

Hidden Treasures

AUTHORS: Alexandra McLean, Veronica Barratt, Tracey Mason, Taylor Deacon, Sara Shahab, Rebecca Trewick, Rachel Pona, Rebecca Holmes, Nicole Rousseau, Kelly Barden, Katie Walsh, Harriet McCarron, Courtney McEwan, Brianna Parker, Amy Gale, and Melissa Mikkelsen

EDITORS: Eseta Tualaulelei and Jacqueline Macdonald



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LIST OF ABBREVIATIONS

ACECQA	Australian Children’s Education & Care Authority
AITSL	Australian Institute for Teaching and School Leadership
DEEWR	Department of Education, Employment and Workplace Relations
EYLF	Early Years Learning Framework
NQF	National Quality Framework
NQS	National Quality Standard
QKLG	Queensland Kindergarten Learning Guideline

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We acknowledge the First Nations custodians of the lands and waterways in this place now known as Australia. Further, we acknowledge the cultural diversity of Aboriginal and Torres Strait Islander peoples and pay respect to Elders past, present and future.

We celebrate the continuous living cultures of First Australians and acknowledge the important contributions Aboriginal and Torres Strait Islander people have and continue to make in Australian society.



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Cover image by J. Macdonald.

INTRODUCTION

Jacqueline Macdonald



Welcome to *Hidden Treasures: Gems and Nuggets 2* – a further exploration by USQ students into the world of First Nations and intercultural education. As you survey the different children in your classrooms and childcare centres it is akin to surveying the landscape when fossicking for precious stones. One sees the countryside there but how to find those hidden treasures? We must turn over pebbles and stones, gently brush the dirt away, dig deep for the gems, and carefully hold the tiniest nuggets in the palm of one's hand, always asking questions as to what makes these gems and nuggets so precious and special.

We can take this analogy as we explore cultural diversity and intercultural education. We must turn over the stones and pebbles in search of the hidden gems and nuggets, asking questions searching for answers and building resources that will support and strengthen our teaching and increase our own knowledge and understandings of the histories and cultures that can stretch back through thousands of years. This book delves into the connections we can make with Australian First Nation cultures and histories as well as providing intercultural resources that cover the diverse countries of Spain, Vietnam, China, Burma and Korea.

It is hoped that this book will enable you to keep fossicking for those gems and nuggets that will inspire you on your journey to becoming culturally competent educators.

Special note: The editors thank those special small human treasures who allowed us to photograph their explorations of gems and nuggets: Felicity and Angus Macdonald.

WHAT KIND OF RESOURCES DO EARLY YEARS EDUCATORS WANT?

Early years educators are committed to giving children education and care that honours and values childhood, and gives each child the best start to life. In Australia, part of this commitment involves actively bringing children into the process of Reconciliation with and for Australia's First Nations peoples. Another part requires educators to nurture children's positive participation in Australia's vibrant multicultural community. This book therefore presents resources in two parts: Reconciliation and Intercultural Resources.

Within the two parts, each chapter represents a student response to early years educators' concerns about the resources needed for understanding and teaching Reconciliation and intercultural education in the early years. The left column of the table below shows the educator concerns in their own words, while the right column lists our student chapters. (The instructions that led to these resources can be found in the [Appendix](#) of *Gems & Nuggets* which was produced by a previous cohort of students.)

Each chapter presents the resource and a link for downloading where relevant, an explanation of how to use the resource and a rationale. To help educators contextualise the resources, most chapters also present links to key guiding documents for the Australian early years context: the [Early Years Learning Framework](#) (national curriculum for 0-5 years), the [Queensland Kindergarten Learning Guideline](#) (state curriculum for 0-5 years) and the [National Quality Standard](#) (national quality benchmarks for early years education and care settings). We hope this collection of resources helps address the needs identified by early years educators and that their growth of professional knowledge will flow on to the children their care.

CONCERNS RELATED TO RECONCILIATION	CHAPTERS
<p>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?</p>	<p>Diverse Indigenous resources</p> <p>Meaningful Indigenous cultural resources</p> <p>Townsville community resource</p> <p>Jarowair and Giabal experience</p> <p>Darling Downs resources</p> <p>Butchulla knowledge and stories</p> <p>Useful resources for teachers</p> <p>Yugambeh cultural resources</p> <p>Sourcing local knowledge: Winnam (Wynnum)</p>
<p>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?</p>	<p>Community resources and services</p>
<p>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?</p>	<p>Making cultural and professional connections</p>
<p>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?</p>	<p>Guidelines for embedding Aboriginal and Torres Strait Islander perspectives</p> <p>Child-friendly resources for Reconciliation</p> <p>Embedding Indigenous perspectives in early childhood services</p>
<p>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?</p>	<p>Organising a professional learning event</p>
<p>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?</p>	<p>Digital ideas for Reconciliation</p>

CONCERNS RELATED TO MULTICULTURAL OR INTERCULTURAL EDUCATION	CHAPTERS
<p>We're having to find our 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>Learning through stories</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>English to Vietnamese phrases</p> <p>English to Korean phrases</p> <p>Communicating needs</p> <p>Toilet training in Vietnamese</p> <p>Vietnamese and Chinese essential phrases</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>Establishing communities of practice: Dalby</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>Healthy food for lunchboxes</p> <p>Healthy and diverse school lunches</p> <p>Videos for healthy lunches</p> <p>Healthy lunchbox information in Burmese</p> <p>Making healthy lunch information accessible</p>
<p>There's no diversity in the go-to-school packs. In transition stuff from the department, there's no diversity. It's the little things that help make the transition from a child from kindy to prep easier. Are you able to make any transition resources for families who don't have an Anglo-Australian cultural background?</p>	<p>Transition advice in Spanish</p>

PART I

RECONCILIATION RESOURCES



1.

DIVERSE INDIGENOUS RESOURCES

Sara Shahab

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?



Download the resource: [Digital Professional Learning Resource 1](#)

This resource was created to address teacher concerns about how to source local knowledge and stories that local Indigenous students understand. The current resource is a broad collection of websites that are diverse and rich in possibilities. There are many wonderful resources available for educators to draw information from, however it is important that, to truly meet teacher concerns that a relationship is established personally and directly with their local Aboriginal and Torres Strait Islander community organisations. To do this teachers need to specifically research their local area.

Research has consistently shown that there are multiple benefits to being inclusive of diverse cultures in schools (Aguilar, 2019). More importantly, in the context of Indigenous Australian peoples, there has

been a history of attempting to expunge this culture from mainstream society (Human Rights and Equal Opportunity Commission, 1997; Hogarth 2016; Hogarth 2019). The *United Nations Declaration on the rights of Indigenous peoples* (2007), as well as the *United Nations Convention on the Rights of the Child* (1989), state that Indigenous and minority children need protection of the right to their own “language” and “culture”. Enabling Australian Indigenous peoples’ rich heritage to be easily available to all Australians will contribute to ‘closing the gap’ (2017), reconciliation and healing in education.

By seeking to gain knowledge, making connections (Martin, 2005), and building relationships with the local Indigenous community organisations, educators have an opportunity to discover more about themselves, their Indigenous students and how they can be culturally responsive (Krakouer, 2015), thus supporting ‘being’ and fostering ‘belonging’ for all children.

Links

Early Years Learning Framework (DEEWR, 2009)

- **Outcome 1: Children have a strong sense of identity**
 - 1.3 Children develop knowledgeable and confident self-identities,
- **Outcome 3: Children have a strong sense of wellbeing**
 - 3.1 Children become strong in their emotional and social well-being

2.

TOWNSVILLE COMMUNITY RESOURCE

Veronica Barratt

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?

City of Townsville Aboriginal and Torres Strait Islander Community resource:

<https://www.townsville.qld.gov.au/facilities-and-recreation/libraries/search/aboriginal-and-torres-strait-islander-community>

The City of Townsville Aboriginal and Torres Strait Islander Community resource link can help educators connect with meaningful stories and knowledge that are within a context that Aboriginal and Torres Strait Islander children in their class can identify with. The resource is in line with Goal 1 of the *Alice Springs (Mparntwe) Education Declaration* (Education Council, 2019). One of the provisions is to “ensure that learning is built on and includes local, regional and national cultural knowledge and experience of Aboriginal and Torres Strait Islander peoples and work in partnership with local communities” (Education Council, 2019, p. 5). This may be achieved by looking at the different opportunities that are available along with appropriate activities that can be done by children. The resource will aid Aboriginal and Torres Strait Islander children to connect with their local community and culture. They will gain knowledge of where their ancestors came from, their histories and languages. In addition, all students will gain knowledge and understanding of Australian Indigenous cultures.

Children that attend early childhood services extend their social identities by interacting with other people. Some children notice differences such as race and the colour of people’s skin. Children who have grown up in families where there is racism may think this is acceptable in broader society and bring this attitude to the service (Srinivasan & Cruz, 2015). The resource may help expand children’s and educators’ knowledge base for helping end racism for future generations.

Links

National Quality Standard (ACECQA, 2018)

- **Quality area 1: Educational program and practice**
 - 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.

3.

USEFUL RESOURCES FOR TEACHERS

Alexandra McLean

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?



Download the resource: [McLean Indigenous Resource](#)

This resource is a useful online document/guide informing educators on how to source local Indigenous Cultural Resources through building respectful relationships with local Indigenous community members. It also provides a range of relevant dreaming stories while unpacking their key messages, and traditional Indigenous games that can be used within the classroom. These will support, value and celebrate Indigenous students in the classroom and enable all students to gain understanding of Indigenous cultures. This resource has been created with a brief description of what the resource is and why it is valuable and important for teachers and where to find it (hyperlinked for direct access to each website).

The educators' concern was that they needed a useful resource to source local Indigenous Cultural Resources such as knowledge and stories. This resource has been based on the *IceBerg concept of culture* (Hall, 1976). Surface culture concepts, such as traditional games and DreamTime stories are considered, as well as "deep culture" information to assist educators on the appropriate ways to source local Indigenous resources respectfully.

One website focuses on how to form positive relationships with Indigenous peoples. It explains the respectful way to build a strong relationship with Indigenous children in the classroom and their families, considering attitudes towards elders, personal space, rules of conduct, and non-verbal communication. These are important factors to respect and acknowledge when building relationships with local Indigenous peoples. Once a respectful relationship has been formed over time opportunities to gain knowledge of cultures and histories may increase. An effective way to embed Indigenous Culture into the classroom is by getting to know the Indigenous students in the classroom and their families and wider community. It is important to act in a respectful manner in order to create a positive relationship with these students and their families. Furthermore, the Indigenous Map included in the guide exposes educators to a useful tool that acknowledges First Nations' lands and traditional custodians of country.

Links

Early Years Learning Framework (DEEWR, 2009)

- **Outcome 1: Children have a strong sense of identity**
 - Children feel safe, secure, and supported
 - 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 29 an understanding of the reciprocal rights and responsibilities necessary

- for active community participation
- Children respond to diversity with respect

- **Outcome 3: Children have a strong sense of wellbeing**

- Show enthusiasm for participating in physical play and negotiate play spaces to ensure the safety and wellbeing of themselves and others

Queensland Kindergarten Learning Guidelines (QCAA, 2018)

- **Identity:** building a confident self-identity
- **Connectedness:** shows increasing respect for diversity
- **Active Learning:** engages in ways to be imaginative and creative
- **Communication:** explores and engages with literacy in personally meaningful ways

National Quality Standard (ACECQA, 2018)

- **Quality Area 5: Relationships with children**

- 5.1 Relationships between educators and children: Respectful and equitable relationships are maintained with each child.

- **Quality Area 6: Collaborative partnerships with families and communities**

- 6.1 Supportive Relationships with families: Respectful relationships with families are developed and maintained and families are supported in their parenting role.
- 6.2 Collaborative Partnerships: Collaborative partnerships enhance children's inclusion, learning and wellbeing.

