INDIGENOUS EDUCATION INITIATIVES IN AASN SCHOOLS

Building relationships

FINAL REPORT TO THE
AUSTRALIAN ANGLICAN SCHOOLS NETWORK (AASN)
July 2009

Dr Jennifer Barr, Research Consultant
Cover photo: Boys from Trinity Grammar, Melbourne, and Gunbalanya School, at Gunbalanya (Oenpelli), NT, April 2009
A FOREWORD FROM THE AASN PRESIDENT

Since the 1800s, Anglican schools have played an important role in the education of Australia’s young men and women.

Today, Indigenous young men and women learn alongside non-Indigenous students in classrooms across the nation.

This report titled Building Relationships was commissioned by the Australian Anglican Schools Network to examine the numerous initiatives being undertaken in our schools in the field of Indigenous education today. Dr Jennifer Barr has travelled to each state and territory and met with principals, teachers, students and other leaders in school education, to gain first-hand knowledge of the stories, the successes and the struggles.

This research is ground-breaking for Anglican schools. It paints a picture of the many and varied responses that our schools - single sex and co-educational, long-established and newly-founded, boarding and day – are making to the challenge of providing Indigenous young Australians with the educational opportunity that should be available for all Australians. It also reveals how Indigenous Australians are enriching the lives of students in Anglican schools, through building mutually rewarding relationships. The partnerships are two-way.

Whilst the research into current practice is revealing, it goes further. It challenges all involved in Anglican schooling to consider how we can play a more effective role as partners in our Nation’s and Church’s commitment to improve educational outcomes of Indigenous young people. That is a mission imperative for all Anglican schools as we prepare to enter the second decade of the 21st century.

I thank Dr Barr for her research paper and pray that it may provide a real impetus for exploring new and creative ways of partnership between Indigenous and non-Indigenous Australians in Anglican schools.

The Reverend Peter Laurence
PRESIDENT
AUSTRALIAN ANGLICAN SCHOOLS NETWORK
ACKNOWLEDGEMENTS

I am pleased to present this report entitled ‘Indigenous Education in AASN Schools’ to the Management Committee of the AASN. Over the last seven months, I have been privileged to be welcomed warmly into Anglican schools across Australia, and to enjoy discussions with a wide range of Indigenous and non-Indigenous people, all of whom share a passion and commitment to education as a powerful vehicle for social justice.

I thank the members of the AASN Management Committee, particularly Dr Tim Wright and The Reverend Peter Laurence, the President of the AASN, for their support in overseeing the project and providing valuable feedback on the Interim reports provided over the duration of the project. I also thank school principals, teachers and those involved in the planning and operation of Indigenous Education programs in schools for their time in discussing their programs and ideas with me. This report is your story, and it has been a pleasure to have been invited to share it.

Dr Jennifer Barr, Research Consultant

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SUMMARY

The impetus for this research project arose from presentations and discussions at the Australian Anglican Schools Association (AASN) Conference in August 2008, which recognised an unprecedented focus on the area of Indigenous education by national and state governments, particularly following the ‘Sorry speech’ by Prime Minister Kevin Rudd in February 2008. The AASN Conference heard about the work carried out at a local level in this area by St Andrew’s Cathedral School and Trinity Grammar School, Kew. As member schools expressed a keen interest in making a contribution to improving educational outcomes for Indigenous children, it was resolved to undertake research into what is currently happening across schools along with recommendations for the way forward. This project thus seeks to build a knowledge base that can inform the design and implementation of Indigenous education programs in AASN schools by identifying and mapping opportunities and constraints in Indigenous education activities across AASN schools. The main research activities included an Indigenous Education survey sent out electronically to all AASN member schools, and discussions in person or over the telephone with school principals and key staff across Anglican and other private schools in each State, as well as discussions with key people and organisations involved in Indigenous educational programs in schools.

The involvement of private sector schools in ‘closing the gap’ has occurred in response to the overwhelming evidence of Indigenous educational underachievement and disadvantage, particularly in remote communities. Current policies, supported by a new generation of Indigenous leaders, mark an important shift from Indigenous self-determination as separatism to economic advancement through participation in the real economy. Fundamental reform and a radical rethinking of new solutions are now on the agenda. Indigenous leaders are embracing real economy fundamentals as a means of building the capabilities required to move from dependency to self-reliance. Anglican schools have joined other denominational private schools in responding to the call for tangible solutions to break the cycle of disadvantage and alienation brought about by decades of misguided policies and welfare dependency. While an emphasis is often placed solely on the excellence of teaching and learning in Anglican schools, this study highlights that one of the most important strengths they bring to the forging of new relationships with Indigenous Australians is in being ‘trusted voices’.

It is still early days, and responses to the call for reconciliation and closing the gap have varied considerably across the Anglican school sector; a diversity which reflects the high value placed on school autonomy in the sector, as well as the efficacy of ‘school-led’ initiatives that are tailored to each unique school environment rather than a one-size-fits-all approach. A small number of AASN schools have a longstanding history of Indigenous scholarship programs and relationships with Indigenous communities, while many others have moved very quickly over the last few years in developing Indigenous programs. The majority of AASN schools, however, are in the early stages of program implementation or are still considering commitments to action that might best suit their particular circumstances, culture, structure, demographics and strengths.
Current AASN Indigenous education activities fall into four broad components:

1. Indigenous awareness building programs across the school.
2. Indigenous scholarships and bursaries.
4. Indigenous Education Centres

Indigenous programs across these components all hinge on building ongoing and mutual relationships with Indigenous Australians. Most Indigenous education initiatives in Anglican schools have been motivated by a passionate commitment on the part of one person, generally the Principal or a staff member. Effective programs have been able to build on this passion in harnessing whole-of-school support for furthering reconciliation. Key research findings across the four components of Indigenous activities are:

- AASN schools which have Indigenous scholarship students have on the whole been more proactive in implementing whole of school approaches to Indigenous cultural awareness; as Brother Paul Hough, a Consultant with the Association of Independent Schools (AIS) NSW has observed, ‘Where there are Aboriginal students, there’s movement’.

- Indigenous scholarship programs have been the focus of private school involvement in helping close the gap. In the past five years, there has been an estimated 25% increase each year in the number of Indigenous students enrolled in scholarship programs across Australia’s private schools. In NSW, for example, Anglican schools account for around 28% of the total number of approximately 245 Indigenous scholarship students currently enrolled in private schools. Anglican schools have tended to be quite cautious and more selective than other denominational schools, which tend across all States to be doing more of the ‘heavy lifting’ in terms of including Indigenous students from local communities, those with lower levels of academic ability, and those from more difficult circumstances, for example, youth under Department for Child Protection orders.

- Indigenous scholarship programs are overriding concentrated in AASN schools with boarding facilities. The availability and capacity of residential facilities were widely recognised as key ingredients of Indigenous scholarship schemes.

- In this early phase, the vast majority of the Anglican boarding schools offering Indigenous scholarships have established partnerships as member schools of one or more of the intermediary scholarship organisations, chiefly Yalari, The Cape York Institute’s Higher Expectations Program (HEP), the Australian Indigenous Education Foundation (AIEF) and the Indigenous Youth Leadership Program (IYLP). These intermediary organisations have been major drivers of growth in Indigenous scholarships in private schools over the last five years.

- In the majority of the day-only AASN schools with Indigenous scholarship students, scholarships are in the form of means-tested bursaries, normally capped at 50% but exceeded in special cases, available to all students and funded by the school and/or the regional Diocese. Indigenous students in these schools are, in almost all cases, from communities located in the vicinity of the schools, and living with their families.
• In states in which the Association of Independent Schools (AIS) and the Anglican Schools Commission (ASC) have taken an active and instrumental role in the provision of programs supporting both schools and Indigenous students, this has had clear benefits both for the effectiveness of established programs and in encouraging the implementation of Indigenous education programs across more schools. Programs such as Future Footprints in Western Australia, which is administered by AISWA and funded by the Department of Education Employment and Workplace Relations; Br Paul Hough’s work with the AIS in New South Wales; and the Indigenous Education Strategic Initiatives Program (IESIP) coordinated by the ASC in Queensland highlight the efficacy of broader organisation involvement and collaboration.

• The major challenges being faced by schools with Indigenous scholarship programs are the need to bridge the significant gap in literacy and numeracy skills on school entry, the cultural gap experienced by Indigenous scholarship students on school entry, and the need to accommodate regular changes in government funding arrangements.

• For AASN schools which have not initiated Indigenous scholarship programs, the major reasons were lack of residential facilities; lack of knowledge, contacts or funding; being recently established and having other priorities; and, for a few, a lack of conviction in Indigenous scholarships as the most effective solution to closing the gap.

• The survey and discussions with schools revealed significant interest among AASN schools in developing relationships with schools in regional and remote communities. Just over one-third of Anglican schools responding to the survey currently have relationships with Indigenous schools and communities, mostly formed out of personal relationships with teachers or community members, with the majority (just over 80%) involving remote communities. Fundraising activities and cultural visits were the main focus of these relationships. The greatest constraint to developing relationships with Indigenous schools and communities was the difficulty of knowing ‘where to start’ without having contacts in Indigenous schools and communities.

• Models of Indigenous schooling within an Anglican mission, such as the Gawura school within St Andrew’s Cathedral School, Kormilda College, Darwin and Djarragun College, Queensland, successfully combine a culturally inclusive approach to Indigenous education with the strong pastoral focus of Anglican schooling. The ‘things that work’ in these models are the provision of a highly supportive, culturally enriching ‘recognition space’ for Indigenous learners, high expectations and belief in individual achievement, and the provision of pathways that can support students towards Year 10 and 12 completion. These models of Indigenous schooling respond to the key constraints experienced in AASN Indigenous scholarship programs: the significant gap in levels of literacy and numeracy on school entry, and the cultural gap experienced on school entry.

This research is timely from the point of view of information sharing, given that a number of schools have accumulated significant knowledge and experience relating to Indigenous education programs, while many other schools indicate lack of knowledge and contacts as a major constraint. Following these early stages of program implementation, it is also timely to consider the way forward, both for individual schools and the AASN as a group. This research has identified a number of key recommendations that can inform the future
development and effectiveness of Indigenous education programs across AASN schools. Recommendations detailed in this report fall into five key areas:

- Collaboration and Advocacy;
- Professional Development;
- Developing Effective Scholarship Programs;
- Developing Relationships with Indigenous Schools and Communities; and
- Opportunities for Establishing Anglican Indigenous Schools.

Key areas of recommendation include:

- **Unity of Purpose Through Shared Principles**
  The establishment of a broad set of Indigenous education principles in the form of an Indigenous Education Policy (IEP) to be adopted by AASN schools can serve as a basis for moving forward more collaboratively, while still enabling each school to develop their own unique model. AASN schools which have not yet developed programs are urged to draw up Indigenous Education Plans, with Indigenous Task Forces established to help map the way forward for their school circumstances and environment.

- **Outcomes Data**
  Information gathering relating to the educational outcomes of Indigenous scholarships is vital as a tool for not only informing ongoing program development but in providing a basis for future advocacy regarding government funding as well as seeking philanthropic support.

- **Cultural Awareness Training**
  Research identified a need for cultural awareness training for all staff to assist in making schools culturally familiar and appropriate for Indigenous students, and for the flow-on effect for all students of different cultural backgrounds.

- **Consultant for Indigenous Scholarship Programs**
  The report recommends the engagement of a part-time consultant with expertise in the areas of funding, forging links with families and communities, and delivering pastoral support programs, such as Br Paul Hough, currently liaising with schools, organisations, Indigenous students and their families, for the period of one year (2010) to work with schools in their efforts to establish programs during this transition phase.

- **Developing Links with Further Training and Employment Providers**
  As schools move out of this early phase towards more developed programs, there is a need to support Indigenous students’ post-secondary pathways, including vocational training, university special access and mentoring schemes, and work experience and employment opportunities.

- **Links with Local Indigenous Schools and Communities**
  The focus among AASN schools has been largely on regional and remote communities, both in sister school relationships and sourcing for scholarships. There is a need for schools to reach out more to include local Indigenous schools and communities in their programs.
• **Link with the Heart Foundation**
The greatest constraint to the expansion of relationships with Indigenous schools and communities in remote communities is the lack of contacts. In order to facilitate contact between AASN schools and remote Indigenous schools, this report recommends a relationship of cooperation be established between the AASN and the Heart Foundation, which has well established outreach in the Northern Territory. Partnerships established around health issues in which the school is the hub of the community provide a commonality that transcends racial differences.

• **Using Technologies to Further Reconciliation**
Technologies using Skype, YouTube, email, video, and Flash animation enable student-centred, collaborative, and authentic learning that can serve as a basis for developing ongoing relationships with Indigenous student communities. Issues-based projects, including health and the environment can work from the basis of commonality which transcends racial differences.

• **Further Investigation towards Establishing Models of Culturally Inclusive Anglican Indigenous Schools**
The report highlights the opportunity provided by the current positive political environment in developing models of Indigenous schooling within the Anglican mission. The importance of a ‘hub and spokes’ approach that also incorporates early childhood education, such as the model developed by Djarragun College, Queensland, is highlighted.
1 INTRODUCTION

This report presents the mapping and evaluation of Indigenous education activities across AASN schools, carried out between December 2008 and July 2009. The AASN contracted an independent research consultant, Dr Jenny Barr, to conduct this study. Dr Tim Wright and The Reverend Peter Laurence coordinated the overall project and provided feedback and information for the four Interim Reports preceding this Final Report.

1.1 Background

The commissioning of this research occurs within the context of a growing momentum of interest and goodwill across the Australian community towards Reconciliation with Indigenous Australians. The ‘Sorry’ speech, made by Prime Minister Kevin Rudd on February 13 2008, and the groundswell movement towards reconciliation that had preceded it, marked the end of what Henry Reynolds once referred to as the ‘great Australian silence’ towards the profound injustices and alienation experienced by Indigenous Australians. The national apology was seen as a long overdue recognition of the injustices committed by the forced removal and dislocation of Indigenous children perpetrated over thirty years, detailed in the 1997 Bringing Them Home: Report of the National Inquiry into the Separation of Aboriginal and Torres Strait Islander Children from Their Families. More recently, the 2007 Little Children Are Sacred: Report of the Northern Territory Board of Inquiry into the Protection of Aboriginal Children from Sex Abuse told the nation the truth about their Indigenous ghetto, and led to the current intervention policies that have confirmed the failure of almost three decades of policies of Indigenous self-determination within debilitating economies of passive welfarism. The national apology, as a barometer for a new era of political decency, has been translated into the 'closing the gap' agenda within which education is seen as a critical vehicle.

The current climate of goodwill has been accompanied by a call to action from all sections of the community in searching for fresh answers that bring idealism and pragmatism together in the light of evidence that ‘existing policies and substantial funding are not generating a greater improvement in Indigenous learning outcomes.’ The involvement of private schools in helping ‘close the gap’ has taken place within a broader momentum of private sector activity, perhaps the most highly publicised of which has been the ‘Australian Employment Covenant’ launched by Andrew Forrest in 2008, with the aim of placing and retaining 50,000 Indigenous people in 'Covenant Jobs' within a two-year period. In other words, the social capital produced by corporations, institutions and networks through partnerships and opportunities for meaningful dialogue have come to be regarded as equally important as human capital and natural resources. Among the private school sector, there has been a growing confidence in their ability to contribute to these kinds of social capital building projects across the nation. While an emphasis is often placed solely on the excellence of teaching and learning in private schools, one of the most important strengths they bring to the forging of new relationships with Indigenous Australians is in being ‘trusted voices’. The commissioning of this research highlights the importance placed on ‘getting it right’ to maintain this high value of institutional trust and integrity.
A new generation of Indigenous leaders, many of whom were educated in private schools, have thrown their support behind private and multi-sector partnership programs that offer tangible, practicable solutions to breaking the cycle of disadvantage experienced by a growing number of Indigenous Australians locked outside the productive economy. Modernisation and self-determination are no longer held as incompatible within visions of progress that lie not in welfare but in economic advancement through participation in the real economy. As Warren Mundine AO, Chair of the Australian Indigenous Chamber of Commerce, has claimed,

> The national conversation is the economy. But when you start to talk about Indigenous people, the conversation changes to the language of welfare. We need a new Indigenous conversation through the economy to break the cycle of poverty in communities and create sustainable progress. Government welfare and policy is a shackle for Indigenous people – there’s no private enterprise.³

The new Indigenous conversation marks an historic shift currently underway, from policies of self-determination as separatism to policies of economic integration that can positively enable viable forms of self-determination. Contemporary Indigenous leaders are embracing real economy fundamentals as a means of moving away from the debilitating effects of welfare and victimhood in what Noel Pearson has called the ‘gammon economy’⁴. The singular attachment to maintaining traditional Indigenous identities at all costs that marked the era of self-determination has shifted to a focus on the value of having choice – the opportunity to ‘walk in both worlds’. As Noel Pearson has argued, it is about ‘providing young people with the choice to embrace the best opportunities the wider world can offer to build skills and capabilities, while retaining essential links with communities and ancestral lands.’⁵ The right to enjoy choice along with other, non-Indigenous Australians is accompanied by a rejection of the ‘deficit model’, that holds the disparity between Indigenous and non-Indigenous educational outcomes as somehow ‘normal’, and the importance of raising the expectations placed on Indigenous students, realised by program titles such as ‘Strong and Smart’ and ‘Higher Expectations’. As the Ministerial Council on Education, Employment, Training and Youth Affairs (MCEETYA) Report of its Taskforce on Indigenous Education reported, ‘There is often a systemic lack of optimism and belief in educational success for Aboriginal and Torres Strait Islander students.’ ⁶ The willingness to ‘raise the bar’ regarding Indigenous educational expectations has also provided support for the positive and tangible contribution that can be made by the private school sector.

