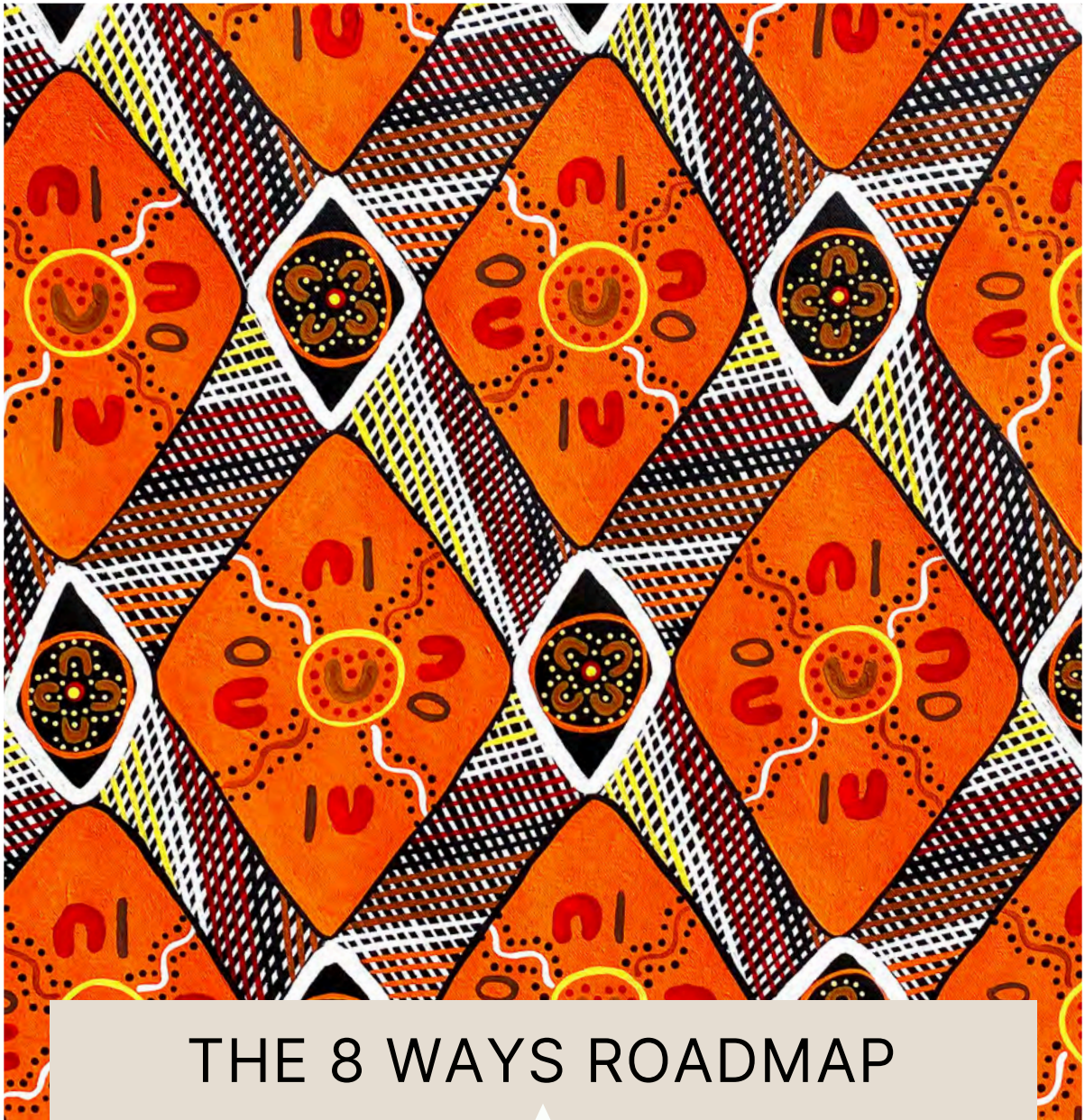


TIPIAC WORKBOOK



THE 8 WAYS ROADMAP

AN EDUCATORS GUIDE TO CULTURAL INCLUSIVITY

Who are we

WHO ARE WE? TIPIAC Teaching Indigenous Perspectives In the Australian Curriculum was born out of the need for more First Nations resources and lesson plans in Australian schools. At TIPIAC we are able to facilitate that as we are teachers and staff from Aboriginal and Torres Strait Islander communities. With the establishment of TIPIAC teachers and schools now have easy access to resources and background knowledge of First Nations culture they can easily and confidently implement. We believe that walking together to weave our joint histories & First Nations culture into the Australian curriculum will revolutionise our classrooms and wider communities.

