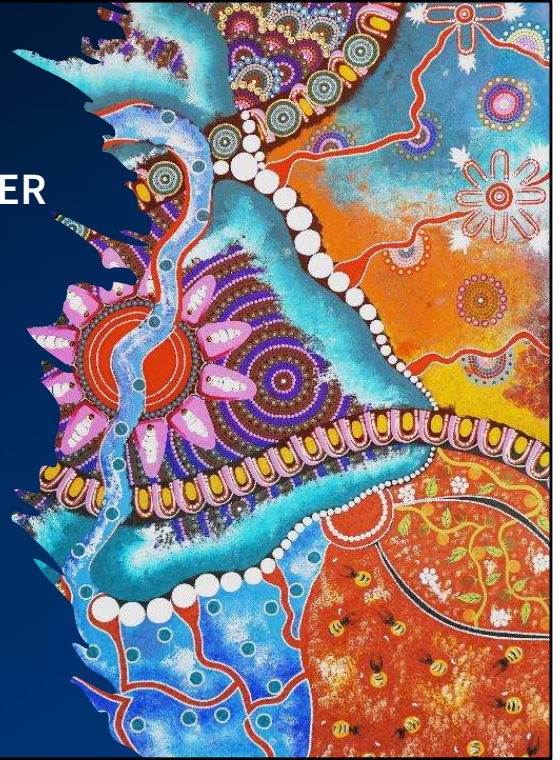


Embedding
ABORIGINAL & TORRES STRAIT ISLANDER
PERSPECTIVES
in
FAMILY DAY CARE

— Sarah Peris & Cecile Miel —



Kentish



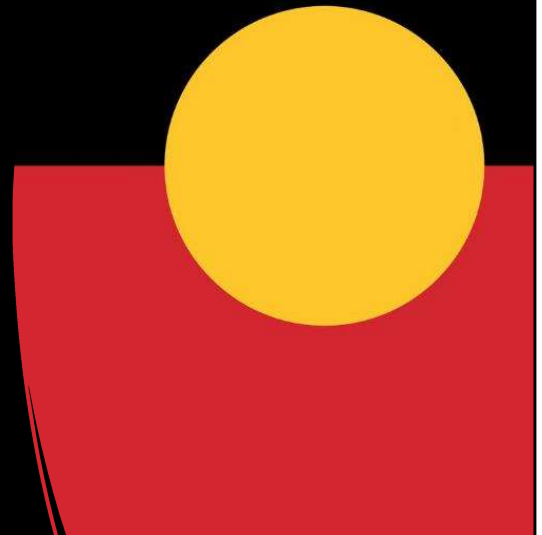
Embedding *ABORIGINAL & TORRES STRAIT ISLANDER*
PERSPECTIVES in FAMILY DAY CARE

Acknowledgment

We acknowledge
Muwinina and Palawa nations
and pay our respects to Elders
past, present and emerging

We recognise that Aboriginal people have been
nurturing and teaching children on this land for many
centuries and we honour and respect that role.

This always was, always will be, Aboriginal land.



Firstly, I would like to acknowledge the Nation on the land we are meeting on today, the Muwinina and Palawa nations. I'd also like to acknowledge any other First Nations people here today and pay my respect to our ancestors and elders.

We recognise that Aboriginal people have been nurturing and teaching children on this land for many centuries and we honour and respect that role.

This always was, always will be, Aboriginal land.



- What is your why?
It is important to be sure on your ‘why’ and your teams collective ‘why’.
- Why is it important to embed an *Aboriginal and Torres Strait Islander* perspective in your program?
- Is it only important when you have Indigenous children attending the service or is it equally as important for non-Indigenous children as well?



We live, work, and educate on Aboriginal land.
Helping children understand the history, culture and lives of *Aboriginal and Torres Strait Islander* people is essential and respectful.
I value *Aboriginal and Torres Strait Islander* cultures.

- Education is the key in Closing the Gap between Indigenous and non-Indigenous Australians.
- Education starts from birth.
- I believe that embedding *Aboriginal and Torres Strait Islander* perspectives in early childhood education and care is equally as important for the benefit of non-Indigenous children, regardless of whether there are any Indigenous children attending your service.
- My 'why' is centered around creating an anti-bias, anti-racist and inclusive curriculum.
- Additionally, it's about celebrating culture, education, historical acceptance, race relations and reconciliation.



