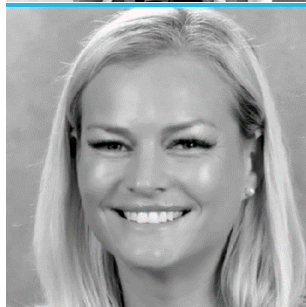


[Nathaniel Tamwoy](#)

Proud Arugun man from Badu Island in the Torres Strait

Who are you?

Nathaniel is a proud Arugun man from Badu Island in the Torres Strait. Having graduated from the University of Sydney with a degree in Occupational Therapy, his 20 year journey in the Australian education system has been harrowing. From racism to bigotry to low expectations and inequity, Nathaniel has swum against the tide. His voice and perspective is critical in leading the way for system change so that environments of love and trust are created where First Nations students can thrive.



Tate Williams

Principal, [Hymba Yumba Independent School](#)

Planning, Programming and Practice. Prioritising and Promoting Culture in Senior Curriculum Spaces

Tate Williams is a passionate educator who strongly believes in the power of education to transform lives of both staff and *jarjum*. She is an experienced senior teacher who has taught in NSW and QLD as an HSC/QCE teacher, Senior curriculum writer and marker and

ATAR expert in English, Literature and Aboriginal and Torres Strait Islander Studies. In Sydney, Tate was the Indigenous Liaison Manager at St Augustine's College and worked with Tribal Warrior in Redfern to provide educational partnerships for jarjum, staff, and families. Currently, Tate is the Secondary Principal of Hymba Yumba Independent School and is using her love of curriculum to create engaging, high quality, and purposeful academic programs and outcomes for the jarjum.



[Carmel Ybarlucea](#)

Executive Director, Strategy, Policy and Governance, First Nations Strategy and Partnership

Beyond the school gate

Social justice, human rights and reform have been a continuing theme in Carmel's career. As a community sector and legal aid lawyer for more than a decade, Carmel has worked to increase access to justice for some of the most marginalised people in Queensland. For the last seven years, Carmel has worked in positions driving reform across government and the community sector to Close the Gap in Aboriginal and Torres Strait Islander disadvantage, to improve the mental health and wellbeing of Queenslanders at the Queensland Mental Health Commission. She joined the Department of Education in 2017 and led reforms to support inclusion in state schooling and improve outcomes for students with disability. Carmel is currently the Executive Director Strategy, Policy and Governance in the First Nations Strategy and Partnerships Division.



[Aboriginal Centre for the Performing Arts](#)

Group performance

The Aboriginal Centre for the Performing Arts provides teaching excellence and innovation in contemporary performance. Our vibrant and diverse training centre offers performing arts courses in the genres of dance, song, stage and screen. ACPA students come to our state-of-the-art studios at the Judith Wright Arts Centre to experience a learning environment which is challenging, demanding, motivating and, above all, nurturing of the talents of our young and emerging artists.

Our strong global network ensures ACPA students are trained by industry experts to build the technical capability and confidence they need for professional public performances, and to launch careers in the arts and entertainment sectors. ACPA is a Registered Training Organisation registered by the Australian Skills Quality Authority (ASQA) and delivers vocational education and training (VET) services.



[Purnululu Aboriginal Independent Community School](#)

Video: <https://youtu.be/GmKxmxk6Gas>



[Kombumerri Together](#) Video



[The Southport School](#)
Video

Appendix D Think Tank Submissions

Think Tank 1 Submissions

What does transformative Indigenous teaching and teacher education mean to you?

- A change of focus from theory to practice
- A collaborative and community-based approach, teaching content that is relevant and that matters to my students and their beliefs, values and futures.
- A complete re-thinking and rebuilding of the process by which a person is prepared to be a teacher. This has far-reaching consequences for regulatory bodies and quality assurance mechanisms/frameworks. It needs to engage community as teacher education provider (alongside higher education, etc.). It means putting the students at the centre.
- Adequate training and exposure for teachers to gain knowledge and understanding on best practice for Indigenous teaching. Incorporating Indigenous customs and a variety of multicultural practices into the classroom
- Authenticity
- Being a facilitator enabling our children to thrive in both worlds, ensuring that what they bring culturally through their background and community is at the forefront of all we do. When culture is the base, the outcomes in all other areas will thrive.
- Being agile in who we are in our relationship with students and families.
- Being open to feedback from the super diverse learners we teach to research our own practice. Change the way we assess learning and broaden the scope of what we measure to include personal growth. Learners should be assessed and reported against their own progress, not an arbitrary set of benchmarks.
- Building a relationship with children, getting to know and understand them to learn more about their needs across all cultures and backgrounds.
- Building a sense of belonging and individuality to empower children
- Building meaningful relationships and having high expectations.
- Building trust and confidence
- By understanding the importance of cultural competency, it provides an opportunity to implement a cross-curriculum priority that encompasses culturally responsive practices where my role in the learning environment is one of a 'facilitator', as opposed to the 'expert'. This will allow learning for all participants through different authentic exp.
- Change of pedagogical practice.
- Changes of perspective, extends and transforms worldviews, connects culture and education
- Changing a dysfunctional system from within by embracing other ways of knowing, being, and doing as a source of strength—changing the ways we teach and the guiding principles of our institutions away from marked driven agendas towards value attributes of love, kindness, care, and empathy, and fostering knowledge in its full diversity.
- Changing the frameworks through which we understand knowledge, learning and identity as seen through Indigenous perspectives. How to grow this conversation into a sustainable relationship to activate positive change. Looking for more inclusive ways of knowing. Connections through arts languages.
- Changing the game
- Changing your mindset with empathy.
- Changing your perspective in regard to Indigenous students. Knowing a small amount of the child's background to build a strong, trusting relationship with them.
- Collaborative practice
- Connecting more either families. Building relationships, trust, building student voice. Building pedagogy that is culturally responsive
- Connecting to and learning from community, parents, families, to ensure culturally responsive pedagogy supports all students' wellbeing and learning.
- Considering new ways to integrate Indigenous perspectives by learning from our students and perspectives in and outside the classroom
- Contextualised learning, connection to Country, addressing university systems of teacher education prior to placement, co-design curriculum with Elders
- Creating an environment that fosters inclusivity and positive relationships built on understanding and acceptance. It means developing a respect for each other and our land. It is not limited to a concrete classroom building but reminding students that education can occur anywhere, and that it doesn't need to be dictated by a specific curriculum.
- Creating and using engaging pedagogy. Giving teachers time to be reflective on their practices, who they are and what they bring to the classroom. Understand that all students bring their own culture and background. Allow teachers to engage in transformative practice. Taking the pressure off of the students and onto the professionals in the room.
- Creation of spaces of 'not knowing' where people with an emotional stake in the particular issue or challenge can come together and share their knowledge and experiences through stories
- Cultural competency of all participants within the Education sector from a hierarchical structural systemic change
- Culturally appropriate and sensitive
- Designing curriculum around our students and keeping them connected to their identity and who they are and also supporting those that are on the journey to identity and who they are.
- Disrupting the school-to-prison pipeline, and modelling being as intentionally anti-racist as possible.
- Doing something! Not relying on old methods and concepts that are no longer relevant.
- Doing things differently
- Embedding Indigenous Perspectives and cultural connections into the classroom in an authentic way. Not just 'ticking the box'.
- Engaging learners and Indigenous students, informing us in what ways of teaching and learning help them to succeed. Genuine cultural connection embedded in everything we do
- Focus on individual students. Treat them with love and care. Care and safety of students is very important to teach kids the right values

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- For me, transformative Indigenous teaching and teacher education extend beyond the confines of the classroom. They necessitate engaging with Indigenous communities, fostering reciprocal relationships, and collaborating with Indigenous educators to bridge the gap between mainstream education and Indigenous knowledge systems.
- Getting out of the classroom and connecting to a physical space which is far more conducive to positive lifelong learning than the cookie cutter institutional models we have had for so long. Resources need to be provided for true knowledge sharing of cultural practices and long-term patient, genuine training, not one-off tick-a-box tokenistic approaches
- Guiding students in linking to culture by using strategies in the classroom that empower the students to be proud of their culture. Teaching non-Indigenous students, respect and cultural awareness.
- I think the key is about seeking to understand what you are seeking to transform—local practice; school community relations; social justice, democracy.
- Impacting young people and colleagues in a positive way with an emphasis on reflective practices. New pedagogy that matches what we are presented with as teachers in order to connect one to one. Accepting that there are new, more appropriate ways to reach our First Nations young people.
- Including the Indigenous community and their ways of teaching and learning
- Indigenous knowledges, pedagogies and assessments embedded across compulsory courses, significant numbers of Indigenous academics delivering the coursework, WIL to include on Country learning, better partnerships with Indigenous education stakeholders through TEAIG, through accreditation processes.
- It is about recognising what students need in education and look at how systems can serve this need. This will require teachers to be more flexible in meeting the needs of the individual—which comes from really knowing your student. Systems also need to change to meet what the data says students need. Schools must therefore be more flexible.
- It is better for everybody- seeing all students for their differences.
- It is looking at the context you are in and reflecting on how you are best places to support the learners
- It means a kind of epistemology of sense-making in connecting the Indigenous and mainstream knowledge transmissions.
- It means being culturally responsive and competent through proper training of prospective teachers and retraining of teachers via seminars and workshops. Also creating a system of reward for teachers demonstration of this competency as would be attested by the Aboriginal students themselves can go a long way to sustaining this practice
- It means incorporating every child into the teaching context.
- It means letting go, disrupting and being brave
- It means paying attention to how students are feeling. It means ensuring that resources are culturally relevant and meaningful to each and every student. It means deepening understanding about each person in the room
- It means teachers critically reflect on their own perspectives and practices to discover their own biases and then undertake culturally responsive education training to fill the knowledge gaps and keep growing. Really looking at what it means to have a relationship with each child that is a positive and supportive influence.
- Keeping pace with/being ahead of changes in individual needs and societal attitudes. Being active in respecting needs.
- Knowing and understanding the individual students in your space. Appreciate what makes them 'tick' and engages them. Giving the children agency. Teacher needs to be multi-polar to each of the students in their class. Adult needs to make the change/demonstrate the change for the children to follow.
- Knowing every student, what their background is, their strengths/weaknesses, their skills/abilities, learning styles, what does each individual child need to move forward—how can we cater for this super-diversity?
- Learning and re-learning together where we all enjoy and celebrate our amazing youth who are our future.
- Learning how to integrate First Nations perspectives across all curriculum areas and learning how to be culturally responsive in a super diverse learning environments.
- Learning how to respectfully instruct the children in our care in a meaningful and positive way, ensuring their needs are met as well as the needs of other super-diverse learners in the class. Being culturally responsive and aware of the need to transform our teaching to be more inclusive.
- Looking towards the future and consciously moving away from outdated practices that no longer serve the needs of the students and communities that we work with in an informed and purposeful way.
- Making space in the world for people that deserve to be there, and preparing them for things they don't know they're going to face, and letting them teach us as well.
- Meeting the needs and honouring the ways of knowing and being of all students.
- More First Nations educators to work with our students—the government needs to help support this
- Moving past the relationship of 'Miss' towards the relationship of 'Sis'.
- My responsibility to respond to and value individual skills. To make a way to recognise these. To work with colleagues to make this the new normal. No more tweaks and subtle shifts, total transformations. Time is of the essence, for each of the individuals I teach.
- National imperative
- New and fresh way to engage students in personal ways
- not applying white, western pedagogies as if they are the only way, we must include community voices to challenge our assumptions and taken for granted notions of what learning is and what it looks like
- Not being afraid of building close relationships with all First Nations students
- Our teachers are already superheroes who wear their underpants on the inside! Transformative Indigenous teaching starts with system wide change (Policy and Regulations at National and State levels) that creates the conditions for our teachers to do what they are trained to do.
- Partnerships with community stakeholders—seeking the wisdom of the community
- Placing the student at the centre and knowing who they are. Only then can learning occur!
- Putting Indigenous content into my classes—Japanese and Music. However, what are my limitations regarding use of Indigenous language in my setting?
- Reflecting on yourself and your own approach to understanding Indigenous perspectives and culture and how you can shift your own practice, not expecting the student to fit the mould of the current system. Giving Indigenous students meaningful opportunities to celebrate their culture
- Reflective practice—understanding and awareness. Authentic and relevant to the area you are in. Openness to change.