4.

MEANINGFUL INDIGENOUS CULTURAL RESOURCES

Kelly Barden

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?

INDIGENOUS CULTURAL RESOURCES FOR EDUCATORS

NAP ANGARDI'S BUSH TUCKER WALK

The book, Napangardi's Bush Tucker Walk will engage students and provide the opportunity to develop children's knowledge on Aboriginal traditions such as, food gathering and 'bush tucker'. The author of this book lived and taught in remote locations of the Northern Territory. Follow the link for the book <https://shop.earlychildhoodaustralia.org.au/product/sund528/>

Activity: After reading the book, create a 'yarning circle' with the class. The class sit in a circle, the teacher asks the children to think about what they enjoyed or learnt from the book, the teacher then asks the children to share their ideas, thoughts and reflect on the book. Follow this link for more information on creating a 'Yarning Circle' <https://www.qcaa.qld.edu.au/about/k-12-policies/aboriginal-torres-strait-islander-perspectives/resources/yarning-circles>

ACKNOWLEDGEMENT OF COUNTRY

An Acknowledgment of Country is an opportunity for anyone to show respect for Traditional Owners and the continuing connection of Aboriginal and Torres Strait Islander peoples to country. Follow this link to help develop an understanding of what it means to Acknowledge Country.

https://www.youtube.com/watch?time_continue=4&v=ksBoJT_gkVo&feature=emb_logo

Together with your class you can create your own class Acknowledgement of Country which will help to make connections with the Aboriginal people and cultural practices of the local area. The following link will guide you to create your own.

<https://www.narragunnawali.org.au/curriculum-resource/74/my-acknowledgement-of-country-primary?year%5Bo%5D=2&action%5Bo%5D=6&action%5B1%5D=1&action%5B2%5D=28&action%5B3%5D=19&action%5B4%5D=29&action%5B5%5D=15&searchType=CR>

AUSTRALIAN ABORIGINAL CULTURE

Aboriginal culture in Australia varies throughout the continent and consists of a range of different languages, ceremonial dress, beliefs, weaponry, food and art styles. This website provides a range of information on the above topics and will help educators to expand their knowledge and understandings and provide ideas and information that they can incorporate into their learning environment. <https://www.aboriginalculture.com.au/Contents.html>

Download the resource: [Barden Indigenous Resource](#)

Rationale

The purpose of this professional resource is to provide educators the opportunity to access meaningful Indigenous cultural resources. The compilation of resources will provide educators with ideas of how to include Aboriginal and Torres Strait Islander cultures into their classrooms and assist them in further developing their own knowledge and understandings. The resource contains clear links to books, activities and information that will help support educators' engagement with their local Aboriginal and Torres Strait Islander community and assist them in making meaningful connections with Indigenous children in their class.

This resource focuses on educators who require more exposure and access to Indigenous cultural resources that are meaningful to Indigenous children. It is important for educators to have a solid understanding of the cultures in their classroom as it enables them to provide greater learning opportunities for all children. There are strong links between positive self-identity and wellbeing, therefore it is important for educators to continuously develop their knowledge around cultures especially the cultures of Aboriginal and Torres Strait Islander nations (Department of Education and Training, 2011). The professional resource connects with the '8 Aboriginal Ways Learning Framework' which involves eight interconnected pedagogies that can assist educators in supporting Aboriginal and Torres Strait Islander children's learning (AITSL, 2017).

Using this framework along with the resource provided will assist educators in making learning more meaningful not only to Aboriginal and Torres Strait Islander children but to all the children in the class. The resource provides opportunities for educators to engage and build connections with the local Indigenous community or communities while also exploring their culture, heritage and backgrounds. Through using this resource educators will also be able to enhance their cultural knowledge which will assist them in building collaborative partnerships with children, families and the community which enhance children's inclusion, learning and wellbeing

Links

Early Years Learning Framework (DEEWR, 2009)

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

- 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.
- 2.2 Children respond to diversity with respect.

National Quality Standard (ACECQA, 2018)

- **Quality Area 6: Collaborative partnerships with families and communities**

- 6.2.2 Effective partnerships support children's access, inclusion and participation in the program
- 6.2.3 The service builds relationships and engages with its community.

5.

YUGAMBEH CULTURAL RESOURCES

Rachel Pona

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?



Download the resource: [Pona Indigenous](#)

This electronic brochure with links can be used by early learning centres to share knowledge regarding where and how to find local Aboriginal and Torres Strait Islander culture. This resource is easy to read, making it the perfect resource to be shared electronically with staff via email or explored collaboratively during staff meetings. The resource has a variety of museum and cultural centre logos, a small description of each resource including the direct link for each website. This ensures busy educators can easily locate the resources and information needed to gain meaningful knowledge and understandings of the local Aboriginal language.

The resource shares and identifies the Yughambeh First Nation region of South-East Queensland and North-East New South Wales. It is designed to provide a wide range of accessible information regarding local language and knowledge for educators and services within this region. It also provides pathways for services that support and encourage meaningful connections with Aboriginal Elders and perspectives. The *Early Years Learning Framework* states that educators “become co-learners with children, families and community, and value the continuity and richness of local knowledge shared by community members, including Aboriginal and Torres Strait Islander Elders” (DEEWR, 2009, p. 14). Successful schooling experiences for Aboriginal and Torres Strait Islander students can be maintained through the formation and development of partnerships between educational providers and Indigenous communities that are based on cross-cultural respect (Education Council, 2019). It is important that services not only embed Aboriginal perspectives within their services, more importantly they need to embed *local* Aboriginal perspectives. It is important for educators to understand that the local languages and cultures should be embedded within each centre regardless if an Aboriginal or Torres Strait Islander child attends this service.

6.

JAROWAIR AND GIABAL EXPERIENCE

Taylor Deacon

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?

Amaroo EEC

Amaroo EEC take inspiration from the local acknowledged traditional owners of the land, the Jarowair and Giabal peoples whose ancestors came to Australia over 60,000 years ago and managed to live all over Australia in a sustainable manner, without depleting or polluting our natural resources.



Indigenous perspective: by Amaroo EEC, 2019 used under CC-BY licence.

Parbay (Kindergarten)

Parbay means 'Little Mumri One'.

This day program connects Kindergarten-age students with Aboriginal culture on Jarowair country. Students will:

- engage in a bush exploration following tracks of the goanna and the kangaroo, identifying local animals
- make use of a local Indigenous artist's beautiful mural and a local stonemason's magnificent rock carvings
- conduct a treasure hunt matching local fauna and flora.

Students will also be taught an Indigenous dance and use Indigenous weapons.

Plan your visit

<https://amarooeec.eq.edu.au/planning-your-visit/booking-information>

Download the resource: [Deacon resource](#)

Amaroo Environmental Education Centre (EEC) designs, promotes and delivers highly effective environmental and Indigenous education programs for schools P-12 and for the community, including providing professional development for teachers (Department of Education, 2020). This resource can be used for educators to build their knowledge, adapt the learning resources, and focus on environmental sustainability and Indigenous perspectives relevant to the traditional owners of the land they live on. This resource provides hands-on learning and resources for teachers and educators to implement into their daily practices aligning closely with the *Queensland Kindergarten Learning Guidelines* and the *Australian Curriculum*. Educators can use this resource to build connections with their local community and build a stronger understanding of the Indigenous culture of the traditional owners of the land supporting children to promote greater understanding of Aboriginal ways of knowing and being (DEEWR, 2009). Amaroo EEC is a great resource for local Indigenous children as the teachers providing the program have strong

knowledge of the Jarowair and Giabal cultures and are able to provide better learning opportunities for students and teachers.

It has been recognised that children from Aboriginal and Torres Strait Islander cultures respond and learn with storytelling, a traditional method of passing down knowledge (Price, 2012). Through this learning activity, teachers and educators from Amaroo use learning activities, language and music as they become co-learners with the children to build upon their prior knowledge, and relate what they are learning to their environment and community.

Lastly, Amaroo Environmental Education centre uses knowledge and understanding from the perspectives of traditional people of the Jarowair and Giabal peoples land to provide quality environmental and Indigenous education programs for students and teachers, encourage respect and responsibility for self, others and Country and empower active and informed citizens for a sustainable world co-cooperation learning and socialisation (Department of Education, 2020). This resource is beneficial to source local knowledge and stories that are actually meaningful and within a context that local Indigenous children understand.

Links

Early Years Learning Framework (DEEWR, 2009)

- **Outcome 1: Children have a strong sense of identity**
 - 1.3 Children develop knowledgeable and confident self identities
 - 1.4 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 Children develop a sense of belonging to groups and communities and an understanding of the reciprocal rights and responsibilities necessary for active community participation.
 - 2.2 Children respond to diversity with respect
 - 2.4 Children become socially responsible and show respect for the environment
- **Outcome 5: Children are effective communicators**
 - 5.3 Children express ideas and make meaning using a range of media

7.

DIGITAL IDEAS FOR RECONCILIATION

Rebecca Trewick

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 do some Reconciliation stuff with that?



Download the resource: [Trewick Indigenous Resource](#)

This resource was created to address the issue regarding the lack of creativity in the current program that addresses the topic of Reconciliation. The question of whether there would be ways to incorporate both creativity and technology into the curriculum was raised, and whether the students could use their digital proficiencies to engage in learning activities. The document created for educators provides a multitude of flexible, innovative and practical tasks that involve students utilising a range of digital programs, resources and skills. While many of these activities have been written for easy application to the primary school levels,

each task can be altered to suit the learning needs and capabilities of the students. The variety of activities allows the teacher to choose one which suits and can be completed in a reasonable timeframe.

While it has been argued that technologies have diminished the levels of creativity demonstrated by children, research has counteracted this statement, finding that programs, tools and apps can encourage collaboration, originality, inspiration and skill development (Gardner & Davis, 2013). Digital technologies have been used to support cultural understanding of Indigenous history in Australia and other countries. In Canada, digital storytelling by Indigenous youth “enabled non-Aboriginal viewers to better understand the perspectives and experiences of Indigenous youth” (Bissell & Korteweg, 2016). When addressing such a critical topic such as Reconciliation, it is important to use language and tools which the students can easily understand. Doing so provides students with a sense of ownership of their learning and makes the learning not only relevant and practical, but constructive and creative (Mackey-Smith, 2019). The aim of the activities included in the resource is to promote awareness and create a constructive learning environment where students can deepen their understanding of reconciliation.

The *Early Years Learning Framework* recognises that the Council of Australian Governments is “committed to closing the gap in educational achievement between Indigenous and non-Indigenous Australians within a decade” (DEEWR, 2009, p. 5). It also recognises that digital technologies are an important aspect of learning which help children achieve positive learning outcomes. Resources such as the one presented provide opportunities for educators to create learning environments that support learning of the critical topic of Reconciliation.

Links

Early Years Learning Framework (DEEWR, 2009)

- **Outcome 4: Children are confident and involved learners**

- 4.1 Children develop dispositions for learning such as curiosity, cooperation, confidence, creativity, commitment, enthusiasm, persistence, imagination and reflexivity

- **Outcome 5: Children are effective communicators**

- 5.5 Children use information and communication technologies to access information, investigate ideas and represent their thinking

8.

BUTCHULLA KNOWLEDGE AND STORIES

Tracey Mason

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?

Where can I source local knowledge and stories to share with the children in my class?

The Butchulla People are our local First Nations People, they have developed a range of resources to support the local community to learn about their histories, language, and culture. Below are just a few of the possibilities you can engage with to celebrate culture within your service or classroom.

Who are my local Butchulla contacts?