- The NQS (National Quality Standards) emphasises the importance of early childhood services forming partnerships with *Aboriginal and Torres Strait Islander* communities.
- Non-indigenous educators are often scared about "getting it wrong" or being "tokenistic", but the most important thing is to make a start and keep going.
- It's important to engage with the culture - have a personal connection and go through the proper avenues, such as your local Aboriginal Organisations, to gain an understanding and build relationships with *Aboriginal and Torres Strait Islander* communities.
- Use a national event such as NAIDOC week which is a great opportunity to learn and create a foundation to keep moving forward.

*Let's move away
from a*
tokenistic
curriculum



Educators need to start where they feel comfortable and confident.

For example, listening to didgeridoo music, painting with red, black and yellow colors and cooking bush tucker.

These experiences may be seen as a tourist approach BUT everyone needs to begin somewhere.

Eventually we want educators to begin thinking more holistically and embed *Aboriginal and Torres Strait Islander* perspectives within the curriculum instead of having it tacked on and separate.



Tips for embedded practices

Tips for embedded practices



- **Include a balance** of contemporary, traditional, urban, regional and local cultural perspectives.

- **Holistic programming and planning** to embed an *Aboriginal and Torres Strait Islander* perspective in context to children's interests.

- **Ensure culture is play based** and not themed based teaching – this means *Aboriginal and Torres Strait Islander* people are not the topic, theme or interest. Additionally, when *Aboriginal and Torres Strait Islander* resources, tools and artefacts are available at a service, ensure they are utilised in play and not used in cultural corners as a display.

- **Sprinkle culture across multiple play spaces** instead of creating cultural corners.

- **Celebrate culture with all age groups** and not only preschoolers.

- Include *Aboriginal and Torres Strait Islander* perspectives **every day** and not only on significant dates or during cultural celebration periods.



Use Aboriginal artifacts in your service daily

Use Aboriginal fabrics and art

Look at what is available in nature



Ensure your office is culturally safe

Embed Culture into your learning areas and program

Sensory Play
Australian animals, deserts and billabongs
Linking with storytelling and music and movement.

Dolls & Props
Dolls with a range of skin colours and features
Using traditional baby carriers (coolamons)

Games
Traditional Aboriginal games
Games involving Australian animals.

Cooking & Food
Indigenous and/or native ingredients
Bush Tucker

Music
Listening and responding to traditional and contemporary Aboriginal music
Making and using clapping sticks.
Remember that traditionally only males are allowed to play or even handle didgeridoos.

Embedded practices

•**Sensory Play** - with Australian animals, deserts and billabongs, linking with storytelling and music and movement.

•**Dolls and Props** - dolls with a range of skin colours and features, and using traditional baby carriers (coolamons)

•**Games** - traditional *Aboriginal and Torres Strait Islander* games or games involving Australian animals.

•**Cooking and Food-related Experiences:** using indigenous and/or native ingredients,

•**Music Experiences** - listening and responding to traditional and contemporary *Aboriginal and Torres Strait Islander* music or making and using clapping sticks. Remember that traditionally only males are allowed to play or even handle didgeridoos.

Nature-related Experiences
Planting native trees/ bush tucker
Gathering natural materials such as pods, leaves, bark, flowers and seeds.

Language
Using words in local Aboriginal languages for greetings
Finding out the Aboriginal names of Australian animals, plants, body parts and other terms children understand.

Seasons
Learning about the seasons as described and understood by *Aboriginal and Torres Strait Islander* people.

Movement & Dance
Learning some traditional and contemporary Aboriginal dance movements
e.g.: those that are based on Australian animals

Embedded practices

•**Nature-related Experiences** - planting native trees/ bush tucker; gathering natural materials such as pods, leaves, bark, flowers and seeds.

•**Language** - using words in local Aboriginal languages for greetings, finding out the Aboriginal names of Australian animals, plants, body parts and other terms children understand.

•**Seasons** - learning about the seasons as described and understood by *Aboriginal and Torres Strait Islander* people.

•**Movement Experiences** - learning some traditional and contemporary Aboriginal dance movements, for example, those that are based on Australian animals, and creating new movements.

Visual Arts Experiences
Using natural materials such as ochre and nature colours for painting and drawing
Discussing *Aboriginal and Torres Strait Islander* art by different artists and identifying styles, symbols and stories

Storytelling, Reading and Using Picture Books
Creation stories, dreamtime stories, oral storytelling.