ARE YOU READY TO WALK BESIDE US? At TIPIAC we are here to help reduce your work load and close the educational gap of First Nations children. We know teachers are time poor with the never ending paperwork and “to-do-lists” and First Nations perspectives is under represented in schools. Our quality resources save teachers and staff time from having to research, develop and produce First Nations perspective lesson plans that are informative, true and engaging.

Allowing teachers to focus on teaching whilst we focus on our specialty of First Nations perspectives. This ensures our resources are current, authentic, and rich, as well as alleviates the pressure from teachers to create First Nation perspective lessons and they may not have the cultural knowledge or background to First Nations perspectives. We believe that TIPIAC’s resources will aid in providing our children with a sense of belonging at school and gain a love of learning that positively influences not only their lives but the lives and perspectives of their families and friends. The TIPIAC community are here to help build a stronger connection between schools and Indigenous communities through our online learning platform and resources so our children have a stronger connection to school and feel both they and their culture is valued.

Bonnie Cochrane

Outcomes

PRIORITY AREA: Aboriginal education and supporting Aboriginal students/children

8 WAYS AND THE EYLF OUTCOMES

Outcome 1: Children have a strong sense of identity

- **Story Sharing** – Use local Dreaming stories (where permitted) in circle time, with props or puppets, to build identity and belonging.
- **Community Links** – Invite Elders or community members to yarn with children, showing strong cultural role models.

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

- **Learning Maps** – Create big floor maps of Country using natural materials. Children add pathways, animals, and plants as they learn.
- **Deconstruct–Reconstruct** – Explore old and new objects (e.g. stone tools and plastic toys) to compare how people care for Country.

Outcome 3: Children have a strong sense of wellbeing

- **Symbols and Images** – Use drawing, body painting (with ochre or safe paint), images, and handprints to express feelings and wellbeing.
- **Non-linear Learning** – Allow children to explore activities in flexible sequences, reducing pressure and supporting self-regulation.

Outcome 4: Children are confident and involved learners

- **Land Links** – Take children outside to observe seasonal changes (buds, bird calls, weather shifts). Use this to guide play and inquiry.
- **Non-verbal Learning** – Explore music, movement, and dance as ways of making meaning beyond spoken words.

Outcome 5: Children are effective communicators

- **Symbols and Images** – Use sand drawing, bark painting, or chalk symbols to share ideas.
- **Story Sharing** – Encourage children to retell stories in their own words, through drawing, or in collaborative play.



First Nations Educational Pedagogies

Why is it essential to include First Nations perspectives into our educational settings?

Pedagogy Notes

Use these pages to take any notes on the four pedagogies covered.

Possum Skin Pedagogy

Uncle Ernie Grant's My Land, My Tracks Pedagogy (Interconnectedness)

Pedagogy Notes

Professor Martin Nakata's Cultural Interface Pedagogy

Tyson Yunkerporta's 8 Ways Pedagogy

05

Educational Pedagogies

Each pedagogy offers unique insights and approaches to incorporating First Nations perspectives into teaching and learning, contributing to a more holistic and culturally responsive education system.

Possum Skin Pedagogy

Author: Associated with various First Nations communities, particularly in Victoria, Australia.

Focus: Utilises possum skin cloaks as a teaching tool, emphasising cultural identity, storytelling, and connection to land.

Uncle Ernie Grant's My Land, My Tracks Pedagogy (Interconnectedness)

Author: Uncle Ernie Grant, a First Nations educator with a focus on interconnectedness.

Focus: Emphasises the interconnectedness of land, language, culture, and identity in First Nations education.

Professor Martin Nakata's Cultural Interface Pedagogy

Author: Professor Martin Nakata, a Torres Strait Islander scholar.

Focus: Explores the intersections and interactions between First Nations knowledge systems and Western educational frameworks.