Recent years have also seen a greater democratisation of Indigenous politics, with the demise of the kind of ‘big bunga’ politics of the past that contributed to the final decommissioning of the Aboriginal and Torres Strait Islander Commission (ATSIC) under the government of John Howard. Stories heard from the Bringing Them Home and the Little Children are Sacred reports opened up a space for voices previously silenced, prompting a willingness to, in Marcia Langton’s words, ‘listen to the quietly spoken woman in the plain dress’,⁷ in foregrounding the real, lived experiences of Indigenous people at all levels of policy effect. The current ‘whispering in our hearts’⁸ experienced across non-Indigenous Australia is occurring in this space of grassroots reconciliation. A new emphasis on a ‘politics of listening’ has encouraged a reaching out in the growth of partnerships and relationship-building founded on principles of equal partnership and participation, mutual respect and sustainability. The African notion of ‘Ubuntu’, meaning ‘I am because I know you. We are in
community together. Your progress will nourish me’, drawn on by Phillip Heath, as Principal of St Andrew’s Cathedral School in 2008, perfectly captures the way that reaching out enriches both sides of the relationship. The notion highlights the opportunities that various forms of partnerships with Indigenous peoples are offering schools in responding to the challenge of problems that are not ‘Aboriginal problems’ but our collective problems, with programs that are not ‘ours’ but shared.

1.2 The case for action: Research findings on indigenous disadvantage

The involvement of private sector schools in closing the gap has occurred in response to the overwhelming evidence of growing Indigenous educational underachievement and disadvantage. In Australia, there is an increasing amount of formal reporting of the differences between the health, education and life outcomes being achieved by Indigenous people and their non-Indigenous counterparts. A series of reports commissioned over the last decade by both State and Federal governments as well as key independent Institutes have pointed to education as the key vehicle for bringing about improvements in Indigenous disadvantage. Most recently, the Overcoming Indigenous Disadvantage report (2007) prepared for the Council of Australian Governments (COAG) reported,

> Across virtually all the indicators, wide gaps remain in outcomes between Indigenous and non-Indigenous Australians. Despite Australia’s world class health system, the life expectancy of Indigenous people is estimated to be around 17 years lower than that for the total Australian population. Despite compulsory education, Indigenous students at all levels experience much worse outcomes than non-Indigenous students. And Indigenous people are significantly over-represented in the criminal justice system, as both victims and offenders.

Despite considerable activity from all State education departments over the last decade in formulating action plans with objectives and strategies designed to improve Indigenous educational outcomes, there have been few advances in achieving more equitable outcomes for Indigenous people. As the Australian Council for Educational Research (ACER) publication The Case for Change: A Review of Contemporary Research on Indigenous Education Outcomes (2004) reported: ‘there nevertheless has been no significant reduction in the gap between Indigenous and non-Indigenous . . . [learning outcomes] in the last decade’ (p.51). In fact, more recent research has argued that the gap has become even greater over recent years. In the National Report to Parliament on Indigenous Education and Training 2006, the current Minister for Education, Employment and Workplace Relations, the Hon. Julia Gillard, MP, reported that ‘There were mixed outcomes in Indigenous education and training in 2006. In general, enrolments, retention and employment demonstrated considerable improvement across all education sectors, but educational outcomes tended to be either stable or declining.’

Key findings of the ‘Overcoming Indigenous Disadvantage: Key Indicators 2007 report include:

- As Indigenous students progress through school, the proportion that achieves the national minimum benchmarks decreases.
• In 2005, the proportion of Year 7 Indigenous students that did not achieve the national benchmark was substantially higher than the proportion of all students for:
  - reading - 36% compared to 10%;
  - writing - 28% compared to 8%; and
  - numeracy - 51% compared to 18%.

• In 2006, 8% of Indigenous people aged 14 years were not participating in school education, compared with 1% of non-Indigenous 14 year olds.

• In 2006, 21% of 15 year old Indigenous people were not participating in school education, compared with 5% of non-Indigenous 15 year olds.

• In 2006, Indigenous students were half as likely as non-Indigenous students to continue to Year 12.

• In 2005, the retention rate for Indigenous students to Year 9 was 99%. In 2006, the retention rate for the same group of students (now in Year 10) had declined to 91%.

1.2.1 Disparities within the Indigenous Population

Remoteness vs mainstream

Figures on a nationwide level fail to differentiate between those Indigenous people from urban, mainstream society whose parents are employed and speak English, and those from regional, rural and remote communities, or from welfare-dependent backgrounds with little or no English. Of the 540,000 Australians who identify as Aborigines or Torres Strait Islander in the last census, many more are working and living in mainstream Australia (335,000) than those subsisting on welfare in urban centres and country towns (145,000) or in remote settlements (70,000)\(^1\), and yet it is these 70,000 in particular who account for much of the high unemployment, ill-health, alcoholism, drug abuse and violence that are often attributed to all Indigenous Australians.\(^1\)\(^3\) A number of reports have highlighted the vast and growing disparity between Indigenous mainstream and remote educational outcomes, pointing to the ‘real gap between non-performing Indigenous schools and mainstream schools.’\(^1\)\(^4\) In *Lands of Shame*, for example, Helen Hughes points out that

> Education Departments that have dumbed down the syllabus for primary schools in the name of cultural appropriateness and deny Aboriginal children the phonetics and grammar essential to teaching English as a second language, are a key reason for low school attendance and abysmal achievement levels.

Most ‘homeland’ children do not reach Year 6 levels and few go on to the high schools that are necessary for entry into work or further education.\(^1\)\(^5\)

National Assessment Program – Literacy and Numeracy (NAPLAN) results for 2008, the first year of nationwide standardised testing, identified remoteness as the key factor in poor educational attainment. NAPLAN failure rates for Indigenous children by location were 25% in remote and very remote New South Wales; 50% in South Australia, Western Australia and Queensland; and 75% and more in the Northern Territory. These percentages do not include children not sitting the tests. If these children are included, the failure rates rise in each state and approach 100% in the Northern Territory.\(^1\)\(^6\) The *Revisiting Indigenous Education* report (2009)\(^1\)\(^0\) points to a ‘generation of educational neglect [in which] most children come from homes in which most adults are illiterate and non-numerate’ (p. 13) such that ‘Indigenous Australians who went to mission schools 40 years ago received a better education than those attending remote schools today’ (p. 2). Similarly, Galarrwuy Yunupingu has pointed to the way that under mission rule, abuse was low and Indigenous communities felt protected.\(^1\)\(^7\) This is realised in remote Indigenous communities, where the older
Indigenous people who were generally mission-educated tend to have a higher English language proficiency than their younger relations born after 1970 – these people, who are the parents of today’s students, constitute the ‘lost generation’ of the self-determination policies and educational neglect of the last three decades.18

The gender divide: ‘failing boys’
Further, the issue of Indigenous male educational disparities has been acknowledged as critical.19 In line with research detailing the ‘failing boys’ trend in non-Indigenous disadvantaged school populations, the gender imbalance is marked among Indigenous students, where Indigenous boys tend to drop out of school earlier than girls, and this difference becomes more marked in welfare-dependent populations with very few boys completing Year 10.20 Educators have pointed to a lack of suitable male role models in remote communities and the ease of ‘sit down money’ and ‘humbugging’ (negative peer pressure) that makes education seem futile and alienating.21 Another reason put forward is poor mathematical skills, which prevent boys from accessing traditionally male-oriented courses and careers, while careers that are popular with girls, such as nursing and teaching, now require university qualifications. The 2009 issues paper Indigenous Participation in University Education reports that ‘twice as many Indigenous women enroll in tertiary education as men, and the gap is widening. While 68% of Indigenous [tertiary] students are female, only 59% of non-Indigenous domestic students are female.’22 As noted by the Hon Linda Burney, the New South Wales Minister for Community Services and the Australian Labor Party National President, in the vital area of Indigenous teacher education, only 0.7% of trained teachers in Australia in 2004 were Indigenous, representing a marked decrease from previous years.23

Increasing youthfulness of the Indigenous population
The case for immediate and decisive action is heightened by the fact that the Indigenous population is comparatively young, with around 40% of the population under 15 years of age, compared with 20% of the non-Aboriginal population (Australian Bureau of Statistics, 2008), and is growing at twice the rate of the non-Indigenous population.24 In the Northern Territory, where the Indigenous educational outcomes are most dire, at the current rate of growth the Indigenous population is expected to be 50% of the total population in the state in thirty years. Further, a trend towards greater urbanisation seen in the drift to regional and urban centres, which has been related to an increased need to seek health services, places greater pressure on raising Indigenous standards of education in order to avoid the burgeoning of disadvantaged and alienated ‘long grassers’ dwelling on the urban fringes.

Despite the mounting evidence of Indigenous disadvantage and educational failings, and despite the Rudd government having put back the goalposts on achieving equitable educational outcomes, there is a marked climate of hope surrounding the ability of the nation to move towards reconciliation and a more equitable future for Indigenous and non-Indigenous Australians. Progress towards this future, however, should not mean reducing Indigenous students to a range of indicators of deficit to be monitored and rectified towards government-set targets. The task for educators is to see education more broadly as a vehicle for giving Indigenous youth a voice and the power to produce their own individual and collective targets rather than being spoken for – this is the biggest gap that needs to be closed.
1.3  Issues of nomenclature

In this report, I have chosen to use the shorthand ‘Indigenous’ when referring broadly to Aboriginal and Torres Strait Islander people, and non-Indigenous for those not identifying as Indigenous. ‘Anglican schools’ and ‘AASN schools’ are used interchangeably to refer to the member schools of the Australian Anglican Schools Network. ‘Boarding’ facilities and ‘residential’ facilities are also used interchangeably, as are ‘day schools’ and ‘day-only’ schools.
2 RESEARCH METHOD

This project seeks to build a knowledge base that can inform the design and implementation of Indigenous education programs in AASN schools by identifying and mapping opportunities and constraints in Indigenous education activities across AASN schools.

2.1 Research objectives

1. Ascertaining the scope, nature and effectiveness of Indigenous education initiatives already being carried out by Anglican Schools across Australia. In order to achieve this, it was agreed, following discussion with Dr Timothy Wright, that an investigation of the wider school sectors be included in order to set an effective context for the initiatives carried out by Anglican schools.

2. Identify organisations and foundations, Indigenous or otherwise, interested in assisting Anglican schools to develop effective Indigenous programs.

3. Recommend various models of education that would be appropriate to the different school contexts. These may include scholarships, partnerships, training support or exchange visits.

4. Report back to the 2009 AASN Conference on the research findings and make those findings available in published form to AASN.

2.2 Method of data collection

Information for detailing and evaluating the Indigenous education activities within Australian Anglican schools and other key, non-Anglican schools was obtained from a number of sources:

1. Schools, both within and in some cases outside the Anglican school network, were contacted, and the relevant personnel, generally the principals, were interviewed either in person or via the telephone. The research included school visits in Sydney, Melbourne, Adelaide, Brisbane, the Gold Coast, Perth, Darwin, Alice Springs, and Cairns. Initial selection of schools visited was based on several factors, including size of school, evidence of existing Indigenous education programs, geographical accessibility, and school response to contact.

2. Organisations and foundations related to Indigenous education and key Indigenous spokespeople were identified and contacted.

3. The principals from all schools included on the AASN member schools list (n=147) were forwarded a brief, semi-structured, electronic survey in late March, 2009 (Appendix 1). The survey aimed to provide a broad set of information about member schools’ current activities and interests in Indigenous education initiatives. Survey responses were subsequently collected on May 1 2009, and analysed.
4. A survey follow-up was conducted. Approximately 25% of the 93 schools which responded to the survey, excluding schools which had already been visited, were followed up by telephone. Selection of schools for follow up was based on the need to elicit further information concerning key issues.

During the course of the research, five Interim Reports detailing research activities and preliminary findings for each period were provided to the AASN Committee.

2.3 AASN Indigenous Education Survey

A total of 93 responses were received by May 1 2009. Table 1 below provides an overview of the response data by state and school type.

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<tr>
<td>TOTAL</td>
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<td>60.8</td>
<td>37</td>
<td>30</td>
<td>56</td>
<td>22</td>
<td>20</td>
</tr>
</tbody>
</table>

*Table 1: Overview of Responses by State and Type of School.*

[Note: Anomalies resulted from respondents not completing parts of Question 4, regarding type of school.]
3 AASN INDIGENOUS EDUCATION ACTIVITIES: KEY COMPONENTS

Results from the AASN Indigenous education survey indicated that a vast number of the schools (95%) have Indigenous students enrolled, both fee-paying and those with a scholarship or bursary, with a total of 332 Indigenous students in primary schools, and a total of 1,015 Indigenous students in secondary schools. These numbers do, however, include students from Djarragun College and Kormilda, which together account for around 50% of Indigenous primary enrolments and almost 70% of Indigenous secondary enrolments.

The survey results indicate a reasonably high level of activity among Anglican schools as a response to the groundswell interest in working towards reconciliation. A total of 52 schools (56%) out of the 93 schools responding to the survey indicated they were currently involved in some kind of Indigenous education activities, consisting of both or either offering Indigenous scholarships and building relationships with Indigenous schools and communities. Among the schools that are currently not involved in the above Indigenous education activities, a high number (70%) indicated an interest in both or either of these programs.

There have been two different, although interrelated, dialogues in Australia on the subject of ‘closing the gap’. On the one hand, the call for action in closing the gap has focused attention on improving Indigenous educational performance in terms of benchmarked outcomes to meet, or better, non-Indigenous outcomes.25 A second dialogue is centred around the cultural gap between Indigenous and non-Indigenous Australians which is at the heart of reconciliation, a gap which Dr Mark Rose has referred to as the ‘Silent Apartheid.’26 In this dialogue, closing the gap centres on relationships, in reaching out to bridge the social, cultural and economic divide created by decades of misguided policies and ignorance.27 Indigenous education initiatives within AASN schools can be seen to be responding to both dialogues, by offering a ‘hand up’ to Indigenous Australians as well as reaching out to bridge the cultural divide between Indigenous and non-Indigenous Australians.

From survey data and discussions with schools, Indigenous education activities across AASN schools can be categorised within four main, interrelated components.

1. Indigenous awareness-building programs across the school.
2. Indigenous scholarships and bursaries.
4. Indigenous Education Centres.

Results from the AASN survey and from dialogue with schools are discussed within these four main interrelated components.

3.1 INDIGENOUS AWARENESS-BUILDING PROGRAMS ACROSS THE SCHOOL

I will say in passing that there is stuff in Aboriginal life, culture and society that will stretch the sinews of any mind which tries to understand it.

