

Gems and nuggets

GEMS AND NUGGETS

Multicultural education for young children

ANITA ACCENDERE, BAYLEIGH MANTELL, CATHY CODY, CLAUDIA
ASTON, DEIRDRE BYRNE, STEFANIE KENNEDY, SHAUNA HART,
DELENA KENDALL, SARAH KALLMAN, LAUREN MATTHEWS,
REBECCA DOOLEY, NATALIE LOOSEMORE, JACYNTA HUNT,
INDIAH SINCLAIR, MEGAN HIGGS, GEORGIA BUTLER, AND
SELENA DYER

University of Southern Queensland



Gems and nuggets by Anita Accendere, Bayleigh Mantell, Cathy Cody, Claudia Aston, Deirdre Byrne, Stefanie Kennedy, Shauna Hart, Delena Kendall, Sarah Kallman, Lauren Matthews, Rebecca Dooley, Natalie Loosemore, Jacynta Hunt, Indiah Sinclair, Megan Higgs, Georgia Butler, and Selena Dyer is licensed under a [Creative Commons Attribution-NonCommercial-NoDerivatives 4.0 International License](https://creativecommons.org/licenses/by-nc-nd/4.0/), except where otherwise noted.

CONTENTS

Acknowledgements	ix
Introduction	1
Karen Hawkins	
Responding to early years educators' concerns	3

[Part I. 1. Reconciliation resources](#)

1. Sourcing local knowledge	9
Cathy Cody	
2. Aboriginal languages	11
Bayleigh Mantell	
3. Professional connections for Reconciliation	13
Anita Accendere	
4. Connecting with community elders	19
Claudia Aston	
5. Incorporating Indigenous Perspectives	23
Jacynta Hunt	
6. Acknowledgement of country	25
Georgia Butler	
7. Creating a shared cultural history	29
Deirdre Byrne	
8. Community connections	31
Rebecca Dooley	
9. Connecting with local elders in the Mareeba community	33
Selena Dyer	
10. Professional learning with podcasts	37
Shauna Hart	

11. Learning more about Reconciliation	41
Megan Higgs	
12. Forming connections	45
Sarah Kallman	
13. Connecting with elders	49
Delena Kendall	
14. First steps to community knowledge	51
Stefanie Kennedy	
15. Local knowledge and stories	53
Natalie Loosemore	
16. Acknowledging country	55
Lauren Matthews	
17. Indigenous Culture Resources for Teachers	57
Indiah Sinclair	

[Part II. 2. Intercultural education resources](#)

18. School lunches	61
Anita Accendere	
19. Building professional connections: Cooktown	67
Jacynta Hunt	
20. Guidelines for healthy lunches in Japanese	69
Natalie Loosemore	
21. Communicating with simple phrases	73
Claudia Aston	
22. Shareable resources	75
Georgia Butler	
23. Tagalog translation of the Early Years Learning Framework	79
Deirdre Byrne	
24. Professional learning communities	83
Rebecca Dooley	
25. Creating a bank of resources	85
Selena Dyer	

26. Vietnamese toileting procedure	89
Bayleigh Mantell	
27. Common words and phrases in community languages	91
Shauna Hart	
28. Multicultural resources for early years education	95
Megan Higgs	
29. Vietnamese phrases	99
Delena Kendall	
30. Language cards	101
Sarah Kallman	
31. Vietnamese phrases to use with children	103
Cathy Cody	
32. Calming phrases in German	105
Stefanie Kennedy	
33. Consoling and meeting children's needs	107
Indiah Sinclair	
34. Toileting phrases in Vietnamese	109
Lauren Matthews	
 Conclusion	 111
Eseta Tualaulelei	
References	113
Appendix	125

ACKNOWLEDGEMENTS

We acknowledge the First Nations peoples of the countries where USQ campuses are located: the Giabal and Jarowair peoples of the Toowoomba area, the Jagera, Yuggera and Ugarapul peoples of Ipswich and Springfield, the Kambuwal peoples of Stanthorpe and the Gadigal peoples of the Eora nation, Sydney. We also acknowledge the diversity of Aboriginal and Torres Strait Islander peoples across Australia and pay respect to First Nations Elders past, present and emerging.



Funded and supported by the University of Southern Queensland through the Office for the Advancement of Learning and Teaching

Special thanks to Mr Adrian Stagg and Miss Nikki Andersen and members of the Open Educational Practice community for their invaluable support.

Cover image by Atul Vinayak from unsplash.com.

INTRODUCTION

Karen Hawkins

Early childhood educators understand the importance of respecting, valuing and celebrating Reconciliation and Intercultural Education. The problem is *How do we actually and specifically do this in our particular contexts? How can our pedagogy reflect this?*

Gems and Nuggets arose from the above concerns (more specifically highlighted throughout this book) put forward by early childhood educators who attended a professional development workshop on the topics of Reconciliation and Intercultural Education at the University of Southern Queensland (USQ) in November, 2019. To answer the educators' concerns pre-service Educators from USQ researched the topics of Reconciliation and Intercultural Education in Australia (particularly in Queensland). These students had been studying *Intercultural Communication in Early Learning Contexts* as part of their education degree and were inspired by the educators' concerns and well equipped to undertake research to address their questions.

This book is divided into two parts. *Part 1: Reconciliation* offers pedagogical strategies to support Reconciliation in the early childhood classroom and provides links to resources that will offer specific information on Reconciliation in Australia. *Part 2: Intercultural Education* suggests pedagogical strategies to support intercultural and multicultural education in the early childhood classroom and includes links to resources that also offer information on the topics. Each chapter highlights the importance of respecting, valuing and celebrating cultural diversity for the Culturally Competent Educator.

Resulting from the educators' concerns, the pre-service educators' research offers gems of wisdom and gold nuggets of explicit resources to support and promote Reconciliation and Intercultural Education in the early childhood context. We hope that this book inspires you!

RESPONDING TO EARLY YEARS EDUCATORS' CONCERNS

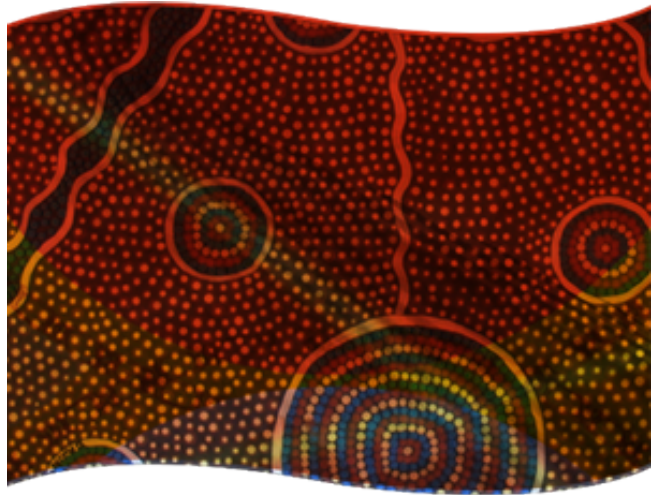
For their first assignment in the course *Intercultural communication in early learning contexts*, students were required to respond to educators' concerns related to Reconciliation and intercultural education (see Appendix for the assignment instructions). In the table below, the left column presents the concerns as expressed by the educators, and the right column directs you to the resources that our students created. We hope that this provides educators with a quick and handy resource for teaching, and it might also stimulate professional conversations about how we can become more culturally aware, culturally responsive and culturally active.

CONCERNS RELATED TO RECONCILIATION	CHAPTERS
I really want exposure and access to Indigenous cultural resources. Where can I source local knowledge and stories that are meaningful and within a context that my local Indigenous children understand?	Sourcing local knowledge Incorporating Indigenous Perspectives Forming connections Indigenous Culture Resources for Teachers Local knowledge and stories
We're really struggling with making connections with the local community elders. Can someone put together some ideas for this, specific to a location in Queensland?	Aboriginal languages Creating a shared cultural history Community connections Connecting with local elders in the Mareeba community Connecting with elders
I wish we had more opportunities to make connections, formally and informally. There are email groups but there's no real sense of the person. A personal approach is more effective because conversations, sharing, knowing someone personally makes meaning. How can we create more opportunities to make community connections for Reconciliation?	Professional connections for Reconciliation Connecting with community elders First steps to community knowledge
We're mostly white educators at our service and we're not sure; how much are we allowed to share of Indigenous culture? Are there any guidelines?	Acknowledgement of country Professional learning with podcasts
From an operational level, we need time to connect. From a managerial level, we have to have the ability to replace staff so they can attend professional development. Do you have any ideas for how early years education and care services can create opportunities for their staff to learn more about Reconciliation?	Learning more about Reconciliation
Our regulatory body is very black and white. They don't always have the time to be creative. This is why we need people to step in and be creative. Our children know technology, they're very savvy with it, so can we put some cultural stuff into that?	Acknowledging country

CONCERNS RELATED TO MULTICULTURAL OR INTERCULTURAL EDUCATION	CHAPTERS
<p>We're having to find out own resources and the best one we found was through the Department of Health! These resources are like little diamonds. But they're not readily accessible. How can educators access these if they don't know that they're there? Can you help us with similar shareable resources for multicultural early years education?</p>	<p>Shareable resources</p> <p>Creating a bank of resources</p> <p>Multicultural resources for early years education</p>
<p>At the least, I need words in different languages to comfort children when they're upset or for toilet training. Can someone make a resource with simple, useful phrases that we could use with children? 85% of our children are Vietnamese but resources in any of Australia's community languages would be great!</p>	<p>Communicating with simple phrases (German and Vietnamese)</p> <p>Common words and phrases in community languages (Gujarati, Hindi, Mlayam, Tamil, Vietnamese, Mandarin)</p> <p>Language cards (Jarowair and Jagera)</p> <p>Vietnamese toileting procedure</p> <p>Vietnamese phrases</p> <p>Vietnamese phrases to use with children</p> <p>Toileting phrases in Vietnamese</p> <p>Calming phrases in German</p> <p>Consoling and meeting children's needs (Vietnamese and Gamilaraay)</p>
<p>I wish there was a community of practice where you could talk to other educators who are experiencing similar challenges. The fact is, we're time-poor, dispersed, and in many cases, we're each other's competition. To bridge that gap and focus on some of our big issues will be how we have our impact. Given the challenges in our sector, how can we create communities of practice for early years educators interested in multicultural education?</p>	<p>Building professional connections: Cooktown</p> <p>Professional learning communities</p>
<p>The department's guidelines for school lunches are all in English. I tell parents "Sandwiches aren't your only option. You can take fried rice to school. Children can eat it cold. I know you'd prefer they eat it hot, but it's better for them to have familiar food that they like rather than something they don't usually eat". Can you make some guidelines to help parents with culturally diverse backgrounds prepare school lunches?</p>	<p>School lunches</p> <p>Guidelines for healthy lunches in Japanese</p>
<p>When we put in a request into the DOE we were instructed to translate our own documents from the Early Years Learning Framework all the way down, including legislation. They were like, 'that's your problem'. It's frustrating. We'd love to have resources that translate aspects of key guiding documents for our educators and families.</p>	<p>Tagalog translation of the Early Years Learning Framework</p>

PART I

1. RECONCILIATION RESOURCES



1.

SOURCING LOCAL KNOWLEDGE

Cathy Cody

I really want exposure and access to Indigenous cultural resources. **Where can I source local knowledge and stories that are meaningful and within a context that my local Indigenous children understand?**



[Document file: Sourcing local knowledge](#)

Rationale

Sourcing Local Knowledge is a digital information sheet. Designed for educators, this resource provides foundational advice and direction on how and where to source local Indigenous peoples, knowledge and stories as relevant to one's local community through internet searches, government websites and books.

This resource is specific to Gubbi Gubbi country (Australian Institute of Aboriginal and Torres Strait Islander Studies, 2019). Through internet searches and websites suggested in the resource, an educator can find relevant information to local Indigenous representative. For example, this resource identifies Lyndon Davis from Gubbi Gubbi country, who can help bring local cultural awareness to educational settings through dance, music and other Indigenous cultural practices (Department of Aboriginal and Torres Strait Islander Partnership, 2017). With Reconciliation (Reconciliation Australia, 2017b) at the forefront in creating this resource, meaningful connections to land, people and ancestry can be obtained through books identified on the resource. An educator can draw information from these books as a means to gain personal knowledge and understandings of local Indigenous culture, or the suggested children's picture book *Gubbi Gubbi Animal Friends* (Stuart & Clark, 2013) in which Gubbi Gubbi language is applied. Williams (2018) brings to light cultural and linguistic differences between peoples, therefore it is essential for an educator to be conscious of local languages when introducing Indigenous dialogue into the learning environment.

Information obtained from these sites and books can be adapted and brought into the educational setting to create connections, help students to learn in new ways and understand the people's unique attachment to land through carefully planned learning experiences (Holmes, 2018). Experiences include excursions to local Indigenous sites or the Island of Reconciliation Noosa Museum, play spaces with musical instruments, posters of local animals such as the Dala (a sacred fish to the Gubbi Gubbi people found only in the local river ways (Marohasy, 2006), and more as outlined in *Gubbi Gubbi: Traditional Custodians from the Dawn of Time* (Cresswell, n.d). As an educator becomes familiar with local Indigenous knowledge, one can transfer this newly gained insight into the classroom for both Indigenous and non-Indigenous children, as a means to form strong connections within one's local community. The Department of Education, Employment and Workplace Relations (DEEWR) (2009) assert that connecting children to culture and their own identity is shaped by experiences and respect. An essential element in the EYLF (DEEWR, 2018) and basis of learning outcome two, is 'connections between groups and community', as this promotes belonging, being and becoming. With a commitment to closing the numerous socioeconomic gaps between Indigenous and non-Indigenous Australians, educators have a critical role in providing learning opportunities to embrace and implement cultural connections and belonging within one's curriculum (DEEWR, 2009) which is abundant in this resource.

2.

ABORIGINAL LANGUAGES

Bayleigh Mantell

We're really struggling with making connections with the local community elders. **Can someone put together some ideas for this, specific to a location in Queensland?**

Accessing Aboriginal Languages

To access the indigenous people in your area, check out this website provided below.

<http://blogs.slq.qld.gov.au/ilq/2015/03/16/aboriginal-languages-of-the-greater-brisbane-area/>

This is a great resource as it provides information of what Aboriginal languages are used throughout the greater Brisbane area.

English	Yuggera	Yuggerabul	Yugambeh	Turubul
Bird (Generic, any bird)	Juwanbin	Juwahnduwan	Noangbil	Juwahnduwan
Carpet Snake	Kabul	Kabul	Kabul	Kabul
Crow	Wawal	Wagan	Wagahn	Wowa
Dingo/Wild Dog	Mirri	Mirri	Ngurun	Mirri
Eagle	Juwehrr	Juwehrr	Mibunn	Dibbil
Emu	Nguyi	Ngurun	Murun	Nguyi
Fish (Generic, any fish)	Jawan	Guyurr	Jalumm	Kuyur

Ipswich & West Moreton

- Jagara – also written as Yagara
- Yugarabul – also written as Yugarabul
- Yuggera – also written as Jagara

Rationale

The above resource that has been created to address the need for resources for Reconciliation. The intent of the resource is to provide educators with a base point to begin incorporating culture awareness and understanding into their daily practices. This resource does this by allowing educators to identify the local Aboriginal group who are the Indigenous people of the land where their service is located, giving educators a stepping stone to begin to ensure they are seeking out the correct information before they begin to educate the children in their care, and before commencing further research for themselves.

To understand and make connections with the local Indigenous people, we need to know who they are. The resource provides this information. Through the socio-cultural/interactionist theory (Vygotsky, 1978), I have come to realise that language is a huge part of culture, and to be culturally competent educators it is integral that we ensure we are making everyone feel comfortable, secure and supported within their learning environment. This means getting to know the families of the children in our care, learning about their culture, so that we can ensure that we provide as many opportunities for their culture to be embedded into the curriculum.

As outlined in the *Early Years Learning Framework* (Department of Education, Employment and Workplace Relations [DEEWR], 2009), children are connected with and contribute to their world. Implementing different cultural groups into the daily practices of Early Childhood education and care services, will help young children learn respect for diversity while deepening their knowledge of other cultures, especially of Australian Indigenous peoples

3.

PROFESSIONAL CONNECTIONS FOR RECONCILIATION

Anita Accendere

I wish we had more opportunities to make connections, formally and informally. There are email groups but there's no real sense of the person. A personal approach is more effective because conversations, sharing, knowing someone personally makes meaning. **How can we create more opportunities to make community connections for Reconciliation?**

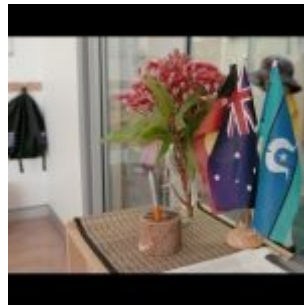


What is Reconciliation? Video Source: What is Reconciliation? (Hobbs, 2018).

Our Early Learning Centre, highly believes that it is critical for all Australians despite their cultural backgrounds to learn about Aboriginal and Torres Strait Islander histories and cultures (Reconciliation Australia, 2017a). Within our centre and early years curriculum we are working

towards providing all students with supportive learning environments so all Australians can be taught about Aboriginal and Torres Strait Islander histories, cultures and contributions (Reconciliation, Australia, 2017a).

What is a Reconciliation Action Plan?



Reconciliation Action Plans
(Reconciliation Australia,
2017a)



Embedding Culture in
Practice for Kindergarten
Teaching and Learning
(Queensland Department
of Education, 2016).

Importance of Reconciliation

Reconciliation is about increasing relationships between Aboriginal and Torres Strait Islander peoples and non-Indigenous peoples, that benefits all Australian's (Reconciliation Australia, 2017c). Therefore, the RAP framework aligns with the definition of reconciliation as the framework develops relationships, values and respects opportunities in the classroom, and within the school and outside of the school community (Narragunnawali, n.d.a). The following is an example of how relationships can be supported in the classroom (Narragunnawali, n.d.a).

One way to enhance relationships within the classroom is to invite Aboriginal and Torres Strait Islander people to teach students and teachers about Aboriginal and Torres Strait Islander histories and cultures. This following video is a great way to share with non-Indigenous educators to view how Aboriginal early childhood educators embed culture in practice their kindergarten setting that enhances children's teaching and learning regarding

cultural knowledge (Queensland Department of Education, 2016). Furthermore, non-Indigenous teachers can invite Aboriginal people into the classroom to teach learning activities similar to the video such as Aboriginal stories, fishing, camping and Aboriginal languages which is often led by Aboriginal people (Narragunnawali, n.d.c; Queensland Department of Education, 2016)

Rationale

This resource will introduce how any early childhood setting can incorporate Reconciliation through everyday learning (Duncan, 2019 as cited in The Spoke: Early Childhood Australia, [ECA], 2019). Firstly, teachers and educators need to value and invest in Reconciliation using a personal approach that lays the foundation of any early childhood setting to better connect and understand Aboriginal and Torres Strait Islander ways of knowing and being (Duncan, 2019 as cited in The Spoke: ECA, 2019).

Teachers need to personally build relationships, respect and build trust between the Australian general public and the Aboriginal and Torres Strait Islander peoples (Reconciliation Australia, 2017). This resource will further explain what role teachers, educators, parents, students and the education sector and the role they will need to play to achieve a reconciled, just and equitable Australian future (Reconciliation Australia, 2017). A majority of all Australians including those from Aboriginal and Torres Strait Islander cultures and non-Indigenous cultures strongly believe that it is important for teachers, educators, families, students and the education sector to value and learn about the importance of Aboriginal and Torres Strait Islander histories and cultures (Reconciliation Australia, 2017). However, many Australians say they have very limited knowledge about the Aboriginal and Torres Strait Islander histories and cultures (Reconciliation Australia, 2017) as evident in the video above where educators and staff interviewed parents, teachers, educators and students by asking them “What does reconciliation mean to them?” (Hobbs, 2018).

Staff Engagement With RAP

One of the concerns within in our Early Learning Centre is that there is no current Reconciliation Rap Plan [RAP] program (Narragunnawali, n.d.a). This is evident in regard to the statement from a staff educator who stated, “I wish we had more opportunities to make connections, formally and informally, rather than our current option which is via virtual online email groups”. A RAP is a formal statement of commitment to reconciliation, that early learning settings can develop (Narragunnawali, n.d.a). When early learning settings develop their RAP, they must establish a RAP Working Group which involves a

diverse range of members that includes teachers, non-teaching staff, parents, students and local community members (Narragunnawali, n.d.). In order to embed a Commitment to the Reconciliation Action Plan (RAP), all staff are accountable for developing and implementing the RAP framework to ensure the plan is suitable to achieve meaningful and sustainable outcomes (Narragunnawali, n.d.b).