Tyson Yunkerporta's 8 Ways Pedagogy

Author: Tyson Yunkerporta, an First Nations educator, author and advocate.

Focus: Based on the 8 Ways framework, which incorporates First Nations ways of knowing and learning into educational practices.

8 Ways Pedagogy

"Embracing the 8 Ways Pedagogy offers a transformative approach to education, moving beyond the linear constraints of standardised testing to foster deeper understanding and introspection. This pedagogy values the cyclical nature of learning, where students frequently return to and build upon previously learnt knowledge. It honours the importance of reflection, contextualised learning, and explicit mapping of educational pathways. As educators, let us recognise and integrate these principles, making education not only relevant and meaningful in our students' lives but also enriching our collective journey towards holistic and inclusive learning."

8 Ways Summary

Story Sharing

Learning Maps

Non-Verbal

Symbols & Images

Land Links

Non-Linear

Deconstruct/Reconstruct

Community Links

8 Ways Pedagogy

Use this page for note taking for the in depth 8 Ways Pedagogy and why its essential in classrooms section.



Group question discussion

Why is it important for all Australians to learn about First Nations people, culture and history?

Discussion notes:

.....

Story Sharing



Story Sharing



Write down key words to help you remember Bonnie's story about the Scarred tree.

map out the journey of cultural connections

Story Sharing



Reflective Questions for Teachers:

1. How can you incorporate local First Nations stories into your curriculum programs ?
2. What lessons or values do you want to convey through your stories?
3. How can you use stories to address or explain current events or complex social issues relating to First Nations perspectives?
4. What storytelling techniques could be most effective for your classroom?
5. How can students be encouraged to create and share their own stories?
6. How can story sharing be adapted for different age groups and learning styles?

Implementation Tips:

- **Incorporate Visual Aids:** Use pictures, maps, or props to make stories more vivid and engaging.
- **Interactive Storytelling:** Encourage students to participate in the storytelling by guessing what might happen next, suggesting alternatives, or even contributing a piece of the story.
- **Multicultural Stories:** Introduce stories from various cultures to showcase First Nations diversity and inclusion.

Learning Maps



CREATION JOURNEY OF CLAP STICKS



Non-Verbal



Non-Verbal



Symbols & Images



Symbols & Images



Land Links



Land Links



Aboriginal pedagogies are intensely ecological, 'place-based' and 'drawn from the living landscape within a framework of profound ancestral and personal relationships with place'

(Marker 2006, cited in Yunkaporta n.d., p. 12).

For First Nations people, learning is about linking content to local land and place and is thus highly contextualised.

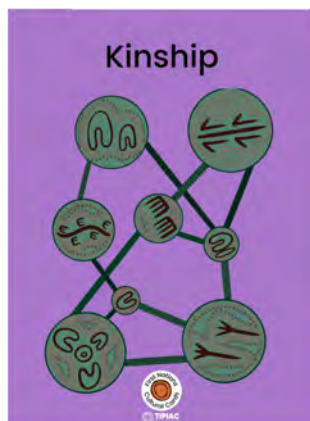
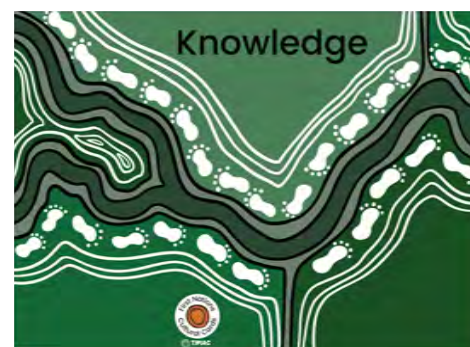
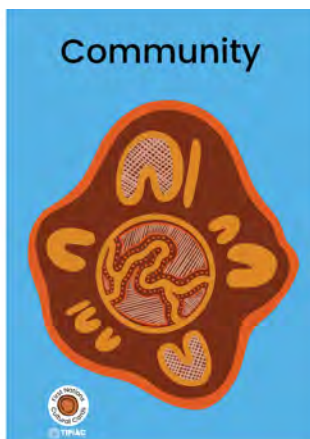
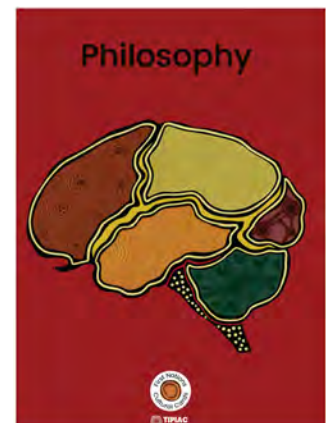
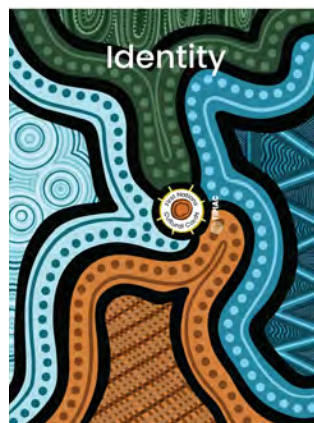
Land Links - Place Based Learning