As one Anglican school commented in their school newsletter, ‘Indigenous education is not just about the education of Indigenous students but the education of all students about Indigenous Australia’. Discussions with schools revealed that most schools had, to varying degrees, implemented programs seeking to develop Indigenous awareness from across the curriculum to across the wider school community. Most schools report that their Indigenous programs were initiated by principals and members of staff, and school parents in two cases, whose passion and commitment were both supported and channeled by principals. It is widely recognised among schools that successful school-wide Indigenous programs hinge on passionate and committed leadership, along with the fostering of enthusiasm, initiative and commitment within the wider school community. Effective school-wide programs brought ‘skin into the game’, to quote Wesley Aird. As Dr Mark Rose, Director of the University of Melbourne’s Centre for Indigenous Education, has claimed, ‘Cultural competency like all Indigenous education should stretch the mind and stir the spirit.’

Current activities across schools include the following.

### 3.1.1 Indigenous Perspectives Across the Curriculum

Many schools indicated they had conducted curriculum audits regarding the inclusion of Indigenous perspectives in all subject areas. The *Dare to Lead* program, discussed below, was recommended by a number of principals as an excellent starting point for curriculum audits. The emphasis was on contemporary Indigenous issues rather than ‘yet another lesson on Bennelong’, in one teacher’s words, and on dispelling stereotypes of Indigenous Australians. Cultural programs were included wherever possible across subject areas, and curriculum audits were conducted in some schools in conjunction with cultural awareness workshops built into professional development programs, and the updating of zero-tolerance of racism policies. Only two AASN schools were offering Aboriginal Studies as an elective subject.

### 3.1.2 Formation of Indigenous Task Forces/Committees

Committees have provided an effective way of encouraging ‘bottom up’ momentum, both at preliminary stages in exploring ‘what the school could do’ as well as in the ongoing development and funding of programs. A number of schools have formed Aboriginal Reconciliation Committees (ARC), responsible for broadening Indigenous awareness across the school and planning events such as for NAIDOC week and the ‘Sorry’ anniversary, or have embedded Indigenous awareness within broader Social Justice Committees. Indigenous Task Forces (ITF) have been established in some schools to investigate potential school responses to reconciliation. At Abbotsleigh in Sydney, for example, an Indigenous Task Force (ITF) was formed, consisting of seven members of the student body from K-12 and chaired by a teacher who is passionate about Indigenous education, in order to ‘dream what we could do’. The group set timelines and goals, wrote a school policy of acknowledgment, and discussed opportunities for Aboriginal people to come in and work with students. Trinity Grammar in Kew, Melbourne, formed the Aboriginal Awareness Agents (AAA), a student group that ‘keeps the flag flying’ in Indigenous awareness. The group arranges Indigenous activities at the school, including fundraising activities, and organises an annual ‘Dadirri’ (meaning ‘understanding and empathy’) dinner.

In many schools, fundraising activities for Indigenous activities, including school events and supporting an Indigenous school or community with which the school has established a relationship, are coordinated by the Indigenous Task Forces or Committees.
While some schools have preferred to formalise their mission, objectives and strategies within an Indigenous Education Policy, other schools have not seen a need for a separate Indigenous policy as Indigenous education activities are seen to be subsumed within broader school policies.

3.1.3 Professional Development

Many schools have initiated cultural awareness programs, with the Dare to Lead program (www.daretolead.edu.au) reported as a useful starting point for both Indigenous educational awareness and educational initiatives. Dare to Lead is a Commonwealth funded national project initiated in 2000 by the four peak principals associations, which focuses on improving educational outcomes for Indigenous students. Member schools work through clusters of schools called ‘Action Areas’ led by experienced and committed school principals supported by Dare to Lead. In 2000, Ms Rosemary Cahill, a Project Officer working with the Deadly Ways to Learn program in the Department of Education, Western Australia, pointed out:

The important issue was the teachers really getting to know the kids, knowing where they were coming from, valuing their culture and actually seeing that they did bring a lot of really valuable stuff to school, that hadn’t been widely recognised and wasn’t valued. And the reason it wasn’t being valued is because it simply wasn’t understood ... Teachers need to have a look at the cultural screen that they use to view the world and to be really aware of that cultural screen ... And be a lot less judgmental.

A number of schools have invited local Elders as well as ‘Aunties’ to discuss curriculum areas with teachers and to join classes. Schools with Indigenous scholarship students in secondary years have invited the students to share their stories, songs and music with the children in the primary years. Schools pointed to the need for sensitivity in not making the students feel singled out or somehow ‘representative’ of Indigenous Australia; most students however, were reported as being pleased to participate in some form of interaction with the younger students. These activities, that give Indigenous students a voice, provide valuable learning opportunities for both teachers and Indigenous and non-Indigenous students.

3.1.4 Building Relationships with Local Indigenous People and Communities

Many AASN schools have initiated programs, including Indigenous guest speakers (Aboriginal Elders, Aunties, authors, artists, dancers) and artists and musicians-in-residence, for one week to a whole term. These partnerships have enormous flow-on effects as personal relationships are established and interest grows among staff, students and their families. In Queensland, the Anglican Schools Commission has played a central role in coordinating the Indigenous education activities of member schools through the Indigenous Education Officer (IEO), Mr Des Crump, within the Indigenous Education Strategic Initiatives Program (IESIP). The IEO visits schools, liaises with Indigenous Education Coordinators in schools, provides cultural advice and curriculum support to staff, cultural talks to student classes, as well as pastoral care for Indigenous students. Now in its third, and final, year, the IEO role has seen ‘Adopt an Elder’ instituted in at least half the Queensland Anglican schools. A number of schools have built relationships with Indigenous Aunties, who visit the school to share their stories with students and liaise with teachers. All Saints College in
Bathurst, New South Wales, has organised visits by a group of local Elders who regularly spend a morning visiting the College.

3.1.5 Symbolic Representations of Reconciliation

A number of schools expressed reserve about ‘raising the flag’, being wary of it being seen as an empty and insensitive gesture if it is not the symbolic element of a broader, genuine demonstration of commitment across the school towards reconciliation, as highlighted by the Prime Minister, Kevin Rudd, in his Apology,

*For us, symbolism is important, but unless the great symbolism of Reconciliation is accompanied by an even greater substance, it is little more than a clanging gong.*

Most schools which have elected to fly the Aboriginal flag are those with Indigenous students enrolled, and/or with a wide range of Indigenous programs in place. For example, at St Catherine’s School in Sydney, a school with a strong commitment to Indigenous education, recognition and respect for Indigenous history and cultures is embedded in all school rituals and routines, including raising the Aboriginal flag at each ceremony, and observing the protocol of Welcome to Country and Acknowledgment of Country at all main school events.

Anglican schools have created ‘culture trails’ and ‘bush tucker trails’ within school grounds, and invited Indigenous artists to create sculptural installations within the school. Melbourne Grammar School and St Catherine’s School have both accumulated a collection of Indigenous art which is displayed in an area of the school, with Melbourne Grammar’s Barak Gallery, named after an Indigenous artist, housing the Tindale Map of Aboriginal boundaries at the time of colonisation. Immanuel College, a Lutheran school south-east of Adelaide, has erected a large rock sculpture with a plaque commemorating the Treaty the school made with the local Indigenous people, acknowledging the school’s location on their traditional land. These activities have added enormous symbolic value to the school’s commitment to reaching out to Indigenous Australia. This is well illustrated by the following letter from an Indigenous parent received by the Clarence Valley Anglican School (CVAS) in New South Wales, reminding us that ‘from little things, big things grow’:

> ... thanks to CVAS for the raising of the Aboriginal Flag at the school. As an Aboriginal family we appreciate such and I have also had positive comments from members of the Aboriginal Community. On placing our children at CVAS, we were at first a little hesitant as some negative persons had made comments that our children would not ‘fit into’ the school. We have had a very positive experience at the school and feel that our children (along with all children) are made to feel special and individual. Although Aboriginal families would be a minority – CVAS has made us feel very welcome and thanks for the Flag!!

3.2 Indigenous Scholarship Programs

There’s a lot of political correctness down south, oh my God, Aborigines going to private school, that’s dreadful! No it’s not. It’s the best thing in the world because given the state of some of the schools in remote Australia it’s the best.
thing in the world. It’s the only way those kids are going to get a good secondary education. 

Kids are being dragged out of their own environments and those that are left behind are feeling as though they have nothing to offer … There’s high expectations on these kids and it’s unreal. Their homesickness, loss of family, their linkages, social clashes in terms of the value structures – there’s no one who really knows and has the skills to manoeuvre around all those things and to help these kids. They’re victims of a social experiment that should never have been embarked upon in my view. We need to provide a pathway for these young people in their communities rather than they have to be sent off to some boarding school to be turned into decent human beings. 
Pat Dodson, speaking on receiving the Sydney Peace prize, 2008. 30

Introduction
There are currently over 2,000 Indigenous students from remote areas attending boarding schools across Australia on a scholarship basis, while in the past five years there has been an estimated 25% increase each year in the number of Indigenous students enrolled in scholarship programs across Australia’s private schools. In New South Wales, Anglican schools account for around 28% of the total number of approximately 245 Indigenous scholarship students currently enrolled in private schools. Indigenous scholarship programs have become emblematic of private school involvement in helping close the gap in Indigenous and non-Indigenous educational achievement and, in the media, are generally held by the wider public as synonymous with non-Indigenous private school sector activity in Indigenous education. This has largely been due to high profile scholarship programs, such as that offered by St Joseph’s College, Sydney, which, with its current cohort of forty-four Indigenous scholarship boarders, has been widely publicised, largely through the promotional activities of the AIEF, directed by its Chief Executive Officer, Andrew Penfold, as a ‘lighthouse’ model for scholarship programs. A report released in 2007 by the Australian Productivity Commission into ‘Things that work’ recognised that ‘The Cape York Institute’s Higher Expectations Program and St Joseph’s Indigenous fund are examples of successful non-government sector sponsorship of scholarship programs for children to board at private schools.’33 It is still very early days in terms of Indigenous scholarship programs, so there is clearly great interest in observing and learning from what the major players are doing as each school tailors a model that suits their unique school environment.

While it has experienced difficulties with a few Indigenous students returning to their communities, the overall success of the St Joseph’s College model has rested largely on:

• The school’s ability to maintain a critical mass of students spread throughout the secondary years, a size made possible by having the largest boarding accommodation in Australia.

• The sourcing of generally not very ‘traditional’ students from reasonably proximate areas within western and northern New South Wales.

• The maintenance of an ongoing relationship with the schools and communities from which students are sourced.
• Well-developed and well-resourced structures of support, including an Indigenous educational support person from western New South Wales who identifies well with the students’ home and schooling backgrounds, and opportunities for the students to meet socially with other Indigenous students from Sydney’s private schools.

• Strong commitment by the Principal and the harnessing of a whole school commitment to being culturally inclusive and to ‘making it work’.

In the Anglican sector, scholarship programs have developed as singular, school-led initiatives that have grown out of each school’s unique history and circumstances as well as a strong commitment from school leaders, rather than any broader systemic response. The ability to maintain tight control over the autonomy of ‘home grown’ initiatives is widely seen as paramount among Anglican school principals. The survey and discussions with Anglican schools also point to a generally high degree of caution among school leaders in ‘treading gently’ in order to ensure appropriate structures, resources and receptive school environment are in place. A degree of caution is understandable, given the widespread community sensitivity to issues surrounding any notion of the separation of Indigenous children from their families and communities. While the majority of Indigenous leaders have been highly supportive of Indigenous scholarship programs and have played a leading role in establishing scholarship programs, there have been a small number of vocal critics. Dr Chris Sarra, a Queensland educationalist of the Indigenous Education Leadership Institute (IELI), has directed criticism towards the ‘cherrypicking’ of the top 2% of Indigenous students who are most likely to achieve anyway, the ill-feeling created among Indigenous students ‘left behind’ in schools denuded of their best and brightest, and the ‘fit in or farewell’ approach of private schools that make educational success concomitant with a loss of Indigenous connection and identity.

Waverley Stanley, founder of the Yalari Foundation, has drawn attention to the difficulties with fitting back into their home communities often experienced by scholarship students, including being ostracised by peers as ‘coconuts’ or ‘flash blackfellas’ in what he has called the ‘crabs in the bucket’ syndrome, that is, the tendency to pull back individuals who are managing to climb their way out of communal disadvantage. Scholarship programs, including his own Yalari Foundation, he contends, need to work together to actively assist Indigenous students with these cultural transitions. This includes students’ transition to and from their home communities during holiday breaks, where peer pressure, and sometimes pressure from within the families, can lead to a student deciding not to return to school. A number of schools report being asked by families to find ways of keeping their children within the school environment during holidays in order to avoid negative influences in their communities.

As more Indigenous students graduate from private boarding schools, the common charge that Indigenous students will ‘lose their culture’ in attending private boarding schools is being challenged; rather, contends Waverley Stanley, it can be quite the opposite, where Indigenous students’ cultural awareness and identity can become more heightened by their experience. The whole question of returning home or not is, in many ways, a non-Indigenous construct that fails to understand the tendency for Indigenous people to maintain high levels of mobility in ‘orbiting’ between places of work or study and their home communities, defined by an attachment to land, kin and language. Craig Ashby, for example,
a graduate from St Joseph’s College, Sydney and currently training to be a teacher, has gained much media attention, arguing that the private school experience made him ‘strong and smart’, with a commitment to return to teach in his home town, Walgett in New South Wales. ³⁴

Anglican schools are learning to embrace the complexities that Indigenous students bring to the school; a learning curve punctuated by what a number of principals have reported as ‘monumental successes and failures’. The ‘failures’ have highlighted the fact that the private school experience is not suited to all Indigenous students, and there are significant background differences between Indigenous students from metropolitan, regional, and more remote home communities. Schools also need to dispel the romantic notion of the ‘black child from a remote community’, in Waverley Stanley’s words, and focus selection on the ability to transition into the school community. Importantly, however, schools are now starting to see outcomes: of the twenty-three students graduating from Year 12 in Sydney independent schools in 2008, eighteen gained entrance to a university, with others either starting apprenticeships or moving into employment. Word of mouth within Indigenous communities regarding scholarship opportunities is increasing rapidly, and scholarship entry to schools such as St Joseph’s College, Sydney has now become quite competitive.

A number of principals reported going through a phase of prolonged deliberation and hand-wringing, a form of ‘analysis paralysis’, about initiating scholarship programs when simply initiating dialogue with Indigenous communities brought an immediate and decisive case for action. Many of the difficult questions relating to the implementation of Indigenous scholarship programs are reflected in the commonalities and gaps in the overall data of the survey sent out to schools. Findings in the data support schools’ need to consider the myriad of sometimes contentious issues within the context of their unique circumstances and environment.

Tables 2 and 3 below outline scholarship activities by school type and State.

<table>
<thead>
<tr>
<th>State</th>
<th>Total schools responding</th>
<th>Schools offering Indigenous scholarships</th>
<th>Boarding Schools offering Indigenous scholarships</th>
<th>Day-only Schools offering Indigenous scholarships</th>
</tr>
</thead>
<tbody>
<tr>
<td>NSW</td>
<td>35</td>
<td>11 (31.4%)</td>
<td>8</td>
<td>3</td>
</tr>
<tr>
<td>VIC</td>
<td>24</td>
<td>10 (41.6%)</td>
<td>7</td>
<td>3</td>
</tr>
<tr>
<td>QLD</td>
<td>13</td>
<td>7 (53.8%)</td>
<td>6</td>
<td>1</td>
</tr>
<tr>
<td>WA</td>
<td>11</td>
<td>5 (45.4%)</td>
<td>3</td>
<td>2</td>
</tr>
<tr>
<td>SA</td>
<td>5</td>
<td>2 (40%)</td>
<td>2</td>
<td>0</td>
</tr>
<tr>
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</tr>
<tr>
<td>NT</td>
<td>1</td>
<td>0 (0%)</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>TOTAL</td>
<td>93</td>
<td>37 (39.8%)</td>
<td>28</td>
<td>9</td>
</tr>
</tbody>
</table>

Table 2: Scholarship Activities (Secondary School) by School Type and State
and environment. A number of principals reported going through a phase of prolonged deliberation and hand-
offering Indigenous scholarships. Over half of these schools were located in New South Wales and Victoria. One New South Wales Anglican day school accounted for almost half of the total numbers (n=29) of Indigenous scholarship students in New South Wales day schools.