Significant Anniversaries and Celebrations
Including significant days/weeks for *Aboriginal and Torres Strait Islander* people in your service's calendar of events.

Resources
Puzzles, books, musical instruments, recorded music, posters, dolls, artwork, flags, maps and fabric with traditional and contemporary patterns.
It is important to source these resources where possible from Indigenous organisations to ensure that they are authentic

Embedded practices

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Research Local Traditions

Larrakia country has a rich coastal line which makes up an extensive connection to both salt and fresh water. We go to the beach to discover and learn.

On this day, we gathered the ochre rocks from the cliff face and grinded them down into a powder. The powder was mixed with water to showcase traditional ochre paint. The children enjoyed taking part in this process and painting their bodies in traditional paint.



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BELONGING, BEING AND BECOMING
meets
ABORIGINAL & TORRES STRAIT ISLANDER
PERSPECTIVES

— *Cecile Miel* —
Family Day Care Educator



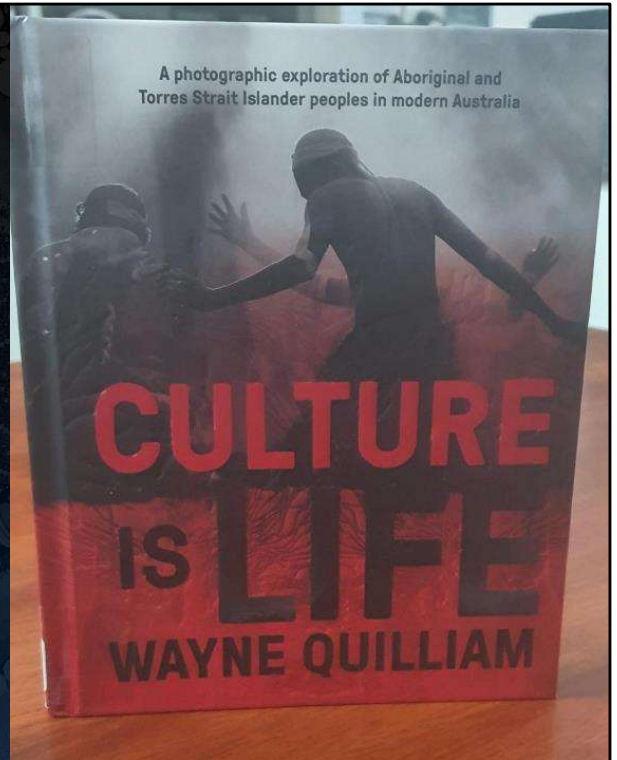
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Quilliam: *"Culture is life."*