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- Relational pedagogies, but trusting teachers to build those relationships, innovate and learn together with their students without the 'system' mandating direct instruction or other displaced pedagogies.
- Relationships—Passion—Purpose.
- Relationships and fear of teachers
- Reshape classroom relationships that are culturally capable and engage all students in valuing learning not just attendance. Students feel culturally safe.
- self-reflection, imagining being othered or alienated, engage, build trust and vulnerability with diverse learners
- Students should be able to express themselves
- Teachers are educated in Indigenous education. Teachers experience Country and Community to better implement ways of knowing, being, thinking and doing.
- Teaching relationship building strategies as part of teacher education, embedding self-reflection, teaching skills to hone practice around diversity and ensuring continuity of embedding those practices throughout the teacher education process rather than doing one-off frameworks
- That its everyone's responsibilities. Teachers need to not be paralysed by who sits in front of them but embrace everyone and their cultures through an acceptance that they, as the teacher, cannot know everything. Work to connect with the people and community of the place they are in to better understand the learners in front of them.
- The ability and desire to shift pedagogy to have elements of focus on Indigenous culture and beliefs no different to religion. Teacher education is the awareness to understand the needs of Indigenous students and the reasoning for their complexities
- The child and their communities are at the centre of learning & teaching
- The model of the positive impact and the modelling of this to allow for the change of greater of all teachers—one is not enough.
- The place we need to get to is far away from now. As a start, it starts with genuine curiosity to connect with our first nation peoples.
- This to me, this means a revolution in the way I and we as teachers approach our Indigenous students. It starts with being open to be receptive and curious about the cultural identities of our Indigenous students. One aspect of this involves suspending my own biases of what I think I know about others and allowing Indigenous students to inform me about
- To integrate First Nations perspectives across all curriculum areas and learn how to be more culturally responsive in a super diverse teaching environment.
- To me it means that we are to work together to bring out the best in our students so we can all get a better outcome.
- To me this is placing the learner at the heart of learning, empowering individual voice. It's not about the data collection game but about facilitating the success of each individual (determined by how the individual sees success) to be the very best they can be. It's about respecting and nurturing an individual's cultural and linguistic background.
- To wholeheartedly participate in a culture of active change.
- Transformative education is contextual.
- Transformative education means decolonising ideas, and rethinking your about who you are, the impact you have on individuals, within the educational context and broader educational system. It is imperative that as teachers we challenge our thinking and partake in practices that help us to understand the 'othering' that our students may experience.
- Transformative Indigenous teaching and teacher education means continually evolving our practice and eradicating our own personal biases.
- Transformative Indigenous teaching means creating a space of belonging and safety amongst our students. It also means being vulnerable to understand and share identity, culture and dreams.
- Transformative Indigenous teaching sounds different to teacher education to me. Transformative Indigenous means everything Indigenously related to teaching our kids from environment to the classroom to home. Everyone included and knowing our ways of learning and why we learn. Teacher Education is a structure of what teaching one way only.
- Transformative Indigenous teaching to me, means understanding the needs of the individual and how best to support them. Student individuality, not student diversity.
- Transformative teaching is truth-telling, understanding your own positionality and how this impacts/influences your knowing, being, doing and valuing. Making your unconscious biases, conscious.
- Transformative Teaching to me embeds the idea that students become meta critical participants in their learning journey! They are encouraged to use critical but fair thinking practices, set realistic and achievable goals and reflect on their learning and thinking practices. Teachers are a tool and active participant in the learning journey.
- Transforming education means doing things differently, with a view to producing different outcomes. We see cycles of reproduced too often, too far and wide. We are yet to accept, value and work with the cultural and linguistic strengths and resources that students arrive with.
- Transforming Indigenous education to me means acknowledging your bias within the classroom and championing the *jarjums* knowledges, communities and perspectives.
- Transforming the everyday lives of Indigenous children in early childhood services and schools by seeing them, hearing them, and responding to them in culturally appropriate ways. In teacher education, the difficult, challenging work of inquiring into teacher self needs to be done, in every course, in relation to biases and practices.
- Truly understanding individual students.
- Understanding and facilitating unique cultural aspects, social contexts to promote local perspectives.
- understanding and working with multiple cultural perspectives, appreciated, celebrating and drawing from diversity in our practices and pedagogies.
- Unlearn to relearn. Know the First Nations country you are working on and working at the speed of trust with community leaders/Elders and parents. Understand First Nations visions for education on the land you working on. Understanding what identity means for First Nations in terms of history, culture and language to co-design learning resources.
- Working with community

Think Tank 2 Submissions

What could be our vision for the future of Indigenous teaching and learning practices?

- ‘Culturally Responsive Pedagogy’ as this is what is going to make a difference. Connect and make relationships count as your everyday practice will count.
- A comfortable platform to teach and learn every aspect of culture and social contexts without any discriminations.
- A commitment to knowing self (who you are in this space) so we can know others better for the purpose of knowing how better to learn and teach
- A complete reduction in class sizes—through correct school funding—remembering that Gonski’s original recommended funding was almost twice as it is now for schools. The sky is the limit if we can do this.
- A cultural team in every school, both of Aboriginal and non-Aboriginal Educators and Leaders. Cultural education mandatory in every school.
- A culturally diverse, accepting and celebratory place to share knowledge and ways of learning.
- A culturally responsive statewide framework to engage with and support learners and families.
- A future where learning about Indigenous knowledge is so normal as learning math and spelling.
- A future where we don’t have to have these conversations
- A greater emphasis on walking and talking pedagogies and assessment.
- A partnership between educators and communities where educators are visible in community
- A place of cultural safety for all students, free from all forms of racism
- A place where all students feel seen, heard and respected for who they are as individuals.
- A place where staff are empowered to navigate the muddy waters with culturally sensitive frameworks that allow them to see and equip the individual for their best future!
- A shared understanding reflecting positive teaching and practices of Indigenous culture. A shared responsibility to build authentic relationships with every child and be part of our community.
- A space in which teachers collaborate on safe, supportive and empowering environments to raise expectations and give voice to the necessary challenges that are needed for teachers to push beyond their comfort zones and have personal courage when trying new, uncomfortable things.
- A space where students are seen, heard and valued.
- A truly inclusive practice that embeds and caters for super diverse individuals within the classroom. It takes on perspectives, pedagogy and relationships into consideration.
- A whole school community that is committed to embracing practices and mindsets of Aboriginal and Torres Strait Islander communities and that links learning back to the land.
- Aboriginal self-determination about the purpose of education, the ways it is delivered and how it is assessed
- Access to culturally appropriate knowledge to share through stepping outside comfort zones and knowing our students as the complex people they are.
- Actively seeking out new Indigenous education pedagogy
- Addressing the needs of our First Nations young people in a holistic manner that lifts them up in our schools and wider community.
- Adopting the Indigenous Ways of Knowing and Thinking Framework as an holistic approach to educating ALL students, not just Indigenous students—building relationships and connections as a priority, rather than curriculum knowledge as the driving force.
- All schools connected to Community, being willing to learn and engage.
- All schools have a cultural community member on staff, All schools have cultural capability training
- All staff connected to the school journey
- All together approach
- An authentic voice, that is supported by in service training and resources
- An open and safe space to learn together
- Attaining excellence in learning for Indigenous children requires significant school community transformation. This is essentially about shifting and/or renewing school cultures – the conscious and subconscious patterns of perceiving, thinking, judging, responding and behaving that characterise the school community and particular groups within.
- Authentic collaboration and respect to develop common understanding of teaching and learning practices.
- Authentic partnerships and relationships built on trust in and with our communities. Sharing the load through education and exploration
- Awareness. Accessibility
- Being able to effectively embed the ways of learning that helps Indigenous students to learn and making it second nature in our teaching practice and don’t have to think about it when trying to incorporate it.
- Being brave enough to take small steps and do something rather than nothing!!
- Being inclusive is just what happens rather than an add on or something that has to be considered first.
- Build authentic relationships and engage with the community. Giving them opportunity, freedom and choice with care.
- Celebration in the education system of First Peoples place and rich contribution to this nation—first knowledges, first ways, first practices and deep understanding of this place that remains relevant today.
- Celebration of Australian Culture inclusive of all, embracing First Nations Peoples and Cultures. Localised community engagement forming dialogue for school improvement, change and practices
- Challenging current cultural assumptions in education and being open to investing in new perspectives.
- Co-construction of curriculum and learning opportunities
- Co-designed pedagogy and curriculum. Co-designed by community, for community.
- Cohesion based in Aboriginal and Torres Strait Islander reconciliation, culture and knowledges that benefits the super diversity and intense individuality of all.
- Collaboration with community about pedagogy and focus
- Collaborative practices where Indigenous and non-Indigenous can learn from each other valuing strengths of all.
- Collaborative, culturally appropriate approaches that reflect First Nations families in my centre.