### 3.2.1 Indigenous Scholarship Programs: Key Research Findings

- Indigenous scholarship programs are overwhelmingly concentrated in AASN schools with boarding facilities. While 28 boarding schools (30% of the total schools responding to the survey) offer Indigenous scholarships, only 9 day-only schools offer Indigenous scholarships (9.6% of total schools responding). As a percentage of type of school, 28 boarding schools out of a total of 34 boarding schools (82.3%) responding to the survey offer Indigenous scholarships, while 9 out of the 59 day-only schools (15.2%) responding to the survey currently offer Indigenous scholarships. These figures support outcomes of discussions with schools, in which the availability and capacity of residential facilities was held to be a key ingredient of Indigenous scholarship schemes.

- In Western Australia, South Australia, Tasmania, and the Northern Territory, boarding schools offering Indigenous scholarships are concentrated in the major city/cities, while in other states, a number of regional boarding schools have implemented Indigenous scholarship programs.

- Almost all of the Anglican boarding schools offering Indigenous scholarships had established partnerships as member schools of one or more of the intermediary scholarship organisations, chiefly Yalari, The Cape York Institute’s Higher Expectations program (HEP), The Australian Indigenous Education Foundation (AIEF) and the Indigenous Youth Leadership Program (IYLP). These intermediary organisations have been the major drivers of growth in Indigenous scholarships in private schools over the last five years. As well as managing the sourcing of scholarship students and operating in an ongoing liaison role with schools and families, the organisations provide funding, after Abstudy, which covers all or part of tuition costs as well as funding to meet uniforms and other costs. Yalari requests a reduced tuition fee from schools, and a number of schools have agreed. (Refer Appendix 3: Key Partners in Scholarship Programs).

- Anglican boarding schools in metropolitan areas have focused primarily on sourcing students from regional and remote communities rather than Indigenous communities in their metropolitan area. One of the reasons cited is the difficulty

<table>
<thead>
<tr>
<th>State</th>
<th>Total schools responding</th>
<th>Total Indigenous students on scholarships</th>
<th>Indigenous students on scholarships – (boarding)</th>
<th>Indigenous students on scholarships (day only)</th>
</tr>
</thead>
<tbody>
<tr>
<td>NSW</td>
<td>35</td>
<td>60</td>
<td>31</td>
<td>29</td>
</tr>
<tr>
<td>VIC</td>
<td>24</td>
<td>31</td>
<td>20</td>
<td>11</td>
</tr>
<tr>
<td>QLD</td>
<td>13</td>
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<td>0</td>
</tr>
<tr>
<td>TOTAL</td>
<td>93</td>
<td>166</td>
<td>115</td>
<td>51</td>
</tr>
</tbody>
</table>

*Table 3: Scholarship Student Numbers (Secondary School) by School Type and State.*
of securing Abstudy funding, which is designed to target Indigenous students from remote areas.

- In the majority of the day-only AASN schools indicating Indigenous scholarships, the scholarships are in the form of means-tested bursaries. In the vast majority of schools, the Indigenous students are from communities located in the vicinity of the schools so the students remain living at home or with relatives. Only three of the AASN day-schools have Indigenous scholarship students from more remote communities, and have arranged billeting accommodation with local families. Two of these schools referred to this as problematic due to the inability to attract Abstudy funding, and in requiring Indigenous students to adapt to a new school life and new home life simultaneously.

- The key constraints reported by schools with Indigenous scholarship students are:
  - the challenge of bridging the significant gap in literacy and numeracy skills on school entry;
  - the cultural gap experienced by Indigenous scholarship students on school entry;
  - the need for schools to accommodate changes in government funding allocations and arrangements; and
  - logistical difficulties associated with IYLP enrolments.

Current processes regarding the sourcing, selection, and support structures for Indigenous students are detailed in Appendix 2: Indigenous scholarship programs: Sourcing, Selection and Support processes. Key partners currently working with AASN schools are detailed in Appendix 3. Information relating to current funding arrangements for Indigenous scholarship students is detailed in Appendix 4.

### 3.2.2 Interest in Scholarship Programs

The following Table (Table 4) provides a breakdown of numbers of schools currently offering and considering Indigenous scholarships and relationships with Indigenous schools or communities.

<table>
<thead>
<tr>
<th>State</th>
<th>Total schools responding</th>
<th>Schools offering scholarships</th>
<th>Considering scholarships</th>
<th>Currently have relationships with Indigenous schools/communities</th>
<th>Considering relationships</th>
</tr>
</thead>
<tbody>
<tr>
<td>NSW</td>
<td>35</td>
<td>11</td>
<td>28</td>
<td>8</td>
<td>22</td>
</tr>
<tr>
<td>VIC</td>
<td>24</td>
<td>10</td>
<td>19</td>
<td>9</td>
<td>15</td>
</tr>
<tr>
<td>QLD</td>
<td>13</td>
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<td>7</td>
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<td>WA</td>
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<td>1</td>
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<td>1</td>
</tr>
<tr>
<td>NT</td>
<td>1</td>
<td>N/A</td>
<td>N/A</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>TOTAL</td>
<td>93</td>
<td>37</td>
<td>65</td>
<td>33</td>
<td>59</td>
</tr>
</tbody>
</table>

Table 4: Number of Schools Offering and Considering Scholarships and Relationships with Indigenous Schools/Communities by State.

Note: A number of schools already offering Indigenous scholarships also indicated they were considering Indigenous scholarships, that is, considering offering more Indigenous scholarships.
Overall responses indicated a high degree of activity and interest among schools concerning Indigenous education initiatives. Over 80% of schools indicating they were not currently involved with Indigenous education initiatives expressed an interest in offering scholarships, while over 90% expressed an interest in building relationships with Indigenous schools or communities. Around 20% of schools indicated they were in the process of ‘putting out feelers’ in various directions and were looking forward to positive outcomes from this. A total of five schools specifically indicated a need for advice as to how to start with offering Indigenous scholarships.

As can be expected, results indicated that those schools with Indigenous scholarship students were most likely to also report having relationships with Indigenous schools or communities. This suggests that schools tend to engage in a broad scope of interrelated Indigenous education activities, where the activities associated with sourcing and selecting Indigenous students on scholarships leads to relationships with the students’ extended families and communities, or building relationships with Indigenous communities opens avenues for scholarship activities. There were a small number (n=4) of day schools, however, that indicated they had built a positive relationship with a remote community and had not, to date, offered Indigenous scholarships.

### 3.2.3 Key Constraints to the Initiation of Indigenous Scholarship Programs

- **Residential facilities and school location**
  
  AASN schools recognised residential facilities as key to effective scholarship programs. Aboriginal and Torres Strait Islander Social Justice Commissioner Tom Calma draws attention to ‘the boarding school option’:

  > We should not overlook the need to develop specialist programs to nurture the talented, with consideration for boarding school options, and for the highest quality schooling in the remote, home communities. The boarding school option caters well for Indigenous students who are capable of living away from home.\(^{35}\)

  The majority of day-only schools referred to lack of boarding facilities as the major constraint to initiating Indigenous scholarship programs. Additionally, the lack of proximity to Indigenous communities, and therefore a need for boarding facilities, was cited as an obstacle to offering Indigenous scholarships. Day schools located near Indigenous communities, such as Nowra Anglican College in south-east New South Wales, Clarence Valley Anglican School on the mid-north coast of New South Wales, and All Saints Anglican School on the Gold Coast, have established relationships with local Indigenous communities, enabling scholarship students to remain living at home.

- **Degree of knowledge and contacts**
  
  While principals indicated an overall high degree of interest in Indigenous scholarship programs, a number cited lack of knowledge about ‘where to start’. The major areas of concern were not having any contacts with Indigenous people or communities as a way of sourcing students, and lack of knowledge
about funding arrangements. This was accompanied by a perceived need to ‘get it right’ and caution regarding making any mistakes.

- **Availability of staff**
  A few schools pointed to the lack of available staff and over-commitment of current staff as impediments to implementing Indigenous scholarship programs at this stage. Two schools also cited the loss of key staff who had begun to instigate programs and been the principal contacts with Indigenous people or communities.

- **School readiness: degree of establishment and priority concerns**
  Well-established schools with an established school community and established philanthropic funding structures have been more ideally placed to pursue Indigenous scholarship initiatives. A small number of day-only schools expressed a concern that they were only recently established and not in a position to initiate new programs requiring the time and energy of leaders and staff, as well as the significant, ongoing financial commitment. A few day-only schools in low SES (Socio-Economic Status) score areas indicated their ability to make substantial financial commitments into the future was constrained by the volatility of enrolment levels, which tended to fluctuate within an unstable local economy.

- **Lack of conviction or School Council support**
  A few principals indicated they were not convinced that an Indigenous scholarship program was the most practicable or desirable means of providing support for remote Indigenous students, preferring to focus on or consider off-site programs of building relationships with Indigenous communities. Two schools indicated that they do not have the support of the School Council, which believed current scholarship opportunities were sufficient and did not require a distinct Indigenous category.

### 3.2.4 ‘What works’: Key factors in effective scholarship programs

- **Developing programs that suit each school’s unique culture, traditions and environment**: programs that grow organically out of a broad culture of Indigenous awareness, in being ‘built in’ rather than ‘bolted on’.

- **Strong commitment from leadership, shared by all students, staff and school community**, along with an ‘ethics of listening’ at all levels. It is vital that schools embrace the premise that the school will be changed by the process. Effective programs enrich and strengthen Indigenous students’ cultural moorings, including languages and traditions, and are built on a genuine commitment to a mutual journey for everyone involved.

- **Strong relationship with the families and Indigenous communities from which students are drawn**. Developing relationships with Indigenous families/guardians and their communities, and the involvement of families in school activities increases movement on both sides. This helps to narrow the cultural gap between the student and the school, thus increasing student engagement and retention.
• **Maintaining a critical mass of students.** Schools need to aim towards a program consisting of at least 12-15 Indigenous students across the Year groups. This allows Indigenous students to feel less isolated and ‘special’, for example, being made to feel like ‘poster kids for social justice’, while working to justify more resources directed towards developing important support structures.

• **Cultural sensitivity and well-developed structures of support.** Cultural awareness needs to be embedded in all areas of the school’s activities, with cultural competencies developed among staff through professional training. Effective programs avoid prescriptive attitudes and regard each Indigenous student as an individual. Even the overplaying of the level of dysfunction in the Indigenous students’ home communities can be dangerously underpinned by salvationist discourses.

• **High expectations.** Dr Mark Rose has pointed to the problem of ‘parallelism’ and ‘dumbing down’ in the tendency to lower the bar for Indigenous students, as well as the problem of ‘going soft’ on Indigenous students, which he calls ‘racism by cotton wool’, by instituting ‘different codes of discipline, standards of work, grading, and acceptable boundaries of school culture’ for Indigenous students. An Indigenous assistant working in one metropolitan Sydney private school remarked to me:

> I say to the school ‘You don’t have to bend over backwards for them. You don’t need a ‘We’d better feel sorry for you because you’re black’ attitude. When you give them something for nothing, they’ll hold out their hand for it. When Indigenous students whinge, they get listened to. They can tell teachers to go and get knotted, and get away with it. I say: ‘You’re no different. Now tie your hair up like all the others have to.’ They need to stand on their own two feet.

The fact that the Education Assistant is Indigenous highlights the importance of employing Indigenous staff, where non-Indigenous staff may feel a lack of moral authority or cultural knowledge. These issues surrounding differential treatment highlight the need for cultural awareness, ongoing dialogue and well-developed structures of mentoring and support.

• **The development of a network of links with external support, training and employment providers.** Rather than acting as ‘silos’, effective programs engage in the ongoing development of relationships with agencies and organisations which can provide social support, as well as pathways for further training and employment.

• **Ongoing evaluation and collaboration that inform program development.** Close monitoring of outcomes in ongoing formal and informal processes of evaluation of ‘what works’, ideally as part of a broader, collaborative school network or reference group should be implemented.
3.3 BUILDING RELATIONSHIPS WITH INDIGENOUS SCHOOLS AND COMMUNITIES

It is hardly possible to overrate the value of placing human beings in contact with persons dissimilar to themselves, and with modes of thought and action unlike those with which they are familiar. Such communication has always been, and is peculiarly in the present age, one of the primary sources of progress. John Stuart Mill, ‘On Liberty’ (1859).

Responses to the AASN survey indicated a high level of interest among schools with regard to developing relationships with Indigenous schools and communities, with a particular emphasis on communities in remote areas. Table 5 outlines the number of schools indicating schools with existing relationships and considering relationships by State and school type.

<table>
<thead>
<tr>
<th>State</th>
<th>Total schools responding</th>
<th>Schools with relationships with Indigenous schools/communities</th>
<th>Boarding schools</th>
<th>Day-only schools</th>
<th>Considering relationships</th>
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</thead>
<tbody>
<tr>
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<td>93</td>
<td>33</td>
<td>24</td>
<td>9</td>
<td>59*</td>
</tr>
</tbody>
</table>

Table 5: Number of Schools That Have or Are Considering Relationships with Indigenous Schools/Communities by State.

*A number of schools provided a positive response to both having as well as considering relationships with Indigenous schools and communities.

A total of 33 schools (35.4%) of the 93 that responded indicated they had initiated some kind of relationship with Indigenous schools or communities. The majority (82%) of AASN schools responding to the survey, were either already engaged in building relationships with Indigenous schools or communities, or considering them. (Note that many schools indicated both having relationships and considering them, which accounts for the anomaly in this percentage that is not reflected by the above Table 5.) Over half of the 34 schools which indicated they had relationships with Indigenous schools or communities were boarding schools, just over half were in NSW and Victoria, and 23 (67%) of the 34 schools also offered scholarships. Most schools (81.8%) indicated they had relationships with remote communities, while other schools had formed relationships with local Indigenous communities, or had not indicated the location of the community. The survey and discussions with schools indicated that school relationships had grown out of the personal relationships with Indigenous schools or communities of people within the AASN school community, including principals, teachers, chaplains, parents, school council members and alumni as well as Indigenous students at the school. The majority of programs were still in the very early stages of development.
The greatest constraint to developing relationships with Indigenous schools and communities was the difficulty of knowing ‘where to start’. Many schools that indicated they were considering relationships also indicated a lack of contacts and knowledge.

3.3.1 Current AASN Activities in Relationships with Indigenous Schools and Communities

- **Fundraising support**
  Fundraising to support schools and their communities gained the highest response to the survey question relating to type of activity. Discussions with schools indicated fundraising was primarily student-led through task forces or committees, and included purchase of books and resources, for example, whiteboards, sporting equipment and computers, as well as funding visits between student groups from Indigenous schools and Anglican schools.

- **Cultural visits**
  A number of schools indicated relationships involving annual visits to Indigenous schools, chiefly remote schools, by small groups of students, performing cooperative learning tasks, helping cover books and set up libraries, and participating in sporting games and competitions and cultural awareness activities. A group of boys from Years 9-12 from Trinity Grammar, Kew, for example, visit Gunbalanya School in Oenpelli annually with a few of the science staff, focusing on science projects with the students in addition to assisting teachers with literacy and numeracy activities across the different year groups. At Christ Church Grammar School, Western Australia, the 2008 visit to an Alice Springs school was arranged as part of their ‘Pilgrimage of Hope’ program, and involved fathers and sons (Years 8 and 9) helping to set up a computer laboratory at an independent Aboriginal school. In the ‘ripple’ effect of these programs, one of the fathers, a pediatrician, has since returned to the school to help with systems of health diagnosis and care. Every two years, a group of Year 10 students at St Peter’s College, Adelaide, join a group of Indigenous students in sailing the classic ‘One and All’ boat from Adelaide to Sydney. In Victoria, a number of private schools are partner schools of Worawa Aboriginal College in Healesville. Melbourne Grammar, for example, has an annual Reconciliation Week football match against the Worawa team, while Worawa students visit Melbourne Grammar for art, music and sports activities.

A small number of schools arrange annual exchange visits (or every second year in turn), with small groups of Indigenous students visiting the school. Visits were complemented by pen pal programs in which students could maintain communication with each other throughout the year.