There are four stages that all staff can be involved in which include a RAP Working Group, Reflection Survey, Vision for Reconciliation and RAP Actions (Narragunnawali, n.d.b). Once the key four stages above are completed, RAPs are submitted to the Director within an early childhood setting who then forwards the RAP to Reconciliation Australia (Narragunnawali, n.d.b). Reconciliation Australia reviews the early childhood setting RAPs Vision for Reconciliation and Acknowledgement of Country statements prior to publication (Narragunnawali, n.d.a).

Secondly, another concern within our Early Learning Centre is that a staff member stated, “A personal approach is more effective because of conversations, sharing, knowing someone personally makes meaning”.

One of the major aims of the RAP is that it facilitates professional learning which occurs on a regular basis through professional learning sessions such as staff meetings (Narragunnawali). A RAP has ideas for action, there are forty RAP Actions to select from, however, fourteen must be selected as a minimum requirement (Narragunnawali, n.d.a). Each RAP Action comes with background knowledge, activities and resources that can be used by the RAP Working Group, that facilitates professional learning (Narragunnawali, n.d.b).

Links to the Educators’ Guide and the Early Years Learning Framework [EYLF]

- Culturally Competent educators acknowledge the diversity of communities and are inclusive of all family groups (Educators Belonging, Being & Becoming as cited in the Department of Education and Workplace Relations [DEEWR]. 2010, p. 19).
- Reflective Practice leads to change when educators learn together with diverse knowledge, experiences and views within group settings (DEEWR, 2010, p. 9).
- Curriculum that is culturally appropriate by including Aboriginal children and families to ensure they can actively participate and contribute their knowledge and ideas into all learning and teaching experiences (DEEWR, 2010, p. 12).
- Children are capable and competent learners (DEEWR, 2010, p. 16)
- Children can actively construct their own learning (DEEWR, 2010, p. 16)
- Learning through play is dynamic, complex and implements a holistic approach (DEEWR, 2010, p. 16)
- Children are active agents who have the rights to initiate and lead their own learning by making their own decisions (DEEWR, 2010, p. 16).
- Educators have respect for diversity to show children are connected to their world when Aboriginal traditions are embedded to enhance reconciliation into classroom learning experiences (DEEWR,

2010, p. 22).

- Educators embed cultural competence by embedding the principals of trust, respect for diversity, equity, fairness and social justice into their teaching and learning experiences (DEEWR, 2010, p. 23). This allows all children to build confidence and strength in personal and cultural identity (DEEWR, 2010, p. 23).xt

CONNECTING WITH COMMUNITY ELDERs

Claudia Aston

I wish we had more opportunities to make connections, formally and informally. There are email groups but there's no real sense of the person. A personal approach is more effective because conversations, sharing, knowing someone personally makes meaning. **How can we create more opportunities to make community connections for Reconciliation?**

Connecting with a Local Elder of Laidley



Aunt Liz is a local Elder to the land of Laidley and identifies as belonging to the Yuggera country (personal communication, Dec 2019). Her great grandmother Annie Simpson on her mother's side, originated from Ipswich and belongs to the Yuggera peoples (State Library of Queensland, 2019). Liz engages in cultural traditions as she grew up connecting to the land. She engaged in practices such as killing her chickens to feed her family sewing kangaroo skins together to make a blanket. Aunt Liz has a strong connection to her family, with the belief that family means being "as one."

Liz is actively involved in the Kambu health – Family wellbeing centre that supports health and well-being of Aboriginal and Torres Strait Islanders in the local community. The service is supported by the state electorate of Lockyer and the federal electorate of Write. At the centre she attends community group meetings and actively engages in building positive community connections. She shares her Aboriginal knowledge through visiting local childcare centres such as Free-Range Kids, Laidley 1. She engages children in the Early Years by sharing cultural knowledge and initiates cultural learning

experiences such as shared reading stories. Aunty Liz is enthusiastic about developing cultural awareness in her local community. In advocating for the Reconciliation of Aboriginal and Torres Strait Islanders, she believes it is important for children to explore their natural environment and develop a connection to the land. She advocates for children to develop an understanding of native Australian animals.

Aunty Liz is passionate about developing cultural awareness. She is open to sharing her knowledge and understandings of histories and cultures through contacting her on her personal phone number. She has identified a preferred communication strategy of text messages. Aunty Liz is able to bring questions to her local community groups or to peoples who she has developed a strong connection with in her community.

Image: Personal photo

Rationale

The professional learning resource *Connecting with Local Elder of Laidley* was created to strengthen connections with the local community elders. The resource provides community access to a local elder in Laidley region or known as the Aboriginal Yuggera country (The State of Queensland (State Library of Queensland), 2019). The resource provides a description of Aunty Liz's history and culture, as well as her preferred contact details. She believes that it is important for children in the early years to build a connection to the land through exploring their natural environment and connection to family (personal communication, Dec 2019). The resource is used by connecting her preferred communication strategy of contacting via text messages.

The professional learning resources one addresses the concern of access to local Aboriginal and Torres Strait Islanders Elders in the local community. A recount on a local Elders' culture and history as well as contact information is provided. *Connecting with Local Elder of Laidley* provides access to develop stronger relationships based on trust and respect and that are free of racism (Australian Children's Education & Care Quality Authority, 2018). Relationships can influence a child's developing sense of self (Kim & Lee, 2011). A reconciled Australia is where our rights as First Australians are not just respected but championed in all places that matter (Reconciliation Australia, 2017). Therefore, it important for educators and all Australians understand as well as value Aboriginal and Torres Strait Islander and non-indigenous cultures, rights and experiences (Reconciliation Australia, 2017).

The *Early Years Learning Framework* is underpinned by the principle of Respect for Diversity. It is the educator's role to promote greater understanding of Aboriginal and Torres Strait Islander ways of knowing and being (Department of Education, Employment and Workplace Relations [DEEWR], 2009, p. 14). The *United Nations Convention on the Right of the Child* highlights that "you have the right to practice your own culture, language and religion (United nations General Assembly, 1989). Goal one of

the *Melbourne Declaration on Educational Goals for Young Australians* advocates for Australian schooling to promote equity and excellence. The goal promotes working in partnerships with local communities on all aspects of the schooling process (Ministerial Council on Education Employment, Training and Youth Affairs, 2008, p. 7).

5.

INCORPORATING INDIGENOUS PERSPECTIVES

Jacynta Hunt

I really want exposure and access to Indigenous cultural resources. **Where can I source local knowledge and stories that are actually meaningful and within a context that my local Indigenous children understand?**



[Document File: Hunt Indigenous](#)

Rationale

To address the educators' concerns relating to accessing local Indigenous knowledge and cultural resources, the document 'Embedding Indigenous Perspectives' (above) was created. It could be presented

in a staff meeting, as professional development or in educator employment packages to introduce educators to the expectation that Indigenous perspectives should be integrated in planning and to aid them doing so in a meaningful and contextualised way by utilising the local contacts provided. The resource presents synopses of some local Indigenous sources, Traditional Owners and Elders who could provide educators with relevant and localised stories and culture.

Engaging Indigenous children and their families in all aspects of school is identified as key to holding high expectations and improving educational outcomes (Ministerial Council on Education, Employment, Training and Youth Affairs, 2008). Respect for diversity is recognized as a principle of the Early Years Learning Framework and means that educators value the histories, stories, traditions and practices of children's families (DEEWR, 2009). Reflecting these within the curriculum fosters motivation to learn and each child's self-esteem and identity (DEEWR, 2009); however, many teachers feel they lack sufficient understanding of Indigenous cultures to teach it without risk of offense and therefore either do not teach Aboriginal and Torres Strait Islander perspectives, or do so in a superficial manner (Booth, 2014).

By directly contacting Cooktown local experts, students benefit from authentic lived experiences, stereotypes can be discredited and educators are offered better understanding of culturally appropriate protocols (Cooper, He & Levin, 2011). Bronfenbrenner's (1981) ecological theory poses that the systems that a child exists in (such as home, school, community) are interconnected and symbiotic in their influence. Furthermore, Owens & Wang (1996, cited in Cooper, He & Levin, 2011 p. 140) state that "intelligence and expertise are built out of interaction with the environment, not in isolation from it"; as such, educators should continuously strive to build their knowledge of Indigenous cultures through respectful and authentic relationships with families and the local Aboriginal or Torres Strait Islander community (University of Southern Queensland, 2019a). The resource provides teachers with a starting point in building these relationships specifically with the Gungardie (Cooktown) people, the Guugu Yimithirr and websites that can be used present the bama's (Aboriginal people) perspective.

6.

ACKNOWLEDGEMENT OF COUNTRY

Georgia Butler

We're mostly white educators at our service and we're not sure; **how much are we allowed to share of Indigenous culture? Are there any guidelines?**

My Acknowledgement of Country Activity

Organisation for the activity is group time on a large mat area with the educator or teacher writing responses on a whiteboard in front of children.

This activity begins with inquiry questions:

- What is an Acknowledgement of Country?
- What is the purpose of an Acknowledgement to Country?
- How does an Acknowledgement of Country differ from a Welcome to Country?
- How is an Acknowledgement of Country an act of reconciliation?
- How can I include my own thoughts in an Acknowledgement of Country?

An Acknowledgement of Country is different from a Welcome to Country, which is a formal welcome onto land and can only be delivered by Traditional Owners or Aboriginal and Torres Strait Islander people who have been given permission from Traditional Owners to welcome visitors to their Country.

An 'Acknowledgment of Country' is a way of showing respect for the Traditional Owners and can be given by both non-Indigenous people and Aboriginal and Torres Strait Islander people who are connected to another place. An Acknowledgement of Country should include a reference to the Traditional Owners/Custodians of the area and a statement of respect for Elders past, present and future, (Reconciliation Australia, n.d.a).

Children should be encouraged to think about what it means to them to acknowledge country. Ask for answers and write these on whiteboard, along with inquiry answers.

Present and distribute hand cut outs and ask students to put what words from the board that they think should be included in an acknowledgement onto each finger. Depending on writing ability, educators and teachers may need to assist with this.

This activity can be extended to involving use of ICT'S to allow research for children and educators or teachers into the local Traditional Owners/Custodians of the area, what is significant about the local environment, significant sites close to the area and how does the local community acknowledge country.



Adapted from Cy21 Left hand https://commons.wikimedia.org/wiki/File:Hand_left.svg used under CC-BY-SA

Rationale

This group inquiry activity is aimed at early years and primary students to help them and teachers gain an understanding of why we do Acknowledgements to Country and the difference between this and a Welcome to Country. It also allows children to develop their own unique and meaningful Acknowledgement of Country that they can use on an ongoing basis.

Acknowledging Country has become common practice at the start of events such as school assemblies, meetings, and presentations. Sometimes we forget about the significance of the act of acknowledging Country (Reconciliation Australia, n.d.a). The basis of this activity was sourced from a website by Reconciliation Australia called 'Narragunnawali'. It is a school and early learning service resource that helps

teachers and educators develop environments that foster a high level of knowledge and pride in Aboriginal and Torres Strait Islander histories, cultures and contributions.

This activity is an appropriate response to the educator concern as it details what is appropriate for educators to share with children and what is only reserved for Indigenous peoples. The learnings from this activity include that children recognise and respect the continuing connection that Aboriginal and Torres Strait Islander people have to Country, they understand the difference between an Acknowledgement of Country and a Welcome to Country and understand the significance of Acknowledging Country. This activity also aligns with the Queensland Curriculum and Assessment Authority (QCAA) strategies for 'Welcoming Aboriginal and Torres Strait Islander children in kindergarten' (2018) as it allows children to foster a greater sense of belonging to the service and sharing their culture with others.

This activity uses a strengths-based approach to Indigenous cultural education as it acknowledges and honours cultural identity and diversity by incorporating Aboriginal and Torres Strait Islander standpoints into the curriculum. Therefore, this then recognises the skills and expertise that exist in the community to support Aboriginal and Torres Strait Islander children and makes the setting/school culturally safe and welcoming for parents, carers and community members. It also supports teachers in gaining a better understanding of the cultural knowledge that students bring to early learning settings, (ACER, 2010).

This activity links to The Early Years Learning Framework (DEEWR, 2009), through its respect for diversity principle, cultural competence practice and Learning Outcomes 1 and 2. Outcome 1: Children have a strong sense of identity – Children develop knowledgeable and confident self-identities and Outcome 2: Children are connected with and contribute to their world – Children develop a sense of belonging to groups and communities and an understanding of the reciprocal rights and responsibilities necessary for active community participation and Children respond to diversity with respect.

It also links to the Queensland Kindergarten Learning Guideline (QCAA, 2018), through its Learning and Development areas of Identity – Key focus: Building a confident self-identity and Connectedness – Key Focus: Showing respect for diversity.

CREATING A SHARED CULTURAL HISTORY

We're really struggling with making connections with the local community elders. **Can someone put together some ideas for this, specific to a location in Queensland?**



The *Papunya School Book of Country and History* is a unique book that shares the history of the formation of the Papunya community. This book can be used as an inspiration to early childhood centres and schools to promote reconciliation through a creation of a similar shared cultural history. When used as a holistic learning experience, the collection of activities and shared histories can transform the thinking of educators,

students and families about Indigenous and western cultures (de Vere & Wheatley, n.d.). There are also opportunities for modifiable, standalone projects within this activity that are listed in the resource.

This activity fosters strong relationships with the local Indigenous community founded on respect for, valuing of and understanding of culture, and ways of knowing and being (Queensland Curriculum & Assessment Authority, 2018a). Through inviting Elders into the learning space via the creative process, educators are able to embed indigenous culture into the learning environment and in turn, develop stronger relationships with all families and community members (Department of Education [DET], 2011). When accessing Indigenous materials, it is essential that this is done in a culturally respectful way and that cultural protocols are adhered to (DET, 2011). The activities listed assist educators and families to share the responsibility for understanding culture through embracing a shared legacy (Atkinson, 2016) and to assist in the reconciliation process (Reconciliation Australia, 2019a). Culture is central to our sense of identity and plays a part in the feelings of “being” and ‘becoming’ that is a cornerstone of the Early Years Learning Framework. By creating a visible, shared cultural history, we create a welcoming learning environment and positive sense of identity for all families, children and staff (DEEWR, 2009).

Links to the ELYF

Outcome 1. Children have a strong sense of identity; Children develop **knowledgeable and confident self-identities**

Outcome 2. Children are **connected with and contribute to their world**; Children **develop a sense of belonging** to groups and communities, Children **respond to diversity with respect**

Outcome 3. Children have a strong sense of wellbeing; Children become strong in their **social and emotional wellbeing**

Outcome 4. Children are confident and involved learners; Children resource their own learning through **connecting with people, place, technologies and natural and processed materials**

Outcome 5. Children are effective communicators. Children **interact verbally and non-verbally with others** for a range of purposes, Children engage with a range of texts and **gain meaning** from these texts

National Quality Standards

Standard 6.1 Supportive relationships with families: **Respectful relationships** with families are **developed and maintained** and families are supported in their parenting role.

Element 6.1.2 Parent views are respected – The **expertise, culture, values and beliefs** of families are **respected**, and **families share in decision-making** about their child’s learning and wellbeing.

Standard 6.2 Collaborative partnerships – **Collaborative partnerships enhance** children’s **inclusion, learning and wellbeing**.

8.

COMMUNITY CONNECTIONS

Rebecca Dooley

We're really struggling with making connections with the local community elders. **Can someone put together some ideas for this, specific to a location in Queensland?**

Gummingurru

The [Gummingurru](#) is a sacred site of the Jarowair Aboriginal people – which are among many different Aboriginal groups connected to the Bunya Mountains – located on the outskirts of Toowoomba, Queensland (“Gummingurru: Site History”, 2012). Before the arrival of Europeans, Aboriginal peoples met at Gummingurru every three years for male initiation ceremonies and this practice continued into the late 19th century when the Jarowair people were removed from the area and sent to live on missions and reserves.

The Gummingurru site is currently in the care of traditional custodians called the Gummingurru Aboriginal Corporation (GAC). Whilst there are many different activities and learning opportunities to participate in at Gummingurru, one of the most important in this case is going on a tour around the site with a member from the GAC – a traditional custodian – which is a very important reconciliation activity in order to gain valuable knowledge about the history and heritage of the Jarowair Aboriginal People.

Rationale

Depending on location it may be difficult to find a site or community allowing people to visit or be involved in the learnings of Indigenous history and cultures. For early years educators in the area who are ‘struggling to make connections with the local community elders’ the Gummingurru site has been approved by the Jarowair custodians to be open and available to anyone and everyone interested in learning

about Aboriginal culture and heritage. This would be a great place for schools and teachers to undergo professional development and training and for students to be brought along on an excursion to learn about the history and culture of Indigenous elders within the local community.

Being engaged in learning about Gummingurru and its history has clear links to the *Early Years Learning Framework*, outcome 2 ‘children are connected with and contribute to their world’. When children participate in the learning activities created by the people at the Gummingurru site – 2.1 – ‘children will start to develop a sense of belonging to groups and communities and an emerging understanding of reciprocal rights and responsibilities’, 2.2 ‘Children respond to diversity with respect’ and 2.3 ‘become aware of fairness’ (DEEWR, 2009).

9.

CONNECTING WITH LOCAL ELDERS IN THE MAREEBA COMMUNITY

Selena Dyer

We're really struggling with making connections with the local community elders. **Can someone put together some ideas for this, specific to a location in Queensland?**

"Educators recognise that diversity contributes to the richness of our society and provides a valid evidence base about ways of knowing. For Australia it also includes promoting greater understanding of Aboriginal and Torres Strait Islander ways of knowing and being."

(Belonging, Being and Becoming Commonwealth of Australia 2009, P.13)

Concern: Can someone put together some ideas for this, specific to a location in Queensland?

Connecting with local elders in the Mareeba community

I acknowledge the Traditional Custodians of our land, the Muluridji people, and pay respect to our Elders - past, present and emerging.

We're really struggling with making connections with the local community elders. Can someone put together some ideas for this, specific to a location in Queensland?

Dear Teachers,
In response to your concerns, I have created this digital resource, outlining information on making connections with local elders in the Mareeba community.

Please keep in mind these cultural considerations when communicating with members of our local indigenous community.

- Use formal addresses when interacting with older people and Elders—or ask them how they wish to be acknowledged.
- Always wait your turn to speak.
- It is important to be a good listener and not to talk over anyone.
- Silence is a common communication style in many Aboriginal and Torres Strait Islander communities.
- Silence does not mean Aboriginal and Torres Strait Islander people do not understand a topic or issue.
- Meanings of silence vary depending on the community—it can be used as a show of respect, contemplation, disagreement, a time to reflect and consider what has been said or waiting for community support.



This photo by Unknown Author is licensed under CC BY-NC

Ask your families

In local Aboriginal language, Mareeba means *meeting of the waters* - referring to the point at which the Barron River is joined by Granite Creek. Prior to European settlement, the area around Mareeba was inhabited by the Muluridji people. They maintained a hunter/gatherer existence in the area between Mount Carbine, Mareeba, Bibhoora and Mount Molloy.

Find out what land or nations your families have connections with.

Indigenous families are proud of their culture, and most times will be the **BEST source of knowledge and contacts for your local Indigenous Elders.**

Children are connected to family, a culture, the land, water and the wider community before they are born. So it is important for educators to develop relationships and discuss with the family what land or nation their family has connections with. This will create a greater sense of belonging for children and families.

PDF reference

[Download file – Mareeba Community](#)

Rationale

This resource has been designed to address the needs of educators wanting to make connections with Local Indigenous elders of Mareeba, to support Reconciliation within the school community.

The resource outlines specific contact points for initiating collaborative relationships and would be

presented to staff at start of year inductions or as professional development. These acknowledged representatives would be invited along to contribute to the presentation and introduce themselves to staff. The resources would be digitally shared with educators for reference and updated as required.

This resource is particularly appropriate to addressing this need as it is specific to the local Indigenous community, the Muluridji People. This is paramount as Australian Indigenous cultures are not homogenous but represent hundreds of cultures and histories, which are unique to each geographical location (Perso & Hayward, 2015) therefore this presentation is tailored to the particular needs of the Mareeba community. Narragunnawali: Reconciliation in Australia (n.d.) calls our attention to the understanding that Aboriginal and Torres Strait Islander Elders and Traditional Owners are the only custodians and owners of the knowledge and cultures of the Country and land our school and educational services are located. The resource reflects this understanding while aligning with the Early Years Learning Framework's (DEEWR, 2009) view that a child's development of identity occurs within the context of their families and community. Similarly, the socio-cultural theory of Vygotsky (Dolya, 2009) attributes knowledge construction to active meaning-making through interactions with the social world, by internalization of culture and social relationships. By accessing the knowledge and contributions of those identified through the resource, students will experience a validation of their culture, and their identity which promotes excellence in learning through interconnection of the individual student and the community. The *Queensland Kindergarten Learning Guidelines* (Queensland Curriculum Assessment Authority, 2018b) also has a strong focus on building inclusive partnerships and encourages teachers to follow cultural protocols to build connections with Indigenous communities. The resource supports teachers in this by providing background information and providing guidance to ensure communication is genuine, respectful and culturally appropriate.