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- Commit to decolonising education. Decolonising content, who controls education, distribution of resourcing. Commit to improving First Nations rights.
- Commitment to culture building through localised context. Deliberate consultation and collaboration with community.
- Community consulted
- Compulsory cross cultural training for staff in schools. Ongoing reflection practices and provocations to continue learning journey. Schools becoming flexible to respond to community, family and student learning—open places for democratic learning
- Compulsory cultural competence workshops in every school, including private schools, to promote Aboriginal and Torres Strait Islander philosophies
- Connected collaborative and relational learning that is student-focused and aims to empower
- Connectedness and every child deserves a champion
- Connecting with your Feet to weave and connect to your community, Connect with Community People, to build reciprocal relationships.
- Connection to country in school. Student connection to identity and culture. Student voice having a central place in the classroom.
- Connections to country, place, people and communities. Educational contexts that support and promote First Nations people and their stories. Recognition of different ways of learning, participation and relating.
- Convergence—it's recognised as good practice for everyone. Decolonize!
- Co-teaching mainstream subjects with Indigenous teachers
- Courage and support to have ownership in informing Indigenous teaching and learning practices
- Create funding for a promoter within each school to coach and link teachers genuine practise to these cultural aspirations.
- Cultural empowerment. The responsibility lies to you to—go back to basics of knowing your student. Relationships first, curriculum second.
- Culturally capable
- Decolonizing the curriculum & using Country & culture-based teaching practices
- Deep understanding and engaging with Indigenous teaching and learning practices.
- Education systems that include connections to country, place and people. Institutions that embrace difference from the top-down—directors, leadership teams that values, respects and acknowledges First Australians ways of working and learning. Systemic change that promotes and provides for Indigenous practices to be included.
- Education that is inclusive and responsive to our dynamic learners and communities.
- Educators being confident enough to be culturally responsive to their local community and embed perspectives continuously.
- Educators being more prepared through their ITE experience. Challenge them to understand their positionality and their cultural backgrounds. Build empathy, compassion and understanding diversity.
- Effectively engage with parents and community to support student voice, belonging and learning.
- Embed perspectives. Offer language and culture subjects/courses as part of the regular curriculum. Offer co-curricula opportunities. Build capabilities. Lead.
- Embedded practice
- Embedded practices
- Embedding culture in every day not just on 'special occasions'. Making culture an integral part of Queensland Education in EVERY school.
- Embrace change
- Embracing the power of Mother Earth and respecting our land and environment. Thinking about the world we leave to future generations.
- Empower teachers to be brave and reach out to community. Incorporate Indigenous practices where teachers can in how teachers support learning in their classroom. Inclusivity.
- Empowered and supported Educators working hand in hand with community to honour and value embedding Indigenous perspectives
- Empowered teachers who are willing to take risks to include Indigenous perspectives in their classrooms.
- Empowering teachers and students to know and proudly share their culture, to inspire and build knowledge, capacity and confidence.
- Encouraging self-awareness of teacher's experiences and finding ways to put connection before curriculum
- Encouraging teachers to understand their unconscious bias.
- Engaging and engagement in communities, families and our students to share knowledge. Going beyond the school gate.
- Engaging with community, engaging with the whole child, understand and adapt.
- Enhanced sense of belonging in community
- Ensure Indigenous students are engaged in school so as to graduate with a relevant QCE because it has embraced and respected their cultural needs.
- Ensuring that awareness and understanding of cultural practices is key to informing curriculum and pedagogy. Having valued teams within the school that help guide and support curriculum development, implementation and learning practices.
- Ensuring that First Nations Children are included in the processes and practices to ascertain their needs being met. We need to identify their needs in order to successfully address and rectify any issues.
- Equity
- Every school, organisation needs a RAP with an advisory committee of diverse people from backgrounds, cultures, lives. Through the RAP a focus would need to be on relational practices, building partnerships/relationships within the First Nations communities and embedding grassroots education and community led teaching.
- EVERY STUDENT SUCCEEDING
- Every teacher and every student learning and living the practices of country and culture of First Nations People
- Everybody celebrating and benefitting from the championing of the worlds oldest continuing culture
- Everyone has a sense of belonging in the education and care system
- Everyone knowing the truth of Australian History and moving forward together with Indigenous voices being the first voice we hear in education
- First Nations educators, First Nations Professors, First Nations led practices, a holistic First Nations model and framework for teaching and learning :)
- First Nations lead goals. Learning from Country. Education as cultural maintenance. Shared culture. Belonging to our place.
- Focus on the systemic elements of the education system, not only the individual behaviours of teachers and leaders. Rules, regulations, resources need to be reconsidered.
- For all Indigenous students to feel a strong sense of culture, community and sense of identity
- For every child to have a champion and for every teacher to make a difference to the lives of all students.

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- For everyone to have an equal and respectful voice. Where everyone is valued for who they are, regardless. Provide opportunities to develop connections.
- For everyone to share the responsibility of Indigenous teaching and learning, rather than it being an 'extra' or 'bolt on' for a select few.
- For teachers and staff to have a 1% action to make a difference. What is your 1%
- Future teaching is to recognize and realize the potentials of Indigenous narratives of the world view
- Get to know your students, listen and cooperate wisely because we all are learning together
- Have an Indigenous teacher group (two or more) at every school.
- Have courage! Listen and learn...TOGETHER!
- Having a curriculum and pedagogy that is inclusive of all learners and supports all learners to succeed
- Help develop a strong sense of identity and belonging for all students in relation to Indigenous culture
- High equity high quality education for all students, that is respectful of and improved by knowledges of the cultures and languages of Aboriginal and Torres Strait Islander peoples.
- I also think that knowing your students is starting to become knowing their communities as well.
- I would hope for the future that Indigenous teaching and learning practices were so integral to our teaching and so expected as part of our learning programs that they didn't need to be labelled as such—that they just 'were'.
- Inclusion
- Inclusion, acknowledging that equal opportunities does not necessarily mean equal outcomes.
- Inclusive and engaging practices that involve ALL students
- Inclusive teaching practices
- Indigenous community schools in urban settings.
- Indigenous education is embedded in the curriculum,.
- Indigenous teaching and learning is embedded and evident in our schools and community that is visible and embedded in curriculum from cultural safe places and welcoming schools where there is participation by families.
- Indigenous teaching and learning practices are embedded systematically within schools and classrooms to benefit all students, but especially First Nations Students.
- It is inclusive for all students and not a bubble where they are learning alone.
- It needs to be student focussed, and student led
- It's an ordinary, everyday thing that we do. It isn't tacked on.
- It's not a difficult practice to make comes naturally
- Larger cultural teams (personnel) in schools.
- Learning with each other
- Listening first, asking Elders, relational trust
- Making a commitment, being visible and accountable. A shared responsibility of all educators to sustain Indigenous teaching and learning practices through forming productive connections and relationships.
- Making sure there is stronger connection with community. Be aware of the hardships and building the trust with the community to provide more insights to guide teachers.
- More connection between students, teachers and community. Make school a place where students of any background aren't asked to leave their culture and identity at the gates!
- More culture being taught in our curriculum.
- More engagement and passion for learning (from all students and teachers) so that all teachers and students can find their purpose and live a life of freedom and choice (words thanks to Kylie Captain).
- More listening and connecting to learn 'truths'
- Multi-generational Cultural clubs/classes
- N/A
- Needs to start early in Teacher Education by educating aspiring teachers to adopt transformational practices and develop a genuine understanding of their teaching identity.
- No more deficit thinking—strength in diversity; embracing Country as the teacher for us all.
- One where it is everyone's responsibility to provide learning environments that value relational, authentic embedding of Indigenous cultures for all students.
- Ongoing 2 way communication between the teacher and the learner
- Open and respectful conversations that generate authentic relationships where people genuinely care about and value each other. Embedding Indigenous perspectives—ways of knowing and doing—in all our learning spaces (in and outside school)
- Open communication, learning by doing your own research and connecting to community and not relying on just one person. Breaking the boundaries. Connecting to students individually
- Opportunity for everyone
- Our vision could or should be working to engaging deeply and meaningfully with the diversity of knowledge making practices in the classroom—to work meaningfully towards interrupting knowledge hierarchies and the dominance of whiteness in the axis of power.
- Pedagogy and practice that is influenced culturally. (Focus on relationships, community, truth telling etc)
- Pedagogy which allows students to make choices and bring their identities into their processes and conclusions. Inquiry
- People know the diverse first cultures of our country, being the Responsibility of ALL, so that young children, Indigenous and non-Indigenous, thrive
- Placing the student at the centre. Getting to know them, their place, their family. Building trust and relationship. Then learning occurs.
- Prior to 1971 children did not wear seatbelts, there was no education on the benefit of seatbelts, there was no accountability for the use of seatbelts. Today children automatically "buckle up". In this way, embedding Indigenous culture in our every day classroom practice can change the mindset on Indigenous cultures and knowledge.
- Relax on the 'business' of schools, focus on relationships and then positive work can occur. Take more time to connect with ALL students.
- Self identity know who we are
- Self-determination exercised in all aspects of education for Indigenous people.
- Share and confident commitment to improved outcomes for Indigenous students and their families.
- Share the cultural load.

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- Shared collaborative responsibilities
- Sharing the load between Indigenous and non-Indigenous staff. Committing to embedding knowledges, perspectives and community within and outside of our classrooms.
- Sharing the responsibility of Indigenous teaching and learning practices across ALL staff members.
- Simplify and change the system. It's too complex and clearly not working.
- Spaces that say you belong here. People who know you and care for who you are and who will you be.
- Student led learning.
- Support students in their learning and show interest in their culture
- Systems and practices that support individualised pedagogy (inclusion), and educators empowered to adapt self, teaching and the classroom environment.
- Teachers engaging in reflexive practice to improve their awareness and work with Indigenous students
- That all teachers working in Australia understand the importance of sharing Indigenous perspectives across all curriculum areas, and acknowledge that every human, including our First Nations children, have specific learning styles that need to be embraced.
- That all teaching and learning practices foreground Indigenous ways—it is just good pedagogy for all
- That every child has a chance to grow up great in Australia, regardless of where you live or who your parents are.
- That Indigenous education is so deeply embedded that it's not even a separate thing, but rather the norm
- That it is a way of being for all of us
- That it is embedded seamlessly into everyday teaching and learning practices.
- That it is embedded so that all we need to do is improve our practice
- That it is mandatory at every school, and not tokenistic. Acknowledgment of country is mandatory. Community engagement is normalised.
- That it is not separate or integrated- that Indigenous teaching and learning practices are the norm in culturally safe learning environments.
- That it is seamless, common practice and organic and meets all students where they are at individually.
- That they are a way of being and learning rather than something that needs to always be explicitly embedded...they should just be...empowering and catering for all kids to grow and thrive in knowledge and self.
- That they are normalised as part of all classes all the time
- The ability to have more time to connect with the community to understand the backgrounds of all students.
- The point of departure for enacting curriculum is the life world of the child and the community.
- The removal of fear in teaching and learning practices
- The vision will be that we do not require a change of mindset and that each students individual cultures, strengths and language are valued and elevated.
- They become a constant in all content taught in schools.
- Think and practice interculturality
- Time for teachers alone and together to reflect on unconscious bias, and to create teams to visit Indigenous communities for creative cultural awareness
- To be an intergrated part of everyday teaching and lessons without having to go diving for resources constantly
- To build opportunities for teachers to engage beyond the classroom with community and have space for building relationships with students and parents
- To empower and revitalize First Nations communities through culturally inclusive and equitable education, fostering a deep connection to land, language, and heritage. Our vision is to nurture resilient, confident, and culturally grounded individuals who are equipped with the knowledge, skills, and values necessary to thrive in the evolving world
- To grow and spread education that is developed in Indigenous territories; rooted in the knowledge systems and practices of the ancestors; and helping communities address the challenges of today
- To have more open relationships with every First Nations student and their families in a systematic way.
- To take time to understand and build relationships
- Transforming schools away from an indoor learning model and building capacity for inquiry learning, out door learning and authentic learning of place for all students, changing the mindset through shifting dialogue and practice.
- True and transparent equity in education and beyond.
- True integration and acceptance within the education system.
- Truly collaborative learning and shared practices which respect the voice of all stakeholders in our learning communities.
- Try teaching the curriculum more outdoors—try doing this 2 or 3 times a week.
- Understanding. Inclusion
- Use education to unlock potential
- Valuing the voices of all people in all locations—remote and rural—across Australia.
- Walk beside educate with share the load
- We will be intentional in our consideration and applicatio of Indigenous teaching and learning practices
- Where Indigenous teaching and learning is seen as everyone's business. We have been through literacy and numeracy is everyone's business, inclusion, disability and diversity is everyone's business but we still think Indigenous education is Indigenous business. It's everyone's business.
- Where it is not an add on but intrinsically embedded in our mindset, our decision making and our classroom practice.
- Where our students are leading cultural Understanding to teachers
- Whole school commitment—Reflected teacher praxis and co-design (working with community not for) of curriculum
- Wider and School Community connections forming the foundation for non-traditional and traditional pedagogical practice that is reflective of local areas
- Working together, hearing voices, respecting, nurturing
- You know Yourself, I know Myself—we can be us TOGETHER

Think Tank 3 Submissions

What are the most important strategies to realise our vision?