- **Leadership Camps**
  A few boys’ boarding schools were involved with leadership camps in which non-Indigenous and Indigenous students travel from their respective schools to spend a week at a camp, including sports programs. This can also provide an effective means of getting to know prospective scholarship students. At Christ Church Grammar School, Western Australia, for example, a small group of Year 11 boys join 20-30 Indigenous boys at Garnduwa in a program with a focus on sport.
• **Teacher exchange**
  A small number of schools had developed programs of professional exchange with Indigenous schools. Teachers from Abbotsleigh School in Sydney, for example, have a week in residence at Gilgandra School during the one week of extra holiday break taken by the independent school, where they co-teach classes and share knowledge and resources. Gilgandra teachers in turn also visit Abbotsleigh, where liaison with non-Indigenous teachers and students can play an important role within school programs of Indigenous cultural awareness.

### 3.3.2 Key Factors in Effective Cultural Programs

• **Moving forward slowly, building trust and maintaining a long-term perspective.**
  A number of schools drew attention to the need to move slowly in building relationships of trust and not to expect immediate outcomes. Indigenous people in remote communities, in particular, have grown accustomed to non-Indigenous people ‘blowing in and out like paper bags’, and take time to be convinced in the long term sustainability of relationships. In his book *Elders: Wisdom from Australia’s Indigenous Leaders* (2003), Peter McConchie highlights how many Indigenous people reject mainstream Australian values and actions and strongly mistrust and resent white intentions: ‘Whitefella doesn’t understand, they got nothing, no culture ... they worry about money’ (pp. 21-24).

• **Importance of passionate leadership, commitment, and the Principal’s involvement.**
  Greater trust is afforded to the program when the Principal maintains a high level of involvement, particularly in the early stages, by personally visiting the community and building relationships with key partners, particularly the school Principal in the Indigenous school. Schools also point to the need to maintain continuity in terms of knowledge and familiar faces by including at least one of the teachers and students from the previous year in the following year’s visit.

• **Finding synergies in developing programs that respond to suit each school’s unique culture, strengths and interests**
  Cultural visits should be task or issue based to avoid feelings of ‘voyeurism’: as the late Fred Hollows once told an architect about to conduct a study of Aboriginal housing, ‘Hope you’ve got a spanner with you.’ Effective programs respond to the needs and interests of the Indigenous school by drawing on the strengths, interests and resources of the AASN schools in areas such as art, music, sport, environment, and science. Programs of cultural visits to Indigenous schools should also mesh well with other existing cultural programs at the school in a way that does not overload staff and students or compromise fundraising efforts.
• **Importance of cultural sensitivity and consultation**
  
  Schools drew attention to the need to avoid ‘overwhelming’ the Indigenous school or community by involving too many students in the visiting group, staying too long, or disrupting the regular activities of the school. Further, activities need to be planned, carried out, and evaluated in close consultation with both the teachers and the Principal of the Indigenous school.

3.4 **MODELS OF ANGLICAN INDIGENOUS SCHOOLING**

3.4.1 **‘Gawura’, St Andrew’s Cathedral School, Sydney, NSW**

The Gawura Campus was established in 2007 as a unique ‘rooftop’ primary school campus within St Andrew’s Cathedral school, catering for up to twenty-five Indigenous students largely from communities in the Sydney metropolitan area. The model seeks to incorporate an intensive academic program focusing on acquisition of benchmark skills in literacy, numeracy and social skills within a nurturing cultural context in which Indigenous identities are at the heart of the program. Key elements of the Gawura model include:

• **‘School within a school’ approach**
  
  The embedding of an Indigenous primary school campus within the wider school allows Gawura students the benefits of learning in a culturally strong, Indigenous context, while drawing on the resources, cultural traditions and pathways made available by the wider school. These benefits are mutual as the wider school is enriched by the inclusion of Indigenous students.

• **Emphasis on parent and community involvement**
  
  The program emphasises inclusiveness, with a high degree of contact with parents and local Indigenous communities, formalised in an advisory body, the Gawura Parent Advisory Council. The classroom area includes a space for community meetings and celebrations.

• **Small class size**
  
  This allows individualised programs of intensive and highly structured instruction with high expectations for each child. Cross age education emphasises kinship links and strengthens cultural inclusiveness and support.

• **Early engagement as a priority**
  
  Narrowing the gap in the earlier years facilitates academic and social transition into secondary school. Gawura also has connections with two local preschools.

The Gawura model combines the need for teaching that targets the early years, and respects and strengthens Indigenous culture (family, languages, ceremony, which are all generally ‘swamped’ within culturally mainstream programs), with the skills and resources (financial, pedagogic and cultural) of the private school. The model thus responds to the key constraints encountered in Indigenous scholarship programs, that is, the dramatic cultural
transition experienced by Indigenous students going into the private school environment without the geographic proximity of families and communities, and, upon entry, the enormous gap in literacy and numeracy levels which tend to be significantly below benchmark levels.

The evidence of substantially improved literacy outcomes against benchmarks in just the first year (2008) supports the contentions of educationalists such as Dr Chris Sarra, whose intensive work with students and their families at the Cherbourg Primary school reported significant advances in educational achievement, noting that high quality teaching and high expectations within a culturally safe and enriching environment are the key to improving Indigenous educational outcomes in the early years. Similarly, another outstanding school, Djidi Djidi Aboriginal School in Bunbury, Western Australia, has achieved outstanding academic results through inspirational leadership, working closely with families and community, and having high expectations of the children. Similar achievements in terms of value-adding to benchmark outcomes are reported by a number of Anglican schools conducting intensive, individualised, remedial tuition for Indigenous scholarship students, such as Cathedral School, Townsville, Queensland, where students have been able to jump two years in reading age within two terms.

The Gawura model involves a substantial ongoing program cost, both financially, particularly in terms of cost per student, and in administrative time. St Andrew's Cathedral School has been able to gain a substantial level of funding support from the wider school community through the passionate and committed leadership of Phillip Heath (Principal until mid-2009). The development of an Indigenous primary school, as well as a pre-school, within other Anglican schools along the lines of the Gawura model would thus be contingent first of all on the need to secure substantial ongoing funding. In addition to the obvious need for available building space that would spatially reinforce the educational philosophy of a ‘school within a school’, other key factors determining feasibility would be:

- The establishment of a close relationship and ongoing dialogue with local Indigenous communities and schools, including key Indigenous elders and spokespeople, local Indigenous academics, and local Indigenous school principals. The Indigenous students would live in reasonable proximity to the school to facilitate bussing of students to and from school.
- Strong and committed school leadership, with the ability to harness the support and good will of the school council and the wider school community.
- The availability of Indigenous teachers, assistants or Aunties to work cooperatively with both school divisions, as well as current teaching resources for Indigenous students.

### 3.4.2 Anglican Schools with Indigenous Student Populations

Anglican schools with sizeable populations of Indigenous students, notably Kormilda College in Darwin (Anglican and Uniting), and Djarragun College, south of Cairns, Queensland, have developed programs with a strong focus on VET and employment programs. Kormilda College, a Year 7 to Senior Secondary day and boarding school, has around 1,100 students, approximately 30% of whom are Indigenous. The boarding houses can accommodate 320 students, and the majority of these are Indigenous students from all over the Northern Territory as well as a number from interstate, representing approximately thirty different
language groups. Kormilda takes fairly ‘traditional’ Indigenous young people who come in under Abstudy, having no viable alternative secondary school, from three major areas: the saltwater people (coastal), the freshwater or billabong people (mainly Arnhem Land), and the desert people (central Australia). These distinct groups have little in common apart from their Aboriginality, and are seen to have more in common with ‘Balander’ or non-Indigenous Australians from their regions than each other. For this reason, the College aims to maintain a critical mass in each of the three groups to prevent one group from being too dominant. English provides the Indigenous students with a common language in which to communicate with other groups.

Kormilda is a National Accelerated Literacy Program (NALP) school, with intensive remedial ESL and literacy/numeracy instruction. With recently allocated government funding, the college is currently constructing a new VET centre which will provide vocational training, including mechanics, hospitality and tourism as well as industry partnerships and work placements. It is skills in areas such as childcare, health and nutrition, mechanical repairs and building that are most urgently required in the Indigenous students’ communities if they are to successfully move forward with community-led development. Kormilda also offers a large program of auxiliary services, including medical services provided by resident clinical nurses and counselors.

Djarragun College, Queensland, was established in 2001 within what was formerly Immanuel College, and has become a ‘lighthouse’ of Indigenous schooling, largely due to the high media profile and vocal support of its patron, Noel Pearson, and the sound results of its programs. While very few students gain access to university programs, the College has achieved a high level of success, compared to national Indigenous indices, in promoting school attendance, and completion and transition into further education and employment with:

- school attendance rates between 65 - 75%;
- year on year retention rates between 70 - 75%;
- year 10 completion rates between 80 - 85%;
- year 10 to 12 completion rates between 90 - 95%; and
- graduate transitions into further education and employment of approximately 70% (2008 data).

Consequently, enrolments have increased dramatically over the last five years, from around 60 students to a current 585 students from pre-school to Year 12, with students also in Years 13-15 undertaking further VET training. Unlike Kormilda College, the students are almost all Indigenous, and represent as many as twenty-five different Indigenous languages, mainly from Cape communities, the Torres Strait Islands and local communities. Around 100 of the students are boarders. Despite the number of language groups, Djarragun students are less culturally diverse than the Indigenous students at Kormilda, while student numbers fluctuate significantly due to the general transience and mobility of families. Families are asked to pay $20 per week towards tuition fees. The key components of the successful model of Indigenous schooling that Djarragun has developed are:

- **Strong and effective leadership, with a commitment to the provision of positive learning foundations for achievement and quality learning experiences.**
The Principal, Jean Illingworth, has gained strong commitment from a very multicultural team of staff in pursuing a policy of ‘strict but fair’. The learning environment combines a high level of support with very strict codes of discipline, an approach that meshes well with current Indigenous leaders’ rejection of the ‘soft touch’, welfare-oriented approach that perpetuates dependency and victimhood. The clear aim is to maximise educational outcomes in order to help create a functioning Indigenous middle class.

• **The size of the school and its focus on strong pastoral care.** The smaller size of the school generates a more familiar atmosphere and makes it easier for students from more remote communities to adapt more quickly to school life. Djarragun presents as a very safe, happy environment, where students are extremely proud, and have a sense of ownership, of the school. A large number of ancillary staff, as well as a number of Indigenous and non-Indigenous volunteers, are employed in pastoral support roles. On-site medical staff and counselors are essential.

• **A ‘hub and spoke’ approach.** This model of learning with a ‘hub’ as an academic core of basic skills, including core literacies and numeracy, with the ‘spokes’ being the availability of flexible pathways with a strong VET focus, is generally a highly appropriate model for the Indigenous students at both Kormilda College and Djarragun. Djarragun College has established links with TAFE, where students can complete their TAFE training at Djarragun, as they tend to have a greater chance of dropping out within a TAFE environment that lacks pastoral care and individualised support. Other key ‘spokes’ include employment (work experience, work placements and apprenticeships) and relationships with other schools, including Australian Anglican schools and overseas schools (e.g. Bronx High School).

• **State-of-the-art technology, and a strong focus on creativity and cultural expression through music, dance and art.** Through a relationship with Cisco System Inc., which donated $1,000,000 to set up infrastructure and software, students have access to technologies for film making, musical composition and digital technology to facilitate dialogue with schools around the world. Djarragun students have won competitions in music, dance and art across Australia and internationally, and their Junior and Senior rock bands played at the Laura Festival in 2009.

• **Incorporation of enterprise within the school.** Djarragun students within Home Economics classes run an on-site café and manage a vegetable garden, while VET students run a hairdressing salon, and arts and crafts are sold through a school shop. Students gain skills in business management, service, leadership and teamship.

The model of Indigenous schooling developed at Djarragun College combines discipline and high expectations with strong pastoral care in a supportive, culturally enriching learning environment. The smaller size of the school and its more rural location outside the city are also key factors in enabling students to connect within a familial school environment, while having access to further training institutions as well as industry within the Cairns metropolitan area.
4 CONCLUSION

It is still early days in terms of private school involvement in ‘closing the gap’, however it is evident that the ongoing interest among AASN schools expressed at the 2008 AASN conference continues to be translated into a wide range of school initiatives across all states and types of school. In addition to the provision of excellent teaching and a holistic approach to education, Anglican schools’ greatest asset is that they are ‘trusted voices’ in the Indigenous communities with whom they have established relationships. Strong Indigenous programs are drawing on an ability to be consultative within an ‘ethics of listening’ while at the same time being able to ‘cut through’ with timely and tangible outcomes. This model of leadership from the ‘head and heart’ makes ‘pragmatism’ and ‘idealism’ a false dichotomy, where a combination of vision and values-based leadership action are needed to generate tangible outcomes for Indigenous students and their communities.

Models of school response vary significantly, having grown out of each school’s unique narratives and location, as well as the personal visions and commitment of school leaders. School programs have also been influenced by external factors, chiefly their different levels of vulnerability to revisions in government funding arrangements and allocations. The ability to independently control the nature, size and timing of Indigenous education models that suit each school environment and culture remains a high priority among school leaders, and this is heightened by the competitive environment in which all schools operate. While the level of autonomy has enabled schools to develop programs that build on perceived synergies between the school and particular individuals, organisations and communities, the lack of wider scale collaboration has also involved an unnecessary ‘reinvention of the wheel’ in each school’s search for viable models of participation. The challenge is to develop models of wider collaboration that can bring together key stakeholders in establishing best practice indicators, while preserving and fostering the autonomy and initiative of each school.

The different Indigenous education activities implemented across AASN schools have been identified within four main components. The ‘touchstone’ of all components is the building of personal relationships that lie at the heart of grassroots reconciliation. Across AASN schools, the building of trusting and sustainable relationships has hinged on three main factors: the commitment of school leaders, the ability to gain the support of the whole school community, and the fundamental shared premise of mutual exchange in fostering an understanding of the Anglican school as a ‘learning community’. While a number of schools report longstanding relationships with Indigenous schools and communities as well as more recent initiatives in the early stages of relationship building, the lack of knowledge and contacts remains the greatest constraint to the wider scale development of programs across AASN schools. This is accompanied by a heightened wariness on the part of school leaders of being cultural outsiders and thus being intrusive or culturally insensitive.

Indigenous scholarship programs remain the primary focus of the private school contribution to closing the gap, and have received considerable media attention and the vocal support of the majority of current Indigenous leaders. Indigenous scholarship programs among AASN schools are concentrated in the boarding sector, where residential facilities are regarded as an important element in the programs. There are currently marked
differences between the states in the degree of program establishment, and in the formal mechanisms of collaboration and support that have been developed for schools and for Indigenous students. A key factor has been the level of proactive involvement and formal support from the State AIS offices and the Anglican Schools Commission (ASC) offices. Programs within the AIS, such as Future Footprints in WA and the activities of Br Paul Hough in NSW, have been effective in the initiation of scholarship programs as well as in the provision of ongoing support for schools and students, while the ASC in Queensland has played a central role in coordinating the Indigenous education activities of member schools through the Indigenous Education Strategic Initiatives Program (IESIP). These support programs, which have largely relied on Commonwealth funding arrangements, play a critical role in encouraging the involvement of schools that have not been among the few ‘prime movers’ in each state in terms of Indigenous education programs.

To date, Indigenous scholarship programs within Anglican boarding schools have tended to remain reasonably selective, while other private, denominational schools, such as Rostrevor College, Adelaide, Immanuel College, Adelaide and Wesley College and St Brigid’s College, Perth, are widely regarded as doing more of the ‘heavy lifting’ in terms of program size and the social and academic background of the Indigenous students. The ‘heavy lifter’ schools have also tended to include a higher number of local Indigenous students, whereas the AASN schools have generally focused on sourcing from more distant regional and remote communities. In time, and as AASN schools develop and consolidate support systems and resources, consideration should be given to including local Indigenous schools, communities and agencies within Indigenous education programs.

While AASN day-only schools report being constrained in their ability to initiate Indigenous scholarship programs, largely by not having residential facilities, they are well placed to capitalise on the significant interest they indicate in establishing relationships with Indigenous schools and communities. The majority of day-only schools indicate they already have Indigenous students enrolled, while a high number of the schools are located near Indigenous communities and independent Aboriginal schools. AASN day-only schools which have reached out to their local or more remote Indigenous communities have reported positive effects throughout the school community and broader community. The major constraint to a broader scale initiation of ‘sister school’ relationships among AASN schools is the difficulty for individual schools to establish contact with remote Indigenous schools and communities.