10.

PROFESSIONAL LEARNING WITH PODCASTS

Shauna Hart

We're mostly white educators at our service and we're not sure; **how much are we allowed to share of Indigenous culture? Are there any guidelines?**

Podcast: #104 Engaging with Aboriginal and Torres Strait Islander perspectives (with Jessica Staines)

<https://www.earlyeducationshow.com/episodes/episode104>

"The Early Education Show"

with early childhood professionals and advocates Lisa Bryant, Leanne Gibbs and Liam McNicholas

"Educators have a huge fear of the three words- stereotypical, offensive and tokenistic. They are really scared of doing the wrong thing and offending someone" (Staines in Bryant et al., 2019).

The hosts of this podcast engage in an important discussion with Jessica Staines, a Wiradjuri woman, Early Childhood Teacher and creator of the Aboriginal early childhood consultancy group, Koori Curriculum. They delve into discussions about the importance of educators engaging with, and the barriers educators feel when establishing Indigenous perspectives within their services. Jessica presents valuable ways educators can start to implement cultures and histories, providing a variety of resources and programs to assist educators.

Further Links mentioned in the podcast:

Koori Curriculum: <https://kooricurriculum.com/>. Offers professional development workshops

Koori Curriculum Educator Community: <https://www.facebook.com/groups/1556220701054644/>. Offers an online community where educators can ask questions and share ideas of the Aboriginal culture.

Reconciliation Australia: <https://www.reconciliation.org.au/> Provide steps early educators need to develop a Reconciliation Action Plan (RAP), see strengths and identify where they need to start

Narragunnawali: <https://www.narragunnawali.org.au/> Provides an online platform for professional learning and curriculum documents to assist educators to develop environments to provide higher levels of knowledge of Aboriginal and Torres Strait Islander histories and cultures.

Aboriginal Early Childhood Collective: <https://aboriginalecc.com/> Provides professional development training and resources for embedded Aboriginal culture in early childhood education

NAIDOC: <https://www.naidoc.org.au/> Resource for educators to source events happening in the local community, and to begin to connect with local Aboriginal community.

[Download file: Hart Indigenous resource](#)

Instructions

The digital resource includes a link to an informative podcast from early childhood experts who interview Jessica, an Aboriginal Early Childhood Teacher and creator of the Koori Curriculum website. During the podcast, the panel discuss issues of addressing and including Indigenous culture in early childhood settings, as well as providing a variety of sources educators can use to grow knowledge of Indigenous culture. The digital resource provides links to websites mentioned in the podcast for educators to access.

Educators can listen to and partake in reflective conversations about the podcast during staff meetings or planning time and access the links to build on their knowledge to confidently include Indigenous culture into their settings. During the podcast, educators can pause and have discussions about comments made by the panel and take notes about interesting and informative facts.

Rationale

This podcast is appropriate to address the educators concern as it provides information from a credible

source, an Indigenous educator, about how to start embedding Indigenous culture into their settings. It is important to foster children's cultural identity through embedding appropriate resources, experiences and discussions, and this podcast provides educators with a variety of online resources to build on their knowledge towards Indigenous cultures and histories (Mason-White, 2012; USQ, 2019). It is promotive of the practical side of Reconciliation as educators are actively researching and implementing appropriate Indigenous histories and cultures within their services (USQ, 2019d).

Links

National Quality Standards (NQS) (Australian Children's Education and Care Quality Authority [ACECQA], 2020c):

- **Standard 1.1:** The educational program enhances each child's learning and development:
 - **Element 1.1.1:** Curriculum decision making contributes to each child's learning and development outcomes in relation to their identity, connection with community, wellbeing, confidence as learners and effectiveness as communicators.

Queensland Kindergarten Guidelines (QKLG) (Queensland Curriculum and Assessment Authority [QCAA], 2018b):

- **Connectedness: Showing respect for diversity**
 - Learning about others' cultures; developing understanding of Aboriginal peoples' and Torres Strait Islander peoples' ways of knowing and being and their connection to Country.

11.

LEARNING MORE ABOUT RECONCILIATION

Megan Higgs

From an operational level, we need time to connect. From a managerial level, we have to have the ability to replace staff so they can attend professional development. **Do you have any ideas for how early years education and care services can create opportunities for their staff to learn more about Reconciliation?**

OPPORTUNITIES FOR EDUCATORS TO LEARN MORE ABOUT RECONCILIATION IN AND OUT OF EDUCATIONAL SERVICES

The journey of building greater knowledge and understanding, value and respect for Aboriginal and Torres Strait Islander - our First Nations peoples is that we can make progress in reconciliation.

It is important that educators take time to learn about other people's reconciliation journey as they can be inspired and use this to reflect about their own journey, as genuine engagement in reconciliation involves personal and professional learning.

Starting a cultural awareness journey may involve visiting Reconciliation Australia's online resource - *Share Our Pride* to learn about Aboriginal and Torres Strait Islander peoples, histories and cultures.

Cultural competence

Much more than awareness of cultural differences, it is the ability to understand, communicate with and effectively interact with people across cultures. Cultural competence encompasses:

- being aware of one's own world view
- developing positive attitudes towards cultural differences
- gaining knowledge of different cultural practices and world views
- developing skills for communication and interaction across cultures.

— Early Years Learning Framework, P18

OTHER RESOURCES TO MAKE CONNECTIONS

Seek out and attend other cultural awareness training or events with the children – connect with your local Aboriginal and Torres Strait Islander community, invite them to the centre for *aparrakadilla*.

Seizing a personal *Admiral-General of Country* & RMP during a staff meeting – check out the resource on the Management Platform.

Use your social media to like, follow or sign up for a newsletter from Reconciliation Australia or Management News. <https://www.facebook.com/ReconciliationAus>

Watch a video on Building Positive Relationships with children: <https://www.youtube.com/watch?v=ndwKdUdM>

Watch this video *Our History, Our Story, Our Future*. The video and the five dimensions of reconciliation outlined guide your parenting circle conversation. They are: 1. Race relations 2. Equality and equity 3. Institutional integrity 4. Unity 5. Historical acceptance. <http://www.reconciliation.org.au/tv>. This can be then taught to the children and demonstrated every day.

The Early Years Learning Framework is centred on the pedagogical practices that inform curriculum planning and enhance children's learning. (DEEPR, 2019, p40)

3 Ways to start the process: Tell a story. Make a plan. Think and do. Draw it. Take it outside. Try a new way. Standstill. Then do. These truths reflect Aboriginal perspectives are not found in Aboriginal content, but Aboriginal processes.

Online webinars

COMMUNITY ENGAGEMENT REFLECTION

Consider family and community engagement in your school or early learning service.

EARLY YEARS LEARNING FRAMEWORK IN ACTION

Examine case studies and consider best practice examples for simultaneously embedding the EYLF and Aboriginal and Torres Strait Islander histories, cultures and communities into the learning.

CELEBRATING YOUR RAP – SCENARIO

Staff and/or RAP Working Group members discuss this scenario to explore the importance of acknowledging the effort required to implement meaningful and sustainable reconciliation initiatives.

ATTEND OR HOST A MEETING WITH ABORIGINAL AND TORRES STRAIT ISLANDER RAPING IDENTITIES

Attend or host a meeting with organisations that already have strong Aboriginal and Torres Strait Islander representation on their committees to learn about the importance of such representation. For at Australia, this awareness connects the stories of our past, our present and our future.

[Download file: Higgs Indigenous](#)

Instructions

This resource is for educators to build or start their journey about Reconciliation and use tools such as

the Early Years Learning Framework (DEEWR, 2009) and the 8 ways Aboriginal pedagogy framework that is expressed as eight interconnected pedagogies (Yunkaporta, 2012). These pedagogies involve narrative-driven learning, visualised learning processes, hands-on/reflective techniques, use of symbols/metaphors, land-based learning, indirect/synergistic logic, modelled/scaffolded genre mastery, and connectedness to community that are used to teach children. There are on-line webinars that support educators on a professional level. There are also a few examples of how educators can start and continue the connections, not only between themselves but with others. For example, there are many web sites and YouTube videos. In addition, [Narragunnawali Reconciliation](#) offers Professional Development opportunities online and curriculum resources to help with planning and practices with children. They also have newsletters that have current information about events or topics that would be useful in one's Reconciliation journey.

Rationale

The resource supports educators to have the opportunity to learn about reconciliation by using a variety of tools, such as videos, web sites or through undertaking professional development through on-line webinars. It is suited for individuals or a whole service to assist their journey. Reconciliation involves all educators, children and families along with communities working together, making connections and building partnerships of understanding. The program from Narragunnawali supports early learning settings in developing environments that foster a higher level of knowledge and pride in Aboriginal and Torres Strait Islander Histories, cultures and contributions. (Early Childhood Australia, 2018). Narragunnawali highlights how educators might embed a commitment to reconciliation within their practice. By having these tools, educators can understand the purpose and meaning of Reconciliation, which is about building and maintaining a relationship of trust, unity and respect between Aboriginal and Torres Strait Islander peoples and the broader Australian community. (Early Childhood Australia, 2018). Educators can choose their own path of their journey through own personal and professional growth and their own reflections or through conversation with families and the community either way, starting a reconciliation journey is accepting the past injustices; promoting respecting for Aboriginal and Torres Strait Islander peoples, languages, cultures and heritage; and actively working to ensure justice and equity for all Australians (Early Childhood Australia, 2018).

This program can be used at any time allowing maximum flexibility for managers and educators alike. It can also be used with groups of people, for example, in staff meetings where everyone can participate in reflecting on their reconciliation journey.

Links

The resource documents align with the *National Quality Standards: Quality Area 6- Collaboration partnership with families*.

The relationships to the EYLF learning outcomes and the Queensland Kindergarten Guidelines are – Early

Years Framework: Outcome 1- Children have a strong sense of Identity and Outcome 2- Children are connected with and contribute to their world and QKLG – Identity and Connectedness.

FORMING CONNECTIONS

Sarah Kallman

I really want exposure and access to Indigenous cultural resources. **Where can I source local knowledge and stories that are actually meaningful and within a context that my local Indigenous children understand?**

The practical guide to forming connections with the Aboriginal community (in Highfields).

Learn

- **Learn about the traditional owners of the land you live on.** Toowoomba is located on the intersection of three separate groups: the Jagera, Giabal and Jarowair people. “The Jagera people were of the foothills and escarpment, Giabal were of the Toowoomba area and the Jarowair were of the northern areas towards and including the Bunya Mountains” (Toowoomba Regional Council, 2019). Highfields is located on Jarowair country, but we pay respect to all people groups within our area.
- Find out what country/people group your children and families may have links to if they are living off country.
- Before you venture out it's a good idea to look at your **own cultural identity** and consider your own beliefs and values (Korff, 2019a).
- Challenge your own cultural understandings, and understandings of Aboriginal culture. You may even need to challenge some of your own bias, preconceived notions and prejudices.
- **Provide cultural sensitivity training for your staff.** Specific to Jarowair, Yagera and Giabal people. Cultural competence training in your workplace can improve the level of understanding of Aboriginal and Torres Strait Islander cultures. Building a stronger

foundation to relationships (Hunt, 2013).

- **Be aware of cultural differences** for example: protocols of eye contact and handshakes may differ across different groups (Reconciliation Australia, 2019b). To understand specific protocols for your country please seek local advice. If you would like a list of protocols that may be helpful, created with the Jarowair and Giabal people in mind the University of Southern Queensland (USQ) have a comprehensive list found [here](#).

Commit to action

- **Make a commitment to take little steps often to promote reconciliation** at your service.

One way to map out how you can go about promoting reconciliation is to create a **reconciliation action plan**.

- A reconciliation action plan can be used as a guide to help plan personal and collaborative goals (Reconciliation Australia, 2019b).
- [Narragunnawali](#) is a free resource for education services where educators and leadership can make a formal commitment to reconciliation at their service. This is a helpful way to learn about actions that you can take to promote reconciliation and forge a brighter future. Please visit the website to learn more (Reconciliation Australia, 2019b).

Take action

Make your service a safe and friendly environment for Aboriginal and Torres Strait Islander children and families. Things to help promote a safe environment may be:

- **Visibly displaying your respect** for Aboriginal and Torres Strait Islander culture by flying flags, displaying ethically sourced local Aboriginal art, displaying language maps and promoting books by Aboriginal or Torres Strait Islander authors (Reconciliation Australia, 2019b)
- “Showing respect for the Aboriginal or Torres Strait Islander Traditional Owners and Custodians of the land on which learning is taking place or a meeting or event is being held” by recognising their connection the land by **Acknowledging the country you are on** (Reconciliation Australia, 2019b).
- Place a **physical Acknowledgement of country** in your classroom. This could be a sign, poster, painting, plaque or mural.
- **Teach about reconciliation** to staff and students, all year round, not just on special days like national reconciliation week or NAIDOC week.
- **Counter racism**

- Early learning services can play a major role in **influencing the development of children's attitudes** and opinions. Make a commitment to reconciliation by teaching about Aboriginal perspectives (Korff, 2019b).

Make your service more accessible – by taking steps to bring down barriers for inclusion.

- Use locally sourced resources that are relatable. For example, our local Aboriginal health services Carbal, publish [story books](#) for children. These story books cover a range of topics encompassing child health and wellbeing. These books are available in paperback or online copies.
- Use resources that reflect Aboriginality, rather than resources entirely based on white models. Allowing Aboriginal students to identify with these characters (Reconciliation Australia, 2019b).

Connect

Reach out to Aboriginal people in your community

Get to know the community

- Join the [yarnin](#) mailing list to learn about health and wellbeing events in the community.
- Volunteer your time to help the community at different places like [bunji birris to gunadoo's playgroup](#), [Koala playgroup](#) or at [Kulila Indigenous Kindergarten](#).
- Attend local events (like the bunya nut festival, or bunya dreaming)
- Attend a dance by [Mura Biri Gururu Aboriginal Dancers](#)
- While there ask questions, form relationships, get involved. When you find an opportunity to make connections [follow the link to find some questions that you could ask](#) an elder.
- Visit Aboriginal and Torres Strait Islander local sites with the children (such as [Gumminguru](#) or [Amaroo](#) in our country)
- Be trustworthy and follow through with commitments that you make
- Begin with a relationship of trust.
- Understand that the shared history between Indigenous and Non-Indigenous Australians has created a lot of mistrust many lives have suffered significantly due to policies and practices, repression and segregation (Hunt, 2013).

Collaborate

- Invite Elders and Aboriginal families to attend meetings and sit on committees.
- Ask advice and listen to knowledge.>
- When positions become vacant at your service look to employ Aboriginal and Torres

Strait Islander People. This will support children by having access to Aboriginal role models in the community.

- Foster relationships over the long term with Elders and community members by welcoming them to your service and properly compensating them for their time and efforts.
- Do not take advantage of their generosity.
- Pay the Elders as you would any other incursion for their efforts, taking time to educate and create relationships with the children.
- Consider creating your own Elders and valued persons advisory board like [USQ](#).

Rationale

The reason why I created this practical guide for forming relationships with the Aboriginal community in my area is because there are many resources available to educators if you know where to look. There are many different sources linked throughout the resource to access information about the Jarowair, Yagera and Giabal people. However, without relationships and guidance from the Aboriginal community, these are just stories and activities, the depth of engagement is superficial. According to the iceberg concept of culture some aspects of Aboriginal culture will not be obvious to those outside their culture (Hall, 1976).

The best resource available to any educator is creating relationships with the knowledge holders, the elders and community members. The Aboriginal Elders and Traditional Owners are the ones who hold the knowledge and cultural authority about the country and land where your service is located. Having Elders in the classroom and to consult and learn from is vital to appropriately and respectfully represent local Aboriginal culture, and so valuable for the children (Reconciliation Australia, 2019b).

Educators often struggle with how to take the first steps to make connections and relationships. This is a practical guide to help map out where to start.

This approach is supported by the kindergarten curriculum and the *National Quality Standard*. The *Queensland Kindergarten Learning Guideline* [QKLG] (2018b), states that educators should be “making connections with Elders and community members for advice about culturally appropriate resources and how to respectfully include these in kindergarten learning” and that at the engaging phase of the curriculum that all kindergarten children should be listening to and viewing texts about Aboriginal and Torres Strait Islander ways of knowing and being (Queensland Curriculum and Reporting Authority, 2018b). The National Quality Standard expects every service to “builds relationships and engage with its community”. This includes the Aboriginal community.

13.

CONNECTING WITH ELDERS

Delena Kendall

We're really struggling with making connections with the local community elders. **Can someone please put together some ideas for this, specific to a location in Queensland?**

Connecting with local Wakka Wakka community elders

Establish who the Traditional Owners of the land are

If you are located outside the Wakka Wakka area (South Burnett Region), a starting point is to establish who the Traditional Owners of the land are. You can access an Aboriginal map that may assist you in finding the Traditional Owners. To access the map <https://aiatsis.gov.au/explore/articles/aiatsis-map-indigenous-australia>

Your local council may have information regarding the Traditional Owners in your local area.

Contact your local Aboriginal community members

Cherbourg Aboriginal Shire Council and the Cherbourg Ration Shed both have many links to the local community Elders who are located within the South Burnett Region.

A starting place for making contact is the Local Aboriginal Land Council. In Central Queensland this is represented by the North Queensland Land Council [NQLC]. The NQLC ensure that Aboriginal culture, identity and heritage is maintained and enhanced in all settings; they also foster community development.

Acknowledgement of Country

Incorporate an "Acknowledgement of Country" Elders may wish to be a part of creating this with the students and explaining its significance and meaning to their lives.

Traditional dialects

There are several dialects in the Wakka Wakka region. These dialects include Duungidjawan, Wuli-Wuli, Djagunda, Dala, Barugam, Nalbo and Giabal.

More information can be found at <https://www.slq.qld.gov.au/discover/aboriginal-and-torres-strait-islander-cultures-and-stories/languages>

Provide opportunities to build relationships with the local community

Take the service to community events and begin to build relationships, hold open days and invite the community to your service. Relationship building is essential before starting work on a project or program that has a direct impact on Aboriginal communities. Aboriginal people have a strong sense of owning their history and knowledge and being in control of their future. This ownership has often been ignored in the past. Embed the Indigenous perspective in children's learning by regularly involving the elders in the decision making of the classroom culture, the delivery of the programs and the evaluation and reflection of the teaching process.

Rationale

This resource is specifically designed for educators located in the South Burnett region to assist them in fostering engagement with local community members. However, there is use for this resource in other regions with some details for educators to access resources. The resource is to be used as a guide to incorporate the local Indigenous community members into the education setting.

Aboriginal and Torres Strait Islander perspectives place importance on community connectedness, therefore student learning should incorporate their local community and build upon prior knowledge. Furthermore, the incorporation of collective rather than individual activities further fosters that sense of community within the learning environment (Holmes, 2018).

Children learn through observation and imitation; therefore, educators should consider incorporating traditional teaching methods into current practices. If a child's first language and culture are not acknowledged and integrated into their school environment, the children are set up to fail (Holmes, 2018).

The resource additionally captures aspects of the *Early Years Learning Framework* [EYLF] (DEEWR, 2009) for Australia. The following outcomes are met:

Outcome 1: Children have a strong sense of identity: 1.1-1.4

- Children feel safe, secure, and supported
- Children develop their emerging autonomy, inter-dependence, resilience and sense of agency
- Children develop knowledgeable and confident self-identities
- Children learn to interact in relation to others with care, empathy and respect

Outcome 2: Children are connected with and contribute to their world: 2.1, 2.2

- Children develop a sense of belonging to groups and communities and an understanding of the reciprocal rights and responsibilities necessary for active community participation
- Children respond to diversity with respect

Outcome 4: Children are confident and involved learners: 4.1, 4.4

- Children develop dispositions for learning such as curiosity, cooperation, confidence, creativity, commitment, enthusiasm, persistence, imagination and reflexivity
- Children resource their own learning through connecting with people, place, technologies and natural and processed materials

14.