- A change in current fixed mindset to a more fluid and changing mindset
- A new transformative pedagogy capable of putting the child and community at the centre. And prepared to realise that it's not a static model but continually in flux.
- A Treaty.
- A. accept that it's not about you; B. learn to listen (kulini) thinking, knowing, understanding; C. connect with community
- Aboriginal culture should be introduced as a subject in the school curriculum
- Add to the body of literature
- Addressing unconscious biases
- Agency
- All teachers taught to address their unconscious biases. To develop illustrations of Practice that show teachers ways of working.
- Appropriate government funding to support meaningful and authentic engagement—Walk on Country etc. Many schools and students cannot currently afford for students to do these. Money to provide an income to our local community members who give their time to engage with schools.
- As a non-Indigenous teacher, who like so many colleagues, knows so little, professional development is key.
- Authentic communication. Taking time to build relationships of trust. Understanding and acknowledgement.
- Be a listening allie
- Be driven by the learners—not the curriculum or so-called 'best practices' of pedagogy
- Be open to change
- Be proud & celebrate these nations' rich histories
- Be reflective. This leads to understanding of bias, behaviours and choices. Question yourself
- Being involved in the community and embedding the knowledge and lived experiences of community elders into the classroom to educate our students. Using them as a source of information instead of our 'white' knowledge of Indigenous culture.
- Being responsive
- Being you
- Bringing community resources into schools
- Build 'beyond the school gate' relationships over a long period of time – take cake!
- Build relationships
- Build understanding respectfully
- building authentic relationships with students, self reflection of teachers and staff unlearning and relearning, strengthen relationships with community.
- Building capacity of our staff
- Building partnerships with out First Nations peoples and ensure that we bring reflective practices, and understanding of individuals within our classrooms to the conversation
- Building staff capabilities
- Co-designed curriculum with community elders and leaders through collective Impact and Community Development frameworks. This would also entail student voice and student lead learning to further enhance sustainable longer term engagement and opportunity, particularly for our FN students living in remote Indigenous communities.
- Collective leadership and support in this space
- Collective learning and exploring amongst teachers
- Commitment for change.
- Commitment to developing authentic community relationships and enshrining local cultural knowledges.
- Communicating with students and community. Connecting learning to the land. Expanding beyond the classroom for education.
- Community Engagement Officers, Schools engaging with community regularly
- Community ownership of schooling practices and decision-making—the structural changes to enable policies, curriculum and learning to be be grounded on, in and with local knowledge holders and families
- Community, relationships, respect, trust, support
- Connect
- Connect authentically taking power out- with students, families, community
- Connect with community, share truths and build trust.
- Connecting with community proactively—reaching out without an agenda with the intention of connecting and getting to know the community in which students are living and learning. Begin understanding how students are learning. Why students are learning. What students are learning.
- Connection with community. Listening.
- Consistent high expectations for all learners
- Conversations with our elders and community.
- Create a supportive education system
- Create culturally safe places in boarding schools
- Create partnerships, work with and alongside the community, build relationships and trust, find new ways to measure success, provide real-world experiences
- Creating culturally safe spaces within schools and organisations through connecting in the community, building relationships and trust over time. Also having RAP advisory groups of people from diverse backgrounds being involved in creation of RAPs which will provide a framework for realising our vision.
- Creating trusting relationships
- Creative

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- Critical reflection. Building teacher knowledge. Sustainable partnerships—hubs to share cultural load where non-Indigenous and Indigenous can talk, can listen and learn and take back to work with children/students in a local contextualized way.
- Cultivating a culture of learning and wellbeing
- Cultural representation and governance in Education Department. Recognition of Cultural loading. Systemic change and micro ecosystem must be change together and support each other. Not top down –
- Decolonize education
- Deconstruct and reconstruct the system
- Deep listening and cohesive strategies. A sharing of culture for all Australians.
- Demolish the ‘white male/boys club’ leadership within EQ that under-minds and limits the growth of Indigenous led learning. More Indigenous FNP in leadership positions within the Department. FNQ no longer have a Community Education team informing culturally safe and responsive practices.
- Developing a deep shared understanding.
- Developing partnerships, developing strategies so everyone has a valid voice
- Developing relationships that involve listening, connecting and respecting
- Development for educational leadership in LEADING cultural capability to inform the culture of schools and empower teachers to access information and support.
- Development of teacher capabilities to confidently build relationships with ALL students.
- Education is everybody’s business. It should be community led in design and implementation of culture.
- Education on racism and specifically racism towards First nations people
- Education system to be part of truth telling—changing the system and bias. Real and meaningful connections and conversations with Indigenous Community.
- Educators need to connect to and LISTEN to local Aboriginal and Torres Strait Islander community about pedagogies that work.
- Engage authentically with community. Provide non-Indigenous teachers with support to embed Indigenous perspectives into the curriculum. Work with community to engage all students with opportunities to learn in, on, with and from Country. Work with and for Indigenous students and their communities, prioritizing Indigenous voice.
- Engaging with micro treaties and listening to community
- Establishing relationships with community based on kulini and kultinja, learning from Indigenous Australians what the needs for the children are.
- Everyone working together for the same outcomes
- Everything the speakers have said.
- Exploring unconscious bias and being radically accepting of discoveries, despite discomfort. Being as overtly and purposefully anti-racist in practice and beliefs, modelling these in the classroom and staff room to influence. Listening to and amplifying the voices of people who are smarter than me in this space.
- Facilitating spaces for shared understanding
- First nation leadership and direction
- First, do no harm. Understand it’s not about me.
- For the 97%—be allies, listen deeply, walk with, be on mob’s terms, be brave, be prepared to make mistakes & be forgiven, challenge the cultural blindness, help to take the strain
- Give students and ourselves as teachers time to explore and discover Indigenous culture inside and outside the classroom. We can say we can learn from each other, but we need space to do it
- Have a whole-school policy where leadership leads, through collaboration with Elders, so staff can implement the changes required to be 100% inclusive to Indigenous students and all students.
- Have critical self awareness, move at the speed of trust and engage meaningfully with community.
- Helping teachers understand the way forward.
- Hold private schools accountable for embedding Aboriginal and torres Strait Islander perspectives in classroom
- Holistic thinking—across cultures and languages (different among First Nations), across education, across policy, with individual students, use of pedagogy, for positive outcomes.
- How can we be empowered to embed ALL identities into the said vision to move forward as one mob?
- Identifying unconscious biases and authentically engaging with challenging and unpacking these to dismantle them and constructs they hold up.
- Immerse in culture and be confident in delivering strategies for students to embrace their learning and own cultural awareness
- Imperative to interact and engage with First Nations children to understand what they need to progress, what areas need clarification and what help they require inside and outside the classroom. In addition, educating non-Indigenous individuals to ensure we can communicate openly and respectfully and engage actively in all realms of society.
- Implement CPRs and review at predetermined junctures with community, inclusive of students
- Including community in education authentically
- Investing in the cultural development of teachers and all staff in the education department. Culturally nourishing schools by having Aboriginal communities working closely with each school. Embedding Aboriginal languages in the curriculum. Continue with truth telling and enable non-Indigenous Australians to listen to Aboriginal perspectives.
- It’s up to you as an individual not just pushing back and blaming the colonised system of education to make the change
- Kindy curriculums have done well in this space in working from the strengths of the child- each child enters the space with details on their strengths and needs for a program of learning to be crafted around them, alongside them and embedded deeply within the environment decolonise schools. bring forward the kindy model of being, belonging becomin
- Know ourselves and our biases
- Know the community & the individual student
- Know yourself
- Know yourself and know the child and community
- knowing and understanding yourself and others around you. Truth telling, and engaging with appropriate resources. Being open and willing to understand and learn. Speaking to others
- Knowing ourselves- critical self awareness, connecting within and to communities, building trust and relationships
- Knowing who we are and our biases

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- Knowing who you are and relationships
- Knowing who you are so that your able to connect with students
- Learning tools for applying 'Nothing about us, without us' principle with an engagement strategy. One that guides non-Indigenous educators in how to show up and be culturally respectful.
- Less talking for and more talking with. Open learning from each other. Reflection and continuous improvement.
- Listen
- Listen
- Listen
- Listen and respond authentically with one another.
- Listen to community
- Listen with every thing within yourself. Only then can we move forward. Sitting With, Listen to, walk beside and Yarn always.
- Listen, be flexible and adaptive. Be future focused and consider how we can move forward together.
- Listen, understand, think and act
- Listen. Relational approach- knowing self and knowing community. doesnt stop at the school gate. Once established invite in. Knowledge of self
- Listening
- Listening
- Listening (being responsive) to communities. Have a conversation, allow for past hurts to be healed before moving forward. Micro-treaties!
- Listening and showing that you are there—in community and ready to be present for the community.
- Listening to all stakeholders but being realistic about goals
- listening to the right voices and intentions
- Listening, being open, self reflection, allyship, resistance, empathy , learning
- Local voices must be at the core of strategy design..
- Look at Early childhood education as leaders to building connections and with culture and communities.
- Love, Trust & Respect
- Making the effort to initiate conversations, meeting families and the community to build relationships and build trust.
- Move at the speed of trust
- Move at the speed of trust
- Move at the speed of trust.
- Need to communicate and engage students
- Needs to be led by First Nations people and schools—must be authentic to their needs (not based on what we suppose are their needs).
- Partner with communities, change our school system to a modern model.
- Personal connection with all- seek to know deeply and respectfully
- Pinda
- Practical strategies that embed natural learning practices which are culturally relevant to the local community and provide opportunities for students to yarn and engage in truth telling
- Proactively engaging in Aboriginal culture and recognizing the historical truth. Knowing the Aboriginal culture and perspective to customize the course to accommodate the diversity of learners
- Providing all educators' with on-going support and professional learning, with coaching and leadership on the ground in schools.
- Queensland education to provide student support people in schools in which cultural perspectives are not embedded.
- Reciprocal learning between teachers, community and learners. Cultural understandings based on authentic relationships and meeting community aspirations for First Nation students.
- Reciprocity, clarity, shared understanding, recognition of data sovereignty (recognising that cultural knowledge belongs to First Nations Peoples not the system).
- Recognising that the conversation has always been white centric, although it very much should not be
- Recognising what you bring to the table honesty building cultural leadership
- Reflecting on ourselves and our own cultural capabilities as well as where to next
- Re-imagine school structures and teaching pedagogies. More practical learnings and experiences for students and teachers.
- Relationship building with communities and families. Genuine connections to Country as a part of the learning process, reciprocal obligations require granting of autonomy, leadership teams and directors of education supporting the vision and acknowledging the changes that need to take place.
- Removing all bias and be willing to challenge your beliefs whilst also building trust and relationships with community.
- respectful conversations, disrupting the status quo, using transformative practices
- Respecting Indigenous culture and bringing it into the classroom everyday
- School to be an extension of family—schools to become more “ family” than a business.
- Schools need to start being honest with not only ourselves but the broader community. Coming from a student perspective there are many stories untold about Indigenous past. While it needs to be said carefully, the more it is hidden from the curriculum the more we are sheltering and putting a blanket over the truth. To heal we must be honest.
- Shared, connected to community school vision
- Spend time together on truth telling & healing
- Standard 1—APST, to become more specific to relationships, and placing more emphasis on building trust .
- Start from strength based verse deficit approach
- Start with the kids
- Starts with the self; then moves out relationally. I liked very much Sam's ; support the ways that the lifeworlds of students become at best, inform at worst, the enactment of curriculum.
- Stepping back and creating space “it's not about you”
- Student centred approach
- Systematic truth telling
- Taking an interest in Indigenous students lives
- Teacher education, community engagement and a shared vision