Butchulla Aboriginal Corporation

Phone: (07) 4124 9144

Email: admin@butchullaaboriginalcorporation.org

Fraser Coast Regional Council – Butchulla Language Program

Phone: 1300 79 49 29

Website: <https://www.frasercoast.qld.gov.au/learn-butchulla-language>

Korrawinga Aboriginal Corporation

Phone: (07) 4124 4814

Language Programs

The Butchulla Language Program has been developed by the Korrawinga Aboriginal Corporation and delivered by Sue Coverdale with the permission of the elders in our community.



Butchulla Lullabies

Why not learn some of the traditional lullabies sang by our local Butchulla People? Joyce Bonner a community linguist with the Butchulla Aboriginal Corporation who shares local lullabies for all to enjoy.



Yarning Circle

Aboriginal and Torres Strait Islander cultures engage the process of Yarning Circles to learn from a collective group, build relationships and share and pass on cultural knowledge. Implementing yarning circles into your classroom will introduce the Indigenous ways of being, knowing and doing.



Download the resource: [Mason Indigenous Resource](#)

This resource was designed for early childhood professionals wishing to embrace the reconciliation process with the Butchulla people of the Great Sandy Region in South-East Queensland. It provides access to programs and initiatives that will enhance the educator's knowledge and understanding of local Butchulla language and stories. Links to the Aboriginal pedagogy of being, knowing and doing, are provided, demonstrating the spiritual connection Aboriginal People have to their people, land, culture and language.

Educators can access this resource in print or digital form. For ease of access to embedded links, QR codes and hyperlinked text are provided.

The *Early Years Learning Framework* discusses the right for all children to have access to education, an education that respects the child's family, culture, identity and languages (DEEWR, 2009). When educators acknowledge the significance of traditional languages, they are acknowledging both the personal and cultural importance language holds within the lives of the children and families within their care (Arthur et al., 2021). USQ (2020) discusses the importance of educators taking responsibility for their professional learning to increase their knowledge and understanding of local Aboriginal histories, cultures and language. In doing so, educators are building the capacity of their children while strengthening the child's sense of identity and belonging. Examples of how Aboriginal and Torres Strait Islander cultures, histories and languages can be immersed into the learning environment include incorporating local Aboriginal words such as names of animals, learning traditional songs and stories and sharing knowledge and experiences through a yarning circle. For centuries, Aboriginal and Torres Strait Islander cultures engaged the process of Yarning Circles to learn from a collective group, build relationships and share and pass on cultural knowledge through the Aboriginal ways of being, knowing and doing (Queensland Curriculum & Assessment Authority, 2020).

Links

Early Years Learning Framework (DEEWR, 2009)

- **Outcome 1: Children have a strong sense of identity**
- **Outcome 2: Children are connected with and contribute to their world**
- **Outcome 5: Children are effective communicators**

Queensland Kindergarten Learning Guidelines (QCAA, 2018)

- **Identity:** Building a confident self-identity
- **Connectedness:** Showing respect for diversity

National Quality Standard (ACECQA, 2018)

- **Quality Area 1 – Educational program and practice**
 - 1.1.2 Child-centred: Each child's current knowledge, strengths, ideas, culture, abilities and interests are the foundation of the program.

9.

DARLING DOWNS RESOURCES

Amy Gale

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?

GATHERING INDIGENOUS CULTURAL RESOURCES

A professional resource for Darling Downs educators

The Indigenous tribes which have called the Darling Downs region their home for over 60 000 years are the Jagera, Giabal and Jarowair peoples. The Toowoomba area is recognised historically as a meeting place between tribes due to its close proximity to the Bunya Mountains; the location of bunya nut festivals which would take place one every few years (Driveinland Committee, 2017).

RECONCILIATION

Being well informed of local Indigenous histories and cultural practices is essential for educators as it promotes reconciliation between non-Indigenous and Indigenous Australians (Hunt, 2013). Actively encouraging reconciliation within the classroom allows non-Indigenous children to be culturally informed while also enabling Indigenous children to feel recognised and accepted in their environment (Hunt, 2013). Additionally, gaining credible resources can also be beneficial for an educator in creating a Reconciliation Action Plan, an essential aspect of promoting reconciliation in schools.

Adam Jones
Yugambah
Aboriginal Girl
used under CC-BY

Source: Driveinland.com



WHERE/HOW TO GATHER MEANINGFUL RESOURCES

It is important that educators obtain and teach information which is relevant, accurate and meaningful in order to promote reconciliation (Reconciliation Australia, 2017). They can receive these resources through:

Contacting and meeting with Jagera, Giabal or Jarowair Elders

Retrieving information directly from elders in the community is respectful because it simulates traditional actions which sees elders passing down information to those in the younger generations. This practice also allows relationships to form between schools and their local indigenous community.

Attending Festivals or Visiting Sites

Immersing oneself in activities and locations which recognise and promote Indigenous culture and practice allows educators to gain understandings. Some of these can include but are not limited to:

- Yearly Bunya Festival - March at Cicada Womens Site
- Gumbi Gumbi Gardens - University of Southern Queensland
- J.E. Duggan Park Lookout (Meewah)

Researching Online

Reputable information regarding Indigenous histories can be found via websites such as:

- Narragunna wall - <https://www.narragunnawall.org.au/>
- Toowoomba Region - <http://www.tr.qld.gov.au>
- Drive Inland - <https://driveinland.com.au/>

References

- Driveinland Committee. (2017). Experiencing Aboriginal culture and heritage in the Toowoomba region. Retrieved August 8, 2020, from <https://driveinland.com.au/experience-aboriginal-culture-and-heritage-in-the-toowoomba-region/>
- Hunt, J. (2013). Engaging with Indigenous Australia- Exploring the conditions for effective relationships with Aboriginal and Torres Strait Islander communities. <https://www.silw.gov.au/getmedia/7854eac8-4c95-4de1-91bb-0d6b3d348a2c/vtgc-ip05.pdf.aspx?inline=true>
- Reconciliation Australia. (2017). The state of reconciliation in Australia: Our history, our story, our future. https://www.reconciliation.org.au/wp-content/uploads/2017/11/The-State-of-Reconciliation-report_FULL_WR.pdf

[Download the resource: Indigenous Cultural Resource](#)

The professional learning resource is an information poster for educators based in the Darling Downs Region. Its purpose is to inform them of places or websites they can go to or actions which they can take in order to obtain meaningful local Indigenous knowledge and stories to share in their classrooms. This is important information for teachers to hold as possessing a strong and respectful knowledge base regarding Aboriginal and Torres Strait Islander histories and cultures supports the concept of reconciliation between Indigenous and non-Indigenous Australians in the centre or school environment (Krakouer, 2015).

This resource provides information on where to source meaningful local Indigenous knowledge and stories which can subsequently be used to plan lessons to engage both Indigenous and non-Indigenous members of their class. The resource suggests that educators collaborate with local Indigenous elders, a practice which shows respect for culture and traditions. This is because Indigenous cultures value the roles of the eldest members of each nation and their deep knowledge of culture passed by verbal transmission

to the younger generations (Quayle & Sonn, 2019). Additionally, gaining permission from elders to pass on information which they may have shared is a sign of respect which shows consideration towards sacred traditions and commitment to reconciliation between the Indigenous and non-Indigenous community (Dreise, 2018).

Attending community events and visiting recognised sacred sites is another way to gather local Indigenous knowledge. The benefit of this practice is that it deepens professional learning and cultural competence for educators. Possessing cultural competence is essential for the development of Reconciliation Action Plans, statements which show a school's commitment to reconciliation (Narragunnawali, n.d). Additionally, engaging in planned Indigenous celebrations also strengthens the community's connection to the centre or school environment which promotes the engagement of both children and parents in education.

Links

Early Years Learning Framework (DEEWR, 2009)

- **Outcome 2: Children are connected with and contribute to their world**
 - 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.
 - 2.2 Children respond to diversity with respect.

Queensland Kindergarten Learning Guidelines (QCAA, 2018)

- **Connectedness:** Showing respect for diversity
 - (1) Showing respect for others
 - (2) Developing awareness of bias
 - (3) Learning about others' cultures: developing understanding of Aboriginal peoples' and Torres Strait Islander peoples' ways of knowing and being and their connection to Country.

National Quality Standard (ACEQCA, 2018)

- **Quality Area 1: Educational Program and Practice**
 - 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.

- **Quality Area 6: Collaborative partnerships with families and communities**

- 6.2.3 Community engagement – The service builds relationships and engages with its community

10.

ORGANISING A PROFESSIONAL LEARNING EVENT

Harriet McCarron

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?

An example invitation:



A curriculum which reflects the realities of a racially and culturally diverse student body is perhaps more likely to create an environment with the potential to appeal to a more diversified teaching force. For this purpose the resource is an event invitation focusing on educators' professional development for Reconciliation to encourage understanding and ability to diversify teaching. Lacking the capacity to replace staff, an out-of-work hours learning event allows staff to access the recommended reconciliation

professional development in a group setting or home on their own. This flexibility encourages staff to pursue professional development opportunities in an environment that appeals directly to the individual learning style (group learning setting or individual learning setting). The invitation is linked to Narragunnawali (<https://www.narragunnawali.org.au/>) professional learning resources that build staff awareness and understanding of Aboriginal and Torres Strait Islander histories, cultures, and contributions, and supports the implementation of reconciliation initiatives. Providing the link to staff through an invitation enables staff to navigate their way through the website before making a choice to be involved in the event in the workplace after hours or at home. Staff may be provided dinner at the Centre to encourage the group learning setting. However, this is not a mandatory event.

Australian Indigenous cultures and languages should be promoted and explored in all early learning contexts, whether there are Aboriginal or Torres Strait Islander students or not. Quality teaching for Aboriginal and Torres Strait Islander students requires educators to have knowledge and sensitivity towards children's histories, cultures and languages (AITSL, 2017). By providing opportunities for staff to educate themselves on this topic, it ensures that they can obtain relevant information to embed in their learning programs.

This event alleviates the pressure of management having to restaff and fund a daytime professional development. Making time to connect is what the resource is suggesting educators do, creating a weeklong event (see invitation for details) to complete learning that will benefit them as future educators (Berchini, 2015). If professional development took place during the day, the management would have to source staff that the children had relationships with and would be comfortable which may be difficult in a multicultural learning environment (Berchini, 2015). They would also be required to find a space to hold the professional development which would most likely only be possible to run for one day. The event allows the staff to make a choice to attend their workplace after hours with relaxed learning opportunities that will allow them to incorporate their understanding of reconciliation in the learning environment.

Links

Early Years Learning Framework (DEEWR, 2009)

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

- 2.2 Children respond to diversity with respect

Queensland Kindergarten Learning Guideline (QCAA, 2018)

- **Identity:** building a sense of security and trust
- **Connectedness:** Showing respect for diversity

National Quality Standard (ACECQA, 2018)

- **Quality Area 1: Educational program and practice**

- 1.1.3 Program learning opportunities: All aspects of the program, including routines, are organised in ways that maximise opportunities for each child's learning.
- 1.2.1 Intentional teaching: Educators are deliberate, purposeful, and thoughtful in their decisions and actions

- **Quality Area 4: Staffing arrangements**

- 4.2.1 Professional collaboration: Management, educators and staff work with mutual respect and collaboratively, and challenge and learn from each other, recognising each other's strengths and skills.

- **Quality Area 7: Governance and leadership**

- 7.2.1 Continuous improvement: There is an effective self-assessment and quality improvement process in place.
- 7.2.3 Development of professionals: Educators, co-ordinators and staff members' performance is regularly evaluated and individual plans are in place to support learning and development.

11.

GUIDELINES FOR EMBEDDING ABORIGINAL AND TORRES STRAIT ISLANDER PERSPECTIVES

Brianna Parker

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?