FIRST STEPS TO COMMUNITY KNOWLEDGE

Stefanie Kennedy

I wish we had more opportunities to make connections, formally and informally. There are email groups but there's no real sense of the person. A personal approach is more effective because conversations, sharing, knowing someone personally makes meaning. **How can we create more opportunities to make community connections for Reconciliation?**

A first step resource guide regarding the Gubbi Gubbi tribe traditions and history for Early Childhood Educators.

Useful links	Re-cap on site information
http://www.gubbigubbi.com/index.html	This site is a starting point to knowledge on the Gubbi Gubbi tribe. This website has a vast knowledge on history.
http://www.gubbigubbi.com/Gubbi-Gubbi-Book.html	This is a link to a book that can be bought, it was designed by the elders out of request from educational bodies of history and information on the tribe.
http://www.gubbigubbi.com/Gubbi_Gubbi_Traditional_Custodians.pdf	This document contains a map and a link to a map that has more detail, dictating the Gubbi Gubbi land.
http://www.gubbigubbi.com/Wunya_Ngulum.pdf	This is a short document, it is a easy read and a great first start for learning about respecting the Gubbi Gubbi culture.
Contacts for local elders	
GubbiGubbiinfo@gmail.com	
Historical sites, possible excursion sites	
Noosa museum, Pomona	This museum is home to the Gubbi Gubbi keeping place. In 1988 this was the site for creating reconciliation. A Durn ring will be found here, this was made to commence reconciliation.
Rocky creek, near Landsborough	Here you will find grinding grooves in stones, these stones were used to sharpen tools.
Bestmen road on the way to Bribie Island	Here you will find a Kippa ring, sometimes called a bora ring, this is a place for meetings to discuss events or plans.

[Download file: Kennedy Indigenous](#)

Rationale

The resource has been created with Reconciliation in mind. The resource can be used as a starting point for educators who struggle connecting with the local Aboriginal tribe in the Morayfield area. It can often be a daunting and difficult task for educators to source content that is meaningful and respectful to the local Aboriginal tribe. This guide has links to various sources that were developed by the Gubbi Gubbi elders. These sites can be used as a building block for educators to develop their own knowledge on the history and customs of the local tribe. The book that is available in the link is a further resource for centres to purchase for their educators to aid in developing deeper understandings. Understanding the tribal customs and history allows educators to create their own lessons suited for the children in their group. As a quick reference, there are also three sites of significance to the Gubbi Gubbi people that can be visited by both educators and children.

The Reconciliation Action Plan for Early Childhood Australia states. ‘There is so much to gain from teaching young children about Aboriginal and Torres Strait Islander cultures and heritages.’ (Early Childhood Australia, 2019). It not only gives children a rich understanding of the land they live on but it creates a sense of belonging in the childcare community, developing Learning outcome 2.1: Children develop a sense of belonging to groups and communities and an understanding of the reciprocal rights and responsibilities necessary for active community participation (DEEWR, 2009). Educators are encouraged to do this by building connections between the early childhood setting and the local community (DEEWR, 2009). Early childhood educators are required under the *National Quality Standards* (NQS) 6.2 to create ‘Collaborative partnerships enhance children’s inclusion, learning and wellbeing. (ACECQA, 2020e) In conjunction with Element 6.2.3 Community engagement ‘The service builds relationships and engages with its community.’ (ACECQA, 2020e).

15.

LOCAL KNOWLEDGE AND STORIES

Natalie Loosemore

I really want exposure and access to Indigenous cultural resources. **Where can I source local knowledge and stories that are meaningful and within a context that my local Indigenous children understand?**

Creating a storybook with children: Jabreen the giant creator spirit

Below is. A link to Jabree Ltd which tells the dreamtime story Jabreen the giant creator. "Jabree Ltd works for the Gold Coast Traditional Owner community, to:

- ensure Cultural Heritage and Native Title interests are appropriately managed;
- improve access to employment opportunities for our members; and

increase knowledge sharing and connectivity across our community". (Jabree Ltd, n.d.)

[The story of Jabree](#)

After sharing the story with children, download this file to create a storybook for children to illustrate: [Jabreen the creator](#)

Rationale

This resource can be used to embed understanding of the "Yugambeh language people who are the traditional custodians of the land located in south-east Queensland and north-east New South Wales", whose ancestors all spoke one or more of the Yugambeh Languages ("Learn the Language — Yugambeh Museum", n.d.). The dreamtime story is about how Burleigh was created. Using the dreamtime story I have created a drawing book for the children. Once the children have listened to the story discuss with the

children what drawings they think would go with the story. The children then draw their own pictures to go with the story which will make this dreamtime story more meaningful to the children as they share with the rest of the class and their families what they have created. This resource can be linked to the Aboriginal 8 ways of learning pedagogy. “This Aboriginal pedagogy framework is expressed as eight interconnected pedagogies involving narrative-driven learning, visualised learning processes, hands-on/reflective techniques, use of symbols/metaphors, land-based learning, indirect/synergistic logic, modelled/scaffolded genre mastery, and connectedness to community.” (“8 Ways”, n.d.)

“Educators recognise that diversity contributes to the richness of our society and provides a valid evidence base about ways of knowing. For Australia, it also includes promoting greater understanding of Aboriginal and Torres Strait Islander ways of knowing and being.” (DEEWR, 2009). “The element of “Story Sharing” is now understood by more practitioners in terms of Aboriginal yarning modalities, narrative as pedagogy, narrative as process, narrative as ethics/values, storied experience, cultural meaning-making, place-based significance, and as dynamic frameworks for memory and cognition” (“8 Ways”, n.d.).

ACKNOWLEDGING COUNTRY

Lauren Matthews

Our regulatory body is very black and white. They don't always have the time to be creative. This is why we need people to step in and be creative. **Our children know technology, so can we put some cultural stuff into that?**

[Download file: Acknowledgement to Country](#)

Rationale



An audio element has been excluded from this version of the text. You can listen to it online here: <https://usq.pressbooks.pub/gemsandnuggets1/?p=289>

The song 'Acknowledgement to country' has been modified to teach young children about Reconciliation. Teaching young children a song coupled with actions acts as provocation to enable educators to have discussions with children about Indigenous traditions and the people of our land, both past and present.

Children's understandings about diversity and inclusion are furthermore developed. Before or after singing the song, educators have an opportunity to explore Indigenous cultures, traditions, and who the traditional owners of the land are. This explanation can be conducted verbally with the children by explaining that singing the song is used to say thank you to the Aboriginal and Torres Strait Islander peoples for letting us play and learn on their land.

The song can be used before classroom time begins or before a function is held on the land. Technology can be incorporated into this resource as children have the opportunity to film each other and create mini

clips. The clips can then be used to open up functions held on the land. To display the clips, you can use a projector.

The song furthermore incorporates traditions and values used within Indigenous cultures. Not only can Indigenous children participate in a way they can understand, but non-Indigenous children can furthermore be a part of the experience. This demonstrates an aspect of Reconciliation because all children can be involved. This is because all children are united in participating while showcasing respect.

Research conducted by Price (2015) demonstrated that Indigenous children learn best through narrative techniques, which is why using a song and actions acts as provocation to enable Indigenous children to equally participate while showing respect and understanding towards their culture. Furthermore, the song and dance are highly valued and embedded into Indigenous culture.

The following outcomes from the Early Years Learning Framework (DEEWR, 2009) can be linked to this resource. Outcome one, 1.3 and 1.4., Outcome two, 2.1, 2.2, and 2.4., Outcome three, 3.1., Outcome four, 4.1 and 4.4., Outcome five, 5.1, 5.2, 5.3, and 5.5.

17.

INDIGENOUS CULTURE RESOURCES FOR TEACHERS

Indiah Sinclair

I really want exposure and access to Indigenous cultural resources. **Where can I source local knowledge and stories that are actually meaningful and within a context that my local Indigenous children understand?**



[Document file: Indigenous culture resources](#)

Note: All images in above resource are used under Creative Commons Zero

Rationale

The resource *Indigenous culture resources for teachers* is an online resource with links to; physical resources, Winangali Infusion, learning resources, eight indigenous ways of learning, local indigenous libraries and printable activities for children from the Kamilaroi/Gamilaraay region, as well as a fun instructional video for educators that includes a quiz at the end. As the resource is online it can be accessed any time, however some of the links are booked per request such as Winangali Infusion. Winangali Infusion itself is an educational cultural experience based in Gamilaraay area, delivering educating people on ancient

Gamilaraay ways of life including the ancient art of storytelling, art, song & dance (Winangali Infusion, 2015).

This resource is an appropriate response to educators demands as it answers the question which is finding local knowledge which can be gained through the resources such as Winangali Infusion and Dandiiri Schools and Community Library. The Dandiiri Schools and Community Library is a local indigenous library with an array of knowledge on indigenous communities and stories from all over Australia (Queensland Government Department of Education and Training, 2019). According to Secretariat of National Aboriginal and Islander Child Care [SNAICC], good practice is seen when children are able to participate in relevant cultural learning as a part of routine (Mason-White, 2012). The resources within the *Indigenous culture resources for teachers guide* enables the educator to navigate what is relevant and how they can embed it into daily routine. Furthermore Sue Atkinson writes about good practice includes good relationships with Aboriginal and Torres Strait Islander parents and caregivers. The resource includes ways in which to incorporate and foster relationships with parents respectfully i.e. the *Share our Pride* link.

These resources are directly linked to the Early Years Learning Framework [EYLF] (DEEWR, 2009) Principle four *respect for diversity* as well as Outcome two: *children are connected with and contribute to their world*. By using the resource, educators are able to foster a sense of belonging for children and a respect for diversity. According to Barfield and Uzarski (2009), by learning about indigenous culture in the classroom children are able to develop a sense of respect for other cultures around them.

PART II

2. INTERCULTURAL EDUCATION RESOURCES



18.

SCHOOL LUNCHES

Anita Accendere

The department's guidelines for school lunches are all in English: <https://education.qld.gov.au/schools-and-educators/Documents/Making-the-first-day-a-success.pdf> I tell parents "you can take fried rice to school. Children can eat it cold. I know you'd prefer they eat it hot, but it's better for them to have familiar food that they like rather than something they don't usually eat". **Can you make some guidelines to help parents with culturally diverse backgrounds prepare school lunches?**

School Lunches

The following resources should assist parents to prepare culturally appetising school lunches:



Video Source: School Lunches Around the World
(Found Around the World, 2015).

This video presentation links to ethnic lunch ideas from culturally diverse backgrounds.



Video Source: Let's Eat Dinner (Everyday Learning, 2019a)

The video, “Let’s Eat Dinner” (Everyday Learning, 2019b), is a great way to teach preschool children to respect, appreciate and positively interact with people who are different from themselves (Child Australia, 2017). The video models inclusive behavior so children learn the appropriate way of being and doing, it is also an interesting video that displays positive differences between culturally diverse children who eat different types of foods that reflect their cultural identity (Child Australia, 2017; Everyday Learning, 2019a). To support French families within the centre better understand what foods can be included in healthy school lunches, this video has been translated into French (Everyday Learning, 2019a).

LINK: <https://www.pbslearningmedia.org/resource/ket-earlychild-ss10/lets-eat-dinner/> (Early Learning, 2019b).

What is *Language Loop*?

Language Loop is a free interpreting and translating service for government schools and early childhood settings to communicate with families regarding certain activities (Victoria State Government, Education & Training, 2019a). *Language Loop* can translate school or early childhood services notices such as “Making the first day a success” (Department of Education Training & Employment, [DETE], n.d.; Victoria State Government, Education & Training, 2019a). This notice simplifies what guidelines parents should adhere to when packing their child’s lunch (DETE, n.d.). The guideline suggests healthy food and drinks in realistic portions (DETE, n.d.). *Language Loop* has translators and interpreting services that teachers can access in order to translate many early childhood notices (Victoria State Government, Education & Training, 2019a). There is also a list of nineteen multilingual school notices that can be translated for parents in their first spoken language by organising a teacher-parent interview (Victoria State Government, Education & Training, 2019a). For example, one of the languages that can be translated is Hindi (Victoria State Government, Education & Training,

2019b). Therefore, *Language Loop* is a great resource that educators can use to support understanding regarding healthy school lunches (among other issues) between the early childhood service and the diverse families within their centre.

Albanian / Shqip	Amharic / አማርኛ	Arabic / عربي
Assyrian / ܐܪܡܝܐ	Bosnian / Bosanski	Burmese / မြန်မာ
Cantonese / 廣東話	Chaldean / ܠܕܝܐ	Chin Haka / Chin Haka
Croatian / Hrvatski	Dari / داری	Dinka / Thuzigän
English / English	Farsi / فارسی	Filipino / Filipino
Greek / Ελληνικά	Hakka / 客家話	Hazaragi / هزارگی
Hindi / हिन्दी	Hungarian / Magyar	Indonesian / Bahasa Indonesia
Italian / Italiano	Karen / ကရင်	Khmer / ខ្មែរ
Korean / 한국어	Macedonian / Македонски	Mandarin / 普通话
Nuer / Thok Nuaith	Orsma / Ahaan Orsma	Pashto / پښتو
Polish / Polski	Punjabi / ਪੰਜਾਬੀ	Russian / Русский
Samoan / Samoa	Serbian / Српски	Sinhalese / සිංහල
Somali / Soomaali	Spanish / Español	Sudanese Arabic / عربي سوداني
Tamil / தமிழ்	Thai / ไทย	Tigrinya / ትግርኛ
Turkish / Türkçe	Urdu / اُردو	Vietnamese / Tiếng Việt

Image Source: Languages that can be translated through *Language Loop* to communicate service notices with families in early childhood settings (Victoria State Government, Education & Training, 2019b) used under CC-BY

Rationale

The above Digital Resource was created in response to the educators' concern asking for guidelines to help parents from culturally diverse backgrounds prepare school lunches. The educators are very aware that Australia continues to become more culturally diverse (Gunn, Bennett & Morton, 2013). This is evident when one educator within the Early Learning Centre stated, "Rice is suitable for school lunches and I am aware one of the main meals from your ethnic culture is rice, it does not have to be sandwiches". Therefore, the resource was made as educators wish to embrace a culturally responsive pedagogy due to many children and their families coming from culturally diverse backgrounds (Gay, 2002; Gunn, Bennett & Morton, 2013; Ladson-Billings, 1995).

While packed school lunches are commonplace in Australia, research suggests that the concept of packed lunches is rather strange for families whose cultural background has not had experience with 'packed school lunches' (Child Australia, 2017). One way to communicate with parents from culturally diverse

backgrounds is to present a video that highlights healthy school lunches from around the world, in visual images (Food Around the World, 2015).

Schools and early learning centres have an important role in promoting healthy eating and physical activity to ensure all children are provided within learning environments that supports healthy lifestyles (Education Queensland, 2019). This aligns with the National Quality Standard [NQS], where the aim of Quality Standard 2 is to safeguard and promote children's health and safety (Australian Children's Education & Care Quality Authority [ACECQA], 2020a). The NQS also promotes culturally respectful pedagogy.

The three resources above not only assist parents in packing culturally appropriate school lunches, but also meet children's diverse needs by highlighting cultural acceptance and showing value for who they are (Early Learning, 2019a; Early Learning, 2019b; Child Australia, 2017; Early Childhood Resource Hub, [ERCH], n.d.). The videos help children recognise and respect diversity (skin colour, clothing, food, language and so forth), which supports young children to challenge discrimination and bias by understanding the value of cultural diversity (Everyday Learning, 2019a; Everyday Learning, 2019b; Child Australia, 2017; Early Childhood Resource Hub, [ERCH], n.d.).

Research suggests that children as young as three years of age can show bias behaviour and attitudes, so educating very young children about respect for multiculturalism will reduce prejudicial behaviors and attitudes (Child Australia, 2017). Therefore, all children must be treated fairly and equitably within any early childhood setting (ERCH, n.d.).

When the three resources are shared with parents and children, reflecting their own social and cultural backgrounds, feelings of confidence that their culture is reflected in the service is ensured (ERCH, n.d.). This means the service makes all parents feel valued, allows parents to participate in the service and assures them that their child is valued and included in all learning and teaching experiences, despite of any multicultural differences (ERCH, n.d.).

Multimodal Pedagogies in Diverse Classrooms

The above resource can be described as a multimodal approach to representation and communication with families from various culturally and linguistically diverse backgrounds (Kress & Van Leeuwen, 2005, as cited in Stein, 2008, p. 2). Using a multimodal approach to teaching and learning in classrooms addresses any language barrier as it is supported by images, gesture, colour, sound and movement (Stein, 2008). All of which is a positive and interactive way to communicate meaning to the parents regarding different types of culturally diverse ethnic foods students may bring for their school lunches (Stein, 2008). The multimodal presentations outlined in the digital resource above use oral presentations in English and in other languages. However, because the pictures illustrate, in visual form, ideas for healthy choices regarding school lunches, parents can more easily understand what is expected of them when packing their child's school lunch (Food Around the World, 2015). This is an example that the teacher works in partnership

with children and their families to build positive relationships within their local communities (Australian Human Rights Commission, 2016).

Links to the Early Years Learning Framework, [EYLF] (Department of Education, Employment & Workplace Relations, [DEEWR] , 2009):

OUTCOME 1: Children have a strong sense of identity.

- Children feel safe, secured and supported
- Children develop knowledgeable and confident identities
- Children learn to interact in relation to others with respect

OUTCOME 2: Children are connected with and contribute to their world

- Children respond to diversity with respect
- Children become aware of fairness

OUTCOME 3: Children have a strong sense of wellbeing.

- Children become strong in their social and emotional wellbeing

OUTCOME 5: Children are confident and involved learners.

- Children engage with a range of texts and gain meaning from these texts
- Children express ideas and make meaning using a range of media

Links to the National Quality Standard, [NQS]-Quality Area 6

- Teachers can recognise that collaborative relationships with families play a critical role in order to achieve quality outcomes for children (ACECQA, 2020e)
- Teachers must build supportive relationships with families to create and enhance respectful relationships with families that are developed and maintained, and families are supported in their parenting role when choosing ethnic school lunches for their child that reflects their cultural backgrounds (ACECQA, 2020e).
- Collaborative relationships between teachers and parents enhance children's inclusion, learning and overall wellbeing (ACECQA, 2020e).

19.

BUILDING PROFESSIONAL CONNECTIONS: COOKTOWN

Jacynta Hunt

The fact is, we're time-poor, dispersed, and in many cases, we're each other's competition. Given the challenges in our sector, **how can we create communities of practice for early years educators interested in multicultural education?**



[Document file: Hunt Intercultural](#)

Rationale

A community of practice is a group of professionals with common goals who are collectively developing social capital, nurturing new knowledge, stimulating innovation, or sharing existing knowledge (Culatta,

2011). Underpinning this concept is Vygotsky's (1978) social constructivist theory that posits learning occurs within a social context. The National Quality Framework (NQF) directs services to engage in professional collaboration, stating that educators should work respectfully and collaboratively, and challenge and learn from each other, recognising each other's strengths and skills (Australian Children's Education & Care Quality Authority [ACEQA], 2018). Cooktown is a remote town and as such developing a community of practice can be challenging; however, the above resource presents a range of community networks and organisations that can facilitate building professional relationships for ongoing development.

The Cooktown Early Childhood Community network is an existing group of early childhood educators and associated professionals, who meet to build capacity, provide localised professional development and foster collaborative partnerships (Far North Early Childhood Network, 2019). This group has been included in the resource to address the educators concern about how to build a community of practice for early years educators facing challenges with multicultural education. Any member can raise issues and multicultural education could be tabled as a focus issue for discussion and further exploration. Through this group resources, local knowledge and professional support could be shared. Gungarde Corporation (Gungarde, n.d) and Cooktown District Community Centre (My Community Directory, 2019) are both community centres that offer a range of services beneficial to an early childhood educator.

The Queensland *Kindergarten Learning Guideline* (QKLG) directs teachers to use intentional teaching practices such as making connections with elders and community members for culturally appropriate resources as well as research and build cultural understanding about Aboriginal and Torres Strait Islander peoples (Queensland Curriculum and Assessment Authority [QCAA], 2018b). Collaborative partnerships, community engagement and relationships with families that reflect the unique geographical, cultural and community context of the service are identified as integral for early childhood services in the *National Quality Framework* (ACECQA, 2018). As such is it vital that educators are provided with resources to build communities of practices so that they may work together to support children's learning journeys.