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- Teachers know who they are and the unconscious biases they bring. Being willing to learn. Strengths-based discourse.
- The equity and excellence strategy talks to the focus on our First Nations students. To realise this though, we should reshape our curriculum, and ways of learning to meet our students where they are at. The current systems do not serve the needs of all students—we need to reimagine what success could look like. Teachers cannot do it alone.
- The most important strategies to realise our vision, is to ensure historical truth-telling occurs and utilising the knowledge of the local community to authentically embed Aboriginal and Torres Strait Islander peoples voices throughout and across curriculum. Upskilling teachers to have the capacity to teach First Nations content.
- Thinking about learning beyond the seemingly immutable structures of schooling
- Time to build relationships
- To build relationships, within and beyond the school.
- To do more than just acknowledge country but also include our local community in discussion groups such as the LCC communities which inform individual schools—sort of a ‘voice to school’ in the same way as I hope that we have a ‘voice to parliament’.
- To engage and communicate with them to understand them. Repeating we must give importance to non-Indigenous people who are hesitant to come forward too .
- To model ways of connecting with community—not to take/get, but just to connect and know. To know our local First Peoples & events and needs and how to provide space for local FirstPeoples to express their aspirations
- To move at the speed of trust. To build authentic long term connections through consistency of behaviour and understanding.
- To realise our vision we need to develop a better intercultural understanding of ourselves as educators, understand unconscious bias, develop student sense of belonging and voice, decolonise education, connect with and provide a platform for community to achieve goals and embed language in our schools.
- To really hear what we are listening to. To assist producing high quality first language texts and other resources. To be flexible to change evolve your mindset. Be patient with building relationships/cultivating community connections and take the time to move at the speed of trust.
- To show up.
- Transformative Pedagogy and access to curriculum
- Treaty
- Treaty yea
- True partnerships ... not just listening but actually hearing
- Truth telling and accepting responsibility for the role we play in creating a better future for every Australian child. Relationships and knowledge to create understanding.
- Truth telling and recognition of unconscious bias
- Truth telling and truth listening. Listening to First Nations peoples first, and white people not speaking for or on behalf of First Nations peoples.
- Unconscious bias training for all staff, facilitating capability of educators to work with community and requirements/ reflection tools to ensure educators are in embedding relevant Indigenous perspectives and pedagogies in their school/ classroom.
- Understand the perspective we represent as teachers and what that means for learners. The power of words, whose words they are and the perspectives the words represent.
- Understand who you are and where you want to be
- Unpack what has not worked and why
- Up-skilling staff and embedding responsive practice within every level of Education.
- Valuing true Indigenous knowledges and proper ways.
- Who is the ‘our’? Building relationships through listening (off site)
- Whole school buy in.
- Whole school—creating a community of transparency, cultural classes in school. Teacher self-awareness (unconscious bias, culturally responsible behaviours in classroom, recognising one approach does not work for all students) curriculum—being flexible and adaptable, empowering teacher to teach decolonisation education.
- Work collaboratively with community to make decisions about CRPs to educate the whole child
- Working as a partnership
- Working together towards a common goal.



Think Tank 4 Submissions

How can school leaders support transformative strategies to embed Indigenous knowledges and practices?

- Actively build community relationships—start with the seed, then at the “speed of trust”, introduce and embed authentic contextualised Indigenous knowledges and practices across the organisation including local languages.
- Allow educators to have time to build relationships with children, families and community.
- Allow practice of culture to be safe for students
- Allow professional development. Constant support and connection. Foster connection and relationships. Open mindedness
- Allow teachers time to connect with others while supporting and encouraging their attempts to embed changes.
- Allow teachers to engage professionally and autonomously. Empower them with time and money
- Allow time and space
- Allow time for Teachers to engage with families, community and prepare resources and plan for units of work
- Allow time in the curriculum and encourage community participation and connections.
- Be a stake-holder in the practice to be a full participant
- Be informed, actively seek out support/advice on Indigenous knowledges and practices.
- Be innovative in the idea of supporting teachers for creating with super diverse learners which will benefit all
- Be more inclusive and lose outdated practices and attitudes towards Indigenous students.
- Be willing to allocate resources (both financial and staff resources) and recognise the ‘journey’ and acknowledge that it takes time. (At the speed of trust)
- Be willing to fund relevant initiatives.
- Being invested and providing the appropriate resourcing (time, financial support, staffing etc).
- Bit by bit—not swamping teachers as have tendency to switch off in private schools
- Bring Aboriginal voices to the school to inform pedagogy, curriculum, assessment, pastoral care
- Build Partnerships in your school community, Deep listen to your community do they even understand what your asking. Know Who your talking to and talking about before starting. Build a Partnership of people to support you in this journey for your cultural safety as well as your community, Build your cultural capabilities.
- Build workshops on amazing literature available
- By connecting with community and knowing community. By creating partnerships and supportive systems.
- By giving more opportunities of training to staff about being culturally sensitive and knowledgeable. Providing encounters with local communities and elders.
- By listening and being supportive
- By making the first move
- By not gatekeeping access to community, elders and services.
- Can identify complex challenges and facilitate processes to maximise the likelihood of success
- Challenge teachers to reflect on unconscious bias
- Connect with community
- Connect with community to build partnerships to guide the process and encourage collaborative sharing of knowledge and practices.
- Connect with local Aboriginal community first
- Connecting with community
- Create opportunities to ‘feel’ what it’s like to not belong and discuss belonging
- Creating culturally safe yarns to embed knowledges and practices.
- Demonstrate they value this important work by enabling connections with communities and allocating resources such as time
- Develop whole school vision and understanding of what embedding means and will involve. Do the leg work in building relationships—who will collaborate and what supports are available for the whole school. Individual teachers cannot take the load. Model the language, respect and actions that show the community they are visible, heard and involved
- Educate themselves on the internal structures which are limiting and to be willing to decolonise school processes.
- Embed the ‘nothing about us, without us’ principle by building strong relationships with First Nations community leaders and/or Elders and co-design a School Engagement Strategy that meets the needs of the First Nations community and place. Seek approval from community leaders and/or Elders on all things related to First Nations Education in schools
- Enable space and time to sit in the mess, be vulnerable, and share ideas for taking transformative action.
- Engage with community on a holistic level. It’s not just about education.
- Every school should be going into community to GIVE BACK- go volunteer at local events, give a hand to community by giving back because if you do this you will receive back two fold..
- Examine the culture of the school/early childhood centre and from their support learning of staff that embedded listening to learn, critical self-reflection and the building of relationships with community at the speed of trust.
- Facilitate collective process for the establishment of new ways of seeing, talking, thinking and doing that reflect a collaborative, professional learning culture
- Facilitate spaces for dialogue and professional conversation and learning
- Forge meaningful relationships themselves by identifying families in the enrolment process and fostering those. Leading from the top is the most powerful message.
- Freedom to research and reach out to community
- Fund, identify the willing, provide time and PD opportunities, recruit thoughtfully, explore biases, review policies and processes.
- Get educated in ways of moving forward together and commit to better practices.
- Getting everyone on board to work together
- Give educators the place, space and time to do such things.
- Give teachers time to connect with community outside of the classroom

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- Give time and money for appropriate Professional Development. Take this information and ensure quality assurance to the practices across the school (All staff, all levels)
- Give us time outside the timetable, or make time within it
- Giving more cultural training to teachers. Like the school that sent their staff to country.
- Have the courage to challenge the current systems.
- Having micro treaties—truth-telling
- Include elders and services to help engage teachers and staff around Indigenous knowledge and practices
- Incorporate community and different ways and styles of learning.
- Involvement in the community. Transparency and changing perspective.
- It's down to the individual and steps they take that will make a difference.
- Lead by example—open themselves up to setting aside their agenda and personal aspirations to enable the creation of spaces that Indigenous people can use and be celebrated within.
- Learn—Listen—Connect.
- Listen to people who know more than they do.
- Listening “kuluni”
- Make time, freeing us up from the burdens of day-to-day systemic pressures.
- Model and be involved in creating and embedding these strategies (i.e. actively engaging in community). Support staff by making this a priority and providing resources. (time, funding, etc).
- Model curiosity, look for opportunities to connect with community (close by and beyond) and share stories with each other.
- Model love of Country and it's Peoples: use language, know practice, being culture...
- Money and time.
- Offer opportunities for PD and sharing to create a culture amongst the staff
- Opportunities for professional learning, graduate mentoring on culture
- PD, community engagement, whole school involvement
- Policy. By beginning with a policy, you are committing to engaging with change, engaging with and building partnerships and enacting real change within your school. Policy makes this process visible.
- Positive frameworks in upholding Indigenous students lived experience to change narrative
- Prioritise and commit to them
- Prioritise and empower staff
- Prioritise by giving a budget; being informed themselves.
- Prioritise integrating First Nations perspectives.
- Provide opportunities for educators to connect with local community to build relationships based on respect and reciprocity
- Provide opportunity to engage elders—help connect with community by providing events
- Provide the time and space to create connections with community
- Provide time and opportunities to build relationships with families and communities.
- Provide time and resources, ongoing support, keeping it as a priority
- Recognising it's a journey and that learning is happening together. Any steps towards change is better than nothing and change starts with a single step forward.
- School leaders need to deliver professional development to staff, opportunities to collaborate with other schools, budget, opportunities for connection with community, cultural sensitivity and shared responsibility of embedding Aboriginal and Torres Strait Islander perspectives.
- School leaders need to take the initiative and be an example of how to engage with communities so that they can inspire their colleagues to do that same. It needs to be seen as a priority by staff.
- School leaders need to use the Kuku Yalanji model of asking local Elders to join an advisory group and creating a mini-treaty with them, in order to have willing experts to guide teachers to embed Indigenous knowledges and practices.
- School-wide timetabling that prioritises place and space for this important work
- Shared leadership across the school community to build a community school. Empowering knowledge holders to authentically celebrate cultural leading. Whole systemic change and shift in paradigm from Western values and metrics of transactional knowledge.
- Shared leadership in HIGH PLACES
- Slowly and through recursive and cumulative learning/ discovering what will 'fit' the school.
- Start the process to build partnerships or support others to
- Support school staff to access community for consultation.
- Systematic review of pedagogical framework to determine if Indigenous ways of knowing and learning are adequately reflected.
- This is the group that needs more education as they will be teaching the classrooms teachers. Working horizontally and collaboratively with teachers so they get on board easily.
- Time and importance
- Time and support
- Time please—and loosen restrictions
- Time, resourcing, funding, connections with Indigenous knowledges and practices, enacting and embedding sustainable practices.
- To be supported by the Department to implement cultural change.
- To do it authentically by complete embedding and not bolt on approach.
- Trust in others to embed processes
- Work together with community and staff and elders who know our students.
- Working collaboratively with their teachers, no impositively, so teachers understand the importance of the initiatives and these could last in their practice

Think Tank 5 Submissions

How can initial teacher education programs support Indigenous students and equip ITE students with knowledge, skills and disposition to support Indigenous practices?