Learning how to share Indigenous culture within your classroom

Indigenous content is a requirement of the education curriculum that teachers often struggle to incorporate. Jane Marshall, a lead teacher at Canberra's Gold Creek Early Childhood School, supports this statement as she believes that a lot of educators want to embed Indigenous perspectives into their classroom, but at times are overwhelmed with how to do it and where to source quality materials (Kinniment, 2017). In order to assist educators who may be facing this problem, 'Learning how to share Indigenous culture within your classroom' has been developed.

With more than 455 028 Aboriginal and Torres Strait Islander people in Australia (Queensland Government, 2011), it is clear to see that educators share an important role in embedding their perspectives in schools. To support educators in doing so, the Queensland Government (2011) has developed a document that can be accessed in both hard copy and online: Embedding Aboriginal and Torres Strait Islander Perspectives in Schools [EATSIPS].

The guide can be easily accessed by using the below link:
https://earlychildhood.qld.gov.au/learning/AndSupport/Documents/eatsips_2011.pdf

Before sharing Indigenous culture within the classroom, it is suggested that educators read through this guide as it provides a concrete understanding of it and respect for Australia's Indigenous peoples, especially in relation to their personal histories, beliefs.

Section three of the guide also withholds significant information, where a set of considerations are provided for the reader.

Consider the following:

- The majority of principals, school leaders and teachers within schools are non-Indigenous, possibly with limited experience of working with or socialising with Indigenous people.
- Non-Indigenous perspectives are filtered through Western ways of knowing and doing.
- The majority of history written about Indigenous people has been created and recorded by non-Indigenous people.
- The majority of mainstream media representations of Indigenous people are mediated by non-Indigenous people.
- Most Indigenous education resources and programs available today have been developed and delivered by non-Indigenous people.



Yarning Circles

After considering the above, Yarning Circles have been suggested as a process for educators to use within the classroom when introducing authentic Indigenous ways of working.

The use of a Yarning Circle is an important practice within Indigenous culture, where issues are discussed in an inclusive and collaborative manner. There are many different ways of thinking about, talking about, and using yarning circles. In fact, a 'Yarning Circle Diagram' has been constructed by the Queensland Curriculum and Assessment Authority (2020). It is recommended that educators who are wanting to use Yarning Circles within their curriculum, follow this diagram to guide the process.

When looking at the guide, focus specifically on section five where you will find a framework: 'Embedding Indigenous Perspectives'.



Image By: Queensland Government

How this information from the guide can be used to construct a classroom activity

-Use the different points on the 'Embedding Indigenous Perspectives' framework to ask yourself questions. For example, the 'understanding your students and their community' strand may get you thinking about what Aboriginal and Torres Strait Islander resources will be required to support classroom learning.

-Ensure that you are not disregarding the considerations. For example, what resources could be used in the classroom that weren't developed by non-Indigenous people?

Download resource: [Parker Indigenous Resource](#)

All humans have culture, and educational contexts do too (USQ, 2020). Culture isn't just shared recipes, language or traditions; it is a lived experience unique to each individual. From this, it is clear to see that teachers hold a role in understanding the cultures they are working with. In fact, Early Childhood Australia (2011) states that, educators have a significant responsibility to “contribute to Australia’s reconciliation agendas concerning Aboriginal and Torres Strait Islander children and families” (p. 1). To address educator concerns in relation to this responsibility, a digital information sheet ‘Learning how to share Indigenous culture within your classroom’ has been developed. This resource could be first introduced to educators in a staff meeting, as a form of professional development suggested by the principal, or perhaps in employment packages to deliver foundational advice and direction on how and where to embed appropriate Indigenous ways of working into the curriculum.

Through websites suggested within the resource, an educator can find relevant information to Aboriginal and Torres Strait Islander perspectives. For example, this resource provides access to a guide *Embedding Aboriginal and Torres Strait Islander Perspectives in schools* (Queensland Government, 2011). Directing focus on systematic change, this guide also brings cultural awareness to educational settings as it highlights meaningful connections to people, land and ancestry through frameworks and considerations as presented in the resource. Information from the guide has been adapted within the resource to provide educators with a suggested activity to utilise where students learn *through* Aboriginal culture, not just *about* Aboriginal culture (Queensland Government, 2011). For example, the Yarning Circle has been recommended as an appropriate process as learnings from it recognise and respect the continuing connection that Indigenous peoples have to Country. In whichever situation they are used, Yarning Circles also allow children to foster a greater sense of belonging to the service as they share their stories with others

Links

Early Years Learning Framework (DEEWR, 2009)

- **Outcome 1: Children have a strong sense of identity**
 - 1.1: Children feel safe, secured and supported
- **Outcome 2: Children are connected with and contribute to their world**

- 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

12.

CHILD-FRIENDLY RESOURCES FOR RECONCILIATION

Nicole Rousseau

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?



Download the resource: [Rousseau Indigenous Resource](#)

The Department of Education and Training states that, “An understanding of and respect for Australia’s Indigenous peoples — their personal histories, beliefs and values, languages and lifestyles — is important in many ways” (Queensland Government, 2011, p. 9). Additionally, it is indicated that as “teachers, students, parents and principals — we all bring our own perspectives, our own ways of seeing the world, through the school gate. Indigenous and non-Indigenous — we all bring our share of ‘cultural baggage’; our assumptions about the ‘other’” (p. 9). Due to this, this resource has been created to assist educators in the teaching and expanding of children’s knowledge in the early years about the Indigenous and diverse culture present in the local community (DEEWR, 2009).

The resource has been designed in a way to provide non-Indigenous educators with an easily accessible resource that engages children with Aboriginal culture through the integration of the local Aboriginal language (ACECQA, 2017). Indigenous people’s culture and language are fundamental to their ways of living. “Their heritage and spiritual values have enabled them to resist the colonialism that still exists today” (Australians Together, 2010).

13.

SOURCING LOCAL KNOWLEDGE: WINNAM (WYNNUM)

Melissa Mikkelsen

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?



Access the resource: <https://edu.glogster.com/glog/ecl3100-mikkelsen-glogster/485pvja3bls>

Sourcing Local Knowledge: Wynnum is a digital poster with links to local websites. It has been designed to be electronically sent to educators. It provides information about building connections with local Quandamooka people who are the local land custodians (Australian Institute of Aboriginal and Torres Strait Islander Studies, 2019). The poster contains Australian Curriculum links intended to provide inspiration to early years educators to create authentic connections to the Quandamooka people and land (Moreton Bay Environmental Education Centre, 2020).

The resource is specific to the Quandamooka people and their country (Australian Institute of Aboriginal and Torres Strait Islander Studies, 2019). Using this poster, educators can use the weblink provided for the Winnam organisation to email the Winnam board of directors to take steps toward making connections with local Indigenous people within the Wynnum area (Winnam Indigenous Corporation, 2018). Through creating connections with local Indigenous people, educators can begin to explore Indigenous ways of knowing and being (DEEWR, 2009).

Commitment to reconciliation within the early years drove the creation of this resource to bring awareness to making meaningful connections with local Indigenous people and land (Reconciliation Australia, 2017). Educators who use this resource can take steps to connect with Quandamooka people and view events of Quandamooka people within the Wynnum and surrounding areas to attend as excursions with the children at their childcare service or share with families and attend themselves to learn about local Indigenous culture, people and their connections to the land (Quandamooka Coast, 2020). Furthermore, utilizing the Moreton Bay Environmental Centre website with connections to the Australian Curriculum can provide children and educators with knowledge of Quandamooka people and Quandamooka land (Moreton Bay Environmental Education Centre, 2020).

Information from all the websites provided on this poster can be used to enhance an educational setting by providing opportunities for the children to make real life connections to the Quandamooka people, their larger community and where they live and learn. Children's education can be enhanced through inviting elders from the Winnam organisation to come and talk to students about the Quandamooka people, land and culture; utilizing local knowledge from Winnam elders to take children on local excursions to make connections between local Indigenous knowledge and their community. Children making connections with their community invites children to become active citizens who have authentic connections and partnerships with local Indigenous communities (DEEWR, 2009).

Providing families with information via digital newsletters about local Quandamooka events and celebrations will contribute to local opportunities for children and families to make authentic and respectful community connections.

This resource is intended to provide educators with local Indigenous resources to build cultural bridges between Western learning and Indigenous learning. It is vital for educators to build respectful partnerships with local Indigenous communities and both Indigenous and non-Indigenous families. It is through building cultural bridges that authentic and respectful partnerships can develop by sharing culturally valued knowledges, history and understandings to shape children's learning through a collaborative process. For Indigenous children, it is their connections to their culture, family and land that shape their identity (Department of Education and Training, 2011). Within the *National Quality Standard* (ACECQA, 2018), Quality Area 6 provides further information about the importance of authentic partnerships and collaborations with families and the local community to provide children with learning opportunities for inclusive practice and respect of diverse cultures. It is through these collaborative interactions that educators can build their own knowledge and be supportive of children becoming active participants within their local community.

Links

Early Years Learning Framework (DEEWR, 2009)

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

National Quality Standard (ACECQA, 2018)

- **Quality Area 6 – Collaborative partnerships with families and communities**
 - 6.2 Collaborative partnerships: Collaborative partnerships enhance children's inclusion, learning and wellbeing
 - 6.2.2 Access and participation
 - 6.2.3 Community engagement

14.

COMMUNITY RESOURCES AND SERVICES

Katie Walsh

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?

COMMUNITY CONNECTIONS

Tracks Indigenous Services, is a local service, working to encourage and enable positive working partnerships between Indigenous Australians and enterprises, working toward closing the gap and creating opportunities for local Indigenous people to participate in the workforce. Tracks specialises in cultural awareness, cross-cultural communication, Indigenous engagement strategies and cultural heritage assisting the community to develop successful and sustainable relationships with Indigenous groups and individuals. <https://www.tracksis.com.au/>

The Western Downs Regional Council Library, as part of the First 5 Forever Program has installed its first educational 'storywalk' in the Chinchilla Botanical Parklands. The first story installation is 'SillyBirds' an indigenous story written by Gregg Dreise. This provides the community with a unique outdoor reading experience and opens conversation around other local Indigenous stories.

The WDRCC also offers school holiday programs at the local Lapunyah Art Gallery inviting children to learn first-hand from local and visiting aboriginal artists. One artist is local man, Anthony 'Boy' Turnbull. Mr Turnbull sees his painting as a way to share his culture and bridge the gap between cultures, by explaining why he paints what he does and what it means to him as an Aboriginal man.

More information can be found at www.wdro.qld.gov.au

Build learning bridges
How to build on what Aboriginal and Torres Strait Islander children know and can do, to become two-way strong.

Make informed decisions
How to make Aboriginal and Torres Strait Islander children, families and communities central to your planning, assessment and reflective practice.

Achieve learning outcomes
How to create experiences, interactions and environments that maximise Aboriginal and Torres Strait Islander children's learning and wellbeing, aligned with the learning outcomes in the Early Years Learning Framework.

Access resources
Select from a suite of good practice and inspirational videos, templates and professional links.

Professional Development:
Foundations for Success assists early childhood educators to plan, deliver and reflect on programs focussing on children's learning. This website provides culturally appropriate support around the Early Years Learning Framework (EYLF) and assists educators to implement holistic programs, achieve critical elements within the National Quality Standard and deliver effective learning programs for Aboriginal and Torres Strait Islander children (Queensland Department of Education, n.d.).