Photo credit: ABC Western Plains – Facebook page.



TIPIAC Cultural Cards



8 Ways Cards


STORY TELLING



These lessons will be based on story telling and sharing personal experiences and knowledge. Providing opportunities in the classroom and school environment to share our stories and knowledge will help us to understand each other more deeply. Sharing our stories and connection to land is a vital part of our culture. The stories allow us to share the deep inherent knowledge that we hold.

● TIPIAC


NON-VERBAL



Non-verbal communication is an important cultural practice. Therefore, the use of gestures, inferences, pictures, symbols and movement help to share experience and allow for a culturally safe relationship to be established. It is important to provide opportunities that focus on storytelling, dance, artwork and body movements using skills and knowledge past down from the Elders.

● TIPIAC

LEARNING MAPS



First Nations people will often draw in the sand as they sit in a yarning circle. They develop pictures in their minds and share ideas with their mob working out the best solution to solve a problem or work out a pathway to support a learning journey. The visual approach supports many ways to get the same end result to a specific investigation. Using this method allows for trial and error, creativity and working as a team. In a classroom the provision of graphic organisers for the students supports this thinking.

● TIPIAC


LAND-LINKS



Community involvement is an essential aspect of this pedagogy. A sense of direction and an awareness of place connect students to their country. Local land and sacred places are important connections to Aboriginal culture. Exploring all aspects of your school and home environment will provide authentic approaches to learning that embrace respect and inclusivity of Aboriginal pedagogy.

● TIPIAC


SYMBOLS & IMAGES



First Nations people often think in images and shapes as they have a visual culture bias. First Nations peoples have a deep connection to the landscape or environment which holds memory codes in the form of images that allow First Nations people to tap into knowledge systems. Pictures sometimes represent words and concepts which express detailed meaning and specific cultural practices. When students are confident, they can explore their feelings and emotions with respect and dignity and make positive contributions to share their cultural knowledge.

● TIPIAC

NON-LINEAR




This type of learning is circular in theory. It involves going forward and back connecting with everything in one's pathway. We set problems and create solutions. There is a strong cultural interconnection that leads us to different levels of knowledge and learning. It is difficult to plan for but working in a flexible classroom allows the opportunity to develop a deeper understanding of a cultural topic. Eg: Kangaroo. Taking the lead by modelling different cultural viewpoints, sharing ideas, gathering information supports deep learning and cross-cultural understanding.

(Always done with the involvement of community members)

● TIPIAC

DECONSTRUCT/ RECONSTRUCT



"Watch first and then do"
We must always model what we want the students to produce. It is important to use detail and explain each part of the process providing examples of the finished product. Breaking down the project into small ideas allows for the students to use creativity and trial and error to produce a finished product. Providing a sequence of events/ stages, showing examples and making scaffolds available will lead to independent learning and pride in what they achieve.

● TIPIAC

COMMUNITY LINK



Engagement with local community (Elders and Family members) is necessary to develop solid relationships built on respect. The Local community will be happy to share their knowledge and contribute to the school culture. It is important that First Nations people feel valued and accepted which opens the learning cycle for great possibilities. This allows for rich learning that has real meaning for the students which can contribute to whole community engagement. This opens a way forward to build on positive outcomes and a deeper understanding of First Nations history, language and cultural practices linked to the local First Nations communities.