GUIDELINES FOR HEALTHY LUNCHES IN JAPANESE

Natalie Loosemore

The department's guidelines for school lunches are all in English: <https://education.qld.gov.au/schools-and-educators/Documents/Making-the-first-day-a-success.pdf> I tell parents "you can take fried rice to school. Children can eat it cold. I know you'd prefer they eat it hot, but it's better for them to have familiar food that they like rather than something they don't usually eat". **Can you make some guidelines to help parents with culturally diverse backgrounds prepare school lunches?**

Guidelines for healthy lunches in Japanese

健康的な給食に何を入れる

学年を始めるために健康的な弁当を計画してみてください。子供たちに話し、子供たちが何を含めさせてもらうことを話し合います。

健康的な弁当箱の6つの重要な部分は次のとおりです。

新鮮なフルーツ

新鮮なカリカリ野菜

牛乳、ヨーグルト、チーズ(2歳以上の子供には減脂肪オプションを使用できます)。乳製品を許容できないお子様には、カルシウム強化大豆や米飲料、大豆ヨーグルトなどの適切な代替品を提供

いくつかの赤身の肉(例えば、鶏肉のストリップ)、ハードボイルド卵やピーナッツバターのような肉や肉の代替食品。学校にナッツフリーのポリシーがある場合、ピーナッツバターやその他のナッツはお子様のお弁当に含めないでください。

パン、ロールパン、フルーツパンまたはクラッカーのような穀物または穀物食品(全粒粉

または全粒粉の選択が最善である)
水道水。



給食と食の安全

食べ物は通常、数時間弁当に保存され、食べ物が新鮮なままになるように弁当箱を冷たく保つことが重要です。お弁当箱を安全に保つためのヒントを次に示します。

絶縁弁当箱または冷凍庫パック付きのランチボックスを選択してください。

冷たくしておくべき食品(チーズ、ヨーグルト、肉、サラダなど)の横に冷凍水筒または冷凍レンガを詰めます。

乳製品、卵、スライス肉などの生鮮食品は冷たく保ち、準備から約4時間以内に食べるべきです。調理するだけなら、これらの食べ物を詰めてはいけません。まず冷蔵庫で一晩冷やします。

お弁当を前もって作る場合は、学校に行くまで冷蔵庫に入れておくか、事前に冷凍しておいてください。肉、パスタ、米料理などの残りの食事を含める場合は、お弁当に冷凍アイスブロックを詰め込んでおきます。

子供たちに、ランチパックをランドナゴに入れておき、バッグを直射日光の当たらないようにし、ロッカーなどの涼しく暗い場所に入れてください。

Translation: What to put in healthier school lunches

Try planning a healthy lunch box to start the school year. Talk to your children and discuss what they would be happy to have included.

The six key parts to a healthy lunchbox include:

- fresh fruit

- fresh crunchy vegetables
- milk, yoghurt or cheese (you can use reduced-fat options for children over the age of two years). For children who cannot tolerate milk products, offer appropriate alternatives like calcium fortified soy or rice drink or soy yoghurt
- a meat or meat alternative food like some lean meat (e.g. chicken strips), hard-boiled egg or peanut butter. If your school has a nut-free policy, peanut butter and other nuts should not be included in your child's lunchbox
- a grain or cereal food like bread, a roll, flat bread, fruit bread or crackers (wholegrain or wholemeal choices are best)
- tap water.
- Cut up large pieces of fruit and put them in a container – this makes it easier to eat, especially if your child has wobbly teeth or if they have less time to eat than they are used to. Send a damp face washer to help with extra juicy fruit.
- Consider giving half a sandwich or roll for morning recess, as this is an easy way to get a healthy fill.
- In the hot weather, send frozen milk, yoghurt or water, or even frozen orange segments. This makes a great refreshing snack and helps to keep the lunch box cool.
- Go for colour and crunch in the lunch box by offering a variety of colourful vegetables and fruit.

There are many websites where you can find ideas for a healthy and interesting school lunch (e.g. <https://www.betterhealth.vic.gov.au/health/healthyliving/healthy-eating-school-lunches>.)

School lunches and food safety

Food is usually stored in lunchboxes for several hours and it is important to keep the lunchbox cool so that the food stays fresh. Some tips to help keep lunchboxes safe include:

- Choose an insulated lunch box or one with a freezer pack.
- Pack a wrapped frozen water bottle or freezer brick next to foods that should be kept cold (for example cheeses, yoghurts, meats and salads).
- Perishable foods such as dairy products, eggs and sliced meats should be kept cool, and eaten within about four hours of preparation. Don't pack these foods if just cooked. First cool in the refrigerator overnight.
- If making lunches ahead of time, keep them in the fridge until leaving for school or freeze them in advance.
- If you include leftover meals such as meats, pasta and rice dishes, make sure you pack a frozen ice block in the lunch box.
- Ask children to keep packed lunches in their school bag and to keep their bag out of direct sunlight and away from heat, ideally in a cool, dark place such as a locker.

[Document file: Loosemore Healthy Lunches](#)

Rationale

This resource is a translation of part of the department’s guidelines for school lunches (“Healthy eating – school lunches”, 2015). The parts that have been translated in Japanese are *what to put in healthier school lunches* and *school lunches and food safety*. To translate this resource the site translator EU was used (“English – Japanese translation”, 2019). The translator can be used to translate the document into other language to accommodate all nationalities within your school. This will give families a feeling of belonging as you provide literature in their home language. “A sense of belonging and welcome is essential if families are to feel comfortable being in your service,” (Department of Education & Training, 2012). This resource is to be used to help parents with culturally diverse backgrounds prepare school lunches. It should be given out to parents whose children will be starting school the following year so that the children can enjoy foods, at school, they would usually eat at home. “Educators recognise that diversity contributes to the richness of our society” (Department of Education, Employment & Workplace Relations, 2009, p. 13). To be culturally competent an early childhood service needs to provide effective and appropriate service delivery to individuals and families from non-dominant cultural groups. This can be done by having resources in the families home language which will support their understanding.

21.

COMMUNICATING WITH SIMPLE PHRASES

Claudia Aston

I need words in community languages to comfort children when they're upset or for toilet training. **Can someone make a resource with simple, useful phrases that we could use with children?** 85% of our children are Vietnamese but resources in any of Australia's community languages would be great!

Simple Phrases in community languages to comfort children when they are upset or for toilet training.

Professional resources two: Communication with Simple Phrases in Different Languages

<p>Hello</p> <p>Australian English</p>  <p>German</p>  <p>Vietnamese</p> 	<p>Are you upset?</p> <p>Australian English</p>  <p>German</p>  <p>Vietnamese</p> 	<p>Show me what you need</p> <p>Australian English</p>  <p>German</p>  <p>Vietnamese</p> 	<p>I can help you?</p> <p>Australian English</p>  <p>German</p>  <p>Vietnamese</p> 
<p>Sit on toilet</p> <p>Australian English</p>  <p>German</p>  <p>Vietnamese</p> 	<p>Do you need to go to the toilet?</p> <p>Australian English</p>  <p>German</p>  <p>Vietnamese</p> 	<p>Urinate</p> <p>Australian English</p>  <p>German</p>  <p>Vietnamese</p> 	<p>Poop</p> <p>Australian English</p>  <p>German</p>  <p>Vietnamese</p> 
<p>It is ok</p> <p>Australian English</p>  <p>German</p>  <p>Vietnamese</p> 	<p>You are safe</p> <p>Australian English</p>  <p>German</p>  <p>Vietnamese</p> 	<p>Yes</p> <p>Australian English</p>  <p>German</p>  <p>Vietnamese</p> 	<p>No</p> <p>Australian English</p>  <p>German</p>  <p>Vietnamese</p> 

Images in resource used under Creative Commons Zero licence

[Document file: Aston Intercultural](#)

Rationale

This multicultural professional learning resource is used by selecting a simple recorded phrase to comfort children when they are upset or for toilet training. It is an interactive digital communication word document to access phrases in different languages. English, German and Vietnamese languages are opened through pressing the link of a phrase. The document is set out as a table with each box including the phrase written in English and audio recording of the phrases in English, German and Vietnamese. With the increase in multilingualism in Australian society it is important to support bilingualism or multilingualism in scaffolding teaching and learning experiences (Hyde, Carpenter, & Dole, 2017). The two-way communication resource will allow the child to have the opportunity to interact with the document to communicate his or her needs. Vygotsky's theory of Language Development focused on social learning through interaction with others (McLeod, 2018). It is the educator's role to support language development through quality interactions (Webb & Williams, 2018).

The Australian Curriculum recognises learners moving between the existing (first language) and new languages and culture as integral to language learning and a key to developing students' intercultural understanding (Australian Curriculum, Assessment & Reporting Authority, 2019b). In creating a supportive, respectful language learning environment, the right to practice one's own culture, language and religion is fostered (United Nations General Assembly, 1989). Language learning is supported by the Early Years Learning Framework (DEEWR, 2009) *learning outcome five* as children use information and communication technologies to access information, investigate ideas and represent their thinking (DEEWR, 2009, p. 47).

SHAREABLE RESOURCES

Georgia Butler

We're having to find out own resources and the best one we found was through the Department of Health! These resources are like little diamonds. But they're not readily accessible. **How can educators access these if they don't know that they're there? Can you help us with shareable resources for multicultural early years education?**

All my friends and me

https://humanrights.gov.au/sites/default/files/buildingbelonging_Lesson3_My_friends_and_me.pdf

The above link is a resource that supports multicultural early years education, and is suitable for children aged three to six years. The link will take you to a suggested learning activity that gives children the chance to explore their differences and similarities in a small group environment. They will explore how being different to other people does not mean that you cannot be friends, instead it gives you the chance to learn new things.

The learning aims and objectives of this activity are to allow children to openly express feelings and present ideas and work, respond to ideas and suggestions from others, become aware of connections, similarities and differences between people and begin to develop a strong sense of who they are and their shared identity living in a multicultural Australia. The word 'multiculturalism' is introduced and explained during the learning activity and how it relates to the children in the book highlighting things such as clothing, food and physical attributes. Emphasis is placed on how there are lots of different people in Australia and the world but also many things that make us the same.

Organisation for the activity is group time on a large mat area with the educator reading the eBook *All my friends and me* (Australian Human Rights Commission [AHRC], 2016a) to the children, and elaborating on themes in the text such as similarities and differences between

characters and activities undertaken. This is to then prompt a discussion regarding those in the group, regarding similarities and differences. For example: 'Are we all the same colour, or are we all different? Wait for responses and discuss the children's ideas and feelings. Discuss how in some ways we all look different – skin tone, hair colour, eye colour, but we have similarities, such as fingers and toes, eyes to see with and noses to smell with'. Children will then be able to record these on an 'All About Me' sheet, along with a coloured drawing of themselves which they can present to the group if confident. Depending on writing ability, educators may need to assist with this.



The resource also contains further suggested activities to support multicultural education and links to helpful resources such as the *Colours of Australia Song* which can be access via the following link: <https://humanrights.gov.au/about/news/videos/colours-australia-song>

Rationale

This book and associated group activity is aimed at early years education as it is about a pre-school age child noticing the similarities between his/her peers but also the different multicultural aspects. This is a positive and strengths based approach to introducing the concept of multiculturalism to this age group as it focuses on similarities not differences. Interacting with this text is built upon by conducting a group activity where children find and celebrate similarities and differences between themselves and their peers.

The eBook, 'All My Friends and Me', by The Australian Human Rights Commission (AHRC, 2016a) is an appropriate response to the above educators' concern as it highlights that educators can explore enacted

frameworks and guideline organisation websites to find quality resources. The AHRC is part of the global United Nations, that authored The Convention on the Rights of the Child (1989), by which all early years educational frameworks and policies are underpinned. Article 2 of the Convention states: *'The Convention applies to everyone whatever their race, religion, abilities, whatever they think or say, whatever type of family they come from'*, and is specifically concerned with respecting multiculturalism. This eBook is from a toolkit of early education resources called *Building belonging: A toolkit for early childhood educators on cultural diversity and responding to prejudice* (AHRC, 2016a), which focuses on encouraging respect for cultural diversity and tackling racial prejudice in early childhood settings.

This activity links to The Early Years Learning Framework (Department of Education, Employment & Workplace Relations (DEEWR), 2009), through its Respect for diversity principle, Cultural competence practice and Learning Outcomes 1 and 5: Outcome 1 Children have a strong sense of identity – Children learn to interact in relation to others with care, empathy and respect; Outcome 5 Children are effective communicators – Children engage with a range of texts and gain meaning from these texts. Cultural competence involves fostering an understanding of how each person's culture shapes their values, behaviour, beliefs and basic assumptions. This means recognising that everyone is shaped by their cultural background and it inevitably influences how we interpret the world around us, perceive ourselves and relate to other people (AHRC, 2016c). The above activity also links to the Queensland Kindergarten Learning Guideline (QCAA, 2018b), through its Learning and Development areas of Connectedness: Building positive relationships; Showing respect for diversity; Exploring literacy in personally meaningful ways.

TAGALOG TRANSLATION OF THE EARLY YEARS LEARNING FRAMEWORK

Deirdre Byrne

When we put in a request into the DOE we were instructed to translate our own documents from the Early Years Learning Framework all the way down, including legislation. They were like, 'that's your problem'. It's frustrating. **We'd love to have resources that translate aspects of key guiding documents for our educators and families.**

To address the educators' concern this resource consists of a Tagalog translation (Central Philippine language) of page twenty two, Learning Outcomes, from *Belonging, Being and Becoming: The Early Years Learning Framework for Australia* document (DEEWR, 2009).



Document file: Byrne Intercultural

Rationale

With an increasing globalisation of populations, there is a growing number of families that have English as an additional Language or dialect (EAL/D) who are accessing the early childhood sector. It is a requirement of the National Quality Framework (NQF) that educators and services attend to diversity as a matter of principle, policy and action (ACECQA, 2020c). This resource meets the key concern of educators of having available a prepared, translated section of a key guiding document to give to families. This supports a family's sense of belonging by valuing their interest in their child's educational journey and providing an opportunity to be better informed of how the learning outcomes are used to support children. It also provides access to important content contained within guiding documents and frameworks that govern early learning centres. This document supports educators in their requirement to effectively interact with different cultures as a way forward to cultural competency and intercultural understanding (Choi et al., 2012; Department of Education, Employment and Workplace Relations [DEEWR], 2009).

This resource consists of a Tagalog translation of page twenty two, Learning Outcomes, from the *Belonging, Being and Becoming: The Early Years Learning Framework for Australia* (EYLF) document (DEEWR, 2009). This page is significant in that it highlights the 5 learning outcomes upon which the EYLF is founded and informs parents of the broad and observable outcomes that are applied to learning in the early years, recognising the different ways children learn (Grieshaber, 2010). The page explains to parents how educators used these outcomes as part of a holistic, strengths based, life-long approach to learning and development, including high expectations for all children to succeed (Grieshaber, 2010), which are important to Filipino culture (Omaga & Alieto, 2019). The document also supports parents to understand the EYLF's commitment to families and community and that practices are culturally and contextually appropriate (DEEWR, 2009).

This document can be given to families upon enrolment, attached to newsletters or social media, or at any time when educators wish to inform parents of how the learning outcomes benefit children. It complements the current Tagalog translation of the *Belonging, Being and Becoming – An Early Years Learning Framework for Australia – Information for Families* (Tagalog) brochure that can be found at <https://docs.education.gov.au/documents/belonging-being-becoming-early-years-learning-framework-australia-information-families-16>. By providing this translation, educational services are respecting and supporting the role of families in their child's learning (ACECQA, 2020c).

Other useful Tagalog translated resources for educators

- Introduction to transition information sheet and accompanying letter to families from: <https://www.education.vic.gov.au/childhood/professionals/learning/Pages/family.aspx>
- A range of books, audio visual and resources available in Tagalog or Tagalog/English can be found by searching the Trove website at <https://trove.nla.gov.au/result?q=tagalog>

- Tagalog Flash cards for Kids <https://trove.nla.gov.au/work/214987246?q=tagalog&c=picture&versionId=236009036>

Resource Links to National Quality Standard

Quality Area 6 – Collaborative partnerships with families and communities

Standard 6.1 Supportive relationships with families

Element 6.1.3 – Families are supported

- Current information is available to families about the service and relevant community services and resources to support parenting and family wellbeing.

Standard 6.2 Collaborative partnerships

Element 6.2.1- Transitions

- Continuity of learning and transitions for each child are supported by sharing information and clarifying responsibilities.

PROFESSIONAL LEARNING COMMUNITIES

Rebecca Dooley

I wish there was a community of practice where you could talk to other educators who are experiencing similar challenges. The fact is, we're time-poor, dispersed, and in many cases, we're each other's competition. To bridge that gap and focus on some of our big issues will be how we have our impact. **Given the challenges in our sector, how can we create communities of practice for early years' educators interested in multicultural education?**

Professional learning communities

This activity involves teachers and educators regularly engaging in a 'teacher meet up' also known as a Professional Learning Communities (PLC) with teachers and educators in the local area. These meetings can be organised through school to school contact i.e. email or telephone. These 'teacher meet ups' will be in a formal setting hosted by a different school each time, making it fair for teachers from all areas taking into consideration the need for travel time. By being able to connect and reach out with other educators interested and teaching the same content allows for opportunity for every educator to express and share different ideas, knowledge, experiences and skills of various sectors.

To ensure that everyone is learning something new in the multicultural section of education a task for each 'teacher meet up' could be set for the school hosting the meet up, to find out information about a set multicultural aspect of education to then inform the rest of the educators at the meet up. That way, at each 'meet up' all teachers and educators are learning about multicultural education from a different perspective. To ensure that each 'teacher meet up' is a success some rules need to be outlined. First of all, before beginning these 'teacher meet ups' it is essential all teachers and educators involved develop and establish positive partnerships to ensure that everyone involved feels accepted, valued and respected. It would also be prudent to outline and identify a shared end goal – whether that be a

topic of discussion (in this case multicultural education, or sharing ideas and knowledge about different culturally diverse backgrounds, and/or pedagogical strategies that have been successful for particular diverse needs), encouraging and giving each other positive feedback and constructive criticism which fellow teachers can then reflect on and implement into their future teaching practices. Also, it would be beneficial to have a host for the meeting to ensure that all needs are met, all topics of discussion are attended to, all questions are answered and most importantly ensure that everyone has the opportunity to be heard.

For quick tips on successful Communities of Practice please visit the link below:

<https://learningforward.org/journal/december-2016-issue/6-key-features-of-a-successful-community-of-practice/>

Rationale

Connecting with other educators within the same educational sector has many positive outcomes. A Global State of Digital Learning Survey was conducted and more than 30% of teachers and 50% of administrators state that teacher collaboration is of high priority for them (Davies, 2019). In schools, a professional learning community (PLC) incorporates collaboration, sharing and ongoing critical interrogation of teaching practices (in this respect, multicultural education) in line with professional teaching standards (Australian Institute for Teaching & School Leadership, n.d.).

Professional Learning Communities are designed to not only be a resource for teachers to communicate and connect with different teachers in the local area, but also to enhance the learning and pedagogical development of teachers so they can strive for further positive achievements and learning outcomes for all students. It is evident that, as the teachers have mentioned, they are time poor, however if teachers enter this experience with a positive and open mind, focusing on finding new information and providing their students with new knowledge and resources, they will be sure to find the time spent worthwhile. Another concern stated above is that some teachers may think of other teachers (and early educational settings) as competition. However, when the PLC is established equitably with the shared goal of improving multicultural education across the locality, this concern should be minimised. And whilst it is obvious that not all teachers are going to agree upon every practice, suggestion or decision, all teachers are encouraged to accept their differences and go into the PLC acknowledging the characteristics that ensure collaborative success; focus on the clear goal, provide a shared vision and allow time for reflective learning and teaching (Mattatall & Power, 2019).

25.

CREATING A BANK OF RESOURCES

Selena Dyer

We're having to find out own resources and the best one we found was through the Department of Health! These resources are like little diamonds. But they're not readily accessible. **How can educators access these if they don't know that they're there? Can you help us with shareable resources for multicultural early years education?**

Concern: Can you help us with similar shareable resources for multicultural early years education?

'Being culturally competent doesn't mean denying our own culture or having to know everything about all cultures. Rather, it is about being willing to find out more about the cultural identities of the children and families in our community' Educators' Guide to the Early Years Learning Framework for Australia

Cultural profiles

Community profiles for health care providers

Community Profiles for Health Care Providers is a practical tool that assists health care providers to better understand the health beliefs, pre-migration experiences, communication preferences and other aspects of their clients' culture.

The profiles provide information for health care providers on the communication styles, health in Australia, health beliefs and practices, social determinants of health and utilisation of health services of 18 multicultural communities in Queensland.

The profiles were developed for Queensland Health by Dr Samantha Abbato in 2011.