To find Local Elders or representatives in your region to perform Welcome to Country or Acknowledgement of Traditional Owners, Contact 13 QGOV (13 74 68)

Download the resource: [Walsh Indigenous Resource](#)

Community connections is an information sheet which aims to connect educators with local Indigenous people to share knowledge and culture. The local council has several community initiatives in place and educators can use the information and contact details from this resource to gain deeper understanding of local Indigenous histories and culture through making connections with local communities. It is important to maintain open communication and collaborate with both parents, carers and the wider Indigenous community if educators are to successfully embed Aboriginal and Torres Strait Islander histories into teaching and learning. According to the *National Aboriginal and Torres Strait Islander Education Strategy*, partnerships are characterised by listening and responding, collaborative information sharing, informed decision making and active engagement (Education Council, 2015). Teachers need to be proactive and seek assistance to work with the local Aboriginal community. Buxton (2017), writes that Aboriginal community consultation enables teachers and school leadership teams to gain awareness of local views and sensitivities.

The link to *Foundations for Success* is a useful tool for teachers to undertake professional development on planning and delivering programs, documenting and reflecting on children's learning and provides guidance and culturally appropriate support to implement the *Early Years Learning Framework* focusing on Aboriginal and Torres Strait Islander children, families and community (Queensland Department Education, n.d). Proficient teachers should have the ability to design and implement effective strategies that are responsive to local community, cultural settings and histories of Aboriginal and Torres Strait Islander students (AITSL, 2017).

To continually upskill as an educator, it is important to participate in professional development opportunities to improve teacher quality. Teaching is a continually changing profession and teachers have to be open to implementing new ideas into an ever-evolving curriculum. Professional development allows teachers to upgrade their skills and learn about other teaching strategies expanding their knowledge of students varying needs, learning styles and ways to incorporate them into the classroom. This supports the *Australian Professional Standards for Teachers* (AITSL, 2017) Standard 6.2, which states teachers must understand relevant and appropriate sources of professional learning.

15.

EMBEDDING INDIGENOUS PERSPECTIVES IN EARLY CHILDHOOD SERVICES

Courtney McEwan

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?



Download the resource: [McEwan Indigenous Resource](#)

For non-Indigenous educators, it can often be confronting to embed Indigenous perspectives within programming and planning. There is the fear of getting it wrong or being tokenistic. The resource provides educators with information and guidelines on appropriate and respectful ways to share Indigenous culture and knowledge within early childhood settings. Educators should use this resource when incorporating and embedding Indigenous perspectives within programming and planning. The resource outlines the importance of respecting Indigenous rights regarding their knowledge, ideas, cultural expressions, and materials, as well as the importance of Indigenous Cultural and Intellectual Property rights (Australian

Institute of Aboriginal and Torres Strait Islander Studies, 2019). The resource should be used throughout Early Childhood Education settings by all educators to ensure that a high level of respect and integrity for Indigenous culture and heritage is upheld.

The resource provides information to develop environments that foster a high level of knowledge and pride in Indigenous histories, cultures, and contributions. Early Childhood Educators have a responsibility to value and promote greater understanding of Indigenous ways of knowing and being, as outlined in the *National Quality Framework* (ACECQA, 2018). The resource also aligns with the *Alice Springs (Mparntwe) Declaration on Educational Goals for Young Australians* (Education Council, 2019), as educators understand and acknowledge the value of Indigenous cultures, and gain skills and understanding to contribute to Reconciliation between Indigenous and non-Indigenous Australians.

Links

Queensland Kindergarten Guideline (QCAA, 2018)

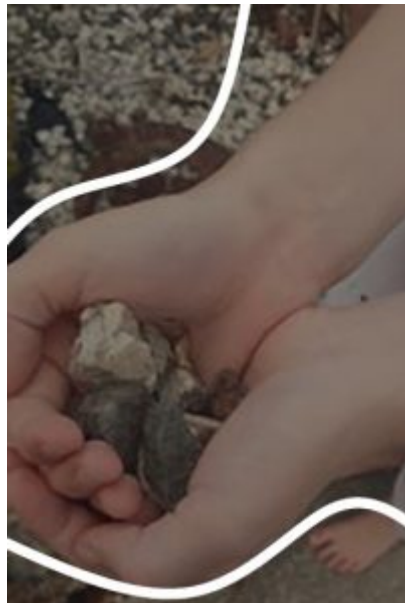
- **Identity** – Building a confident self-identity
 - Developing awareness of own culture/s
- **Connectedness** – Showing respect for diversity
 - Learning about others' cultures

National Quality Standard (ACECQA, 2018)

- **Quality Area 1 – Educational program and practice**
 - 1.1 Program: The educational program enhances each child's learning and development
 - 1.1.1 Approved learning framework: 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

PART II

INTERCULTURAL RESOURCES



16.

TRANSITION ADVICE IN SPANISH

Taylor Deacon

There's no diversity in the go-to-school packs. In transition stuff from the department, there's no diversity. It's the little things that help make the transition from a child from kindy to prep easier. Are you able to make any transition resources for families who don't have an Anglo-Australian cultural background?

DEBEMOS
PREPARAR LA ESCUELA OBLIGATORIA

Después de un año de jardín de infantes, su hijo pasará a la preparatoria o siempre completa. Este es el primer año de escolaridad obligatoria. El año de preparación se prepara al año de jardín de infantes, con muchas conexiones de niños en el aula, así como con los profesores y padres de aula. Los niños van a su escuela en un autobús escolar. Conviértase en un niño en la escuela para obtener más información sobre qué es el aula y cómo prepararlo.

Muchas escuelas ofrecen sesiones de información para los padres antes de que comience el año escolar o durante las primeras semanas del trimestre. No se da la oportunidad de conocer al maestro y otros padres, y averiguar qué más puede hacer para el año. Si no puede asistir, comuníquese con la escuela o hable con el maestro para hacer otra cita. El maestro de su hijo o maestra en la escuela puede ayudarle a su hijo a entender rápidamente y a ayudar a comprender cómo puede ayudar a su hijo.

¿NECESITA UNO ENTREGAR?
<https://www.texasattorney.com>

¿CÓMO PREPARAR LA ESCUELA?

- Hablar con el maestro de su hijo sobre las expectativas y actividades que se harán en las habilidades aprendidas anteriormente. Descubrir el hábito de ir a la escuela con regularidad desde el jardín de infantes es vital para que su hijo se sienta cómodo y seguro en la escuela.
- Establecer rutinas de sueño para ayudar a su hijo a dormir bien.
- Hablar con el maestro de su hijo sobre la escuela y hablar con el maestro sobre lo que puede hacer en casa.
- Establecer rutinas de juego para ayudar a su hijo a hacer amigos.
- Hablar con el maestro de su hijo sobre la escuela y hablar con el maestro sobre lo que puede hacer en casa.
- Hablar con el maestro de su hijo sobre la escuela y hablar con el maestro sobre lo que puede hacer en casa.
- Hablar con el maestro de su hijo sobre la escuela y hablar con el maestro sobre lo que puede hacer en casa.

¿CÓMO PREPARAR LA ESCUELA?

- Hablar con el maestro de su hijo sobre las expectativas y actividades que se harán en las habilidades aprendidas anteriormente. Descubrir el hábito de ir a la escuela con regularidad desde el jardín de infantes es vital para que su hijo se sienta cómodo y seguro en la escuela.
- Establecer rutinas de sueño para ayudar a su hijo a dormir bien.
- Hablar con el maestro de su hijo sobre la escuela y hablar con el maestro sobre lo que puede hacer en casa.
- Establecer rutinas de juego para ayudar a su hijo a hacer amigos.
- Hablar con el maestro de su hijo sobre la escuela y hablar con el maestro sobre lo que puede hacer en casa.
- Hablar con el maestro de su hijo sobre la escuela y hablar con el maestro sobre lo que puede hacer en casa.
- Hablar con el maestro de su hijo sobre la escuela y hablar con el maestro sobre lo que puede hacer en casa.

PREP:
BEGINNING COMPULSORY SCHOOL

After a year of kindergarten your child goes on to first grade. This is the first compulsory year of schooling. The first classroom teacher introduces the kindergarten classroom with lots of children's activities in English, as well as stories and songs about the year. Children learn their first letters in song. Contact your school for more information about what the year is and where to purchase it. Many schools hold parent information sessions before the school year starts or during the first few weeks of term. This gives you the opportunity to meet the teacher and other families, and to find out what is planned for the year. If you are unable to attend, contact the school or talk with the teacher to make another time to meet. Your child's teacher often sends home information and it is important you take the time to read these messages. Your involvement in the community your child attends greatly helps your child's school year.

Need an interpreter?
<https://www.transnational.gov.au/>

GOING TO SCHOOL EVERY DAY MEANS CHANGES

At school, your child's teacher plans programs and activities that build on previously learned skills. Developing the habit of going to school regularly from kindergarten is vital so your child does not miss out on important ideas and skills they need for future learning. You can help by:

- Talking positively about school so your child is happy to go each day.
- Showing interest in what your child is doing at school and talking with the teacher about what you can do at home.
- Helping you do to help your child make friends.
- Teaching your child how to share and take turns.
- Arriving at school and collecting your child from school on time.
- Making sure your child gets out from school each day and goes home each night.
- Making appointments with doctors, dentists, and specialists after school or during school holidays.
- Taking family holidays during the school holidays and not during term time. If your child is absent and unable to attend school, **parents** or **carers** must be notified to the teacher before. If your child makes a day, talk with the teacher to find out how you can help your child catch up. If you are having difficulty getting your child to school talk with the teacher.

WHAT YOU CAN DO AT HOME

- You may like to tell your first child's teacher about topics of interest to your child.
- Encourage your child to draw, write and tell stories.
- Encourage your child to use trial and error to learn and complete tasks. Be patient and let them learn a bit.
- Make time to read with your child every day. This not only promotes good reading habits, it is also a great way to spend time together as a family. Read your child's favourite book over and over. Encourage them to point to, tell them to tell you the story or using the pictures for prompts or let them pretend to read and make up the story. Talk about the end of the story and encourage your child to express their opinion. Ask them, like the ending they would like the story have ended?
- Encourage them to write and tell them the reason for writing and why. For example I am writing a letter to daddy to say thank you for my birthday card.
- Practice using numbers and counting with your child while doing everyday tasks. For example: We have been visiting visiting for dinner. There are four people in our family so how many plates will we need?
- Encourage your child to use their new number skills to say how many things there are in a box or count, for example your count 'ten' these things, or even as things as these things and these things.
- Explore measuring by starting with your child when you are cooking, shopping, or at least how about how different things measure: sugar or sugar, water or flower and glass or water.
- Help your child your water or sand from one container to another to decide which holds more, or investigate whether a container is big enough to hold the water.
- Encourage your child to observe things in nature and ask questions.
- Collect items and sort them into groups and talk about shapes, sizes, patterns and what they feel like.
- Explore your child's body history using photographs, objects and by telling stories. Talk about your children, where they were born and how the was different when they were your child's age.

Download the resource: Deacon Intercultural Resource [Spanish resource](#) and [English resource](#)

With an increasing globalisation of populations, there is a growing number of families with English as an additional Language or dialect (EAL/D) who are accessing the early childhood sector. This resource meets the key concerns of educators to support linguistically diverse families in the transition to school. This resource builds positive partnerships with families as it recognises and sets clear expectations that families and schools need to work together to support children's learning (Australian Capital Territory Department of Education and Training, 2014). When families and schools work in partnerships and are involved in the transition to school, educators meet their learners half-way with respect to cultural behaviours, values, and attitudes (USQ, 2020). Recognising that families play a big role in helping their children to be confident and enthusiastic learners, when early childhood educators respect the diversity of families and communities, and the aspirations they hold for children, they are able to foster children's motivation to learn and reinforce their sense of themselves as competent learners (DEEWR, 2009). This resource works alongside families to ensure they are supported, Families' views, cultures and beliefs are respected and a supportive collaborative relationship is built between families and the service and the school (ACECQA, 2018).