Dewey: *"Education is life itself..."*

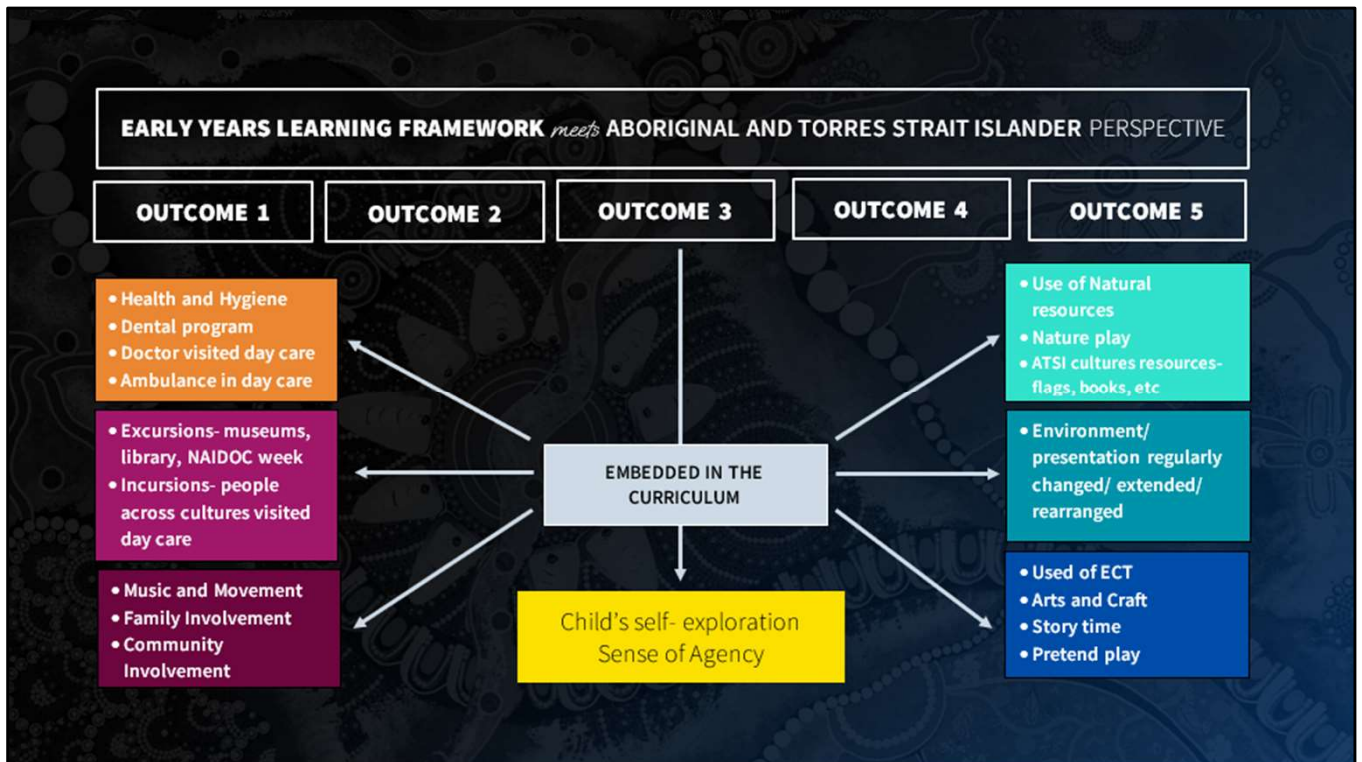
How do we
promote
Aboriginal and
Torres Strait Islander
culture in Early
Childhood?



What is our position here as Early Childhood educators?
How are we going to promote Aboriginal and Torres Strait
Islander cultures in our services?

.....

This is our challenge?



In this schematic diagram, we can see the “child” being in the centre of the curriculum.

The diagram shows the curriculum being linked to:
Principles: Partnership; respect for diversity; secure, respectful and reciprocal relationships

Practice: holistic approaches; learning through play; intentional teaching; learning environments
National Quality Standard 1-7.

Environments

EYLF Outcome: 1 2 3 4 5



Quality Area 3- The environment as the “third teacher”.
“Contemporary theories and research informed by the Reggio Emilia approach recognise and value the environment as a “third teacher.”

“The physical environment is never simply a backdrop to the curriculum; it is an integral part of the curriculum...(cited; My time, Our Place February 2018).(QA3_TheEnvironmentAsTheThirdTeacher.pdf (acecqa.gov.au)

Health & Hygiene

EYLF Outcome: 1 2 3 4 5



Dentist- in the clinic & visited day care



GP talked about hygiene healthy eating and healthy lifestyle in day care

In Australia, Aboriginal and Torres Strait Islander peoples suffer from higher rates of oral disease than non-indigenous population. Oral disease causes pain and disfigurement, has a negative influence on quality of life. The study highlights the high priority given to oral health within rural indigenous community (Tynan, et al. 2020).

For A&TSI people, good health is more than the absence of illness; it is the holistic concept- physical, social, emotional, cultural and spiritual well-being. (Australian government Institute of Health and Welfare, article, 7 July 2022).

Community Education

EYLF Outcome: 1 2 3 4 5



St John Ambulance did first aid training including CPR with our children.

Kinship & Connection

EYLF Outcome: 1 2 3 4 5



Risky play



Share, humour, happiness



Healthy eating

Kinship. Connection. Spending time with each other. Being healthy. Take risks.

Family Involvements

EYLF Outcome: 1 2 3 4 5



Kinship. Connection. Spending time with each other. Being healthy. Take risks.