In the course of this research, a few schools made somewhat glib reference to Indigenous education activities as ‘the latest trend’ while, in discussions with a number of educators, particularly those outside the private school sector, criticism was voiced regarding Indigenous scholarship programs being used as a badging strategy to market the school’s progressivism and social justice orientation. Over the coming years, the positive outcomes from the sustained efforts by Anglican sector schools to help close the gap and bring about changes in the social architecture of the nation, can serve as testimony to the efficacy of these programs and genuineness of commitment. The current situation, in which Indigenous children, particularly those in remote Australia, are living in fourth world conditions perpetuated by a high level of functional literacy, calls for decisive action from schools that have made ‘making a difference’ their core business. As Dé Ishtar, an anthropologist who spent two years working with Indigenous women in the Kimberley, urges,
‘Most previous remedies and policies have failed Indigenous people, and by extension the entire Australian society. Thus it is imperative for those who might propose solutions to be inventive, and this requires us to think beyond the limitations of a restricted known world. What is needed is nothing less than creating and holding a unique vision.’

In embracing broader national issues of the common good, it is timely for AASN schools to consider the pledge made by Prime Minister Rudd on election night in the need to ‘put aside ‘old battles’ and forge consensus. It is time for a new page to be written in our nation’s history. Or, as Andrew Forrest said at the National Reconciliation Forum, ‘What stands between us and success? Just us.”

The recommendations in the following section respond to the constraints evident in current Indigenous education programs in AASN schools. The recommendations aim to consolidate current initiatives by highlighting ways that programs can be made more effective, collaborative and far reaching, and to encourage the further development of Indigenous education initiatives throughout AASN member schools. Within a current political and policy environment obsessed with measurability, it is important for Anglican schools to maintain a broader objective of giving Indigenous students a voice and the skills and confidence to make informed choices about their futures and the futures of their families and communities. Within this broader perspective, the impact of the AASN contribution to closing the gap and reconciliation can have a broad geographic footprint over future years.
5 RECOMMENDATIONS

Over the coming years, AASN schools will continue to expand and strengthen the development and implementation of Indigenous education initiatives in conjunction with the broader policy environment regulating Indigenous education. This research is timely from the point of view of information sharing, given that a number of schools have accumulated significant knowledge about a range of Indigenous programs which have been implemented, while many other schools indicate lack of knowledge and contacts as a constraint. Following these early stages of program implementation, it is also timely to consider the way forward, both for individual schools and the AASN as a group.

The following recommendations take into account the particular organisation of the AASN as a group of affiliated schools, as opposed to a more systemic and bureaucratic relationship governed by a central directorate. Bearing this in mind, this assessment highlights a number of areas for consideration and review.

5.1 COLLABORATION, REPRESENTATION AND ADVOCACY

In moving forward, there is a need to establish broad unity of purpose among AASN schools that does not seek to impose a one-size-fits-all approach but recognises the diversity of Anglican schools and allows flexible, tailored, local approaches to achieve commonly-agreed objectives.

5.1.1 Adoption of AASN Indigenous Education Policy (IEP)

There is a need for policy settings within the AASN that encourage all member schools to be engaged in Indigenous education initiatives, and that assist schools to achieve successful outcomes for their Indigenous students. The development of a framework of principles can provide a strong foundation for working towards a more collaborative approach to Indigenous activities across AASN schools. It is therefore recommended that AASN schools draw up a set of common principles within an Indigenous Education Policy to be adopted by member schools. There are a number of blueprints for an IEP at State level, for example, AISQ and the ‘Partners in Indigenous Education’ policy first drawn up in 1996 by the then Archbishop of Brisbane, The Most Reverend Peter Hollingworth, or developed within individual schools, for example, Abbotsleigh, Sydney. The IEP should be included within schools’ policies and in promotional materials, for example, school websites, and the AASN website.

5.1.2 Implementing Indigenous Action Plans (IAPs)

Guided by the principles outlined in the IEP, it is recommended that AASN member schools work towards formalizing their commitment to Indigenous education within an Indigenous Action Plan tailored to each school’s unique environment. AASN schools are encouraged to become members of Dare to Lead action groups in their locale as a useful starting point to developing whole-of-school approaches to Indigenous education.

5.1.3 Indigenous Task Forces (ITFs)

On the basis of the IEP, and guided by Dare To Lead reference materials, AASN schools which have not yet been active in developing Indigenous education programs are
encouraged to facilitate the establishment of Indigenous Task Forces of students and staff, including Indigenous students and staff where possible, in order to recommend ways forward appropriate to each school community. Collaborative models of ITFs across AASN schools in each locale can encourage fresh perspectives, and can lead to more collaborative partnerships between schools in the subsequent implementation of ongoing Indigenous programs.

5.1.4 Inclusion of Indigenous Education in AASN Conferences
In order to sustain ongoing dialogue, learning and collaboration in the area of Indigenous education programs among AASN schools, it is recommended that future annual AASN conferences include a keynote address by a leading Indigenous spokesperson and/or a brief address by an Indigenous scholarship student, and/or a workshop session relating to Indigenous education policies and programs in schools. A workshop session on the use of technologies to further reconciliation is also recommended in 5.4.4 below.

5.1.5 Collaboration with the Association of Independent Schools (AIS)
The most effective avenue for both advocacy and support for AASN member schools, particularly relating to government funding arrangements, is in collaboration with other independent schools through the state and national Association of Independent Schools (AIS). In addition to advocacy relating to government funding for Indigenous programs, this report highlights the need for the AASN to work collaboratively with the State AIS offices across a range of areas, including support programs, the establishment of systems for formalizing outcomes data, professional networks and IEC reference groups, and the development of web-based information recommending effective Indigenous cultural programs available in each state.

5.2 PROFESSIONAL DEVELOPMENT

5.2.1 Cultural Competency Training
The development of cultural competencies among both teaching and administrative staff is the cornerstone of a whole-school approach to Indigenous education, facilitating the shaping of a culture that can embrace the complexities that some Indigenous students might bring to the school. For this reason, it is recommended that staff in all AASN member schools undertake professional development in Indigenous cultural training. In-school workshops led by experienced Indigenous educationalists can be complemented by programs of visits by Indigenous elders, artists and others. Cultural competency training is relevant to not only Indigenous students but has relevance for understanding and relating to students and staff from any different cultural background. A list of recommended Indigenous Cultural Training providers, by state, is included in Appendix 5.

5.2.2 Professional Learning Networks Relating to Indigenous Educational Issues
There is currently an enormous amount of research activity focusing on ‘what works’ with Indigenous learning, particularly in the area of teaching numeracy, and this has led to the development of a wide range of curriculum resources and programs for use in schools. AASN schools are encouraged to keep informed about developments through their state AIS website, by joining Indigenous education reference groups in each state, and attending annual conferences. Schools with a cohort of Indigenous students need to recognise
themselves as ‘research centres’, critically evaluating the effectiveness of pedagogies and program materials in an ongoing way. Schools also need to encourage sharing of practice between teachers. One of the key sources of current curriculum materials, ideas and case studies is at What Works, funded by the Department of Education, Employment and Workplace Relations (www.whatworks.edu.au).

5.3 DEVELOPING EFFECTIVE INDIGENOUS SCHOLARSHIP PROGRAMS

To date, much of the focus in AASN Indigenous scholarship programs has been on early stage development: securing partners and funding, and responding flexibly to Indigenous student learning and support needs. In order to facilitate the scaling up of Indigenous scholarship places offered across AASN schools, there is a need to consider the structures and processes in place to achieve successful outcomes with Indigenous students.

5.3.1 Engaging a Part-time, Short-term Program Support Consultant

While a number of AASN schools have well-established Indigenous scholarship programs, many schools indicated a need for advice and information on an ongoing basis relating to sourcing students, funding, and dealing with families and communities. It is recommended that the AASN consider contracting a consultant on a part-time or fee-for-time basis, for one year to work with AASN schools across the country. A consultant such as Br Paul Hough, who has vast knowledge and experience in liaising with private schools, funding bodies, and Indigenous students, their families and communities, would be highly effective in consulting with schools during these early and critical stages of program development. Liaison with interstate schools could be via telephone, email or Skype.

5.3.2 Formalising Outcomes Data

In most schools, Indigenous student outcomes remain generally anecdotal. It is recommended that each AASN school keeps a formal record of their Indigenous scholarship student outcomes, both from secondary level schooling and the pathways beyond secondary schooling. Outcomes data can not only serve to better inform schools about developing effective programs but will become an increasingly vital tool in terms of advocacy with regard to government funding arrangements, and in terms of furthering broad community support for Indigenous scholarship programs that is vital for philanthropic funding. This is exemplified by the way that Craig Ashby, a former St Joseph’s College student, has been an important public advocate of the College’s and AIEF scholarship programs.

The greatest outcomes do not translate into data tables, but include a wide range of activities – for example, volunteering, work placements, speaking at gatherings, and mentoring Indigenous youth. It is recommended that AASN schools agree to a standard format of outcomes reporting to enable ongoing collation of the data. For students leaving an AASN school early to return to their community, an exit interview accompanied by a brief report is recommended. Alumni structures can be used to encourage ongoing monitoring of the Indigenous scholarship students’ pathways beyond the school, also enabling opportunities for mentoring roles for former students within current Indigenous programs.
5.3.3 The Inclusion of Local Schools and Communities
Research pointed to an awareness among some local Indigenous communities in metropolitan areas of being ‘sidelined’ by schools which were focusing on offering opportunities to Indigenous students from more distant, regional and remote communities. It is recommended that AASN schools explore ways of building strong relationships with local communities, including local independent schools, Indigenous elders, and community sporting organisations, as well as including local students in scholarship programs. Schools such as Immanuel College in Adelaide have successfully gained Abstudy funding for local students, mounting cases for special consideration. These opportunities should be explored, perhaps forming part of the brief of a Consultant, as outlined in 5.3.1.

5.3.4 Indigenous Education Coordinator (IEC)
AASN schools have, to date, responded in diverse ways to establishing support positions for Indigenous scholarship students, with much of the support carried out by management staff within the boarding houses. As programs develop, it is recommended that an Indigenous Education Coordinator be identified in each school to operate in a key liaison role between the school and organisations and agencies, including the state AIS, funding bodies, Indigenous reference groups and Indigenous organisations.

5.3.5 Indigenous Staff
Improving employment outcomes for Indigenous job seekers is a key element in providing economic independence, which will address the long-term disadvantage experienced by Indigenous Australians. Schools have a critical role to play in supporting the Commonwealth government’s Indigenous Employment Policy (IEP) target of assisting an additional 100,000 Indigenous Australians to find and keep jobs over the next ten years. Indigenous staff can provide powerful role models for both Indigenous and non-Indigenous students in Anglican schools.

It is therefore recommended that AASN includes a commitment to employing Indigenous staff in its Indigenous Education Policy. As Indigenous education programs become more established and a minimum critical mass of twelve to fifteen students is maintained, the efficacy of having an Indigenous Education Worker (IEW), even on a part-time, fixed contract basis, is well established in other faith-based schools. The unique skills and knowledge of Indigenous Australians can add significant value in the marketplace and can play a major role in helping schools take advantage of local contacts and opportunities. The effectiveness of engaging a former Indigenous student in a part-time IEW role, perhaps in conjunction with further studies, is well-established by schools such as St Joseph’s College and Immanuel College, where the IEW can draw on knowledge, experience and loyalty ties with the school.

5.3.6 Building Links with Further Education and Employment Providers
Many schools are still in the early stages of Indigenous scholarship programs, and have focused on remedial education and cultural adjustments during the early secondary years. As programs mature, there is a need for schools to develop links with post-school education, training and employment providers in order to support Indigenous students’ post-school pathways and outcomes. These include access to university Indigenous scholarship schemes as well as TAFE programs and accredited employment based training such as traineeships and apprenticeships. The Catholic Education Office (CEO) in Sydney, for example,
developed a partnership program with Sydney University called ‘Life at University’, in which Indigenous students are introduced to university life and are offered a mentor if they are interested in applying for study. It is recommended that AASN schools investigate opportunities for their Indigenous secondary students to participate in campus visits and information sessions on career advice, scholarships and special access programs.

Part-time work and holiday work programs for Indigenous scholarship students can help to develop important work skills and ethics. It is recommended that the AASN explore the establishment of a link with the Aboriginal Employment Strategy (AES), a not-for-profit organisation that specialises in placing and mentoring Aboriginal people into employment. The AES operates a School Based Traineeship (SBT) for Indigenous high school students currently in Year 10 and entering Year 11, which allows students to gain practical workplace skills and experience and a head start towards a future with a host employer. At the end of the two year SBT, the student receives a Certificate II in Business Services, a head start in an apprenticeship, or can be offered a permanent position with the host employer. AES started in Moree, New South Wales, some years ago and, while still mostly focused in NSW, now has offices in other states.

5.3.7 Building Relationships with Indigenous Students’ Communities

In order to build both knowledge of and support for the educational experience of Indigenous students within AASN schools, and to build broad-based support on what Noel Pearson calls the ‘demand side’ of education, schools need to focus resources on building relationships with communities. This can be achieved by regular two-way visits, as well as regular email and phone contact; sharing information through sending school newsletters or items to include in community newsletters; inviting community teachers, elders, councilors and others to visit the school; and hosting community-based end of year celebrations for returning students.

Schools should consider deploying a teacher or IEC to, for example, visit communities on a regular basis, set up phone and email links, and arrange distribution of newsletters.

5.3.8 Leadership Programs

The Overcoming Indigenous Disadvantage report, released in 2007 by the Australian Government Productivity Commission, recognised leadership capacities as critical to the development of good governance structures within Indigenous organisations and communities. The preliminary findings of the Indigenous Community Governance Project cautioned that ‘the concept and style of leadership and decision-making in Indigenous cultures appears to be significantly different from those familiar to governments.’ There is a specific cultural aspect to Indigenous leadership. In his 1998 Williamson Community Leadership Program lecture, Patrick Dodson pointed out, ‘For Aboriginal leaders, the social and moral obligation that comes with community leadership is life-long. Those who lead, who have authority, must care for and look after those who come behind.’ This model of leadership can be well modeled within private school programs. Leadership is often portrayed as a set of character traits, however it is best understood in terms of behaviours and actions. In addition to the leadership camps currently conducted by many AASN schools, it is recommended that schools consider:
• **Mentoring programs.**
Indigenous students should be encouraged to participate as mentors to Indigenous youth within the school, in the local Indigenous community and in their home communities. One of the most effective ways is through their own experiences in being mentored within programs such as Future Footprints (WA).

• **Community work.**
It is important to get as many young Indigenous students involved in community work as possible, with awards for community work helping to give them pride in themselves and encouraging them to pursue a positive future as an adult. It also gives the wider community an opportunity to see young Indigenous people positively contributing to their lives.

• **Leadership across both genders.**
Among AASN schools, issues concerning leadership appear to focus on Indigenous boys, with an absence of leadership programs involving Indigenous girls. This does not reflect the current reality in Indigenous communities, where Indigenous women are ‘carrying’ whole communities, or the reality of contemporary Indigenous politics in which Indigenous women are assuming an increasingly prominent role as spokespeople for their communities. It is recommended that AASN schools consider the importance of making leadership programs for Indigenous girls a priority, not only in girls schools but in boys schools as well by involving Indigenous boys and girls in partner school activities.

5.3.9 **Inclusion of Aboriginal Studies as an Elective**
AASN schools, particularly those with larger numbers of Indigenous students, should consider the value for both Indigenous and non-Indigenous students of including Aboriginal Studies as an elective in Years 9 and 10, and/or as a High School Certificate elective.

5.4 **DEVELOPING RELATIONSHIPS WITH INDIGENOUS SCHOOLS AND COMMUNITIES**
The major constraint reported by AASN schools in developing relationships with Indigenous schools and communities was the difficulty in finding schools and communities which may be interested in a relationship.

5.4.1 **Developing Links with Local Indigenous Communities**
AASN schools are encouraged to investigate the history of people who are indigenous to the school region and to establish programs of classroom visits, embedded within different subject areas of the curriculum, by Indigenous community members.