Transitioning from kindergarten to school can be a major adjustment for families with what to expect and what is expected of them. This transition can represent a potentially stressful normative change (DeCaro & Worthman, 2011), especially for those with English as an additional language or dialect. The most successful transition approaches prioritise ongoing communication and relationships with children and families when processes are adapted in response to the individual children and families (Victoria State Government, Education and Training, 2018). This resource can be given to families to support

the transition from kindergarten to school in order for children to be prepared, organised and ready for the first year of school. This resource supports and celebrates diversity and through cultural awareness and competency by adapting learning environments to make them more welcoming and accessible to all children and all families and engaging interpreters and providing information in languages other than English educators can help to support a positive start to school for all children and families (Victoria State Government, Education and Training, 2018).

Links

National Quality Standard (ACECQA, 2018)

- **Quality Area 6: Collaborative partnerships with families and communities**

17.

ENGLISH TO VIETNAMESE PHRASES

Kelly Barden

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!

Language Support Resource for Early Childhood Educators.

Useful phrases in Vietnamese assisting
educators to comfort children when they're
upset and for toilet training



Useful phrases and words to comfort children

- | | |
|-----------------------------------|-----------------------------------|
| • It is going to be ok. | • Nó sẽ ổn thôi. |
| • We are going to have a fun day. | • Chúng ta sẽ có một ngày vui vẻ. |
| • Hug/Cuddle. | • Ôm. |
| • Would you like a cuddle? | • Bạn có muốn một cái ôm? |
| • Sit with me. | • Ngồi với tôi. |
| • Can I help you with something? | • Tôi có thể làm gì cho bạn? |
| • Let's read a book. | • Chúng ta hãy đọc một cuốn sách. |
| • Let's sing a song together. | • Cùng nhau hát một bài hát. |

Words and phrases for toilet training

- | | |
|---------------------------------------|--------------------------------------|
| • Toilet. | • Phòng vệ sinh. |
| • Niece. | • Cháu. |
| • Poo. | • Poo. |
| • Do you need to go to the toilet? | • Bạn có cần đi vệ sinh không? |
| • Let's go to the toilet. | • Chúng ta hãy đi vệ sinh. |
| • Great work for going to the toilet. | • Công việc tuyệt vời để đi vệ sinh. |
| • Toilet paper. | • Giấy vệ sinh. |
| • Wash our hands. | • Rửa tay. |

Download the resource: [Barden Intercultural resource](#)

The resource includes phrases and words that are written in English then translated to Vietnamese in both written and verbal texts. The resource provides educators the opportunity to learn simple phrases and words that will assist them in comforting and toilet training children whose primary language is Vietnamese. This resource can be kept on the centre's laptop which will enable educators to access it throughout the day if required.

One of the concerns that has arisen about professional learning for multicultural education is the need for a resource that contains words and phrases in different languages (specifically Vietnamese) that could assist educators in comforting and toilet training children in their care. Language is one of the main ways that culture is expressed. Language is central to the human experience and it has a major impact on how we connect with each other (USQ, 2020). Hyde, Carpenter and Dole (2017) support this view and highlight that as bilingualism increases within Australian society it is essential for educators to support children from linguistical diverse backgrounds. It is through a sociocultural approach where language and culture are valued that this resource is derived. It provides educators with the opportunity to learn about the children's language and encourages unity between educators, the children and families. McBride (2011) suggested that unity, openness and social interactions are the core principles of sociocultural theory and it is through quality social interactions that language development is enhanced. When educators are culturally responsive and embrace the different languages that children in their care speak they are showing their respect for diversity enabling them to build positive relationships and create a sense of belonging for the

children and their families (DEEWR, 2009). Through engaging with children with their heritage languages the educators are supporting and fostering the children's cultures and showing their respect for diversity.

Links

Early Years Learning Framework (DEEWR, 2009)

- **Outcome 1: Children have a strong sense of identity**
 - 1.1 Children feel safe, secure, and supported
 - 1.3 Children develop knowledgeable and confident self identities
- **Outcome 2: : Children are connected with and contribute to their world**
 - 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

18.

HEALTHY FOOD FOR LUNCHBOXES

Veronica Barratt

The department's guidelines for school lunches are all in English. Can you make some guidelines to help parents with culturally diverse backgrounds prepare school lunches?

Healthy food for Lunchboxes



[This Photo](#) by Unknown Author is licensed under [CC BY-SA-NC](#).

Download the resource: [Barratt Intercultural Resource](#)

This lunchbox resource is designed to be added to the department's guidelines for school lunches. The photo can be attached as an Appendix or be added as an extra page to the document. It is aimed to help

culturally diverse families understand what they can put in their child's lunchboxes from their own culture if they desire. There are pictures of food from Vietnamese, Spanish and Chinese that are traditional foods that are able to be eaten cold. This resource is kept simple so as to be able to be easily read and understood.

By using this resource to help families understand what can be put in lunchboxes, educators are supporting the cultures of their classroom and showing families that they respect their choices for their children along with encouraging cultural diversity in the classroom. Education Queensland (The State of Queensland Department of Education, 2020) offers information about what food groups to include in school lunches. These include fruit, wholegrain bread, salad or vegetables, meat or meat alternatives. The lunchbox resource shows these food groups so it is in line with the guidelines for healthy lunches. The lunchbox resource is designed to encourage healthy cultural food to be included in lunches.

Links

Early Years Learning Framework (DEEWR, 2009)

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

Queensland Kindergarten Learning Guideline (QCAA, 2009)

- **Identity:** Building a confident self-identity
- **Wellbeing:** Exploring ways to be healthy and safe

19.

ENGLISH TO KOREAN PHRASES

Amy Gale

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!

Bathroom Phrases - English to Korean Translation

<p>English: 'Do you need to go to the toilet?'</p> <p>Korean Romanisation: 'Hwajungsil-e gayehabnikka?'</p> 	<p>English: 'Do you need help?'</p> <p>Korean Romanisation: 'Doun-i pil-yohesbnikka?'</p> 
<p>English: 'Please wash your hands.'</p> <p>Korean Romanisation: 'Son-eul ssis-eusibso'</p> 	<p>English: 'Do you need a change of clothes?'</p> <p>Korean Romanisation: 'De-eul gal-e ib-eoyehabnikka?'</p> 
<p>English: 'Remember to use soap.'</p> <p>Korean Romanisation: 'Sinsul seoyongheeyehabnikka'</p> 	<p>English: 'Good job!'</p> <p>Korean Romanisation: 'Jal haess-eo'</p> 
<p>English: 'Dry your hands with a paper towel please.'</p> <p>Korean Romanisation: 'Jong-i tewollo son-eul mallisibso'</p> 	<p>English: 'High five!'</p> <p>Korean Romanisation: 'Hai paibeul'</p> 

Download the resource: [Gale Intercultural Resource](#)

The purpose of this resource is to assist educators of Korean speaking children with toilet and bathroom practices. In 2016, the Australian census recorded that over 100,000 people in the country spoke Korean as their first language, meaning that it is more than likely educators will encounter children in the centre environment who predominantly speak Korean at home (Australian Bureau of Statistics, 2016). For this reason, it is essential that educators have a way to communicate with the young children they are

caring for, especially when considering caring practices such as toilet training (NSW Government, 2011). This resource could be placed on the wall of the bathroom area so that an educator has easy access to Korean translations of common English phrases which can be used to ask the child if they need help, give instructions or offer praise.

Speaking to children in their first language, especially when they are upset or require praise, is beneficial as it makes them feel comforted (Busse et al., 2019). Furthermore, having their home language incorporated into their educative environment allows children to feel acknowledged and accepted, leading to the development of positive attitudes towards learning (Busse et al., 2019). Additionally, families feel more connected to their child's learning when they feel that their cultural or linguistic identities are being acknowledged in their child's classroom (Yates et al., 2012). When families have a positive attitude towards the early childhood education and care settings their children are enrolled in, this enhances children's educational experiences and outcomes (DEEWR, 2009).

Links

Early Years Learning Framework (DEEWR, 2009)

- **Outcome 5:** Children are effective communicators
 - 5.1 Children interact verbally and non-verbally with others for a range of purposes.

Queensland Kindergarten Learning Guideline (QCAA, 2018)

- **Communicating:** Exploring and expanding language

National Quality Standard (ACECQA, 2018)

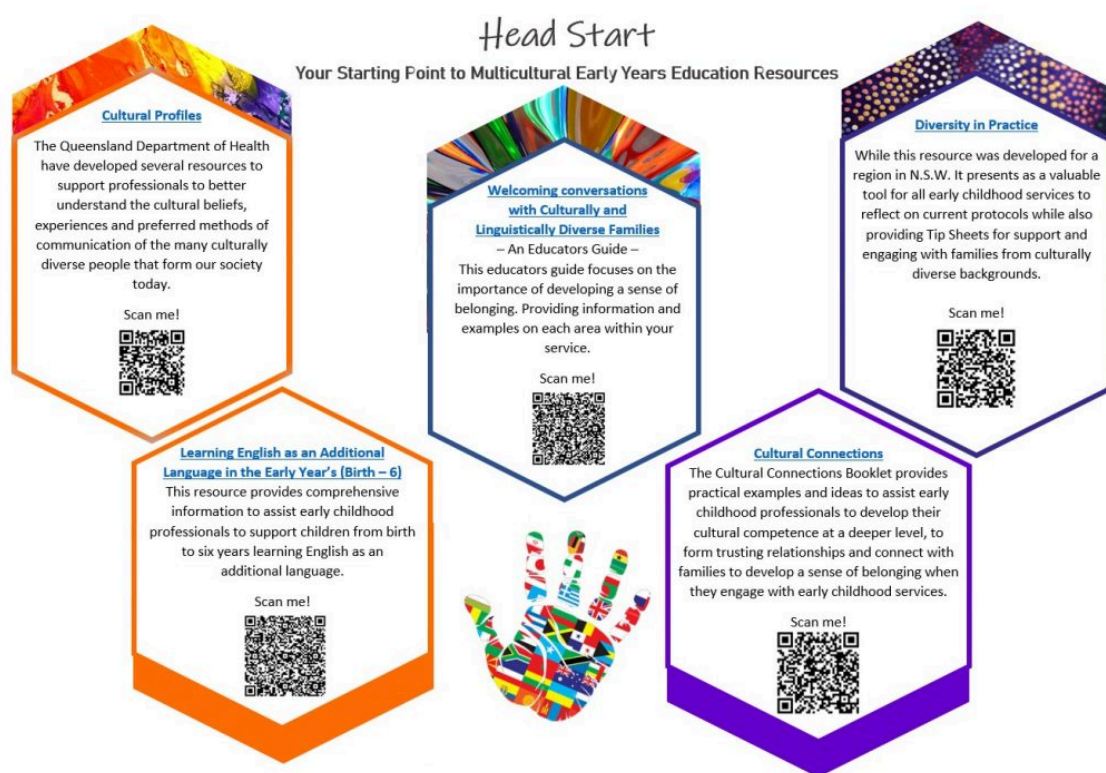
- **Quality Area 5: Relationships with children**
 - 5.1 Positive educator to child interactions: Responsive and meaningful interactions build trusting relationships which engage and support each child to feel secure, confident and included.
 - 5.2 The dignity and rights of every child are maintained.
- **Quality Area 6: Collaborative partnerships with families and communities**
 - 6.1 Parents 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.

20.

SHAREABLE RESOURCES

Tracey Mason

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?



Download the resource: [Mason intercultural](#)

This digital resource aims to support early childhood professionals to develop their knowledge and understanding of our multicultural society, including links to supporting materials that outline practices

and protocols that can be adopted to foster positive and trusting relationships between educators, children and families. The resource can be used both in print or digital form with embedded links and QR codes to provide access to each document promptly.