- Actually, have the ITE programs get first-hand experience from Indigenous people. Teach the ITE the way that the Indigenous students learn best.
- All universities require First Nations subjects in each year level that build on each other. Allow students to explore First Nations ways of Knowing, Being, Doing and Valuing to challenge the Western structures and show other ways of demonstrating knowledge.
- Ask the question. Get feedback directly from them.
- Collaborative Partnerships: To establish collaborative partnerships with Indigenous communities, organizations, and schools. These partnerships facilitate reciprocal relationships, cultural exchange, & the co-creation of culturally responsive curriculum & instructional resources.
- Commit resources to valuing relationships and capacity to navigate educational systems to identify opportunities to prioritise practices.
- Community links. Embedded in each subject. Education from primary
- Compulsory country service.
- Compulsory pre-service placement in a remote community.
- Connect with community as the highest priority.
- Connection and experience with rural and remote experiences.
- Connections with Indigenous people/communities and/or schools with best practice in embedding Indigenous culture.
- Develop programs of learning that explicitly teach what Indigenous practices are and why they are important. Equip ITE students with the contacts of who they can go to for contextual information wherever they may work. Confidence and capacity to engage with community respectfully.
- Don't be tokenistic in engaging with the concepts. Do a deep dive and connect.
- Embed and model culturally appropriate and culturally responsive practices within teacher education programs.
- Embed Indigenous practices in each course/unit.
- Embed/integrate Indigenous knowledges and perspectives in all courses, early and often.
- Embedded Indigenous skills, knowledge and understandings across courses.
- Encourage and support rural placements in Indigenous communities for those high-achieving and suitable candidates. Employ more First Nations staff to provide perspectives and knowledge in all subject areas not just a one-off, stand-alone subject on "Indigenous Studies", etc.
- Encourage confidence in Indigenous students to lead and share! Framing learning and curriculum in ITE from the perspective of Indigenous stories and ideas.
- Encourage greater participation in community as part of the educational process. Circular teaching and learning.
- Engage in co-design practices and strengthen connection to communities.
- Engage staff in a significant and prolonged professional and personal development re their own beliefs, knowledge and practices. You need to ask Indigenous people this question. Bring in local Indigenous community to be involved.
- Engaging with Indigenous communities and hearing their voices repeatedly.
- Ensure that PL programs for educating the educators are ongoing so that the knowledge(s) become second nature and part of embedded practice.
- Equip students with knowledges and encourage building confidence to carry with them into their work.
- Expanding on Dr PETA's program at JCU. 1. Encourage Indigenous students to study teaching by offering scholarships and pathways that support them and also support them to return to their communities as teachers, as leaders, as principals. 2. Encourage self reflection of all uni staff to recognise their own standpoint and knowledges so they see other
- Firstly, by understanding the main issue at the grass-root levels and then working collaboratively with everyone involved to address the important aspects related to Indigenous students.
- Foundational knowledge /truth telling. Embed First Nations ways of learning in the curriculum—show how it can be done. E.g., 8 ways of learning is the basis for the unit and model and explicitly demonstrate how it is being embedded.
- Foundational knowledge and directed time in PD's to experience First Nations perspectives.
- Foundational knowledge.
- Fund rural and remote experiences during teacher training, create opportunities for staff from Indigenous communities to come and deliver knowledge.
- Get students out into a variety of contexts to learn in the real world: urban, rural, remote.
- Get them community support.
- Give Indigenous ITE students a safe space by providing ITE students with Indigenous knowledges and understanding of Indigenous history and racist actions and micro-aggressions.
- Giving equal opportunity and creating relations with students with trust and care. To have understanding about the culture.
- Have Indigenous cultures and perspectives as a compulsory subject and cater to all learning styles.
- Help ITE students to delve into their own self and any unconscious bias, then build their community knowledge and work towards micro treaties.
- In order to equip ITE students there needs to be a mandatory Aboriginal and Torres Strait Islander subject in their degree.
- Include a mandatory topic within curriculum units on ways to embed Aboriginal and Torres Strait Islander histories and cultures in the classroom. Give ITE students the language to use when doing this in the classroom as fear of getting it wrong is limiting progress.
- Include Elders into the planning of the programs. Supportive space and Hub from the university. Compulsory Aboriginal Education subjects
- Include First Nations perspectives and knowledges through the entire course.

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- Incorporating the relevance of learning or place-based learning, embrace and teach through methods of knowing and learning valued by oral cultures—holistic ways of learning, language and vocabulary breakdown which benefits a whole range of diverse students, giving students agency and the independence to make their own choices. Place-based recognition and learning in ITE, diversity of placements (rural, remote, low-SES, EAL/D, Indigenous) including partnerships with schools, continuity, and consistency of teaching practices (Indigenous learners, disabled learners), trauma-informed practice, relationship building skills (connection before curriculum).
- Indigenous prac experiences. Like Gumdale school.
- Indigenous staff collaborate with non-Indigenous staff to train and equip.
- Inquiry based learning focussed on knowing and understanding of strategies for educating First Nations students.
- It needs to specifically be taught to the pre-service teachers with the local First Nations community during their study period to become a teacher and this also needs to be incorporated into the curriculum at all schools. It also needs to be retaught and constantly expanded on with practicing teachers both experiences and beginning teachers.
- It's not just Indigenous students who need the knowledge and skills, it's all teaching coming through.
- Lead staff to learn with community so that staff can model providing a sense of belonging and genuinely valuing Aboriginal and Torres Strait Islander ways of learning and ways of knowing.
- Learn together with students and Indigenous staff to initiate the subjects.
- Learning about real history from Indigenous perspective. Listening to stories.
- Like Samuel said, making the subjects about Indigenous education very genuine with truth-telling. One of the professional placements should have a compulsory component to work with schools that have programs for ITE students.
- Linking education programmes with Aboriginal and Torres Strait Islander students in schools, creating yarning circles/discussions with current students (in secondary schools) to see what is actually being taught, find out where there are gaps and help create content in those areas.
- Listen to the presenters of the day and they have inform of what we need.
- More Indigenous academics.
- More practicum (placements) so supporting more options.
- More real-world practical experience.
- More specific knowledge on strategies and skills. Training specific PD on Indigenous inclusion. Black Card Cultural Capability Course, how to immerse and converse with community bringing more culture into schools and classroom. Welcoming students' stories, opinions, thoughts, and ideas.
- Multiple pathways to learning being offered, e.g., Cert 3 through to Bachelor. Financial and community sponsorship and support.
- Offer more than a single course on First Australians for Masters programs.
- On the final PEX reports there is a small, italicised, line that in relation to AITSL and Aboriginal/Torres Strait Islander students says that it only needs to be acknowledged if it related to the context of the school. We (my elbow partner came up with this) think that that should be removed (the italics bit) —and made a mandatory requirement.
- Partnering with elders to share perspectives those students can then embed.
- Place as the unknowing—being comfortable with being uncomfortable.
- Placement in high Indigenous percent schools. support in going to rural and remote locations in their early career.
- Pracs in Indigenous settings.
- Practicum experience in a remote community,
- Prioritise giving Aboriginal and Torres Strait Islanders peoples leadership roles and scope/space to run dedicated programs in ITE programs. Indigenous voices, experiences and stories coupled with a strong, deliberate and structured focus on reflection.
- Promote and share the truth-telling about history and create meaningful empathy.
- Provide an education regarding First Nations History and colonisation experience... Provide some kind of base.
- Provide opportunities to listen and learn from community elders.
- Resources for teacher educators and resources for teaching through Indigenous pedagogies.
- Show humility—acknowledge that we all have a lot to learn and support contributions by students.
- Showcase the importance of Indigenous practices.
- Speak to communities—how can they assist? Placements in schools with large Indigenous populations, make Indigenous education a compulsory subject.
- Take preservice teachers onto country for genuine learning. Take students on country so they are learning in context in genuine ways.
- Teach about country, stories of country, responsibility and obligations to country.
- Teach about the REAL truth, challenge unconscious bias, provide opportunities for mentorship from First Nations leaders.
- Teaching and learning are not only about curriculum and instruction but also culture. Universities need to build that third leg in their programs and so is the case for schools. This takes us back to building adaptive mindsets.
- The best way I think is to actually, co-teaching or learn and do, teaching with champion teachers in schools, only then they can use their own skills and cultural knowledges and pedagogies helping in the classroom settings. Learning both ways is good practice for our Indigenous students and up and coming Indigenous teachers.
- Thorough and accurate teaching of Australian history with Indigenous perspectives. Time in a variety of settings—time in urban, rural, and remote settings.
- Toolkit of strategies. Understanding that the history of Indigenous Australians is not known. Prioritising education of our history —success stories moving forward... success stories of practices. Practical strategies. Case studies—success stories
- Understand, recognise and plan for bias. Appreciation of perspectives and journeys.
- Use RATEP as a model. Support to at study home, IT support, tutoring support as needed, childcare... whatever is needed.

Appendix E Transcript of Podcast

Dr Candace Kruger and Dr Greg Vass

Candace: I would like to begin with an acknowledgment of *jagun* (country) on the place that you all gather today as you listen. For me, this is actually upon Yugara country, upper Mount Gravatt. I'd like to acknowledge Elders past, present and those that are emerging and advise Aboriginal and Torres Strait Islander listeners that today's conversation will have some hard-hitting issues for Indigenous people to hear around race identity and the state of Aboriginal and Torres Strait Islander education in Australia today. This is not presented with any harm or intent to cause distress. This is just a conversation that we need to have.

Jingeri jimbelung. Nanyah ngarri Candace. Hello, my friends. My name is Candace. Some people know me as Candace Kruger or Dr Candace Kruger. I am an Australian Aboriginal woman with both European and Aboriginal Heritage. I am a *Yugambah* Elder and songwoman, an academic in the fields of Indigenous knowledges, Indigenous Education and ethnomusicology and today I am here with Greg Vass. He's going to introduce himself.

Greg: Hello. Thank you very much. I work at Griffith University at the in the School of Education and Professional Studies and I'm one of the members on the committee for the upcoming Summit that is focused on Indigenous Education and I look forward to the conversations that we're going to have in a few weeks at the Summit.

Candace: Fantastic. Well, the aim of this podcast is to introduce us to the Summit and give us a little bit of a snapshot behind some of the pre-readings and the framing paper and for our listeners, this is really an organic conversation.

Greg and I have read the pre-readings and put them out there and I've written the framing paper and we've had many meetings with our team that have been putting this together and listening to others and what they would like included also listening to the voices of some of the speakers that are coming. So, if you don't have time for the pre-readings or you just want to have a little listen to this; these are really our thoughts and opinions and perhaps some Provocations for you to bring on the day.

Greg: Yes, just a very quick snapshot at the readings. They don't do justice to the brilliance of the writing and, of course, by necessity, it is also just a small selection of readings that we're thinking about as being able to contribute to the Summit in a couple of weeks. So, there's so much great literature out there and so much amazing research being done that people are, I'm sure, engaging with and this is just a very small sample that we hope will contribute to the conversation in a couple of weeks.

Candace: So, this here's our formal introduction. This is Griffith University's *Creating Futures Summit Series* that will occur on the 13th of June 2023. The School of Education and Professional Studies at Griffith University is proud to host the 8th annual Initial Teacher Education *Creating Futures Summit Series* with a spotlight on issues related to the teaching profession. The Summit Series provides professional learning that is relevant, engaging and proactive and enables Griffith University to deepen collaborations with our valued partners while setting agendas on key issues. This series brings together a wide range of stakeholders with an interest in teaching futures, conversations that matter, teacher, teaching and teacher education.

So, the title this year is: *Transforming InDigenous Education in Practice*. I'm hoping you heard the T-I-D-E in there: [Transforming InDigenous Education, On, From, With and In Country, flowing with the TIDE](#). I'm hoping that you've had a moment, also, to, perhaps, read the framing paper and how I've really brought together some of the problems that we still face. This developmental—high percentage of students that aren't ready—Indigenous students that aren't ready for school. It's a low retention rate. It's a high percentage of Indigenous students that aren't graduating school. Just getting that right. And also, that our NAPLAN Year 3 to 9 results for Indigenous students still remain lower with national minimum standards in reading, writing and numeracy compared to non-Indigenous students.

These are all quite problematic and that brings us to these issues today. But why the idea of the tide transforming Indigenous Education? Well, it's quite related to the salt water and the fresh water and the brackish water in between. That new place, that new space that we come into, that we engage in and when you've had a read of the framing paper you really begin to understand that this is an Indigenous way of working and that's what we're bringing to you in the papers that are here right now in some of the readings.

So, Greg, I'm going to throw to you first because you're going to introduce us to Teachers cultivating Aboriginal child as knowledge producer: *Advancing Australian culturally responsive pedagogies* by Lester-Irabinna Rigney.