In order to facilitate links with Indigenous schools in more remote communities, and in order to establish a relationship that is more issue-driven and founded on common goals, it is recommended that the AASN explore a relationship of cooperation with a national organisation that has well-established and well-run outreach programs in Indigenous schools. Health is a fundamental problem underlying the cycle of Indigenous poverty and low educational attainment in remote Australia, while also being an increasingly important issue for non-Indigenous young Australians. By Year 3, there are already significant gaps between the literacy levels of Indigenous students and those of other students. Health and literacy are linked and are fundamental to health promotion. Research shows that indirect
effects of non-achievement of literacy benchmarks include unemployment, poverty, problems understanding medication, difficulty accessing and using health systems, and the lack of skills for health behaviour modification and community empowerment. For this reason, a number of foundations have been explored for the purpose of this recommendation, including the Jimmy Little Foundation, Diabetes Australia, the Fred Hollows Foundation, and the Heart Foundation.

5.4.2 Anglican Schools Partnership with the Heart Foundation (HF)
In considering the organisation size and outreach, however, the Heart Foundation is recommended as offering the greatest synergy with Anglican schools with its emphasis on health education that views the school as the hub of community health programs. In working cooperatively with the Heart Foundation, Anglican schools can be introduced to partner schools, such as the HF outreach program in remote Northern Territory schools, and a range of opportunities for working together, both on-site in the Indigenous community and within the school, for example, fund-raising through ‘Jump rope for Heart’, while still maintaining independence and control over the program.

5.4.3 Youth Leadership Programs
Programs that bring Indigenous and non-Indigenous youth together in leadership camps in the Northern Territory can provide an alternative to sister school relationships, and can also provide opportunities for ongoing relationships with Indigenous communities. For example, leadership camps (Youth Lead and Youth4Change) run by a national environmental group, Oz Green, and supported by CentreCorp Indigenous Elders Group, are designed to bring together Indigenous and non-Indigenous youth, aged fifteen and older, to tackle climate change. It is recommended that the AASN as a group explore partnerships with organisations such as Oz Green in order to negotiate broad programs that could then be tailored to meet the needs of each member school.

5.4.4 Use of Technologies in Building Relationships as Partners in Learning
Developing an ongoing relationship with an Indigenous school and its community offers an opportunity for AASN schools to redefine learning for a technology rich, 21st century, global environment. Technologies using Skype, YouTube, the Classroom 2.0 Dot-to-Dot Project and Flash animation allow student-centred, collaborative, and authentic learning that can serve as a basis for developing ongoing relationships with Indigenous student communities within a model of a joint-learning community. Issues-based projects, including health and the environment, can work from the basis of commonality which transcends racial differences. It is recommended that AASN schools explore opportunities for the use of technologies in furthering reconciliation and closing the gap. The inclusion of a workshop session on the use of technologies in working towards reconciliation at the next annual AASN Conference is recommended as a way of generating interest and sharing ideas and knowledge about the role of technologies in the learning, leading and teaching continuum.
5.5 CULTURALLY INCLUSIVE ANGLICAN INDIGENOUS SCHOOLS

The *Overcoming Indigenous Disadvantage* report (2007) recognises that:

There has been success in increasing retention rates for Indigenous students in some schools where special programs have been introduced. Greater recognition of Indigenous culture can be an important element in giving students the skills and knowledge they need to ‘walk in two worlds’.

The models of Indigenous schooling developed by Anglican schools, such as Gawura, within St Andrew’s Cathedral School, and Djarragun College, have successfully incorporated a model of culturally inclusive schooling within an Anglican framework of holistic learning and strong pastoral support. The current interest and good will towards addressing the urgent need to ‘close the gap’ has encouraged an openness to new and bold solutions from all sectors. This very favourable environment supports the consideration of establishing Anglican colleges along the model developed by Djarragun College in inner and outer regional centres which have a sizeable Indigenous population, ready access to industry and opportunities for further training, and which could draw Indigenous students from communities identified as lacking opportunities in secondary education within a particular geographic area.

Following the Commonwealth government’s commitment to Early Childhood Education and Child Care under the March 2009 National Partnership Agreement on Early Childhood Education, the inclusion of a pre-school program of a minimum of fifteen hours per week should be considered, along the lines of the pre-school program at Djarragun College.

Further investigation of viable locations, in consultation with State and Commonwealth governments, the Independent school sector, Aboriginal peak bodies and Institutes for Further Training and Employment, is warranted.
Appendix 1

AASN Survey

1. School data

1. Name of school/college

2. State or Territory in which school is located
   - New South Wales
   - Victoria
   - ACT
   - South Australia
   - Western Australia
   - Queensland
   - Northern Territory
   - Tasmania

3. Name of Principal

4. Please indicate type of school (Mark as many options as required)
   - Girls
   - Boys
   - Coeducational
   - Day only
   - Day and Boarding

5. What is your total student enrolment:
   - primary school
   - secondary school

6. How many Indigenous students do you currently have enrolled
   - in primary school?
   - in secondary school?

7. Does your school currently employ any Indigenous staff (indicate ‘No ‘ or indicate the number)
   - Teaching staff
   - Support staff

8. Does your school currently offer specific scholarships or bursaries for Indigenous students?
   - Yes
   - No
9. How many Indigenous scholarship or bursary students are currently enrolled in the school? (please indicate numbers)

Day only

Day and Boarding

10. Is your school affiliated with any specific organisations or educational institutions which assist in arranging candidates for Indigenous scholarships?

☐ No
☐ Yes

Please specify

3. Relationships with Indigenous schools/communities

11. Has your school developed any particular relationships with one or more Indigenous schools or communities?

☐ No
☐ Yes

Please specify

12. Which of the following activities does this relationship currently involve? (Please indicate all applicable options)

☐ Cultural visits between schools
☐ Joint sporting or other activities
☐ Opportunities for Indigenous scholarship candidature
☐ Student exchange
☐ Teacher liaison and/or exchange
☐ Support through fundraising activities
☐ Other (please specify)

4. Future Indigenous Education initiatives

13. Have you considered or are you interested in exploring scholarship programmes or further developing current scholarship programmes for Indigenous students at your school?

☐ No
☐ Yes

Comments

14. Have you considered or are you interested in developing partnerships/relationships with Indigenous schools and their communities in local, rural or remote communities?

☐ No
☐ Yes

Comments

15. Finally, are there any further comments that you would like to make?
Indigenous Scholarship Programs: Sourcing, selection and support processes

AASN schools with Indigenous scholarship students were at very different stages of program development, with a small number of schools having fairly well established programs, while the majority of schools were still in the early phases of program development, or in the very early stage of ‘putting out feelers’. There was clearly no ‘one size fits all’, with each school responding in different ways to the various aspects of program development, and developing a ‘bank’ of intellectual and cultural capital regarding Indigenous students, families and communities. The key areas of scholarship programs that were emphasised by schools are outlined below.

2.1 Sourcing of Indigenous scholarship students

Methods of sourcing Indigenous scholarship students have varied according to state, school location, type of school and stage of program development. Two main methods for sourcing students have been through the use of intermediary people and organisations, or through direct contact with families, schools, or communities, or a combination of these.

- **Intermediary agents and organisations**

  The majority of AASN boarding schools have established partnerships as member schools of one or more of the key Indigenous scholarship agencies: Yalari, The Higher Expectations Program (HEP), The Indigenous Youth Leadership Program (IYLP) and the Australian Indigenous Education Foundation (AIEF) [see Appendix 3: Key Partners]. Many schools have found intermediary agents such as Yalari a useful starting point as they can draw on the broad knowledge, experience and ongoing student and family support the organisation offers.

  Schools have also sourced Indigenous students through links with schools, chiefly primary schools, with high numbers of, or totally, Indigenous student populations, and with key personnel in regional education offices. A few high schools in areas of western New South Wales, such as Moree, Bourke and Walgett, have had their Year 7 Indigenous student numbers reduced dramatically through private school scholarship programs. On the whole, school principals in regional or remote schools have been supportive of scholarship programs; only a few are reported to not be in favour, with criticism leveled at scholarship programs ‘creaming off’ the most able students with leadership potential, leaving the school with too few successful role models for the other students.

  In Western Australia, and South Australia to a lesser extent, mining companies including BHP, Argyle, Nickel West and Santos, have had a long history of arranging and funding Indigenous scholarships, with six of the AASN schools in WA enrolling Indigenous scholarship students through mining companies. Other intermediary organisations have been on a more local level, where schools have established links with communities through football clubs, churches, and
Indigenous development corporations. The current links between Christ Church Grammar School in Perth and the Kimberley region, for example, were initially forged through the local Claremont Football Club and Garnduwa, the peak Indigenous sporting body in the Kimberley. Another example, All Saints Anglican School on the Gold Coast, Queensland, is working with the local Karwon Development Corporation in Burleigh.

While the sourcing of students through intermediary organisations is useful in facilitating contact with potential Indigenous scholarship recipients, participating organisations and schools have emphasised the need, in Wesley Aird’s words, to ‘put skin in the game’, that is, to personally visit and build relationships with the students’ families and communities. The personal connection as a ‘trusted voice’ is key to relationship building.

- **Direct contact with Indigenous communities**
  A number of AASN schools had established personal contact with Indigenous communities through contacts provided within their school community (school staff, parents, alumni, members of the Council or Governing Board, past students who are Indigenous), and relationships built with Indigenous communities through programs of school visits, or direct advertising. Hale School in Perth, for example, has well-developed processes of sourcing and interviewing Indigenous students and their families, largely from the Kimberley region, from a long history of visits by the Deputy Principal and now also the Head of Boarding. Meriden School in Strathfield, Sydney, more recently accepted two Indigenous students on scholarships through the school’s ongoing relationship with a school at Teatree Creek, NT, which involves annual visits by small groups of Meriden students.

2.2 **Selection of Indigenous scholarship students**

Discussions with schools across the private school sector indicate that Anglican schools are widely regarded within the private school sector as being generally ‘more selective’ than other denominational schools, emphasizing the importance of a minimum level of academic proficiency for Indigenous scholarship applicants in order to increase the student’s ability to cope in the new school environment. This perception is likely influenced as well by the age of the scholarship programs, where during early stages schools have tended to be particularly cautious in order to maintain the full support of the wider school community in laying firm groundwork for developing sustainable, effective programs. As the Principal of Abbotsleigh in Sydney, Judith Poole has claimed,

> Leadership is about taking calculated risks. Timing is everything. We didn't rush any part of this process. We needed concerted efforts at certain times but nothing was forced. As leaders we had to have the sensitivity to look at things from lots of different viewpoints, and that helped us take people with us.45
Waverley Stanley, founder and Director of Yalari, highlights the need for careful selection, while warning of the need to dispel idealised representations of Indigenous Australians as the ‘noble savage’:

It’s about selecting the right child with the right family support for the right school. You have to dispel the romantic notion of the black child from a remote community. You need to select the kid who’s going to transition into the school community – otherwise for kids who don’t make it, they go back to their community with their tail between their legs – there’s a lot of shame.

Schools emphasise five criteria for selection:

- Student willingness and readiness.
- The degree of family support and encouragement.
- Academic ability.
- Evidence of leadership potential.
- Personality, particularly the ability to get on socially

The majority of AASN schools prefer to accept Indigenous scholarship students at Year 7 entry, or other states’ equivalent, emphasizing the importance of incorporating students into established orientation programs, while a few schools prefer Year 9 entry, when students are considered to be more mature and thus more able to handle the transition experience. IYLP students, however, cover a range of entry levels from Years 7-12.

### 2.3 Indigenous student support

Support structures and resources vary with school type and structures, size and degree of establishment of the program, and the processes of student sourcing and selection. Structures are not fixed, and evolve with the size and complexity of the program. Overall, the key factor in staffing across schools is that the ‘right person’ for the role has stepped up to the plate. Schools have emphasised that the support and liaison role should be seen to have a wide geographic footprint, involving not only the Indigenous students but their wider families and often their communities. In addition to social and educational support, schools have pointed out that Indigenous students can require health support, including medical, dental and optometry services.

#### 2.3.1 Pastoral support

It cannot be underestimated how alien and overwhelming the private school environment can be to an Indigenous student from a remote community. Schools have instituted a range of processes of support to ensure a welcoming and nurturing school environment:

- School principals, particularly during the early stages of the school’s Indigenous scholarship program, have tended to maintain a high level of involvement with the scholarship students, meeting regularly with them and keeping an ‘ear to the ground’ concerning their academic and social progress.
- In AASN boarding schools, it is most often the person in charge of boarding, or their subordinate in two of the schools, who has taken on major responsibility for
pastoral care of the Indigenous students, and who attends meetings with the Principal and students.

- In some schools, particularly day-only schools, a teacher responsible for remedial education will assume a wider role of care in conjunction with Year Heads.
- In schools with higher numbers of Indigenous scholarship students, Indigenous Education Officers (IEOs), generally non-Indigenous, have been employed, most often on a part-time basis as ‘go to’ people who assist with tutoring and pastoral care issues.
- A few schools, such as St Andrew’s Cathedral School and St Catherine’s School, Waverley in Sydney, Nowra Anglican College, NSW and Guildford Grammar School in Perth, also have Indigenous mentors - elders who come in to liaise with Indigenous and non-Indigenous students, as well as participating in school ceremonies.
- Some schools have emphasised the importance of providing their Indigenous students with a specific space to get together. In St Catherine’s School, Waverley, and in Guildford Grammar School, Perth, for example, Indigenous students have a meeting room as a space for gathering. One Uniting Church school, Wesley College, Perth, has created a special Indigenous space for their fourteen students, the ‘Moorditj Mob’, with artworks, sculptures and Indigenous maps and language charts. A Catholic school in Adelaide, Rostrevor College, has a large Indigenous student area for its forty Indigenous scholarship students, with rooms for remedial teaching and an environment centre housing live alligators, snakes, lizards and birds from the Northern Territory which enables the college to function as a VET centre for Animal Husbandry.
- A number of schools have developed corresponding systems of parent support. Hale School in Perth, for example, has formed an Indigenous Parents Liaison Group (IPLG) in the Kimberley area, where the Deputy Head hires a TAFE room in Broome and Halls Creek and meets with parents whose children are studying at Hale. This facilitates interaction among parents, and between parents and the school, and reproduces the access to the school enjoyed by non-Indigenous parents in the metropolitan areas.

Currently, no AASN schools employ Indigenous IEOs (Indigenous Education Officers) on a full-time basis, and only three have part-time Indigenous staff. It is likely that, in time, as programs grow and Indigenous scholarship students graduate from AASN schools, the schools will come to adopt the IEO model developed by schools with longer histories of Indigenous scholarship students, such as St Joseph’s College, Sydney, and Immanuel College, Adelaide, which have employed their graduate students as IEOs on a full- or part-time basis.

2.3.2 External support structures

- In Western Australia, AISWA oversees the Future Footprints Program, an overarching support structure for Indigenous students from regional and remote areas of WA attending approximately sixteen boarding schools in Perth. The goal of Future Footprints is to support students' engagement in education and to enhance students' transition to and from school, to further education, employment or training. The program currently employs two Liaison Officers who maintain regular supportive contact with students, discussing issues including
homework/study, vocational/career interests, transitional issues, recreational activities, living/family issues, and peer relationships.

- In NSW, many schools have drawn on the expertise of Brother Paul Hough, formerly Principal of St Gregory’s College, Campbelltown, and St Joseph’s College, Hunters Hill, who has been working with the AIS NSW in liaising with Indigenous students, private schools in both NSW and the ACT, sourcing bodies, and a range of Indigenous support organisations.

- In Queensland, the Anglican Schools Commission has played a central role in coordinating the Indigenous education activities of member schools through the Indigenous Education Officer, Des Crump, within the Indigenous Education Strategic Initiatives Program (IESIP). The IEO visits schools, liaises with Indigenous education coordinators in schools, and provides cultural advice and curriculum support to staff, cultural talks to student classes, and pastoral care for Indigenous students. Now in its third year, the IEO role has seen ‘Adopt an Elder’ instituted in at least half the Queensland Anglican schools, while seven or eight schools have joined the Dare to Lead Program.