● TIPIAC



GUMBAYNGGIRR DREAMING STORY

The EMU and Platypus Story

Cultural Connections

Told by Uncle Michael Jarrett

Land Links - Activity



DISCUSSION

How can local landscapes be integrated into different subject areas (e.g., science, history, art)?

TEK (Traditional Ecological Knowledge)

Non-Linear



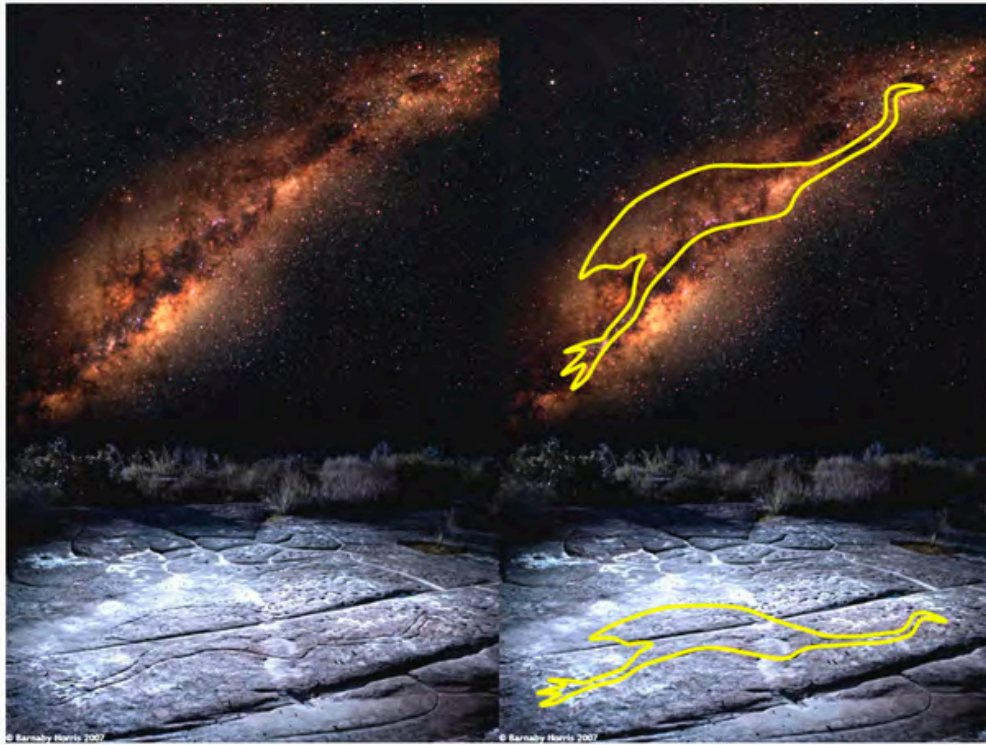
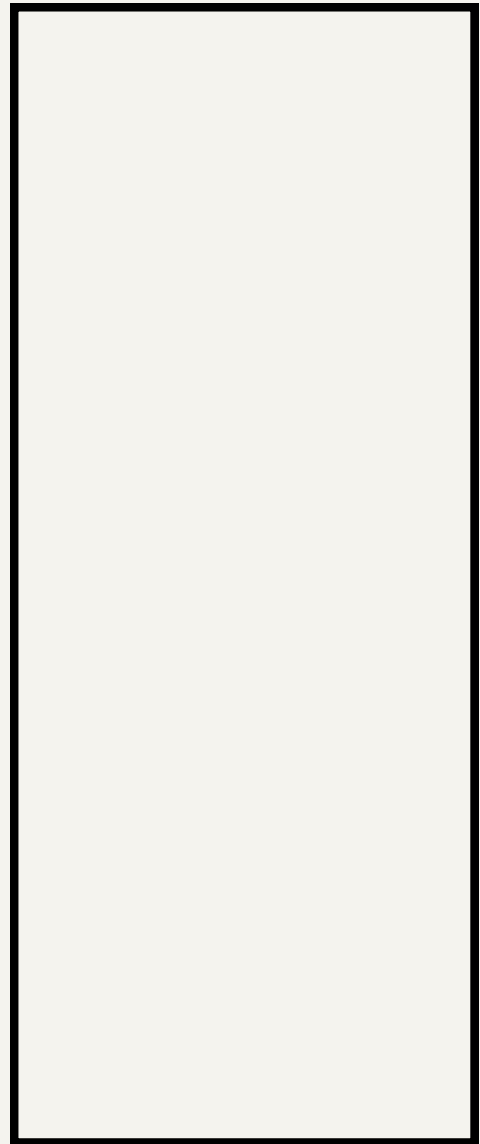
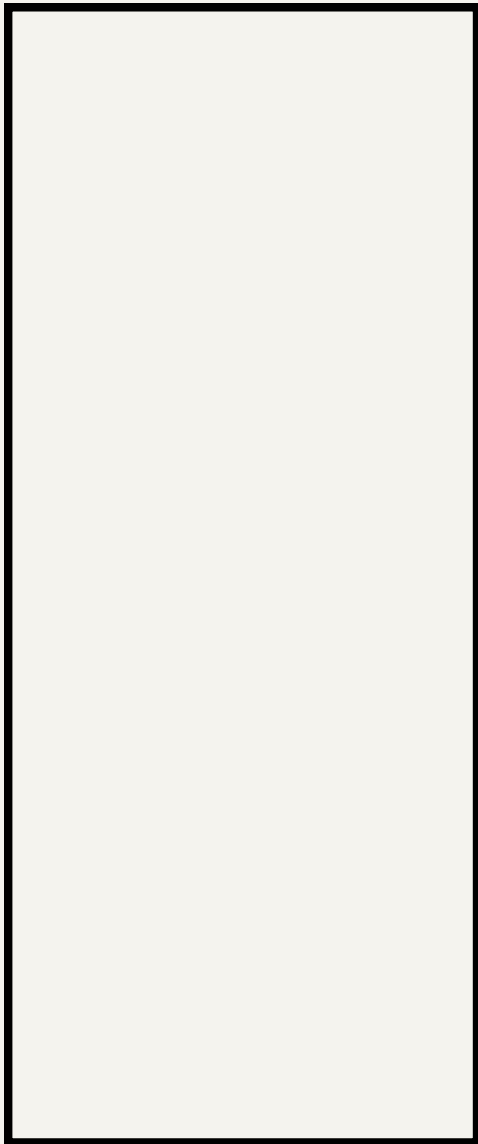
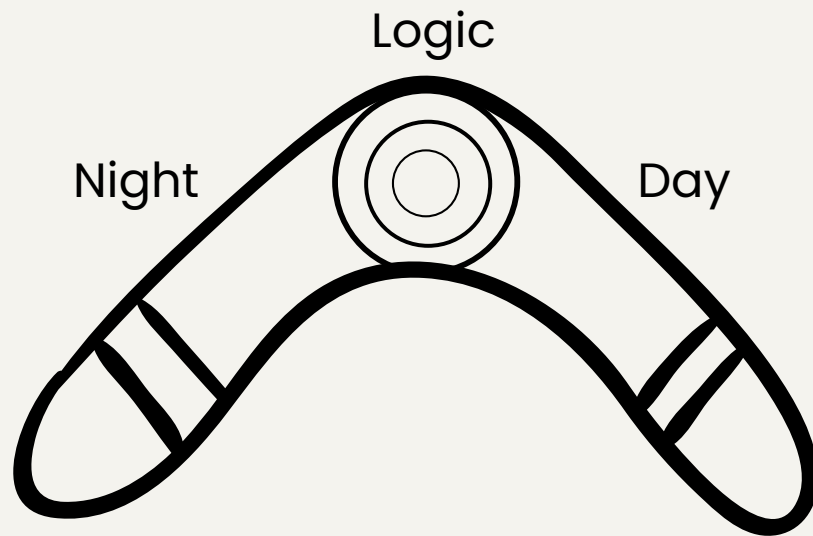