[Introduction](#) (97 KB) [Indian](#) (173 KB)
[Afghan](#) (158 KB) [Iraqi](#) (186 KB)
[Australian South Sea Islander People](#) (142 KB) [Japanese](#) (162 KB)
[Burmese](#) (160 KB) [Maori](#) (171 KB)
[Burundian](#) (142 KB) [Papua New Guinean](#) (146 KB)
[Cambodian](#) (149 KB) [Samoan](#) (151 KB)
[Chinese](#) (148 KB) [Sri Lankan](#) (145 KB)
[Ethiopian](#) (151 KB) [Sudanese](#) (161 KB)
[Filipino](#) (165 KB) [Vietnamese](#) (155 KB)
[Hmong](#) (147 KB) [Acknowledgements](#) (96 KB)

Queensland Health – Multicultural Health

Access this resource at:

https://www.health.qld.gov.au/multicultural/health_workers/cultdiver_guide

Queensland Health – Food and Cultural Profiles


Access this resource at:

<https://metrosouth.health.qld.gov.au/multicultural-nutrition-resources>

Food and cultural profiles

These resources provide information about the food and food practices of selected communities settled in Brisbane (Australia). They also provide general information on traditional greetings and etiquette, a general background on their country and their health profile in Australia. For readers who are involved in nutrition education, there is also a section on culturally appropriate ways to approach this.

- ▶ [Afghan](#) (PDF, 1.49 MB)
- ▶ [Burmese](#) (PDF, 1.6 MB)
- ▶ [Chinese](#) (PDF, 1.51 MB)
- ▶ [Congolese](#) (PDF, 657.83 KB)
- ▶ [Cook Islander](#)
- ▶ [Fijian](#)
- ▶ [Fijian Indian](#)
- ▶ [Papua New Guinean](#)
- ▶ [Indian](#) (PDF, 1.4 MB)
- ▶ [Maori](#) (PDF, 1.04 MB)
- ▶ [Samoan](#) (PDF, 1.37 MB)
- ▶ [Somali](#) (PDF, 1.22 MB)
- ▶ [Syrian](#) (PDF, 2.09 MB)
- ▶ [Tongan](#) (PDF, 606.01 KB)



▼ Keep adding to this collection for your own professional development of cultural competency

[Download file: Shareable resources](#)

Rationale

This resource is intended as a dynamic collection of shareable resources/documents to support educators in multiculturalism in early years education, with a focus on inclusion and fostering partnerships (Queensland Curriculum & Assessment Authority, 2018b). It is anticipated that it would be saved on the centre's portal for all staff to access. As educators find additional resources, these can be inserted into the document for future reference.

The selected suite of access links are in direct support of the Melbourne Declaration's goal that 'all young Australians become successful learners, confident and creative individuals, and active and informed citizens' (Ministerial Council on Education, Employment, Training & Youth Affairs, 2008). Each resource link connects educators with information about general backgrounds, greetings, cultural etiquette and communication specific to twenty different cultures within Australian communities. The information contained in the resource, will assist educators to promote culturally inclusive learning, by providing information about the cultural identities of the families in their community. Culture is described in the Early Years Learning Framework (Department of Education, Employment & Workplace Relations, 2010), as the 'fundamental building block of identity essential for a child's being and belonging'. However, this is also true for the families and communities of those children and when children and their families observe

an omission of their identity, it can be just as detrimental as stereotypes or inaccurate information (Child Australia, 2009).

Furthermore, Bronfenbrenner's ecological systems model (1981), places children and families in the microsystem, which is the foundational system where children learn social and cultural competencies. However, Paat (2013), states that immigrant families are under far greater pressure to conform to fit into mainstream society. By enacting the strategies, reflections and exercises contained in the suite of resources educators can support the children and their families, who attend our services, to feel welcome and valued for who they are, while supporting all our children, to grow and flourish in a multicultural society (Child Australia, 2009).

26.

VIETNAMESE TOILETING PROCEDURE

Bayleigh Mantell

I need words in community languages to comfort children when they're upset or for toilet training. **Can someone make a resource with simple, useful phrases that we could use with children?** 85% of our children are Vietnamese but resources in any of Australia's community languages would be great!

Toileting procedure Vệ sinh thủ tục	
Toileting procedure.	Vệ sinh thủ tục.
ENGLISH	VIETNAMESE
 Pants down	kéo quần xuống
 Sit on toilet	ngồi trên bồn
 Use toilet paper to wipe	sử dụng giấy vệ sinh để lau
 Pants up	quần lên
 Wash hands	rửa tay

All images used under Creative Commons Zero

[Document file: Mantell Intercultural](#)

Rationale

The above resource has been designed to address the above educators' concern, providing a toileting procedure for Vietnamese children. It outlines the steps children can learn to take when they are

independently going to the toilet. The resource is designed to be placed in the children's bathroom alongside each toilet. It has visual pictures of the steps, words in English and in Vietnamese.

Placing the resource in this position will allow the children to consistently view it when they are using the toilet. It is for children of kindergarten age (four years old) who are learning to be independent and may require visual prompts to remind them of the steps of effectively going to the toilet.

The resource works alongside the Early Years Learning Framework (DEEWR, 2009) of children having a strong sense of identity and the Identity Development Areas in the Queensland Kindergarten Learning Guideline (Queensland Curriculum & Assessment Authority, 2018b), helping children of this age group to manage routines independently. It also allows children to explore early literacy development as they make connections with the written word and add to their vocabulary. Visually seeing the two languages side by side will deepen their understanding of culture, and respect for diversity.

27.

COMMON WORDS AND PHRASES IN COMMUNITY LANGUAGES

Shauna Hart

I need words in community languages to comfort children when they're upset or for toilet training. **Can someone make a resource with simple, useful phrases that we could use with children?** 85% of our children are Vietnamese but resources in any of Australia's community languages would be great!

Common Words and Phrases
to help communicate with children of diverse languages

Word or phrase	Gujarati	Hindi	Malayalam	Tamil	Vietnamese	Mandarin
Toilet	Saachhaya	shauchohalay	thayilazh	Kalipporai	phòng vệ sinh	cánsuǎ
Food	khódeka	bhojan	bhaksanam	unavu	món ăn	cányǎn
Water	páni	paanee	vejjan	nir	nước	shuǐ
Cuddle	kadavuth	chahaste se	ketippikkuka	aravanalppu	ôm	kùnbào
Clothes	kapedārā	vestr	vastāhā	āpakai	quần áo	yǐfú
Bag	thēl	bag	bāg	paṭṭi	túi	dāi
Hungry	bhokhya	bhookhe pet	visakkunnu	paci	đói bụng	jǐè
Thirsty	lanayuth	pyasa	dāhakkunnu	thkam	khát nước	kě
Tissue	pāñ	ootak	ṭṭayy	ticu	mô	zǐzhǐ
Hat	ṭopi	topi	ṭoppi	toppi	mũ	màozi
Where is your...?	tamānuth kyāñ chā	jahaan apniye hai	nāñhai mēñyē?	unñai enñē	bạn ở đâu	nǐ zài nǎlǐ
Do you need...?	tamāñ jāñna chā	kya āpko zaroorat hai	ninnak vāñā	unñakku vāṇyā	bạn có cần	nǐ xūyào



Educators using the resource (S. Hart, Personal photography, December 11, 2019)

[Document file: Hart Common words](#)

Rationale

Instructions

The digital resource provides an easy to read chart with a range of languages from diverse Australian cultures. Educators would determine which language would be helpful to the children in their care and enlist the assistance from parents or the community to ensure the word and pronunciation are correct.

Educators can utilise this resource when children are new to the service to be able to communicate to them regarding their needs. This bank of words can continue to be used by carers to educate and celebrate diversity within the early childhood setting (Radich & Goodwin, n.d.).

Rationale

This resource is beneficial for educators, and families with children who have English as an additional language or dialect (EAL/D). By enlisting help from parents or the wider community it allows educators to effectively communicate with children and families when adjusting to the early childhood setting. It is reflective of the relationships between children's micro and meso-systems of the Bioecological Model as the educators are using the knowledge of others to assist with meeting the needs of children in their care (USQ,

2019b). It also holds strong the child's right to use his or her own language and enjoy their own culture (United Nations General Assembly, 1989).

Adjusting to a new setting can be emotionally and mentally challenging and children may become anxious, shy or withdrawn within the early childhood setting, however educators can assist children and their families to feel more comfortable by incorporating home languages (USQ, 2019c). Having a bank of words or phrases available to use, educators can assist children with daily routines and experiences when adjusting to the cultural context of a new environment (USQ, 2019c). Through the ongoing use these familiar words, educators can continue to build respect and celebrate diversity with all children in their services, as they share the cultural and language aspects of their heritage (Radich & Goodwin, n.d.).

Links

Early Years Learning Framework (Department of Education, Employment and Workplace Relations [DEEWR], 2009):

- Outcome 1: children have a strong sense of identity
 - Children feel safe, secure, and supported: communicate their needs for comfort and assistance
- Outcome 2: children are connected with and contribute to their world:
 - children respond to diversity with respect: educators expose children to different languages and dialects and encourage appreciation of linguistic diversity

National Quality Standards (NQS) (ACECQA, 2020c):

- Standard 5.1 **Respectful and equitable relationships are maintained with each child.**
 - Element 5.1.1: Responsive and meaningful interactions build trusting relationships which engage and support each child to feel secure, confident and included.

28.

MULTICULTURAL RESOURCES FOR EARLY YEARS EDUCATION

Megan Higgs

We're having to find out own resources and the best one we found was through the Department of Health! These resources are like little diamonds. But they're not readily accessible. **How can educators access these if they don't know that they're there?** **Can you help us with shareable resources for multicultural early years education?**

MULTICULTURAL RESOURCES FOR EARLY YEARS EDUCATION



Image: ProjectMakaton, [Children's books](#), used under [CC-BY-SA](#)

The range of global and multicultural resources help to support children's learning about their communities, as well as the world in general. These resources aid in the promotion of understanding and acceptance of different cultures, beliefs, languages, families, appearances and thoughts. As children gain an understanding of their community, they also gain an understanding of themselves. This develops confidence and a sense of identity. Incorporating multicultural resources into play is a great way to introduce these concepts in fun and accessible ways.

Play is an important part of early childhood. Play encourages children to learn, develop and grow whilst they have fun. Through play, children can develop important cognitive and physical skills. Play encourages creativity, imagination, perseverance and the development of language and social skills. (Kaneva Resources)

There are a variety of companies that supply a variety of multicultural resources which will deliver the resource links to services and then can be purchased on-line or over the phone. For example, KESCO, a resource company that supplies the above products. Multicultural resources help children to understand the people and the world around them, which is aligned with the Learning outcomes for children in early years framework. (Early years Learning Framework, 2006)

BUILDING BELONGING (EARLY LEARNING): Educators engage with the Australian Human Rights Commission's Building Belonging: A model for early childhood educators in cultural diversity and responding to prejudice, to involve children in thinking and discussion around the ways in which different sets of rights work together to tackle prejudice, encourage respect and ensure that the rights of all people, regardless of their background, are met with equality and equity (Changmawell Foundation)

ECA is committed to the inclusion of every child in early childhood education and care. Inclusion means that every child has access to, participates meaningfully in, and experiences positive outcomes from early childhood education and care programs. Inclusion resources are an important part of how we support high-quality early childhood education and care. You can access these resources and links from this page. (Early Childhood Australia)

[Download file: Higgs Intercultural Resource](#)

Instructions

The purpose of this multicultural resource is designed to support educators with a tool that they can use

in their planning or their daily practices. As suggested in the Early Years Learning Framework (EYLF) (Department of Education, Employment & Workplace Relations (DEEWR), 2009), aligning with outcomes 1 and 2: Children develop a sense of belonging when they feel accepted and when educators create environments in which children are connected. This helps children learn ways of ‘being’ which reflect values, traditions and practices of their families and communities (DEEWR, 2009). This resource provides educators with guidance of where they could access materials, resources or information that will support their cross-cultural experiences that they can share with the children, families and community partners. Utilising a variety of different cultural resources will enable the educators to assist children to see the point of view of others and appreciate cultural diversity. It will also assist in guiding children to respect the differences among people in their community and the world around them. Educators can research the variety of companies that have multicultural resources for purchase, or be inspired to create something similar themselves.

Rationale

Working constructively with families whose educational views and cultural values are different from those of the educator requires a great deal of care and thoughtfulness (Durand, 2016). Culturally competent educators celebrate the diverse cultures in the early learning service, and realise that this competence is more than just displaying flags or painting dots on a piece of paper. It means respecting, valuing and including all families and staff and engaging with the wider community to share authentic cultural experiences.

Inclusion is important for many reasons. It ensures that all children participate meaningfully while learning and interacting in programs that acknowledge each child’s culture, strengths and interests, so that they are supported to be active members of their community. Inclusion supports current thinking about child development; promotes children’s rights; assists in implementing the legal standards for early childhood education and care; and is good professional practice. Inclusion fosters diversity and overcomes any barriers that might exist to ensure that every child experiences quality early childhood education and care (Early Childhood Australia, n.d.).

Most children and young people in Australia grow up in a safe, healthy and positive environment. Children’s Rights in Australia brings together children, advocates and resources to advance children’s human rights in Australia (AHRC, 2016b). As early childhood educators, we share children’s lives, the family’s love for their children, we share their stories, share with open doors. This helps overcome language barriers and it promotes mutual respect. Sharing becomes a two-way exchange of experiences. A goal of working with families is to create partnerships founded on mutual respect. This means supporting the cultural identity for all children in the service. Sharing learning experiences with families opens pathways for discussion, which ultimately enhances children’s sense of belonging.

Links to the NQS, EYLF learning outcomes, and QKLG

The above resource aligns with the National Quality Standards (NQS): Quality Area 1- Educational program and practice; and Quality Area 6- Collaboration partnership with families.

The resource also aligns with the Early Years Learning Framework (EYLF) (DEEWR, 2009) learning outcomes: Outcome 1- Children have a strong sense of Identity; Outcome 2- Children are connected with and contribute to their world; and Outcome 4- Children are confident and involved learners.

Additionally, the resource meets the Queensland Kindergarten Learning Guidelines (QKLG)- Identity, Connectedness and Active Learning.

29.

VIETNAMESE PHRASES

Delena Kendall

At the least, I need words in different languages to comfort children when they're upset or for toilet training. **Can someone make a resource with simple, useful phrases that we could use with children?** 85% of our children are Vietnamese but resources in any of Australia's community languages would be great!

VIETNAMESE PHRASES FOR TOILETING

đi vệ sinh			
phòng vệ sinh	xoá quần xuống	xoá quần lót xuống	đi vệ sinh
lấy giấy vệ sinh	lau	xoá quần lót lên	xoá quần lên
hồn ra	xả tay		

Going to the toilet

First line left to right: Toilet; pull pants down; pull underpants down; go to toilet

Second line left to right: Get toilet paper; wipe; pull up underpants; pull up pants

Third line left to right: Flush; wash hands

All images used under Creative Commons Zero

[Document file: Kendall Phrases](#)

Rationale

This resource is to be used to assist children from a Vietnamese-speaking background while using the toilet. While the educator assists toileting the child, they can refer to the picture prompts that are accompanied with written prompts in the child's first language. Some children may not be able to read the written

prompts, so in this case it may be beneficial for their parents, if possible, to translate the pictures initially for the children.

It is beneficial to provide children who have English as an additional language or dialect [EAL/D] with authentic contexts for communicating through spoken and written language. Skinner (1957, as cited in Sigelman, Rider, & De George-Walker, 2013) theorised that language is learnt through the association of a stimulus (such as a picture) with a response or spoken word. Furthermore, Vygotsky (1978, as cited in Sigelman et. al., 2013) posited that children develop their language through social interaction in what he called ‘talking to learn’. Therefore, when educators commentate their actions and talk through what they are doing with children, this forms the basis for language acquisition for EAL/D children (Durgunoglu & Goldenberg, 2011). Halliday (1975, as cited in Durgunoglu & Goldenberg, 2011) stated that the first step of language acquisition is engaging with the immediate environment. EAL/D children develop second language much like a young child developing his/her first language, for example, pointing to and naming objects (Durgunoglu & Goldenberg, 2011).

The resource additionally captures aspects of the Early Years Learning Framework for Australia (Department of Education, Employment and Workplace Relations, 2009). The following outcomes are met:

Outcome 1: Children have a strong sense of identity

- Children feel safe, secure, and supported
- Children develop their emerging autonomy, inter-dependence, resilience and sense of agency
- Children develop knowledgeable and confident self identities
- Children learn to interact in relation to others with care, empathy and respect

Outcome 2: Children are connected with and contribute to their world:

- Children develop a sense of belonging to groups and communities and an understanding of reciprocal rights and responsibilities necessary for active participation

Outcome 3: Children have a strong sense of wellbeing

- Children become strong in their social and emotional wellbeing

Outcome 5: Children are effective communicators

- Children interact verbally and non-verbally with others for a range of purposes
- Children engage with a range of texts and gain meaning from these texts

30.

LANGUAGE CARDS

Sarah Kallman

At the least, I need words in different languages to comfort children when they're upset or for toilet training. **Can someone make a resource with simple, useful phrases that we could use with children?** 85% of our children are Vietnamese but resources in any of Australia's community languages would be great!

Jarowair Language Cards with language, picture and symbol

This resource connects with some helpful words and phrases of the Jarowair People of the Darling Downs area in Queensland.

[Document file: Kallman Jarowair](#)

*Please note that some of these references are historical as much of the Jarowair Language has been lost. Only a few written records remain.

Rationale

Culture is often conveyed through language. Language is the means by which people connect. Language gives children a framework for their thoughts and allows them to express needs, feelings and imagination (USQ, 2019b). Even when the local Aboriginal children do not speak traditional languages, their cultural context is reflective of elements of traditional languages and language values (USQ, 2019c).

According to Paul Carmody (Australian Broadcasting Company Indigenous, 2019) Jarowair and Giabal language has very few speakers left. As Jeff Chesters stated, "The language had been lost, this makes the kids lost with their culture as well" (First Languages Australia, 2019). Educators that value and recognise

the importance of traditional languages, support Aboriginal children to build a strong sense of cultural identity (USQ, 2019d).

This resource can be used in many ways, some cards may be placed around the room in places like “the waterhole” where the drink bottles are kept, or in the “meeting place” beside the *yarning* circle or group time mats. Other cards may be printed in duplicate to play matching games like *go fish* or *memory*. Additionally these could be used for active games in collaboration with the Yulunga resource, playing the game Kangaroo (using traditional local language) with extensions to include different animal movements. The applications for these cards are many and varied, and as more language is re-discovered educators can extend the cards to encompass many other words.

This approach is supported by the kindergarten curriculum. The Queensland Kindergarten Learning Guideline [QKLG], states that all kindergarten children should be “exploring alternative communication”, to attempt to communicate (Queensland Curriculum & Reporting Authority, 2018b). These alternative communication methods could range from signed/ non-verbal communication, but can also include an additional language. In this case Jarowair, Yagera and Gibal language is a valuable method of communication and relevant to the Darling Downs community, and cultural background of the children, so is a suitable choice.

31.

VIETNAMESE PHRASES TO USE WITH CHILDREN

Cathy Cody

I need words in different languages to comfort children when they're upset or for toilet training. **Can someone make a resource with simple, useful phrases that we could use with children?** 85% of our children are Vietnamese but resources in any of Australia's community languages would be great!

Toilet Training and Bathroom Procedures Đào tạo nhà vệ sinh và thủ tục phòng tắm			
1 một Pull pants down  Kéo quần xuống	2 hai Sit on toilet  ngồi trên nhà vệ sinh	3 ba Get toilet paper  nhận giấy vệ sinh	4 bốn Wipe your bottom  lau dưới cùng của bạn
5 năm Pull pants up  kéo quần lên	6 sáu Flush the toilet  Tuồn ra nhà vệ sinh	7 bảy Wash your hands  Rửa tay	8 tám dry your hands  lau khô tay

All images used under CCR. To translate phrases and numbers into other language visit <https://www.translatemy.com/translate/>

[Download file: Cody Intercultural](#)

Rationale

The above is a digital resource for toilet training and procedures to support multi-lingual and cultural learning environments. To address the mentioned concerns, this resource is in both English and Vietnamese. As this is a digital resource, phrases can be changed to suit the cultural languages of the learning environment through the provided web links language translator (Translator.EU, n.d). By modifying the text on these cards to suit the cultures within the learning environment, feelings of acknowledgement and respect will be felt by students, while stronger relationships will also be formed

among these children, their family and educators (Webb & Williams, 2018). The Queensland Kindergarten Learning Guidelines (QKLG) (Queensland Curriculum and Assessment Authority [QCAA], 2018b) emphasise how respectful relationships between educator, child and their family forge stronger foundations for children's learning, development, and their sense of belonging.