The purpose of the Head Start resource is to provide a shareable document specific to multicultural early years education. The *Early Years Learning Framework* suggests that families are the first and most influential educators in a child's life, highlighting the importance of fostering relationships with children and their families to develop a sense of belonging (DEEWR, 2009). For children and families where English is an additional language, communication can present a barrier to engagement and participation. Fellowes and Oakley (2019) also highlight the importance of developing a child's strong sense of identity and belonging, suggesting that where possible children should be able to use their home language.

Educators can facilitate and build positive partnerships with children and families through developing their own professional knowledge of the diverse cultures accessing their learning environment. The links provided in the Head Start resource scaffold educators to source and locate relevant information specific to the cultural beliefs, values and knowledge systems that impact the learning of the children in their care (DEEWR, 2009). For example, educators could engage with the Welcoming Conversations Guide, as a reflection tool focusing on the enrolment processes, the environment and the planning and delivery of a culturally sensitive curriculum. This reflection process will highlight professional learning opportunities and identify areas for continuous improvement across the practices and procedures within their service (Child Australia, 2012).

Links

Early Years Learning Framework (DEEWR, 2009)

- **Outcome 1: Children have a strong sense of identity**

National Quality Standard (ACECQA, 2018)

- **Quality Area 6 – Collaborative partnerships with families and communities**

21.

VIETNAMESE AND CHINESE ESSENTIAL PHRASES

Courtney McEwan

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?

Hello Xin chào Nǐ hǎo 	Goodbye Tạm biệt Zàijiàn 
Yes Đúng Shì 	No Không Méiyǒu 
Toilet Phòng vệ sinh Cèsuǒ 	Wash hands Rửa tay Xǐshǒu 
Lunch Bữa trưa Wǔcān 	Water bottle Chai nước Shuǐhú 

Download the resource: [McEwan Intercultural](#)

The resource created provides educators with a range of flashcards to assist children with English as an additional language or dialect (EAL/D). The cards include common objects/phrases used within the early childhood environment and include a picture, the word in English, as well as in Vietnamese and Chinese. Educators can use this resource to assist in settling upset children or to implement routines with children who have EAL/D. The resource is editable which allows educators to add words where necessary. The resource can be displayed on the wall, or the cards can be cut out and laminated for children's personal use. EAL/D learners can use the resource to make connections between the pictures and words/phrases, assisting with early literacy development and building of vocabulary (Durgunoglu & Goldenberg, 2011). The resource can also be used by educators to celebrate diversity within the service and deepen the children's understanding of culture as they are exposed to words and phrases in a number of languages (Early Childhood Australia Learning Hub, 2012).

The resource allows educators to communicate basic words and phrases in Vietnamese and Chinese, which supports the first language and provides opportunities to interact with children from diverse linguistic backgrounds, thus building meaningful relationships and supporting language development through quality interactions (Gallagher & Mayer, 2006). When meaningful and supportive learning environments are created, children feel safe and secure in their right to use their own language and enjoy their own culture (United Nations General Assembly, 1989).

Links

Early Years Learning Framework (DEEWR, 2009)

- **Outcome 1:** Children have a strong sense of identity
 - 1.1 Children feel safe, secure, and supported
 - 1.3 Children develop knowledgeable and confident self-identities
 - 1.4 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 respond to diversity with respect

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 (ACECQA, 2018)

- **Quality Area 5 – Relationships with children**

- 5.1: Respectful and equitable relationships are maintained with each child
 - 5.1.2: The dignity and rights of every child are maintained

22.

COMMUNICATING NEEDS

Harriet McCarron

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!



Download the resource: [McCarron Intercultural](#)

The resource is designed to create a supportive language learning environment for children who have

English as an additional language or dialect. Children can use this resource to communicate wants or needs in their early learning setting. This resource can also be used in the home, to enhance the child's understanding and both educators and parents should hold sufficient knowledge about the meaning of the symbols. The educator can communicate with the parents and assist them to understand when to use the resource by demonstrating how to use it. The children can communicate their needs for toileting, eating and drinking, napping, hugging, indoor playing, and outdoor playing by pointing to a picture and the educator responds verbally to help the child develop the appropriate language for the need. Using a communication method allows children to be clear in communicating their agency through images of needs and wants (Ashman, 2015).

The child can independently select the language they wish to use from what they hear the educator and their peers say. The biggest challenge in supporting children learning to communicate using symbols is the need to predict and provide sufficient vocabulary to both meet their present communication requirements and stimulate further development (Ashman, 2015). My resource may be utilised in the home and learning context to ensure the child is understanding the reason for the symbol in alternative contexts.

Only a handful of early learning resources depict the full range of Australian cultures and languages. This invisibility or visibility in the classroom's physical environment undermines some young children's positive sense of self, while teaching other children that they are especially deserving (USQ, 2020). The resource therefore features a range of multicultural children that would be seen in an early years setting to increase the sense of belonging for all children.

Links

Early Years Learning Framework (DEEWR, 2009).

- **Outcome 1:** Children have a strong sense of identity
 - 1.1 Children feel safe, secure, and supported
 - 1.2 Children develop their emerging autonomy, inter-dependence, resilience
- **Outcome 2:** Children are connected with and contribute to their world
 - 2.1 Children develop a sense of belonging to groups and communities
 - 2.2 an understanding of the reciprocal rights and responsibilities necessary for active community participation
- **Outcome 5:** Children are effective communicators
 - 5.1 Children interact verbally and non-verbally with others for a range of purposes

Queensland Kindergarten Learning Guideline (QCAA, 2018)

- **Wellbeing:** Exploring ways to be healthy and safe, Exploring ways to promote physical wellbeing
- **Communicating:** Exploring and expanding language; Exploring literacy in personally meaningful ways

National Quality Standard (ACECQA, 2018)

- **Quality Area 1: Educational program and practice**
 - 1.1.2 Child-centred: Each child's current knowledge, strengths, ideas, culture, abilities and interests are the foundation of the program.
 - 1.1.3 Program learning opportunities: All aspects of the program, including routines, are organised in ways that maximise opportunities for each child's learning.
 - 1.2.3 Child directed learning: Each child's agency is promoted, enabling them to make choices and decisions that influence events and their world.
- **Quality Area 5: Relationships with children**
 - 5.1.1 Positive educator to child interactions: Responsive and meaningful interactions build trusting relationships which engage and support each child to feel secure, confident and included.
 - 5.2.2 Self-regulation: Each child is supported to regulate their own behaviour, respond appropriately to the behaviour of others and communicate effectively to resolve conflicts.

23.

VIDEOS FOR HEALTHY LUNCHES

Alexandra McLean

The department's guidelines for school lunches are all in English. Can you make some guidelines to help parents with culturally diverse backgrounds prepare school lunches?

Video ideas to share with families

BENTO BOX LUNCH IDEAS | for work or back to school + healthy meal prep recipes

<https://www.youtube.com/watch?v=m4jjsseY2lc>

BACK TO SCHOOL LUNCHBOX IDEAS | COLLAB WITH RACHELLEEA

<https://www.youtube.com/watch?v=izSlxPAUI2g>

Aussie dad's amazing lunchbox hacks | Today Show Australia [https://www.youtube.com/](https://www.youtube.com/watch?v=3TEj97KOB6s)

[watch?v=3TEj97KOB6s](https://www.youtube.com/watch?v=3TEj97KOB6s)

NEW LUNCHBOX IDEAS FOR BACK TO SCHOOL! Easy Sandwich Alternatives | Emily

Norris <https://www.youtube.com/watch?v=NQ6US4fQ5Y8>

This resource recommends a YouTube Channel for educators to email to parents and to also show children in class. It can provide a range of helpful videos involving visual tips and tricks for parents and students to demonstrate the many healthy food choices that can be packed for school lunches. It can further demonstrate the making process of the “nutritious and filling” (Healthy Eating Advisory Services, n.d.) lunches, displaying simple packaging methods for children, easy preparation (cutting food into small pieces), and safe storage options (thermos/bento box containers) and even the importance of staying hydrated and having a nutritious diet for students. Educators may also include YouTube videos that include demonstrations of some fun ways parents can involve their own children in the packing and preparation of lunches, such as a ‘food checklist and hunt’ at the grocery store and school aged students helping place the food into their lunch box each day. This promotes a love of learning about healthy food and may encourage the children to fuel their bodies with nutritious meals each day.

YouTube video demonstrations are an effective way to convey simple steps to preparing school lunches for a range of families from diverse backgrounds. Videos are easily accessible from any device and do not require any written text. Each video can explicitly demonstrate a range of healthy lunch ideas and tips

without requiring subtitles or any translation. The YouTube videos may also include a range of culturally diverse food options in the videos as well, explaining to parents that sandwiches aren't the only option when it comes to packing lunches. This is one way children can celebrate their culture and create a positive self-concept of self and culture. Furthermore, it may encourage other parents to encourage their children to try new foods and meals from a different culture if they wish.

Links

Early Years Learning Framework (DEEWR, 2009)

- **Outcome 3: Children have a strong sense of wellbeing**
 - 3.2 Children take increasing responsibility for their own health and physical wellbeing

Queensland Kindergarten Learning Guideline (QCAA, 2018)

- **Identity:** Building a confident self-identity
- **Wellbeing:** Exploring ways to be healthy and safe
- **Active Learning:** Using technologies for learning and communication

National Quality Standard (ACECQA, 2018)

- **Quality Area 2: Children's Health and Safety**
 - 2.1.3 Healthy Lifestyle: Healthy Eating and physical activity are promoted and appropriate for each child
 - 2.2.3 Child Protection: Management, educators and staff are aware of their roles and responsibilities to identify and respond to every child at risk of abuse or neglect
- **Quality Area 6 – Collaborative partnerships with families and communities**
 - 6.1.2 – Parents 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.

24.

ESTABLISHING COMMUNITIES OF PRACTICE: DALBY

Brianna Parker

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?

Establishing a community of practice

Looking specifically at Dalby, Queensland

The best education systems in the world are highly successful. In other words, these systems have principles and structures that are well connected to their community through active partnerships. To establish a community of practice and support children from diverse backgrounds, professional relationships can be formed with the following Dalby local groups, which in turn will allow for the sharing of resources and knowledge.

Local Groups in Dalby

Aboriginal Youth and Community Network Centre Inc.

The Myall Youth and Community Network Centre Inc. (MYCNC) is an independent organisation which has been developed by community leaders wanting to provide a range of services for social wellbeing within the region of Dalby (Dunstan & Brown, 2020).

MYCNC Goals

- Develop strong networks of service providers
- Build links between service providers and community members
- Encourage community involvement in youth services and projects
- Identify gaps in service provision and building a healthy and harmonious community

Services

- Multicultural Awareness
- Youth Justice Centre (youth)
- Child Safety
- Goodness Family Wellbeing
- Youth to Health Support Groups
- Dalby District Domestic Family Violence Action Group

To access this brochure, follow this link: <http://www.dalby.org.au/brochures>

Dalby Health Service

Genetic Health Services is an Aboriginal Community Controlled Health Service located in the township of Dalby. Programs and resources offered at Genetic are unique and tailored to address the needs of Aboriginal and Torres Strait Islander clients.

What is offered?

- Social and Emotional Wellbeing Program
- Big Health Program
- Waste Smoke Program
- General Practice
- Health Checks
- Dental Care
- Immunisation Services
- Maternity Health Services Unit

Download the resource: [Parker Intercultural](#)

Quality teaching is not an individual process. In fact, it is the result of a collaborative culture that works towards empowering educators to team up to improve student outcomes (Victoria State Government, 2018). Underpinning this concept is Vygotsky's (1978) social constructivist theory that posits that

knowledge is co-constructed and individuals learn from one another. The *Australian Professional Standards for Teachers* also directs schools to collaborate on all aspects of teaching, including planning, decision making and problem solving (Australian Institute for Teaching and School Leadership, 2017). However, in many cases, educators struggle to find appropriate resources to create a community of practice.