- In South Australia, a liaison group, ‘Turkindi’, meaning ‘coming together’, serves as an informal reference group for Indigenous and non-Indigenous members. The group meets monthly and encourages communication/networking between the Indigenous service providers, educators, registered training organisations and the Indigenous peoples of South Australia. Initiated by ex-CES (Commonwealth Employment Service) staff in 1990, Turkindi has a strong employment and further training focus.

- Scholarship organisations, including Yalari, the HEP and AIEF, also liaise with member schools, parents and guardians, and students, providing mentoring for their scholarship students, contact with families, and opportunities for socializing with other Indigenous schools across private schools and between member schools. Their support strategies include use of tutors, mentors, role-models, weekend home-stay families and counselors, all of whom are Indigenous where possible. The HEP program also provides cultural awareness sessions for all staff in direct contact with Indigenous students.

### 2.3.3 Remedial learning support

AASN schools have reported that, on entry, their Indigenous scholarship students are generally between one and two years below their grade average, even though they might have been high achievers in their previous schools. Furthermore, English can be not only a second language, but a third or even fourth language for some Indigenous students. A range of remedial programs have been put in place in schools. Programs vary according to school staffing structures, and student numbers and range of ability. They include the following:

- Insertion into ESL classes.
- Individual and small group tutoring outside regular classes and, in boarding schools, extra tutoring sessions in the evenings, on weekends, and during holiday periods.
- Withdrawal of students from Humanities subjects (Languages, History, etc.) in Year 7 and, in some cases Year 8 as well, in order to focus intensively on the development of basic literacy and numeracy skills.
Appendix 3

Key partners: Indigenous scholarship programs

Results from the AASN survey indicate that the majority of the AASN boarding schools were member schools of one or more of the following four major Indigenous scholarship organisations:

3.1 Yalari (www.yalari.org)
‘Yalari aims to provide a hand up, not a hand out!’

Yalari is a not-for-profit organisation founded in 2006 through a partnership between Indigenous educationalist, Waverley Stanley, and investment banker, Philip Latham, and funded by corporate sponsors and philanthropic donors. The organisation currently has sixty-four Indigenous scholarship students in its seventeen partner boarding schools through the Rosemary Bishop Indigenous Education Scholarship Program (RBS), and aims to have as many as twenty-five partner schools within two years, with at least 120 Indigenous students. In close cooperation with schools, Yalari manages the selection and ongoing monitoring and mentoring of students throughout their schooling. Waverley Stanley puts a great deal of emphasis on the schools’ ability to provide strong support structures for Indigenous students, and thus the need for member schools to have a sufficient critical mass of students to justify effective support structures. Towards this end, they are moving towards a government-funded system of external support for member schools, in which a mobile support person covers member schools in each state, as well as expanding to include agreements with tertiary institutions. They currently have agreements with the University of Queensland and Bond University.

Yalari makes up the additional funding for tuition and boarding after Abstudy and a number of schools help by offering a reduced fee. The school pays for extras such as excursions, extracurricular activities and sports, and parents pay an administrative fee of $150 per term.

3.2 Cape York Institute Higher Expectations Program (HEP) (www.cyi.org.au)
Initiated by Noel Pearson and John Wenitong at the Cape York Institute, HEP arranges placements of Indigenous Aboriginal and Torres Strait Islander students throughout the Cape, Palm Island and Yarrabah communities into its seven partner Queensland boarding schools, aiming to develop the capability of future leaders from Cape York. HEP (Secondary) is sponsored by the Macquarie Group Foundation and the Department of Education, Employment and Workplace Relations (DEEWR) through the Indigenous Youth Leadership Program (IYLP). HEP assistance covers tuition and boarding fees, after Abstudy funding and the financial contribution required from families; funding for uniforms and the provision of tutor support, which is generally one hour per week; and funding for extra-curricular activities, such as music and swimming lessons.

The IYLP is part of the Australian Government’s Indigenous Australians Opportunity and Responsibility commitment, and is administered under the Indigenous Education (Targeted Assistance) Act 2000, which aims to provide new three-year scholarships to 240 secondary scholars and 60 tertiary scholars annually from 2010. In the IYLP Program, students receive
mentoring, targeted orientation, study tours and practical leadership experiences. Indigenous students from across the state due to enter boarding schools on scholarships, for example, gather together in one locale prior to commencing their studies for a one week orientation and cultural program. The IYLP Program Administrator is currently the Foundation for Young Australians (FYA), although following a tendering process for new partnership brokers, it is likely that a number of brokers (as many as four, and across different States) will be selected. The majority of AASN boarding schools are IYLP members. Schools cited a major problem with the IYLP in relation to the short time they were given to process prospective enrolments, sometimes receiving them late in the year prior to enrolment when their grade numbers had already been finalised. Another difficulty for some schools was the range of IYLP scholarship applicants across all grades, whereas Yalari and HEP, for example, focus on entry in Year 7 or its equivalent.

Initiated and driven by former investment banker Andrew Penfold, who is on the Board of Directors, the AIEF, which has no religious affiliation, is closely modeled on the boarding program at St Joseph’s College, Sydney, and has marketed itself through the St Joseph’s program. Following the announcement on 30 October 2008 by the Prime Minister that the Australian Government would invest $20,000,000 in the Indigenous boarding scholarship initiative, the AIEF set out to expand their current six member schools in partnering with other leading schools around Australia, with a $40,000,000 scholarship target. Member boarding schools in Sydney currently include St Joseph’s College and five girls schools: St Catherine’s School, St Scholastica’s College, St Vincent’s College, Kincoppal-Rose Bay School, and PLC Sydney. The AIEF is also in partnership with the Catherine Freeman Foundation. The AIEF is expanding quickly to include a range of partnerships with employment, training and tertiary education providers.
Funding of scholarship programs

4.1 Government funding

Brother Paul Hough, who is currently working in a consultative capacity with the AIS NSW, has accumulated a great deal of knowledge in the area of funding for Indigenous scholarships, and has put together much of the data on which the following outline is based. Funding amounts change and are indicative only. Current information can be obtained, where relevant, from the Abstudy website at http://www.dest.gov.au/sectors/indigenous_education/publications_resources/abstudy/

4.1.1 Boarding students

There are five main areas of boarding funding, with the majority of schools receiving funding under #1 and #2:

1. **Necessitous circumstances**
   (See Abstudy Chapters 25-30 and Chapter 40). Most boarding students will qualify for this, mainly because home circumstances are not conducive to study for the whole year. The minimum and maximum levels, ranging from $17,236 to $21,616.60 annually (2009 figures) are determined by parental incomes. Claim form is called ‘Claim for ABSTUDY: Form b’ and is available on the Centrelink website at http://www.centrelink.gov.au/internet/internet.nsf/filestores/sy019_0907/$file/sy019_0907en.pdf

2. **Independent Boarding School Scholarships**
   (See Abstudy Chapter 35). Where a student has been offered a scholarship by an independent boarding school, he may also be approved to receive an Away from Home entitlement. The entitlement is means tested, and the school is expected to contribute 15% of the total cost of board and tuition. This scholarship ranges from $6,824 to $17,236 (under 16 years of age) or $21,236 (over 16 years) [2009 figures]. The process involves the protocol of inviting the local Indigenous people, through the local Aboriginal Education Consultative Group, to participate in discussions concerning the Indigenous scholarships.

3. **Under 16 years old Boarding Supplement**
   (See Abstudy Chapter 86). Eligible schools are those who have at least 10% of the total student population as Indigenous or a minimum of twenty Indigenous students enrolled in the school, based on a census in August. The semester payment is $2,191.30 per student or $4,382.60 per student for the year (2009 figures).

4. **Private Board**
   (See Abstudy Chapter 71.5). This applies to those students who attend a day school but board privately with a host family near the school. Funding is just over $7,000 annually for those aged under 16, and just over $11,000 annually for those aged over 16 (2007 figures). The key points in these situations are:
a. The student has approval to live away from home and receive Abstudy. This usually means those in necessitous circumstances, or those who live in isolated areas with a considerable distance to the nearest secondary school.

b. Parents need to make the submission, which usually includes some basic details about their finances, to Centrelink.

c. The tuition fee charged by the school is paid to the school up to the maximum payable under Abstudy, which is currently (2009) $9,085 per year for eligible students, of which $6,824 is income-test free.

d. Where the student is living in a private board arrangement, the applicant (usually the parent) may direct on the application form that the payment of the Abstudy Living Allowance is to be made to the private board provider. This is paid fortnightly in arrears. Alternatively, the applicant (parents) can receive the living allowance fortnightly in arrears and pay the board provider. For those under 16 years the allowance is approximately $277 per fortnight, or $7,202 annually; for those over 16 years, it is approximately $445 per fortnight or $11,570 annually.

5 Living Away From Home (LAFH) Allowance.
This is a NSW State Government Allowance for families in New South Wales who live more than 48 kilometres by road each way (or the travelling time exceeds 90 minutes each way) from the school of their preferred religious denomination. The school must be an appropriate secondary school in New South Wales, Queensland, South Australia, Victoria or the ACT. [Other states vary accordingly.] The allowance is means tested, and funding is around $1,227 a year.

Other supports:
1. Approved travellers, for example, parent/staff supervision for student travel (see Abstudy Chapter 88).
2. Orientation or special purpose travel for, for example, an enrolment interview, behaviour issues or homesickness (see Abstudy Chapter 89.9).

4.1.2 Day students
There are few funding possibilities for day students, apart from the Living Away from Home Allowance (LAFH) detailed above. Abstudy is available for families who have Health Care Cards, an indicator of financial necessity. Students under 16 years of age can receive a payment of $696.80 per year, of which $540.80 goes to parents, and $156.00 goes to the school towards school fees. The parent payment is made in each of four terms, the second, third and fourth term amounts depending on at least 85% attendance in the previous term. It is also possible to attract funding if a school can establish a case showing that no other state secondary school provides a viable alternative to studies at the private, faith-based school. Immanuel College, Adelaide, has a number of Indigenous day students on scholarship at the school under this funding regulation.
Students over 16 years of age can receive up to $203.30 per fortnight paid to parents, and for those over 18 years, it can go up to $229.10 (income tested) per fortnight, paid to the student.

4.1.3 ISA: Indigenous Supplementary Assistance (previously provided as Tutoring allowances (ITAS))

ITAS funding and Supplementary Recurrent Assistance have been absorbed into a new program called ISA, the Indigenous Supplementary Assistance. It will be paid to all non-government schools through their funding agreements with the Commonwealth, made under the Schools Assistance Act 2008, along with payments for other schools programs. In the past, SRA was only available to schools which had at least twenty Indigenous students, or reached this number in a cluster of schools. From 2009 onwards, the ISA funding is per capita, and the requirement for twenty students has disappeared. The annual ISA rates for 2009 are:

<table>
<thead>
<tr>
<th>Type</th>
<th>Rate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Primary non-remote</td>
<td>$1,600</td>
</tr>
<tr>
<td>Primary remote</td>
<td>$3,850</td>
</tr>
<tr>
<td>Secondary non-remote</td>
<td>$2,250</td>
</tr>
<tr>
<td>Secondary remote</td>
<td>$4,400</td>
</tr>
</tbody>
</table>

4.1.4 Family contribution

1. Intermediary organisations arranging Indigenous scholarships all advise that families pay a contribution towards schooling costs. It is advised that families be asked to sign an agreement to pay at least $40 per week, or higher for those in employment, into a school account to cover incidental costs such as pocket money. Both students and their families benefit from knowing that families are contributing towards the cost of education.

2. Any additional government funding that may be secured automatically goes to the school to offset costs.

4.2 Private funding: Indigenous Education Foundations

Many AASN schools have established Indigenous Education Funds or Foundations to support their Indigenous education initiatives. Changes to the ATO regulations relating to DGRs (Deductible Gift Recipients) from April 2007 mean that schools are now able to offer tax deductible status for Indigenous Funds in the same way as they do for their Building Funds. Donations must be recorded separately and funds not consolidated. DGR endorsements are available for whole organisations (such as public hospitals), and particular funds within organisations, such as school building funds or Indigenous Education Foundations.

In many schools, students, through student committees, are involved in fundraising activities through lunchtime concerts, exhibitions and other events. Schools also hold annual dinners and Industry breakfasts. Rostrevor College in Adelaide, for example, hosts breakfasts for industry partners to forge partnerships for further training opportunities for Indigenous students, as well as for corporate sponsorship.
Resources for cross-cultural training

5.1 Web Resources

1. As an excellent start with a good online exercise, the twenty-five year old *Culture Training Manual for Medical Workers in Aboriginal Communities* by Gordon O’Brien and Daniel Plooij (1975), converted to hypertext in 1995 by Dr Hugh Nelson, might be a good test of Indigenous cultural knowledge. Although it is designed for health professionals, many of the issues are relevant in the schooling environment. It is free of charge and available at [http://www.medicineau.net.au/AbHealth/000FIRST.HTM](http://www.medicineau.net.au/AbHealth/000FIRST.HTM)

2. *Interactive Ochre* produced by the Australian Flexible Learning Framework, is a more contemporary resource, providing an Indigenous perspective on cultural awareness training that can be adapted for use across all educational sectors. Music, visuals and animation are combined to create the entry point for learners, who are invited to explore activities that lead to application of the concepts in their own workplace. This is available to purchase from Technical and Vocational Education and Training (TVET) Australia Ltd at [http://toolboxes.flexiblelearning.net.au/series9/907.htm](http://toolboxes.flexiblelearning.net.au/series9/907.htm)

   - *Constructing futures - optimising Aboriginal student outcomes*
   - *Our story: Aboriginal cultural awareness training program for the education sector* (1997)
   - *Community approaches to Aboriginal and Torres Strait Islander student behaviour management: a guide for schools* (1998)

5.2 Cultural Awareness Training Register by State

ACT:

- Corroboree College
NSW:

- KPS - [http://www.kps-associates.com/app/MainFrame.asp](http://www.kps-associates.com/app/MainFrame.asp)
- North Coast TAFE - [http://www.nci.tafensw.edu.au/](http://www.nci.tafensw.edu.au/)

NT:


QLD:


SA:


TAS:

- *Dare To Lead* conduct annual, half-day workshops for schools - [http://www.daretolead.edu.au/](http://www.daretolead.edu.au/)
• Tasmanian Aboriginal Historical Services (Lia Pootah community) - http://www.tasmanianaboriginal.com.au/

VIC:
• Swinburne University - http://www.swinburne.edu.au/

WA:
• Anglicare Workshop: ‘Yarning about Proper Ways: Working with Aboriginal People’ – email edu.kinway@kinway.org.au
• Aboriginal Health Council of Western Australia - http://www.ahcwa.org.au/
Endnotes


12. Hughes & Hughes, op.cit.


15 H Hughes, Lands of shame: The deprivation of Australian Aborigines and Torres Strait Islander ‘homelands’ in transition, The Centre for Independent Studies, St Leonards, 2007.

16 Hughes & Hughes, op.cit., p. vii.


20 ibid.


22 Lane, op. cit., p. 5.


24 According to the 2006 Census, only 3.0% of the Indigenous population was aged 65 years and over, compared with 12.5% of the non-Indigenous population.


28 Rose, loc.cit.

30 P Dodson, In search of change – robed in justice: 2008 City of Sydney Peace Prize Lecture, Occasional paper no. 08/1, Centre for Peace and Conflict Studies, University of Sydney, 2008.

31 Hughes & Hughes, op.cit., p. 15.

32 Estimation provided by discussions with schools, scholarship organisations and Br Paul Hough.


34 Message Stick, op.cit.


36 Rose, op.cit., p. 3.


39 SCRGSP (Steering Committee for the Review of Government Service Provision), op.cit.


42 J Hunt, D Smith, S Garling & W Sanders (eds), Culture, power and institutions in Indigenous Australia, Research Monograph No. 29, ANU E Press, Canberra, 2008,


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Dodson, P, In search of change – robed in justice: 2008 City of Sydney Peace Prize Lecture, Occasional paper no. 08/1, Centre for Peace and Conflict Studies, University of Sydney, 2008.


National Inquiry into the Separation of Aboriginal and Torres Strait Islander Children from their Families, Bringing them home: report of the National Inquiry into the Separation of Aboriginal and Torres Strait Islander Children from their Families, Sydney, Human Rights and Equal Opportunity Commission, 1997.