In a bid to support familiarity within the learning centre, a section is provided in most sequence boxes to insert images from the learning environment that directly match the relevant phrase. For example, in box seven an image of the centre's children's wash basin is suggested for the image insert. Education and Training (2019) assert that educators can purposefully use linguistic strategies to provide opportunities and interactions that help scaffold children's understandings and enhance development. When the template has been modified to suit the learning purpose, it can then be printed as a poster or cut into flash cards for display or a sequencing activity. Written forms of language and numerals on each card are a visual cue to promote literacy skills of reading left to right, also supporting non-readers through number recognition and visual images as they engage with and follow the correct order of events (Fellowes & Oakley, 2020). The QKLG (QCAA, 2018b) highlight how engaging with different texts for a purpose, and making connections between texts and personal experiences, all further enhance communication abilities.

32.

CALMING PHRASES IN GERMAN

Stefanie Kennedy

I need words in different languages to comfort children when they're upset or for toilet training. **Can someone make a resource with simple, useful phrases that we could use with children?** 85% of our children are Vietnamese but resources in any of Australia's community languages would be great!

Calming phrases in German



[Download file: Kennedy Intercultural](#)

Rationale

Often children will come into a care setting from a different linguistic background to the educators. This can be upsetting and stressful to not only the child but the educators as well. This resource is a quick reference guide for educators with key phrases and activities to possibly use to settle a distressed child. The chosen language for the guide is German, however it could be created to suit the cultural/linguistic background of each individual child. The resource can be utilised in various ways, the pictures allow the children to choose an activity that may assist them in calming down without needing to verbalise. The words under the pictures are in German if the child does want to verbalise, the educator has the opportunity to understand. At the bottom of the page there are some key phrases designed for educators to use to reassure the child that they are safe, and Mum and Dad are coming back.

The governing bodies for the early years require that educators respect, value and include every child. The above resource assists in this and aligns with the Early Years Learning Framework: Learning Outcome 5.1 Children interact verbally and non-verbally with others for a range of purposes (Department of Education, Employment and Workplace Relations (DEEWR), 2009). To accomplish learning outcome 5.1 educators are required to be ‘attuned and respond sensitively and appropriately to children’s efforts to communicate’ (DEEWR, 2009, p. 40.) The resource allows children to communicate needs/wants with educators while overcoming the language barrier. The Queensland Kindergarten Learning Guidelines state that when educators respect, value and celebrate diversity, they actively explore, build and strengthen their own and others’ cultural competence (QCAA, 2018b.) By being inclusive and learning key phrases in a different language assists educators to embrace linguistic and cultural diversity. The *National Quality Standard: Quality Area 2* states, ‘All children have the right to experience quality education and care in an environment that provides for their physical and psychological wellbeing and provides support for each child’s growing competence, confidence and independence’ (ACECQA, 2020b).

33.

CONSOLING AND MEETING CHILDREN'S NEEDS

Indiah Sinclair

At the least, I need words in different languages to comfort children when they're upset or for toilet training. **Can someone make a resource with simple, useful phrases that we could use with children?** 85% of our children are Vietnamese but resources in any of Australia's community languages would be great!

Guide to
pronouncing
common words
in local tongue
and more



Childcare One

How to console and meet the needs of
children from multi-linguistic
backgrounds

[View document: Consoling and meeting children's needs](#)

Rationale

A child's first language is the way in which they make sense of their environment (Halliday, 2004). Children

often come to early learning centres when English is not their first language or without the ability to speak or understand any English. Thus the need for a resource to aid educators to meet the needs of children from culturally and linguistically diverse backgrounds who have English as an additional language or dialect (EAL/D).

The above resource, *How to console and meet the needs of children from multi-linguistic backgrounds*, demonstrates to educators how to pronounce common words and needs of children in local Indigenous languages and common languages at the centre (e.g. Vietnamese). This resource uses local Indigenous websites and relevant Vietnamese translators. The resource has been created due to request of staff needing to meet the diverse needs of the children at their centre. Meeting the diverse needs of each child, according to the *Early Years Learning Framework* (DEEWR), 2009), ensure that children have a strong sense of identity; and feel safe, secure and supported. This resource assists educators to not only understand the child, but the educator can also communicate common phrases aided by a printable pictorial tool kit. Therefore, children's needs are met i.e. children can point to things such as play, eat, drink or toilet. Meeting the holistic needs of all children is essential in any childcare organisation. This aligns with the *Queensland Kindergarten Learning Guidelines* (2018b) which highlights that educators must respect and include all children, and meet the needs of their social, cultural, linguistic backgrounds. By using this resource educators are able to engage children in a way they understand. According to Rojo (2010) children use their first language as a way to communicate, interact and develop meaningful relationships (Rojo, 2010). When educators are equipped to communicate in and support the first language, and interact with children from diverse cultural and linguistic backgrounds, the ability to build meaningful relationships occurs (Gallagher & Mayer, 2006).

TOILETING PHRASES IN VIETNAMESE

Lauren Matthews

At the least, I need words in community languages to comfort children when they're upset or for toilet training. **Can someone make a resource with simple, useful phrases that we could use with children?** 85% of our children are Vietnamese but resources in any of Australia's community languages would be great!

Toilet training in Vietnamese

Please note that Google and Microsoft Translator have been used to translate the English language into Vietnamese. I have done my best to translate all wording correctly to the best of my knowledge. To ensure the resource can be used to the best of it's ability **consult parents and guardians prior to use.**

[Download file with sound-Matthews-Toilet-Training](#)

Rationale

The above resource *Toilet Training in Vietnamese* has been developed to enable educators a way to communicate with Vietnamese students to teach toilet training. The resource has been developed to enable cultural transmission to occur. This is because the resource enables the process of learning toileting procedures through both the English and Vietnamese languages (Reber, 1995, as cited in Hall n.d). The resource can be used in a few different ways to ensure all children's learning needs and understandings are met. Firstly, the resource is presented with English as its first language. This enables the educator to understand the steps and procedures within the resource. Next the English language is translated into Vietnamese coupled with pictures. By doing so, "interrelationships between culture, language and

children's identities are met" whilst ensuring inclusive practice is maintained (University of Southern Queensland, 2019). Additionally, the resource can be displayed as a poster or used as a printout. The educator can use verbal English language coupled with pointing to the pictures to convey a message and/or ask questions. The microphone button within the resource will then produce verbal communication in Vietnamese. By creating a resource which produces both English and Vietnamese verbal communication combined with pictures, semantic understanding is met. Overall, this ensures that the meanings and sentences are transmitted to ensure accurate and unambiguous communication (USQ, 2019b).

The resource additionally captures aspects of the Early Years Learning Framework [EYLF] for Australia (Department of Education, Employment and Workplace Relations (DEEWR), 2009). The following outcomes are met: –

Outcome 1: Children have a strong sense of identity

- o Children feel safe, secure, and supported; Children develop their emerging autonomy, inter-dependence, resilience and sense of agency; Children develop knowledgeable and confident self-identities; Children learn to interact in relation to others with care, empathy and respect

Outcome 2: Children are connected with and contribute to their world

- o Children develop a sense of belonging to groups and communities and an understanding of the reciprocal rights and responsibilities necessary for active community participation; Children respond to diversity with respect; Children become aware of fairness.

Outcome 3: Children have a strong sense of wellbeing

- o Children become strong in their social and emotional wellbeing; Children take increasing responsibility for their own health and physical wellbeing.

Outcome 4: Children are confident and involved learners

- o Children transfer and adapt what they have learned from one context to another.

Outcome 5: Children are effective communicators

- o Children interact verbally and non-verbally with others for a range of purposes; Children express ideas and make meaning using a range of media; Children use information and communication technologies to access information, investigate ideas and represent their thinking.

CONCLUSION

Eseta Tualaulelei

*“Through education, we teach children not to hate.
Through education, we raise leaders who act with wisdom and compassion.
Through education, we establish a true, lasting culture of peace,”
UN Secretary-General Ban Ki-moon (2012)*

Early years education plays a crucial role in developing safe and culturally sustainable societies. This book represents the efforts of pre-service teachers to help their future profession with resources so that the goals of Reconciliation and intercultural education can be more fully realised in early years educational contexts. This project highlighted several key points for us:

- **Listen to educators:** They know what children need and what the profession needs. Early years teachers are, in many educational systems, the most dedicated yet under-acknowledged professionals in education. In our workshops, the educators wanted to do more to bring social cohesion to Australia through intercultural education, and all were deeply committed to the process of Reconciliation with Australia’s Indigenous peoples.
- **Pre-service teachers are or are becoming professionals:** Many of our pre-service teachers are already working in the early educational field and bring years of experience to their degrees. The opportunity to share their knowledge back to the profession is one way that initial teacher education can meaningfully and authentically develop their professional identities.
- **Education has a community role:** This book is shared freely so that any early years educator in any early years context can access the resources. In this way, the education of this university’s pre-service teachers serves the community as well as the institution and its students. Knowledge should be freely available for those who need it.

We acknowledge the immense efforts of the students who have contributed to this book and the generous participation of the early years educators who shared their ideas with us. You are crucial to the difficult journey towards a peaceful society. Reconciliation and intercultural education have lofty goals – to increase educational equity for all learners and to reduce societal bias and prejudice – but step-by-step, resource by resource, shared conversation by shared conversation, these goals can be achieved.

REFERENCES

8 Ways. <https://www.8ways.online>

ACER. (2010). *Starting School: A strengths-based approach towards Aboriginal and Torres Strait Islander children*.
https://research.acer.edu.au/cgi/viewcontent.cgi?referer=https://www.bing.com/&httpsredir=1&article=1027&context=indigenous_education

Atkinson, S. (2016). The challenges and successes of Indigenous parents as decolonisers of ‘main-stream’ early childhood spaces in Melbourne, Victoria, Australia. In R. R. Scarlet (Ed.), *The Anti-Bias Approach in Early Childhood* (3rd ed., pp. 145-156). https://usqstudydesk.usq.edu.au/m2/pluginfile.php/2312380/mod_book/chapter/126186/Scarlet%20Ch%2012.pdf

Australian Broadcasting Company Indigenous. (2019). *Paul Carmody Sharing language on Jarowair and Giabal land*. <https://www.youtube.com/watch?v=zbdLBFGAnyE>

Australian Children’s Education and Care Quality Authority (ACECQA). (2013). *Engaging with Aboriginal communities. Where do we start?* <https://www.acecqa.gov.au/sites/default/files/acecqa/files/NEL/engaging-with-aboriginal-communities1.pdf>

Australian Children’s Education and Care Quality Authority (ACECQA). (2017). *Guide to the National Quality Standard*. <https://www.acecqa.gov.au/sites/default/files/acecqa/files/National-Quality-Framework-Resources-Kit/NQF-Resource-03-Guide-to-NQS.pdf>

Australian Children’s Education and Care Quality Authority (ACECQA). (2018). *Guide to the National Quality Framework*. <https://www.acecqa.gov.au/media/23811>

Australian Children’s Education & Care Quality Authority (ACECQA). (2020a). *National Quality Framework (NQF): Quality Area 2 – Children’s health and safety*. <https://www.acecqa.gov.au/nqf/national-quality-standard/quality-area-2-childrens-health-and-safety>

Australian Children’s Education and Care Quality Authority (ACECQA). (2020b). *National Quality Standard Resource List*. <http://www.acecqa.gov.au/nqf/national-quality-standard/quality-area-2-c...>

Australian Children’s Education and Care Quality Authority (ACECQA). (2020c). *National Quality Standards*. <https://www.acecqa.gov.au/nqf/national-quality-standard>

Australian Children’s Education and Care Quality Authority (ACECQA). (2020d). *Quality Area 5 – Relationships with children*. <https://www.acecqa.gov.au/nqf/national-quality-standard/quality-area-5-relationships-with-children>

- Australian Children's Education and Care Quality Authority (ACECQA). (2020e). *Quality Area 6 – Collaborative partnerships with families and communities*. <https://www.acecqa.gov.au/nqf/national-quality-standard/quality-area-6-collaborative-partnership-with-families-and-communities>
- Australian Curriculum, Assessment and Reporting Authority (ACARA). (2019a). *Cross-Curricular Priorities: Aboriginal and Torres Strait Islander Histories and Cultures*. <https://www.australiancurriculum.edu.au/f-10-curriculum/cross-curriculum-priorities/aboriginal-and-torres-strait-islander-histories-and-cultures/>
- Australian Curriculum, Assessment and Reporting Authority (ACARA). (2019b). Intercultural Understanding in the learning Areas. <https://www.australiancurriculum.edu.au/f-10-curriculum/general-capabilities/intercultural-understanding/>
- Australian Human Rights Commission (AHRC). (2016a). *All My Friends and Me eBook*. <https://www.humanrights.gov.au/our-work/education/building-belonging-toolkit-early-childhood-educators-cultural-diversity-and>
- Australian Human Rights Commission (AHRC). (2016b). *Building belonging: A toolkit for early childhood educators on cultural diversity and responding to prejudice*. <https://www.humanrights.gov.au/our-work/education/building-belonging-toolkit-early-childhood-educators-cultural-diversity-and>
- Australian Human Rights Commission (AHRC). (2016c). *Building Belonging: A toolkit for early childhood educators on cultural diversity and responding to prejudice – Educator Guide*. https://www.humanrights.gov.au/sites/default/files/buildingbelonging_Educator_Guide.pdf
- Australian Institute for Teaching & School Leadership (AITSL). (n.d.). *Professional learning communities*. <https://www.aitsl.edu.au/docs/default-source/feedback/aitsl-professional-learning-communities-strategy.pdf>
- Australian Institute of Aboriginal and Torres Strait Islander Studies. (n.d). *AIATSIS map of Indigenous Australia*. <https://aiatsis.gov.au/explore/articles/aiatsis-map-indigenous-australia>
- Barfield, S. C., & Uzarski, J. (2009). Integrating indigenous cultures into English language teaching. In *English Teaching Forum*, 47(1), 2-9.
- Booth, S. (2014). *Teaching Aboriginal Content in Australian High Schools*. <http://ro.ecu.edu.au/cgi/viewcontent.cgi?article=2523&context=theses>
- Bronfenbrenner, U. (1981). *The ecology of human development*. Harvard University Press.
- Bryant, L., Gibbs, L., McNicholas, L. and Staines, J. (2019, July 5). #104 Engaging with Aboriginal and Torres Strait Islander perspectives (with Jessica Staines) [Audio podcast]. <https://www.earlyeducationshow.com/episodes/episode104>
- Buttinger, J., Hickey, G., Osborne, M. E., Turley, W. S., Jamieson, N. I., & Duiker, W. J. (2019, August). *Vietnam*. <https://www.britannica.com/place/Vietnam>

- Carbal Medical services (2018). *Story books – culturally appropriate resources*. <https://carbal.com.au/story-books/>
- Cassey, B. (2017). *Alberta Hornsby with Waymburr elder Bulla McIver*. [Image]. <https://www.theaustralian.com.au/nation/fighting-to-get-the-right-balance-with-captain-cooks-legacy/news-story/692767d9f878c30930bb364062cc67da>
- Catholic Leader. (2015). Deacon Ralph Madigan [Image]. <https://catholicleader.com.au/people/faith-heritage-as-one>
- Catholic Leader. (2017). Mass in Coen. [Image]. <https://catholicleader.com.au/news/johnathan-thurston-offers-catholic-priest-free-air-travel-to-say-mass-for-remote-aboriginal-community>
- Catholic Leader. (2017). Fr Robert Greenup. [Image]. <https://catholicleader.com.au/news/priest-who-received-free-flights-to-coen-from-jonathan-thurston-invites-league-legend-to-speak-at-aboriginal-cultural-mass>
- Child Australia. (2009). *Cultural Connections Booklet*. <https://childaustralia.org.au/wp-content/uploads/2017/02/Cultural-Connections.pdf>
- Children and Young People's Commissioner Scotland. (2019). Article 30. <https://www.cypcs.org.uk/rights/uncrcarticles/article-30>
- Choi, J., Kushner, K. E., Mill, J., & Lai, D. W. L. (2012). Understanding the language, the culture, and the experience: Translation in cross-cultural research. *International Journal of Qualitative Methods*, 652–665. <https://doi.org/10.1177/160940691201100508>
- Clideo. (2019). *Top Free Video Editing Software*. <https://clideo.com/resources/software/free-video-editing-software>
- Cook Shire Council. (2015). *Guurrbi Tours*. <http://www.cooktownandcapeyork.com/tours/local-tours/guurrbitours>
- Cook Shire Council. (2015). *Willie Gordon*. [Image]. <http://www.cooktownandcapeyork.com/tours/local-tours/guurrbitours>
- Cooktown District Community Centre. (2019). https://www.mycommunitydirectory.com.au/Queensland/Cook/Community_Centres__Halls__Facilities/Community__Neighbourhood_Centres/22940/156645/COOKTOWN_DISTRICT_COMMUNITY_CENTRE_-_Cooktown
- Cooper, J., He, Y. and Levin, B. (2011). *Developing critical cultural competence: A guide for 21st-Century educators*. Corwin.
- Country Needs People. (2018). *Strong Women on Country*. https://d3n8a8pro7vhmx.cloudfront.net/thecountryneedsitspeople/pages/3135/attachments/original/1526264838/Strong_Women_on_Country_report.pdf?1526264838
- Cresswell, B. (n,d). *Gubbi Gubbi: Traditional Custodians from the Dawn of Time*. http://www.gubbigubbi.com/Gubbi_Gubbi_Sample.pdf

- Culatta, R. (2011) *What is a Community of Practice?* https://www.innovativelearning.com/teaching/communities_of_practice.html
- Davies, L. (2019). Teacher Collaboration: How to Approach It In 2019. <https://www.schoolology.com/blog/teacher-collaboration>
- de Vere, D., & Wheatley, N. (n.d.) *Teacher notes*. <https://www.allenandunwin.com/documents/teachers-resources/338-papunyaschoolbookofcountryandhistory9781865085258tn>
- Department of Aboriginal and Torres Strait Islander Partnerships. (2017). *Lyndon Davis*. <https://www.datsip.qld.gov.au/news-media/deadly-stories/deadly-stories-gallery/north-coast/lyndon-davis>
- Department of Education (2019). *Amaroo environmental education centre*. <https://amarooeec.eq.edu.au/>
- Department of Education New South Wales. (2019). 8 Aboriginal Ways of Learning.
- Department of Education and Training. (2011). *Embedding Aboriginal and Torres Strait Islander Perspectives in schools. A guide for school learning communities*. https://earlychildhood.qld.gov.au/fundingAndSupport/Documents/eatsips_2011.pdf
- Department of Education and Training. (2012). *Connecting with Families ? Bringing the Early Years Learning Framework to life in your community*. <https://docs.education.gov.au/node/29726>
- Department of Education, Employment and Workplace Relations (DEEWR). (2009). *Belonging, Being and Becoming: The Early Years Learning Framework for Australia*. ACT: Commonwealth of Australia. https://docs.education.gov.au/system/files/doc/other/belonging_being_and_becoming_the_early_years_learning_framework_for_australia_0.pdf
- Department of Education Employment and Workplace Relations (DEEWR). (2010). *Educators' Belonging, Being and Becoming*. https://docs.education.gov.au/system/files/doc/other/educators_guide_to_the_early_years_learning_framework_for_australia.pdf
- Department of Education, Training and Employment (DETE). (n.d.). *Get set for Prep: Parent information sheet: 4- Making the first day a success*. <https://education.qld.gov.au/schools-and-educators/Documents/Making-the-first-day-a-success.pdf>
- Diversicare. (2009). *Queensland government initiative; Vietnamese culture profile*. <http://www.diversicare.com.au/wp-content/uploads/2015/10/Vietnamese.pdf>
- Dolya, G. (2009). *Vygotsky in action in the early years: The 'key to learning' curriculum*. Routledge.
- Duncan, A., (2019). *Make it personal and meaningful: Educators and reconciliation in 2019*. The Spoke: Early Childhood Australia (ECA).
- Durand, S. (2016). *Sharing diverse cultures in early learning settings*. <https://www.geteduca.com/blog/sharing-diverse-early-learning/>