Greg: Thank you very much, Candace. Yes, I am going to talk about this and, of course, we will all be hearing from Professor Rigney at the Summit. He's now one of the speakers that will be contributing a Provocation on the day which is wonderful, and this reading comes from a book that was published earlier this year that's connected with an ARC project that he and Professor Hattam and others at the University of South Australia have been working on over the last few years. It's entitled *Toward an Australian culturally responsive pedagogy* and the project links with a broader growing interest, really, in culturally responsive or culturally relevant approaches to schooling.

These approaches have also been described or linked with cultural strength or asset-based approaches to education and in many respects they're pushing on from some of the critiques and the limitations that have been raised around, say, multicultural approaches to education or inclusive approaches to education which sometimes spill over into this space. So, the model that they put forward and is outlined in the chapter has five elements underpinning it. A high intellectual challenge, strong connection to students' life worlds, cultural and linguistic differences as strengths and assets, critical and activist orientation and plurivocal literacies. All really important in their own rights.

In addition to those five underpinning elements the paper puts forward, Professor Rigney outlines an additional three elements that he sees as particularly crucial and I fully agree with where he's coming from here, and I think it's really important and not enough emphasis, sometimes, gets placed on it and, indeed, these ideas intertwine with the research myself and colleagues are also engaged with. and the three additional elements are, firstly, teacher subjectivities. Now we know and it's been long known that teacher subjectivities are important. Teachers need to start thinking of themselves and the work that they do and their relationship with Indigenous Education in different ways and from that shift in their understanding and sense of self they have the sort of sustainability and ongoing commitment to do the work required.

There needs to be that shift away from a deficit approach to understanding Aboriginal and Torres Strait Islander students. We know how important that is. That's been on the cards, you know, since the 1960s and 70s, if not even earlier than that. But the deficit approaches to understanding and framing Aboriginal students continues to dominate in many respects and shifting that and starting to think and understand that Aboriginal students arrive at the school gate as knowledge producers in their own right, right from day one really requires that commitment and that change in that teaches sense of subjectivities.

The third element that Professor Rigney talks about is teachers' commitment to culturally responsive approaches. There's nine elements that he outlines there. I won't touch on all of those here. But the important thing is—and I guess one of the expressions I use in my own work in this space—is if we want to produce different outcomes, we need to start working in different ways. And trying to tweak and reboot some of the standard ways we go about things currently is perhaps not going to achieve what we want it to. And this culturally responsive approach that's being advocated in this paper is flipping that and asking us to work in really different ways and that requires a commitment.

Ultimately, then the chapter finishes on this note. That a key concern or focus is to push back on the current influences that frame teachers in—and students—in datafied ways and as... in compliance sort of ways that really constrain and limit the possibilities for teachers and students.

Candace:

Wow, Greg, that's absolutely fantastic. Thank you. I really took away there that teacher commitment and working in different ways. But, in particular, I noted and something that I'd like to bring up is that you use the term *Aboriginal* you also use the term *Indigenous* and I think that we really need to set up for the listeners and the people that will be attending on the day or anyone listening to this podcast at another time the notion of identity for Indigenous people. And there will be a paper that we come to in a little moment but let's talk about terminology.

So, many people would be very familiar with Aboriginal and Torres Strait Islander or Aboriginal peoples and or Torres Strait Islander peoples or Aboriginal and or Torres Strait Islander peoples. So there... there's so much within just the way that you can say Aboriginal and Torres Strait Islander. We also have the word that some people find problematic as "aborigine." But that is definitely a word that has been used in the past and that people understand that, particularly, those that are in their 70s, 80s and 90s still recall the term aborigine.

We then move forward to policy changes —and we're not going to go into that here—but then we bring in the word *Indigenous*. And then we shift now to the current time where we are moving toward a referendum for *The Voice*. That is the political landscape of now and we have these newer terms of *First Peoples*, *First Nations Voice*... there are so many other ways... or *The Voice* or *The Voice of People* that we are framing.

Most interestingly, I was looking at the historical birth record of one of the Aboriginal people in my family and it had "native." So, because our early birth records in Australia really had what country had you immigrated from is one of the columns and it just said "native". So, if I think of it in terms of how I've also identified over the years... because I did start this with greeting you all and saying "I'm an Australian Aboriginal" to help you understand that I have both European and Aboriginal heritage. But I could also say I'm *Guri*¹ or *Murri*² which is the Aboriginal word in *Yugambah* for an Aboriginal person. And I've been called that my life too, "hey, *Murri*", "hey *Guri*, how are you?" I think we also called ourselves, when I was growing up, "Hey, you mob", "You blacks over there", "Us black fellas" and that was perfectly acceptable as well.

But if we think of legal terms we've gone from *native* to *aborigine* to *Aboriginal* to *Aboriginal and Torres Strait Islander* inclusion there. We've had *Indigenous* to talk about everyone and then we have *First Nations*, *First Peoples*. What I'd like to say is that none of it is wrong and we must lose that conception that "I'm afraid to use the wrong term" and also to tell our students, "Oh, you can't use that term. That would be wrong."

¹ *Guri* is a word for Indigenous Australians in south-east Australia

² *Murri* is a word for Indigenous Australians in Queensland and north-western New South Wales

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In a recent study by the Gold Coast Health Indigenous Unit, they were able to let us know that people over 50—in the 50 group—and over in the 70-age group—actually prefer the term *Indigenous* because it's what they knew and *Aboriginal*, of course, and how they identify. And the group that's sort of under 40 and under 30 really prefer *First Nations*, *First People* because they really didn't grow up necessarily as *Indigenous*.

So, I guess it's a time and a terminology of policy and, yes, when we look at the national curriculum, it does actually state *Aboriginal and Torres Strait Islander*, doesn't really use the term *Indigenous*. It now uses *First Peoples*, *First Nations* but that's not to say that *Indigenous* is wrong.

Greg: Can I put you on the spot, Candace?

Candace: Yes.

Greg: Because you were talking quite a bit there about some of the legal, the policy, the formal terms that are thrown around but you also slipped in a couple there that are, sometimes, more of the informal terms and language that lots of people may hear, so, when non-Indigenous people like myself hear people referring about “mob” and “black fellas” and using that sort of language what does that mean for us? What does it mean for, you know, non-Indigenous people in relation to that language and how we engage with it?

Candace: Thanks, Greg. That's a fun question. Okay, so, you know, I have actually read emails and even started emails that say, “Hey, you mob,” because I recognize that as quite a colloquial term that we use in community to communicate with each other. I do know some non-Indigenous people—and I will always use *Indigenous* and *non-Indigenous*—I can't really find myself saying *non-First Nations*—it doesn't quite roll off the tongue and maybe someone will come up with some other term—but I know some non-Indigenous people that will write “Hey you mob” because they work with communities so closely and they're one of our allies. And, you know, even in my own family there are non-Indigenous people, “we're all part of other mob over there” and *mob* can also be when you consider it to be a group of animals or a group of people or a group coming together, *mob* is just a really fun friendly term that we like to use.

Also, some people struggle with the term *deadly* as well, you know, “You're too deadly,” but it means “Oh, you're awesome,” and these are just these terms that we use. So, how do I feel about other people using them? I have no problem if you're well-known to community and you're someone that is in involved with community and understands. In fact, that's really part of this culturally responsive pedagogy if you know that it's right for you to do that. You know, Greg, we've known each other for some time and it wouldn't be out of line if you said to me, “Hey, I know you've had *Yugambah* youth choir. How those kids? How's that mob going?” and that I would just not even consider that you've said something that's offensive in any way because I know that you understand that that's how I would refer to the group. So, that's actually really showing me how much you know about community. How deeply you've gotten to understand what's going on.

So, I think it's more about using those common terms as everyday terms that we refer to each other once you've been accepted in and an ally in a part of community, you'll actually discover that you'll be able to use those terms and words as well.

Greg: So, I think what you're gesturing to there for me, Candace is the notion of *racial literacy*, is what's sometimes referred to as *racial literacies* and it's not something we necessarily spend a lot of time talking about or thinking about explicitly. Race talk is still one of those things that a lot of people shy away from but it's part of the everyday language of teachers, of community, of everybody in the in the wider community and, of course, is part and parcel with schooling. So, I imagine that racial literacies of these sorts will come up at Summit in a couple of weeks.

Candace: I can guarantee that *identity* will come up and *racial literacy* will come up in our Summit. So, let me jump to the next paper which is by Jay Phillips and it's Chapter 1 of *Indigenous Education in Australia: Learning and Teaching for Deadly Futures* and this is *Foundations of teacher knowledge in Indigenous education*. Jay Phillips is a *Wakka Wakka*³ educator and researcher and that's very important to understand the standpoint that this paper comes from.

Towards the back end is where I started in this paper: an Indigenous standpoint pedagogical framework. I thought it was really important for me to understand that Indigenous approaches are responsive to change. That is, that they evolve and adapt as they attend to structural change. Also, he makes another really interesting point around the idea of Western systems of education being usually very linear, compartmentalised, time-based, adult-centred, institutionalised and, in many cases, resources that are used in classrooms are not representative of Indigenous peoples, let alone the diverse cultures of Indigenous peoples, as well.

So often in Indigenous community, we talk about the *circular* of our storytelling; the circular of the way we connect. And how any- and every- thing that we connect to and when we meet someone is only one or two steps or separation away from something else or “I've been puzzling on something. Why has this kookaburra has been in my backyard for some time?” And all of a sudden... and there's something that I know and the answer will come back to me in some other form. I feel that it's quite the circular understanding, and that's what he's trying to get to.

This paper is about curriculum, policy, teacher identity and talking about how problematic that can be. The paper is focused on discussions on fundamental principles for teacher practice. Whether working with Indigenous

³ *Wakka Wakka* Country includes the areas now known as Nanango, Mundubbera, Kingaroy, Murgon and Gayndah.

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learners or in relation to the design and development of Indigenous Studies curriculum. And, look, these findings were all based on a large-scale empirical study of teacher knowledge and classroom practice in Aboriginal and Torres Strait Islander education from 2009 and 2012. And there were 1200 participants across 200 primary and secondary schools from around Australia. It's a massive study and a really big finding and an incredibly interesting read. But it really points out the marginalisation of Indigenous cultural perspectives in classroom practices. It really lets us know that that other dominant cultures, the Western influence and other cultures (that is, not how Aboriginal and Torres Strait Islander people necessarily learn and see themselves) is the dominant way that we learn in the classroom. Despite the fact that we *know* that we should be learning differently

And I bring—as I wrap up the point of this paper—I bring us to the story of practice because I'm all about *gawarimanyanah*⁴ the storytelling and the understanding. Because if we can bring first-hand experience to the table and assist our teachers to talk about the experiences they have, then they might be able to shift their thinking. In particular, every teacher is going to talk about some moment when they were paralysed with fear about saying the wrong thing to their students or doing the wrong action. But, instead, and that's part of what this Summit is about, is not being afraid to *dip your toe into the water* to keep it there until you are comfortable with being uncomfortable and moving forward.

So, this story of practice here is really around a school where there were 13% of students that are Indigenous and 35% of students who speak a language other than English. And, in particular, the teacher really was taking for granted that they knew all about Australian society. That they also knew all about the students that may be in their classroom. But really, and this is not necessarily Indigenous, this is talking about knowing other culture and knowing the students in your classroom.

A student was tired and was needing to sleep. This continued over a number of days and then when the teacher finally approached the student about it, discovered that it was Ramadan and that it was a time when the student was fasting, and all of a sudden, for religious reasons. All of a sudden, that teacher's eyes was opened to a different perspective. That's also not to assume that Indigenous people might not have that religious practice as well.