Figure 2: Kuringai Emu in the Sky. Images courtesy Barnaby Norris and Ray Norris.

Non-Linear





Deconstruct/Reconstruct



Deconstruct/Reconstruct



Photo Credit: Kentville Drums



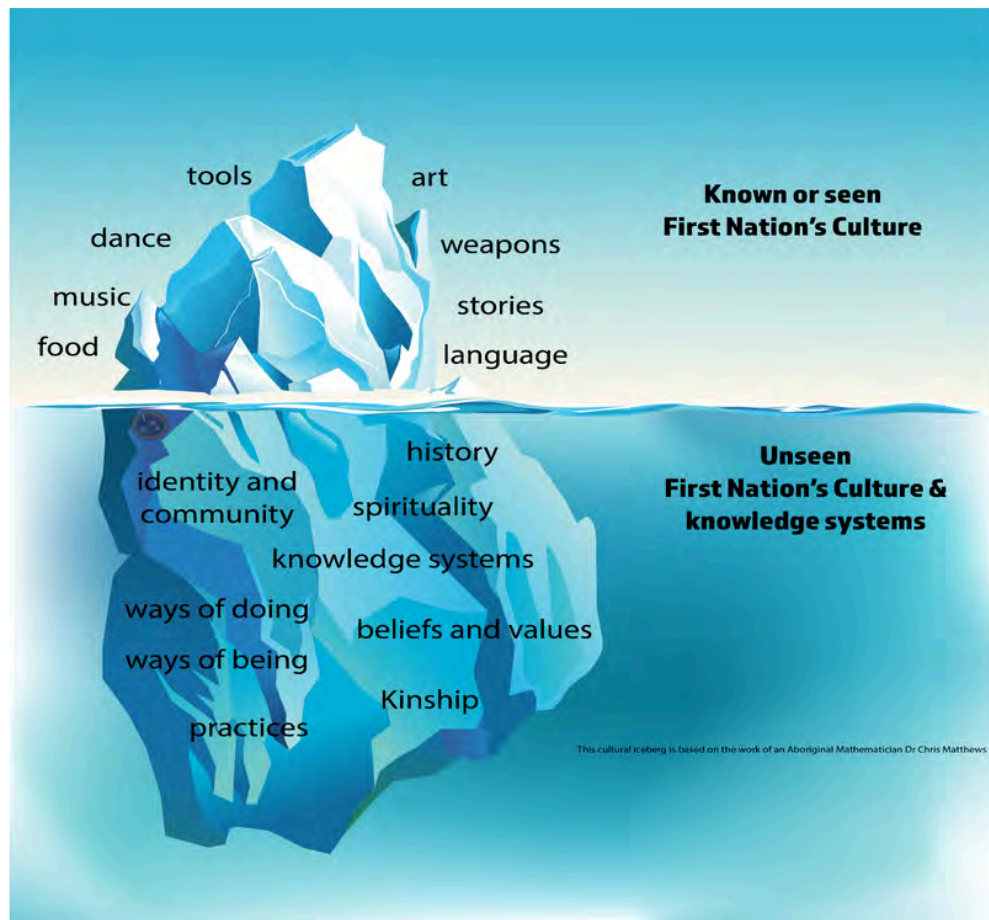