With this information in mind a digital resource, ‘Establishing a community of practice’, was designed in order to meet the key concern of the educators. Dalby was used as the focus area in this resource, as it is a rural town and as such developing a community of practice can be challenging. In order to do so, a range of community organisations and networks were provided as recommendations for educators in the region to utilise when building professional relationships to foster skills and understanding, especially in relation to Aboriginal and Torres Strait Islander students.

The Myall Youth and Community Network Centre Inc. (MYCNC) is an existing group of dedicated community leaders who aim to bridge the gap of social disconnectedness and provide services for the Dalby district (Drayton & Streets, 2020). This centre has been included within the resource as the Multicultural Australia service visits weekly for community members to attend and raise issues for further discussion and exploration. Goondir Health Services (2020) was another resource mentioned which offers educators with community services specific to their Indigenous students. The *Alice Springs (Mparntwe) Education Declaration* (Education Council, 2019, p. 5) states that:

all Australian Governments will work with the education community to . . . ensure that learning is built on and includes local, regional and national cultural knowledge and experience of Aboriginal and Torres Strait Islander peoples and work in partnership with local communities.

By working alongside the community networks contained in the digital resource, educators can support Aboriginal and Torres Strait Islander students to feel welcomed and valued, whilst also supporting all of the students to flourish in a multicultural society.

25.

LEARNING THROUGH STORIES

Katie Walsh

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?

Exploring Multiculturalism in the Early Years

https://humanrights.gov.au/sites/default/files/buildingbelonging_Lesson2_Whats_the_inside.pdf

The above link is an activity which aims to educate children that despite how people may look different, yet on the inside we are all the same. At the conclusion of this lesson children will have developed an awareness of the connections, similarities and differences between people, appreciate diversity, express ideas and feelings and think critically about fair and unfair behaviours.

This resource focusses on Outcomes from the *Early Years Learning Framework*.

Outcome 1- Children have a strong sense of identity.

Outcome 2- Children are connected with and contribute to their world.

Outcome 4- Children are confident and involved learners.

To further extend on this learning there are several Children's story books with a focus on inclusion and understanding. For example- *Whoever You Are*, written by Mem Fox and *All Are Welcome*, written by Alexandra Penfold.

The lesson from these stories reiterates to children that even though people may look different on the outside and live different lives, on the inside they are very similar. People from all over the world will look different, attend different school, live in different houses, and speak different languages, but they all have similar hearts.

After completing the above lesson, class discussion, reading stories and allowing children time to share thoughts and feelings, children can complete an art activity to display in the classroom as a visual reminder of inclusive practice.

Activities could include-

All about me sheet

Self-Portrait/ Drawing of family

Painted Handprints



Download the resource: [Walsh Intercultural Resource](#)

The lesson plan and corresponding picture books were developed to be used in an early years classroom, aimed at helping children develop an awareness of the similarities of people despite their differences

and how to appreciate diversity and recognise fair and unfair behaviours. The lesson plan, ‘What’s on the inside?’ is a part of an educational toolkit called *Building Belonging: A toolkit for early childhood educators on cultural diversity and responding to prejudice* (2016) developed by the Australian Human Rights Commission, which is an independent organisation established through federal parliament to protect and promote human rights both in Australia and internationally.

Australia is a multicultural society and students from many different cultures and nationalities are to be found in early childhood classrooms. Teachers play an important role in educating children about cultural acceptance and contrasting the biased messages that many may have seen in society. When students and their teachers engage in open discussions, they explore ideas, learn from each other and children’s thinking expands and works towards bringing about change (USQ, 2020). The differences amongst a group of people because of their ethnic backgrounds, traditions, and language is referred to as cultural diversity. Language is an extremely important part of a child’s culture and should be respected and celebrated. Many students whose culture and first language are different from that in the school environment may encounter functional difficulties using language to communicate various wants and needs (Saracho, 2017).

Links

Early Years Learning Framework (DEEWR, 2009)

- **Outcome 1: Children have a strong sense of identity**
 - 2.4 Children learn to interact in relation to others with care, empathy and respect
- **Outcome 2: Children are connected with and contribute to their world**
 - 2.2 Children respond to diversity with respect

26.

HEALTHY LUNCHBOX INFORMATION IN BURMESE

Rachel Pona

The department's guidelines for school lunches are all in English. Can you make some guidelines to help parents with culturally diverse backgrounds prepare school lunches?



Download the resource: [Pona Intercultural](#)

This resource is a multilingual leaflet sharing guidelines to help families from the Burmese community provide school lunches for their children. It can be distributed by local schools at the time of a family's enrolment within a school. It is targeted at assisting families from the Burmese community as the information provided is printed in the Burmese language as well as Standard Australian English. As the Australian lunchbox could look different to other cultures, this leaflet is designed to assist these families in embracing Australian culture while maintaining their own.

Families and children of immigrant and especially refugee backgrounds face many barriers and stressful experiences when relocating to Australia. For example, the inability to form social connections, racial discrimination and parents having to adopt new parenting practices as their traditional customs may differ to Australian cultures (Australian Institute of Family Studies, 2017). The term for families who adopt new practices can be defined as cultural assimilation where learners may neglect or abandon their own culture in the process of adopting the behaviours, values and beliefs of the dominant culture. It is important for educators to support families and their children to continue traditional cultural practices as well as transition into Australian society. The multilingual resource gives these families the ability to gain ideas and understandings about what is recommended for school lunches. It highlights that children are encouraged to bring their traditional foods for lunch such as rice and noodles or a traditional Australian sandwich. Leaflets and information like this document enhance relationships between educators and families, making them feel supported and valued.

Links

Queensland Kindergarten Learning Guidelines (QCAA, 2018)

- **Identity:** children form a strong sense of identity through relationships with their own parents and families, teachers and wider communities

Nicole Rousseau

[illegible]

The resource above was created to assist educators who are struggling with language barriers when toilet training (ACECQA, 2017), specifically language barriers around toileting. A childcare centre, for example, may have a child whose main language spoken at home is Vietnamese. The resource may assist when educators are transitioning the child from diapers to toileting and are having difficulties with language barriers and how to communicate effectively with that child to develop a positive learning process. It may

be particularly helpful if the child is also quite nervous about toileting and cries when educators try to comfort her with words as the child gets more confused and stressed.

Hearing a language that is familiar to the child will help her understand what she is being asked to do and will provide her with a sense of belonging while feeling safe and secure (DEEWR, 2009). It will also help the child develop the skills required to become more confident with toileting and literacy. Given that Vietnamese language is a complex language that educators may find it difficult to remember and mimic to the child, a resource was created to make this process much faster and easier to access and express instructions as it includes sound. The quicker the actions, the less stress and confusion will be placed upon the child.

The educators can not only play the sounds for the child but also use it as a learning tool for their staff to hear common phrases associated with toileting in the Vietnamese language. This is to help the child become more independent and confident enough to use the toilet. The resource will also aid as a visual tool for literacy development with both the English and Vietnamese language alongside one another (Smidt, 2007). This type of resource could be extremely useful for many other developmental processes using common phrases in other cultural languages, for example (social learning, creative arts, separation upon drop off and even when using basic hygiene practices throughout the day).

28.

MAKING HEALTHY LUNCH INFORMATION ACCESSIBLE

Rebecca Trewick

The department's guidelines for school lunches are all in English. Can you make some guidelines to help parents with culturally diverse backgrounds prepare school lunches?

School Lunches

Knowing what to pack for school lunches can be hard. Here at Rosewood State Primary School we have created a list of things to remember when packing your child's lunchbox based on Education Queensland guidelines.

*This pamphlet is available in Chinese, Indonesian, Spanish and Japanese translations upon request.

Healthy

Children need healthy, filling food to give them energy. Including a mix of fresh fruit and vegetables, healthy carbs and meat products if they wish. Students do not need to bring a sandwich each day, other ideas include:

- rice or pasta dishes (e.g. fried rice, noodles)
- salads
- sushi
- traditional dishes that can be eaten cold





Easy to open

Students can find it hard to open some containers and types of plastic. Please make sure your child can unwrap their lunch.

- use easy to open lunchboxes
- plastic wrap can be tricky to open, instead use small containers or sealable bags

Small and easy to eat

Make lunches safe and fun by provide different small items which your child can eat.

- cut up pieces of fruit rather than keeping it whole
- use small dishes and containers
- peel or cut food before packing
- pack a mix of small items, rather than 1 or 2 big pieces





Water bottle

It is important that children are drinking plenty of water. Please make sure your child brings their own drink bottle which they can use throughout the day.

We encourage you to provide food for your child which they are familiar with and you know they love! The foods that children are not encouraged to bring are sweets, chips and other treat or party foods.

Images are licenced

Download the resource: [Trewick intercultural resource](#)

This resource was created to provide parents and guardians a flexible guideline for packing school lunches. This pamphlet may be provided for all families in a welcome pack prior to their child's attendance, regardless of when in the term or year this may be. they would receive both physical and digital copies. While this example of the pamphlet is in English, it specifies that if a translated copy is required, this can be requested and easily produced in languages such as Chinese, Indonesian, Spanish and Japanese.

The saying 'a picture is worth a thousand words' can easily be applied when considering how to communicate with a diverse audience. Images and infographics are used to "communicate information in the most clear and unbiased manner possible" (Lankow, Ritchie & Crooks, 2012, p. 38). The use of colourful images which directly correlate to the text provides comprehension opportunities for the reader. The document has been carefully designed to ensure it is easy to read, aesthetically pleasing, simple and

contains all important information. the white background, colourful frames and bold headings allows the reader to easily read the text and distinguish the topics within the information sheet.

Studies have shown that children who bring lunchboxes to school appear to have a greater nutritional self-efficacy compared to those who do not (Abrahams et al., 2011). However, it is important that educators, parents and children are aware that they are not limited to sandwiches and apples. Parental involvement is essential to authentic inclusion (Owen, 2017), and through open communication the cultural diversity of a community, including cuisine, can be not only accepted but celebrated.

Links

Early Years Learning Framework (DEEWR, 2009)

- **Outcome 3: Children have a strong sense of wellbeing**

National Quality Standard (ACECQA, 2018)

- **Quality Area 2: Children’s health and safety**
 - 2.1.3 Healthy lifestyle: Healthy eating and physical activity are promoted and appropriate for each child”

CONCLUSION

Eseta Tualaulelei

In a gentle way, you can shake the world.
Mahatma Gandhi

As teacher educators, we know that many early years professionals possess a strong commitment to education and care that is inclusive and respectful of diversity. The challenge, as expressed by educators we spoke with [in 2019](#), is to nourish this commitment with resources and opportunities for professional development. This book and [the volume before it](#) aimed to contribute in a small way to inspiring and invigorating professional learning and practice for those educators who want to know and do more for Reconciliation, providing cultural safety for children and their families, responding to diversity and building their own cultural competencies for professional and personal contexts.

In addition, this book represents a step in the authors' learning journeys as emergent professionals. Australia's early years curriculum is named *Belonging, being and becoming* (DEEWR, 2009) words which are, of course, apt for young children who are growing into their identities and discovering the world around them and their role in it. However, these words also have relevance for students studying to join or advance in the early years profession. Pre-service teachers gain a sense of **belonging** when they participate in activities of the profession such as creating professional resources. They experience **being** a professional when the activities they participate in are relevant to the present and not to some distant future after graduation. By openly publishing their work (which takes some courage), students dip their toes in the waters of professional life, **becoming** members of a professional community and leading professional learning. As such, this book encompasses each author's aspirations to belong, be and become culturally responsive and culturally nourishing practitioners. Should the cultural knowledge of early years educators and their desire to promote Reconciliation ripple through their interactions with children, families and communities, then the world will be gently shaken for the better.

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