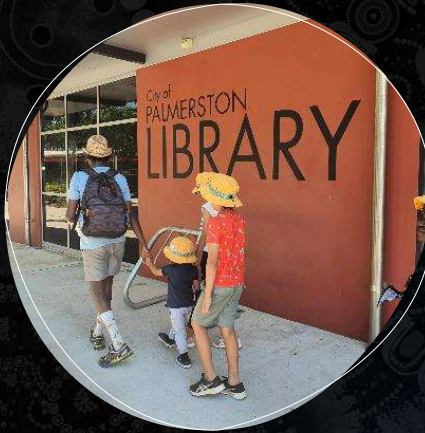
Examples of Family Involvement:

- 1/ Dad who is part Torres Strait and Papua New Guinea led our morning story time.
- 2/ Uncle who just finished work- read an indigenous book to his nephew who is part aboriginal and Australian.
- 3/ Ochre painting with a known artist- Dale with other families present
- 4/ Dad used a didgeridoo to persuade child to come home.
- 5/ Dad brought a baby crocodile to show day care children.

Collaboration & Networking

Principles: Partnership; respect for diversity

EYLF Outcome: 1 2 3 4 5



Visiting the libraries
and the museums



Neighbouring
centres



Exploring
communities

Genuine partnership encourages respectful, supportive, collaborative relationships with families and communities.

Music and Movements

EYLF Outcome: 1 2 3 4 5



Didgeridoo first developed right here in the North of Australia; enduring part of the songs and ceremonies of the Aboriginal peoples. Clapping sticks often used as the rhythm for chants and melodies.



excursions & incursions

“For the first nations Australians the visual and performing arts are the most powerful way by which we may know the world and give meaning to everything in it.”
 (Deborah Cheetam AO)

The development of genuine, respectful partnership requires educators to seek information or strategies from families and professionals to enhance their pedagogy and curriculum.

Thank you to:

Upai Purri Dance group- Torres Strait Islander group for visiting day care

Dale Austin- Bininj Culture (West Arnhemland and Kakadu) for visiting day care

Moulden Early Learning Centre- for welcoming us in their service.

The Earth is our mother

EYLF Outcome: 1 2 3 4 5



“The Earth is our mother- we are the land, and the land is us. We knew our place in the ecological scheme of things as caretakers, custodians and guardians...”
(Robbie Thorpe)

Smith, 2004 mentioned in her book “Country, Kin and Culture”- one of the most important ways in which people keep their culture strong is through caring for the country.



In Australia there are more than 250 Indigenous languages including around 800 dialects. Languages are living things that connect people to Country, culture and ancestors.

“When you lose your land at least you can fight back to reclaim it.

But when you lose your language, a whole way of being, a whole cultural universe, is lost forever.”

(First nations languages. Commonground.org.au)

*So why embed
Aboriginal and Torres
Strait Islander Cultures
in Early Childhood?*

“Intergenerational
learning is the
cornerstone for the
continuance of culture”
(Professor Quilliam, author).

*Always was,
always will be,
Aboriginal land*

DNA confirms Aboriginal culture one of Earth's oldest

By AG Staff with AAP • September 23, 2011



Aboriginal Australians are the oldest continuous culture on Earth, confirms a new genetic study. (Credit: Getty Images)

🕒 Reading Time: 3 Minutes • 🖨️ Print this page

The first Aboriginal genome sequence confirms Australia's native people left Africa 75,000 years ago.

ABORIGINAL AUSTRALIANS ARE descendants of the first people to leave Africa up to 75,000 years ago, a genetic study has found, confirming they may have the oldest continuous culture on the planet.

Research shows that Australian aborigines have the oldest living cultures in the world (Flood, 2006)

Intergenerational teaching and learning is then our duty of care.

It is fitting that Aboriginal and Torres Strait Islander cultures are worthy of our love and respect.



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Texts

Flood, Josephine. 2006. *The Original Australians. Story of the Aboriginal people.* Everbest Printing Co, Ltd.

Quilliam, Wayne. 2021. *Culture is Life.* Hardie Grant Publishing.

Smith, Claire. 2004. *Country, Kin and Culture.* Hyde Park Press.

Websites/Journals

Australian government Institute of Health and Welfare, article, 7 July 2022.

Belonging, Being and Becoming. Early Years Learning Framework for Australia.

First nations languages. Commonground.org.au

QA3_TheEnvironmentAsTheThirdTeacher.pdf. acecqa.gov.au

Great Resources to start embedding Indigenous culture:

SNAICC - <https://www.snaicc.org.au/>

NARRAGUNNAWALI - <https://www.narragunnawali.org.au/>