- Durgunoglu, A. & Goldenberg, C. (2011). *Language and literacy development in bilingual settings*. Guilford Press.
- Early Childhood Australia. (2013). *Becoming culturally competent — Ideas that support practice*.
<https://www.ecrh.edu.au/docs/default-source/resources/nqs-plp-e-newsletters/nqs-plp-e-newsletter-no-65-2013-becoming-culturally-competent—ideas-that-support-practice.pdf>
- Early Childhood Australia. (2018). *Inclusion resources*. <http://www.earlychildhoodaustralia.org.au/our-work/inclusion-resources/>
- Early Childhood Australia. (n.d.). *Embed, enable and strive: A Stretch Reconciliation Action Plan for Early Childhood Australia – January 2018 – December 2020*. http://www.earlychildhoodaustralia.org.au/wp-content/uploads/2018/05/ECA-RAP_2018-20.pdf
- Early Childhood Australia. (2019). *Reconciliation action plan*. <http://www.earlychildhoodaustralia.org.au/our-work/reconciliation/>
- Early Childhood Resource Hub (ECRH). (n.d.). *Diversity and Inclusion*. <https://www.ecrh.edu.au/docs/default-source/resources/ipsp/policies-in-practice-diversity-and-inclusion.pdf?sfvrsn=6>
- Education and Training. (2019). *Literacy Teaching Tools: Making meaning and expressing ideas (interacting with others)*. <https://www.education.vic.gov.au/childhood/professionals/learning/ec literacy/interactingwithothers/Pages/makingmeaningandexpressingideas.aspx>
- Elizabeth, M. (n.d). *Toilet training/potty training visual with boardmaker* [image].
<https://www.teacherspayteachers.com/Product/Toilet-Training-Potty-Training-Visual-with-Boardmaker-4923326>
- English – Japanese translation. (2019). <https://www.translator.eu/english/Japanese/translation/>.
- Everyday Learning. (2019a). *Let's Eat Dinner-Everyday Learning* [Video]. <https://www.pbslearningmedia.org/resource/ket-earlychild-ss10/lets-eat-dinner/#.XfhVFqY8TIU>
- Everyday Learning. (2019b). *Allons Diner- Decouverte* [Video]. https://www.pbslearningmedia.org/resource/animation_9/allons/
- Far North Early Childhood Network. (2019). *Cooktown ECCN* [Image]. <http://www.fnecn.org/cooktown.html>
- Far North Early Childhood Network. (2019). *Networks*. [Image]. <http://www.fnecn.org/cooktown.html>
- Fellowes, J., & Oakley, G. (2020). *Language, literacy and early childhood education* (3rd ed). Oxford University Press.
- First Languages Australia. (2019). *Jeff Chesters – Jarowair, Giabul and Gunai*. <https://ictv.com.au/video/item/5168>
- Food Around The World. (2015, November 19). *School Lunches Around The World* [Video].
https://www.youtube.com/watch?v=lc_Z3P_7oEc

- Galanti, G. A. (2000). An introduction to cultural differences. *Western Journal of Medicine*, 172(5), 335-336.
- Gallagher, K. C., & Mayer, K. (2006). Teacher-child relationships at the forefront of effective practice. *YC Young Children*, 61(6), 44-49.
- Gay, G. (2002). Preparing for culturally responsive reaching. *Journal of Teacher Education*, 53, 106-116.
- Georgetown University National Center for Cultural Competence. (n.d.) *Guiding Values and Principles*. <https://nccc.georgetown.edu/foundations/framework.php>
- Google Inc. (2019). *Google translate* [iPhone App]. <https://translate.google.com/>
- Grieshaber., S. (2010). *Departures from Tradition: The Early Years Learning Framework for Australia*. ICEP 4, 33-44
<https://10.1007/2288-6729-4-2-33>
- Gubbi Gubbi. (n.d). *Gubbi Gubbi: Traditional Owners from Dawn of Time*. <http://www.gubbigubbi.com/index.html>
- Gummingurru: Site History. (2012). <http://www.gummingurru.com.au/Site+History>
- Gumminguru Trust. (2012). *Site history*. <http://www.gummingurru.com.au/Site+History>
- Gungarde. (n.d.). Services. <https://www.gungarde.org/services.html>
- Gunn, A., Bennett, S., & Morton, M. (2013). Culturally responsive literacy pedagogy: Using children's literature to discuss topics of religious diversity. *Florida Reading Journal*, 49(1), 17-24. https://digital.usfsp.edu/cgi/viewcontent.cgi?article=1053&context=fac_publications
- Hall, E. T. (1976). *Beyond culture*. Anchor.
- Hall, L. (n.d.). *Cultural transmission*. <https://sk.sagepub.com/reference/dictionary-of-multicultural-psychology/n64.xml>
- Halliday, M. A. K. (2004). Representing the child as a semiotic being (one who means). *Language, education and discourse: Functional approaches*, 19-42.
- Halwani, N. (2017). *Visual aids and multimedia in second language acquisition*. <http://doi.org/10.5539/elt.v10n6p53>
- Healthy eating – school lunches. (2015). <https://www.betterhealth.vic.gov.au/health/HealthyLiving/healthy-eating-school-lunches>
- Herskovits, M. J. (1948). *Man and his works; the science of cultural anthropology*. <https://psycnet.apa.org/record/1949-04727-000>
- Hobbs, P. (2018, May 29). *Reconciliation: What is Reconciliation?* [Video]. https://www.youtube.com/watch?v=-knV4hcoioQ&feature=emb_title

- Holmes, C. (2018). Montessori education in the Ngaanyatjarra Lands, *Journal of Montessori Research* 4(2).
<https://files.eric.ed.gov/fulltext/EJ1197443.pdf>
- Hunt, J. (2013). *Engaging with Indigenous Australia—exploring the conditions for effective relationships with Aboriginal and Torres Strait Islander communities*. Australian institute of health and welfare.
<https://www.aihw.gov.au/getmedia/7d54eac8-4c95-4de1-91bb-0d6b1cf348e2/ctgc-ip05.pdf.aspx?inline=true>
- Hyde, M., Carpenter, L., & Dole, S. (2017). *Diversity, inclusion and engagement* (3rd ed.). Oxford University Press.
- Jabree Ltd. (n.d.) *About Jabree*. <http://jabree.com.au/about-jabree-ltd/>
- Kesco. (2019). *Educational Supplies for School & Early Childhood* [Multicultural Resources].
<https://www.kesco.com.au/catalogue/kesco/ke-global-resources>
- Kim, J., & Lee, K. (2011). “What’s Your Name?”: Names, Naming practices, and contextualized selves of young Korean American children. *Journal of Research in Childhood Education*. <http://doi.org/10.1080/02568543.3011.579854>
- Korff, J. (2019a). *5 steps towards volunteering & engaging with Aboriginal communities*.
<https://www.creativespirits.info/aboriginalculture/people/steps-towards-volunteering-engaging-with-aboriginal-communities>
- Korff, J. (2019b). *Barriers to Aboriginal education*. <https://www.creativespirits.info/aboriginalculture/education/barriers-to-aboriginal-education>
- Ladson-Billings, G. (1995). But that’s just good teaching! The case for culturally relevant pedagogy. *Theory into practice*, 34(3), 159-165.
- Learn the Language — Yugambeh Museum. <https://www.yugambeh.com/learn-the-language>
- Liddicoat A.J., & Scarino, A. (2013). *Intercultural Language Teaching and Learning*. John Wiley & Sons.
- Marohasy, J. (2006). Lung fish can’t breed in dams: Gubbi Gubbi Aboriginal Elder. <https://jennifermarohasy.com/2006/06/lung-fish-cant-breed-in-dams-gubbi-gubbi-aboriginal-elder/>
- Mason-White. (2012). *Learning from good practice: Implementing the early years learning framework for Aboriginal and Torres Strait Islander children*. Secretariat of National Aboriginal and Islander Child Care.
<https://www.snaicc.org.au/learning-from-good-practice-implementing-the-early-years-learning-framework-service-profiles-snaicc-resource-2012/>
- Mattatall, C., & Power, K. (2019). Teacher collaboration and achievement of students with LDs: A review of the research – LD@school. <https://www.ldatschool.ca/the-impact-of-teacher-collaboration-on-academic-achievement-and-social-development-for-student-with-learning-disabilities-a-review-of-the-research/>
- Matthews, L. (2019, December 16). *Acknowledgement to country* [Video]. <https://www.youtube.com/watch?v=DAd6qRAA3jw&feature=youtu.be>

- McLeod, S. (2018). *Lev Vygotsky*. <https://www.simplypsychology.org/vygotsky.html>
- Ministerial Council on Education, Employment, Training and Youth Affairs (MCEETYA). (2008). *Melbourne declaration on educational goals for young Australians*. Ministerial Council on Education, Employment, Training and Youth Affairs. http://www.curriculum.edu.au/verve/_resources/national_declaration_on_the_educational_goals_for_young_australians.pdf
- Mulungu Aboriginal Corporation Primary Health Service (2019). Family Care Services. <https://mulungu.com.au/>
- My Community Directory. Cooktown District Community Centre. https://www.mycommunitydirectory.com.au/Queensland/Cook/Community_Centres_Halls_Facilities/Community_Neighbourhood_Centres/22940/156645/COOKTOWN_DISTRICT_COMMUNITY_CENTRE_-_Cooktown
- Narragunnawali. (n.d.a). Staff engagement with a RAP. <https://www.narragunnawali.org.au/rap/actions/24/staff-engagement-with-rap>
- Narragunnawali. (n.d.b). WHAT IS A RAP? <https://www.narragunnawali.org.au/raps/what-is-a-rap>
- Narragunnawali: Reconciliation in Australia. (n.d). *Elders and Traditional Owners Share Histories and Cultures*. <https://www.narragunnawali.org.au/rap/actions/9/elders-and-traditional-owners-share-histories-and-cultures>
- Narragunnawali Reconciliation in Schools and Early Learning Services. (2019). *Building belonging (early learning)*. <https://www.reconciliation.org.au/narragunnawali>
- National Centre for Cultural Competence. (2006). *Conceptual Frameworks/Models*. <https://nccc.georgetown.edu/foundations/framework.php>
- National Library of Australia. (2019). Trove. <https://trove.nla.gov.au/result?q=tagalog>
- Omaga, J., & Alieto, E. (2019). Teaching literacy through play: Perspective from Filipino early childhood teachers. *Science International*. 31, 477-481.
- Paat, Y.-F. (2013). Working with immigrant children and their families: An application of Bronfenbrenner's ecological systems theory. *Journal of Human Behaviour in the Social Environment*, 23(8), 954–966.
- Parks Australia. *Coral Sea Marine Park Advisory Committee*. <https://parksaustralia.gov.au/marine/management/partnerships/coral-sea-advisory-committee/>
- Perso, T. & Hayward, C. (2015). *Teaching Indigenous students : Cultural awareness and classroom strategies for improving learning outcomes*. Allen & Unwin.
- Petriwskyj, A. (2010). Diversity and inclusion in the early years. *International Journal of Inclusive Education*, 14(2), 195-212.
- Price, K. (Ed.). (2015). *Aboriginal and Torres Strait Islander education: an introduction for the teaching profession* (2nd ed.). Cambridge University Press

- Professional Learning Communities. (2006). https://www.aitsl.edu.au/docs/default-source/feedback/aitsl-professional-learning-communities-strategy.pdf?sfvrsn=c42dec3c_2
- Queensland Curriculum & Assessment Authority (QCAA). (2014). *QKLG Professional Development Resources – English as an additional language: Intentional teaching strategies*. https://www.qcaa.qld.edu.au/downloads/p_10/qklg_pd_eal_teach_strat.pdf
- Queensland Curriculum & Assessment Authority (QCAA). (2018a). *Aboriginal and Torres Strait Islander children: Building relationships*. https://www.qcaa.qld.edu.au/downloads/p_10/qklg_pd_atSI_build_relationships.pdf
- Queensland Curriculum & Assessment Authority (QCAA). (2018b). Queensland Kindergarten Learning Guidelines. Queensland Government. https://www.qcaa.qld.edu.au/downloads/p_10/qklg_2019.pdf
- Queensland Curriculum & Assessment Authority (QCAA). (2018c). *Welcoming Aboriginal and Torres Strait Islander children in kindergarten* [Video]. <https://www.youtube.com/watch?v=OAmYzLQPRqc>
- Queensland Department of Education. (2016, November 14). Embedding culture in practice for kindergarten reaching and learning [Video]. https://www.youtube.com/watch?v=SJ_Ra8MnFe8
- Queensland Government Department of Education and Training. (2019). *Programs and resources*. <https://indigenousportal.eq.edu.au/school/schools/Pages/Programs-resources.aspx>
- Queensland Government. (2019). *Cultural profiles*. https://www.health.qld.gov.au/multicultural/health_workers/cultdiver_guide
- Queensland Government. (2019). *Culturally and linguistically diverse people (CALD)*. <https://metrosouth.health.qld.gov.au/multicultural-nutrition-resources>
- Radich, J. and Goodwin, J. (n.d.) *Talking about practice: Cultural Competency*. <https://www.ecrh.edu.au/docs/default-source/resources/supporting/cultural-competency.pdf?sfvrsn=2>
- Raising children Network (Australia) Limited. (2006-2019). *Toilet Training for children with autism*. <https://raisingchildren.net.au/autism/health-daily-care/toileting/toilet-training-autism>
- Reconciliation Australia. (n.d.a) *Welcome to and acknowledgement of country*. <https://www.reconciliation.org.au/wp-content/uploads/2017/11/Welcome-to-and-Acknowledgement-of-Country.pdf>
- Reconciliation Australia. (n.d.b). *My Acknowledgement of Country*. <https://www.narragunnawali.org.au/curriculum-resource/74/my-acknowledgement-of-country-primary>
- Reconciliation Australia. (2017a). Reconciliation Action Plans [Video]. https://www.youtube.com/watch?v=txcyTvLw0c0&feature=emb_logo
- Reconciliation Australia. (2017b). *Reconciliation Australia promotes and facilitates respect, trust and positive relationships between the wider Australian community and Aboriginal and Torres Strait Islander people*. <https://www.reconciliation.org.au/>

- Reconciliation Australia. (2017c). *What is Reconciliation?* <https://www.reconciliation.org.au/what-is-reconciliation/>
- Reconciliation Australia. (2017d). *Reconciliation Insights: Education*. <https://www.reconciliation.org.au/wp-content/uploads/2017/11/Education.pdf>
- Reconciliation Australia. (2018). 2018 Australian Reconciliation. Kingston, Australia: Reconciliation Australia. https://www.reconciliation.org.au/wp-content/uploads/2019/02/ra_2019-barometer-brochure_web.single.page_.pdf
- Reconciliation Australia. (2019a). *Early years learning framework – early learning specific*. <https://www.narragunnawali.org.au/rap/actions/28/early-years-learning-framework-early-learning-specific>
- Reconciliation Australia. (2019b). *Respectful relationships*. <http://shareourpride.reconciliation.org.au/sections/respectful-relationships/>
- Rojo, L. M. (2010). *Constructing inequality in multilingual classrooms* (Vol. 27). Walter de Gruyter.
- Ross, A., Ulm, S. (2009). *Understanding Indigenous knowledge traditions at Gummingurru Aboriginal stone arrangement site: Report to AIATSIS on Stage I project (G07/7246)*. AIATSIS.
- Sigelman, C., Rider, E., & De George-Walker, L. (2013). *Life span human development*. Cengage Learning.
- State Library of Queensland. (2014, December 17). *Kuril Dhagun Deadly Stories* [Video]. <https://www.youtube.com/watch?v=m1wLrntcR74&feature=youtu.be>
- Stein, P. (2008). *Multimodal pedagogies in diverse classrooms representation, rights and resources*. Routledge.
- Stuart, C., & Clark, S. (2013). *Gubbi Gubbi Animal Friends*. Middletons Printing.
- The State of Queensland (State Library of Queensland). (2019). *Indigenous languages map of Queensland*. <https://www.slq.qld.gov.au/discover/aboriginal-and-torres-strait-islander-cultures-and-stories/languages/queensland/indigenous-languages-map>
- Toowoomba Regional Council. (2019). *Indigenous History*. <http://www.tr.qld.gov.au/our-region/history/indigenous-history/7870-indigenous-history>
- Translator. EU. (n.d). Translator. Fast text translator. <https://www.translator.eu/english/vietnamese/translation/>
- UNICEF. (n.d). Filipino Children [Image]. <https://www.unicef.org/philippines/>
- United Nations General Assembly. (1989). *Conventions on the rights of the child*. <https://www.ohchr.org/en/professionalinterest/pages/crc.aspx>
- University of Southern Queensland (USQ). (2019a). *ECL3100 Intercultural Communication in early learning contexts: Course notes*.

- University of Southern Queensland (USQ). (2019b). *ECL3100 Module 1: Culture: Re-examined, rediscovered renewed*.
- University of Southern Queensland (USQ). (2019c). *ECL3100 Module 3: Culture, cultural identity and linguistic background*.
- University of Southern Queensland (USQ). (2019d). *ECL3100 Module 4: Intercultural communication for Reconciliation*.
- Vector Stock. (n.d). *Hand thumb up cartoon symbol icon* [image]. <https://www.vectorstock.com/royalty-free-vector/hand-thumb-up-cartoon-symbol-icon-design-vector-23999126>
- Victoria State Government, Education and Training. (2019a). *Use an interpreter or translator*. <https://www.education.vic.gov.au/school/teachers/management/community/Pages/interpreting.aspx#link57>
- Victoria State Government, Education and Training. (2019b). *Do you need an interpreter?* <https://www.education.vic.gov.au/Documents/school/principals/community/VITS%20Lge%20Idfr.pdf>
- Vygotsky, L. (1978). *Mind in society: The development of higher psychological processes*. Harvard University Press.
- Walker, Jamie. (2017). Fighting to get the balance right with Captain Cook's Legacy. *The Australian*. September 2, 2017. <https://www.theaustralian.com.au/nation/fighting-to-get-the-right-balance-with-captain-cooks-legacy/news-story/692767d9f878c30930bb364062cc67da>
- Wagga Network of Schools. (n.d.). *8 Ways*. <https://www.8ways.online/>
- Ward, Graeme K. Guurrbi: My Special Place [Book Review]. *Australian Aboriginal Studies*, No. 1, 2008: 134-135. <https://search.informit-com-au.ezproxy.usq.edu.au/documentSummary;dn=255526288857986;res=IELAPA>
- Webb, G, L., & Williams, C, J. (2018). Factors affecting language and literacy development in Australian Aboriginal children: Considering dialect, culture and health. *Journal of Early Childhood Research* 2018, 16(1) 104-116
- Wei, L. (2013). Who's teaching whom? Co-learning in multilingual classrooms. In *The multilingual turn* (pp. 177-200). Routledge.
- Wheatley, N. (2001). *Papunya school book of country and history*. Crows Nest, NSW: Allen & Unwin.
- Winangali Infusion. (2015). Winangali infusion. <https://www.youtube.com/channel/UCtOui4aku8peK7rM3yvlwwA>
- Worldatlas.com. (2019). *What Do The Colors Of The German Flag Mean?* <https://www.worldatlas.com/articles/what-do-the-colors-of-the-german-flag-mean.html>
- Yuku Baja Muliku Land Trust. (2018). *Our Board Staff and Elders*. <http://www.archerpoint.com.au/home/our-board-staff-and-elders/>

Yuku Baja Muliku Land Trust. (2018). *Larissa Hale*. [Image]. <http://www.archerpoint.com.au/home/our-board-staff-and-elders>

Yunkaporta, T. (2012). *8 ways Aboriginal Pedagogy from Western NSW*. NSW Dept Education and Training.

APPENDIX

Assignment Instructions

There were three tasks in the assignment: Weekly forum activities, the creation of professional learning resources and a critical reflection. These were the instructions that led to the resources presented in this book:

1. **Select** two educators' concerns from the lists in Module 1 that you would like to create professional learning resources for. Select one concern about Reconciliation and one about intercultural communication (one from each list)
2. **Create** two digital professional learning activities or resources responding to the selected concerns. The activity or resource may be original (created by you) or an original use of an existing resource. *Do NOT present an activity or resource that is pre-packaged, generic or 'off-the-shelf'.*
3. For each professional learning resource add a separate digital file (300 written words or 2 minutes of spoken text) in which you:
 - **provide** clear instructions about what the activity or resource is, how the educator can use it, when and where. Include images, a demonstration or shareable templates if relevant.
 - **explain** why the activity or resource is an appropriate response to the educators' concern and how it contributes to Reconciliation and/or intercultural communication. In this explanation, use the concepts and theories you have been introduced to in the course as well as academic literature.
 - **list** links from the activity or resource to specific EYLF learning outcomes, the QKLG and the NQS as appropriate.
 - **include** an APA 6th formatted reference list of at least 3 sources of academic literature that are highly relevant, credible and current. For audio or video recordings, submit the reference list as an accompanying Word document. Provide separate reference lists for each professional learning resource (not included in word limit).