So, what we really have to know is that Australian culture and the face of the students that we teach is not one identity. But we must be very responsive and understanding of Aboriginal and Torres Strait Islander knowledges that are important to the place, to *jagun*⁵, to Country that we all live and work on, love, play and enjoy.

Greg: So, it really does take us, as you have done there, really wonderfully, Candace, takes us into that space where all teachers are required, as part of the cross-curricular priorities, to embed Aboriginal and Torres Strait Islander perspectives, knowledges and histories in the classroom. And for the foreseeable future, based on sheer numbers, it's going to be largely non-Indigenous people that are continuing to do that work. It's going to be some time, even though it's very important, of course, that we increase the number of Aboriginal and Torres Strait Islander teachers in schools, it's going to take a while for that to be significantly, numerically significant.

So, we need to address the concerns and fears that many teachers have about, you know, making mistakes, of not knowing what to do, of getting it wrong, of, you know, not feeling as though they can bring those knowledges and perspectives into the classroom. And like you, for me, it is the way this paper steps into Indigenous standpoint theory that's particularly important for that. Because I think of that as a pathway to do that in really different ways and to break down some of those fears and concerns.

Now, I think a thin understanding and engagement with Indigenous standpoint theory as Jay Phillips gestures to in the paper is about perspective and empathy and stepping into the shoes of somebody. And that's useful and that's valuable. But what an Indigenous standpoint perspective does a little bit further than that is it offers that point of critique and analysis. And it's that reminder that it is that experience of growing up in Australia as an Aboriginal and Torres Strait Islander person or Torres Strait Islander person that gives you a point to critique and analyse and understand the structural arrangements that constrain and contain the possibilities of your experience and what you can do and where you can go.

And, so, when non-Indigenous teachers are bringing Aboriginal and Torres Strait Islander perspectives, knowledges and histories into the classroom they can bring those standpoints in and do it with genuineness and meaning in ways that offer that critique of the structural arrangements. And that's through curriculum, it's through pedagogy, it's through policy, it's through those everyday little moments and exchanges that you have that aren't necessarily connected to assessment or learning outcomes but students experience and see all the time. And if you can bring that genuine Indigenous standpoint into schooling in ways, I think over time students start having a very different experience and perception of what schooling can be.

Candace: I also believe, added to that, teachers will have a very different perception of what schooling can be. And Greg, you have another paper. I'm really impressed if people are still listening to us and continuing on. We have two more papers that we will bring to you.

Greg: I know, I thought this was going to be brief, Candace.

Candace: No 'brief' when it's you and I having a chat, Greg.

⁴ *Gawarimanyanah* means story telling

⁵ *Jagun* means Country

Greg: So, the next paper I'm going to quickly have a chat with, and I will make this, you know really quick, because it's a paper written by colleagues of mine in a project I'm involved with that's titled the *Aboriginal Voices Project*. The lead authors are Nikki Moodie Cathie Burgess and Kevin Lowe. And really this paper is reporting on a collection of systematic reviews that were undertaken by a large number of academics. This paper is published in a book that just came out a couple of months ago which is , you know, the synthesis of all of that work.

And, in essence, the systematic reviews and the work that we were doing at that time, we wanted to look at the evidence base. The premise of, really, the project was a lot of research has been undertaken in Indigenous education between, for example, 2006 and 2016. That's when we started this project, in 2016, and we said "Let's go back 10 years".

And a huge amount of money has been invested and if you look at measures and reporting such as the *Closing the Gap* annually that comes out there hasn't been a significant improvement or impact on any of those measures. If you don't want to look at those measures and you want to go and talk to community and students or look at, as you mentioned earlier, the numbers of students that aren't completing Year 12 or are continuing to be excluded from school. There's not been much change. So, despite the huge amount of money, not much has changed.

So, that was sort of the starting premise of let's interrogate this evidence base. Now, of course, through that process we did draw attention to, I guess, a lot of the concerns and the limitations around that research but we also wanted to think about pathways forward and where we get to next. So, in this paper that's framed around three ideas, you know: "What counts as knowledge?", "What counts as success?" and "What counts as evidence?"

And with regard to the first point, *what counts as knowledge*, the systemic reviews serve to remind us and underline that point that knowledge-making remains contested within schooling at all levels. And all too often, unfortunately, it reverts to a hierarchy where the privileging of Western or "whitewashed" knowledge-making systems and practices remains dominant. And, so, if anything is to change that needs to change first and foremost.

Secondly, *what counts as success*, speaking of Indigenous standpoints—this requires being redefined from an Indigenous standpoint. While it's non-Indigenous voices and perspectives and ideas that continue to frame and define what success means in, and through schooling, it's going to be in a problematic fit for some people. So, that in and of itself, entails going and listening, and having different kinds of conversations, and then acting on the voices of Indigenous peoples and communities all around the country.

And the third point there our element is *what counts as evidence*. And, unsurprisingly for many, I guess the notion is that quantitative understandings and measures remain problematic for a whole collection of reasons that are beyond the scope of this podcast to talk about. But, foremost and central to that is a theme that I think that we've been touching on at various points across here, are to do with issues of race and racism that also remain largely misunderstood or misrepresented and requiring urgent sort of action in this space. And I would say, you know, much more sophisticated understanding of things like racial literacies are central to that. But as is the requirement to really name and explicitly address concerns to do with race and racism in different sorts of ways.

So, yeah, that's a paper that sort of sets up that book and then all the other chapters step through and detail the systematic reviews itself but they were some of the big takeaways that frame that book now and the research that we conducted across that time.

Candace: And I must say that cultural nourishing schooling is powerful and is making powerful change and the schools that are involved in that project in New South Wales are incredibly lucky that they are getting to step this off as a pilot project to really demonstrate to other schools how this can be done. And, I know, Greg, that you're working with many more schools and I look forward to when other states can also move forward into really culturally nourishing pedagogical practice and the way that it might look differently in other states but that it is along those lines of... also what Rigney had set up too and the way that we respond with getting to know a community, getting to know the people and bringing Indigenous voices into the school to help us understand and unpack the localised... the really hyper-local complexity of a community.

Look, I'm going to bring us to our fourth reading which is the introduction by Bronwyn Carlson on *The politics of identity and who counts as Aboriginal today*. This was published in 2016 and I know we've already hit on identity and definitions and the like so far in our podcast so I won't be too long on this one. I struggled with this reading because it's a little too close to home for me. It's the same as... it's a very powerful read about identity and it's the same if you're someone that knows of or has read Anita Heiss' *Am I Black Enough for You?* original publication in 2012, and then 10 years later in 2022, re-released.

Look, these are all about those moments, those honest beautiful open narratives that people are willing to share about—and I'm literally shaking as I'm saying it because this is really difficult stuff to talk about—about those moments in time when external family members, and this is not a unique story to me or to these authors, this is very, very common, what we hear around Australia.

So, you're Aboriginal if you come from the bush and you're really black. And you know we can hear Pauline Hanson talking about this now. And she talked about it in the late 1990s as well, you know, who actually qualifies as being Aboriginal and what are those definitions? The old "blood quantum" you must be a "full-caste", a "half-caste", well, they really come about from policies of the day, not how communities saw themselves.

This paper really talks about the lived experience of *not being black enough for you*, of not having dark enough skin, of having other family members talk about "well, it's your side of the family that brought in that, you know,

you're all touched with the tar brush, it's your fault that we have Aboriginal heritage." It talks about other experiences of families where people won't identify as being Aboriginal because it's a negative connotation to actually do that. And I know I've had that conversation many, many times with many Indigenous families particularly identifying at school are actually "could we please be involved in the Indigenous cultural group, but I don't want to... I don't want to identify as Aboriginal because I don't want my child taken out of class to do any of these other hand-up helpful programs because I don't want them disadvantaged."

And not... and seeing it all as a negative discourse rather than seeing it as if I can see myself and I know myself and I know my identity. We're really talking about a strength-based approach to the identity of the learner and when they feel comfortable and confident in who they are that they can move forward.

So, I... you know, this is such a wonderful, brilliant read and it's so honest and it even... there's even a section that says a not so uncommon story and at what cost to the wider community and to the wider Aboriginal people is it when we really talk about identity and who we are. And, you know, why are we really stating that a confirmation of Aboriginality or something like that is not enough when it's that really is, and this paper talks about it, being a quasi-legal document and the amount of effort that an Aboriginal or Torres Strait Island person has to go to, enormous effort, to get a confirmation of Aboriginality including, not the place that you currently live in and are recognised, but you've traced, you know, you've talked about, you've lived your cultural experience.

Now that's really difficult, and it even says so in this paper, for the Indigenous people that for reasons that families have never wanted to say that they are Aboriginal or Torres Strait Islander, that it's been hidden in the family. It's difficult for people to come to those understandings now but that doesn't mean that we should deny who it is and who your family are.

And, so, it's a really powerful read and I strongly recommend you read it. I also strongly recommend you read Anita Heiss' *Am I Black Enough for You?* because I have this conversation with a colleague often. I have lighter skin so I'm never black enough for people but I'm now also not white enough for people, with a colleague who has darker skin who can articulate with no perceived Indigenous accent and when people meet this person say, "Oh my goodness, I thought you would be whiter." Now, why is it that people even have the guts, I want to say, to even think that they could ask that question of someone? And why are we still racially holding a barrier up to people today when we wouldn't ask the same of any other nationality in Australia?

But, also, I want to round this point out to: it really doesn't matter what nationalities we have in front of us, we must respect them, we must know them. But, in particular, for our Aboriginal and Torres Strait Islander people, we're talking about the history and the culture of Australia. So, we should really want to get involved and really understand and really help our communities to move forward.

Greg: Oh, thank you for sharing, Candace. It's a confronting, it's a provocative, it's a challenging... read but it's such an important read. And one of the things I was thinking as I was making my way through it, was just how strong it was in terms of developing that understanding and a picture of the experience people such as yourself, like you're just talking about there, encounter. When there's the messaging and voices from outside the Indigenous community that are constructing a narrative of what it means to be Aboriginal and or Torres Strait Islander and that creates pressure and experiences that are internalized. And then there's voices and pressures from within the community.

And you really get that that sense reading across this paper of those two walls closing in on people. And you can understand how students are—in classrooms all around the country—are caught up in that place where they're seeing those ... experiencing those external and internal voices and pressures and asking questions about "What does it mean for me? What... How do I navigate this? How am I going to take my next steps forward?" And I think it's urgently important for all people to engage and seriously think about their role and contribution when these conversations do come up. And to be proactive in engaging with that Indigenous standpoint of understanding, that lived experience, and what they can do to open up different spaces and pathways so people aren't encountering that sort of violence and experience that impacts so powerfully on so many people.

On a very serious note, and an important note, I think, to bring our conversation and start drawing it to a close. We finished on this paper because identity is so important. We know it's going to be so important. It's something that sits across all of the sessions that we're going to be talking about at the Summit in a few weeks' time. It's a mantra in education: know your students, know how they learn, connect teaching and learning with the life worlds of students, make it relevant, give people a future. Identity is just so important.

Yet, time and time again, we hear stories where students feel as though they're not heard, they're not understood, they're not experiencing that safe environment to go to school every day. That's why it's so important and sits across everything that we're going to be talking about in a couple of weeks. So, it's confronting, it's hard, it's personal, it's provocative, it's all of those sorts of things.

Candace: It's confronting, it's hard, it's personal. That's what we need to remember as we walk into our Summit. *Gaureiman unya*⁶, our tale is told and *Baugull Wanyi*⁷, thank you Greg for having this conversation with me. We look forward to seeing you at the *Summit: Transforming Indigenous Education in practice*.

⁶*Gaureiman unya* means story-telling

⁷*Baugull Wanyi* means thank you