Photo Credit: Queensland Museum

Community Links



Community Links

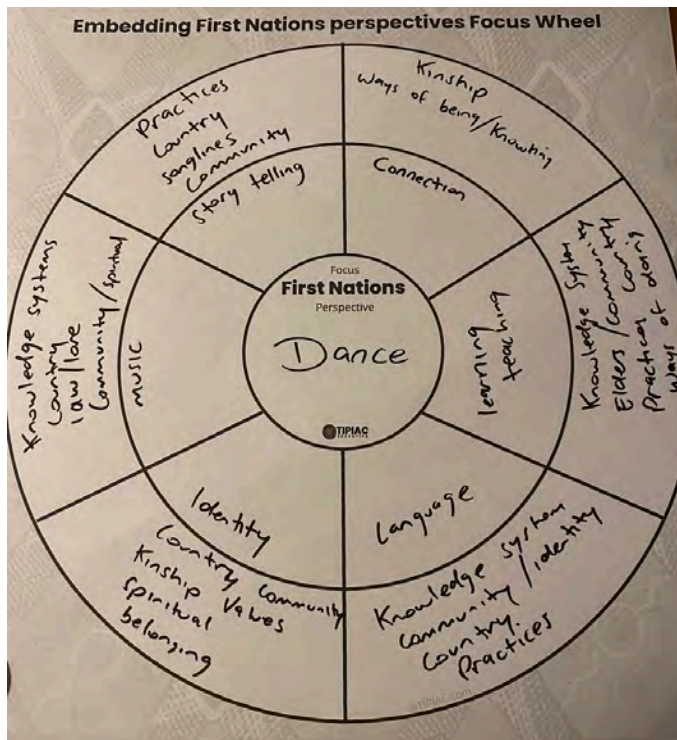
Cultural Iceberg



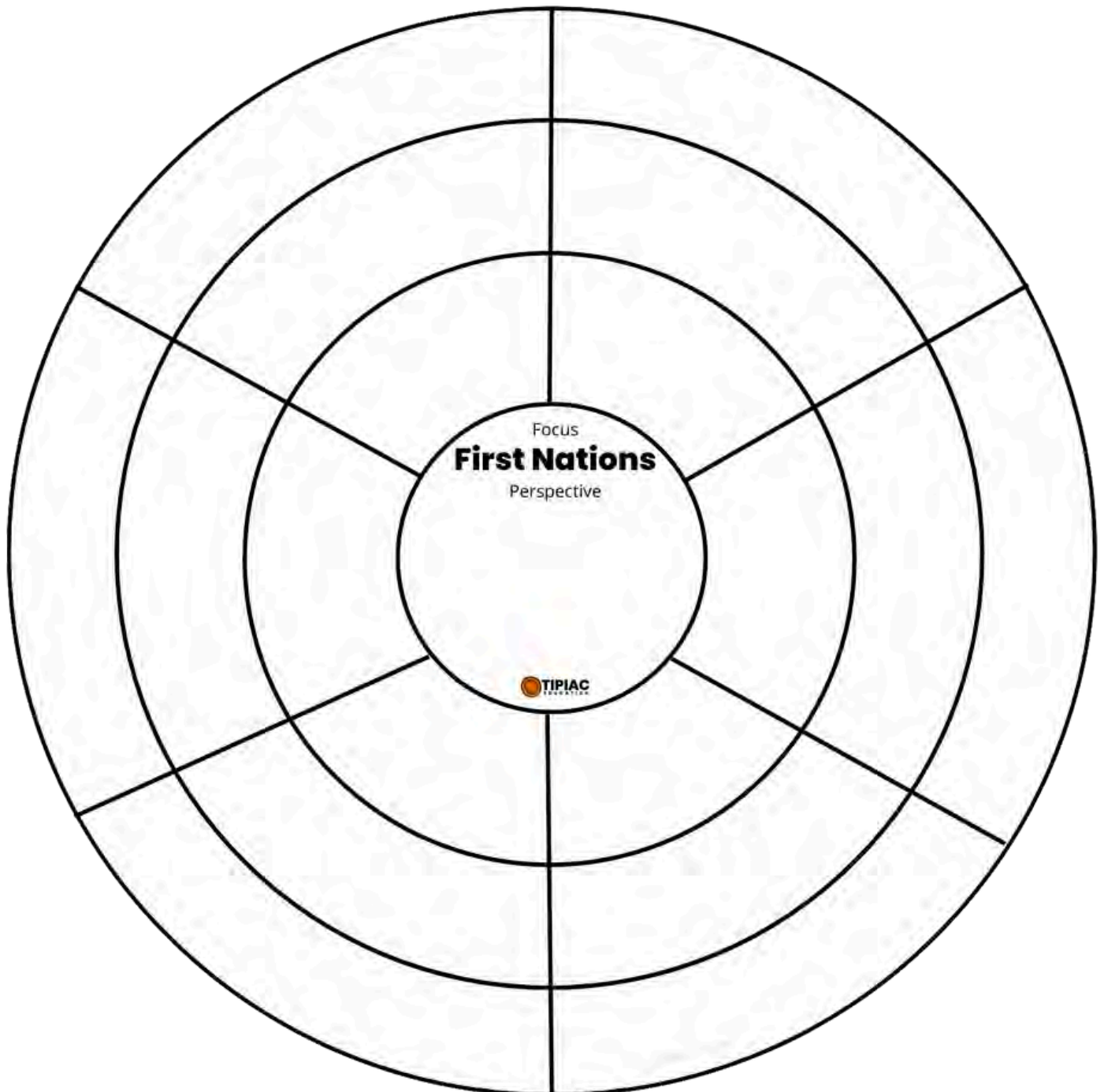
Discussion notes:

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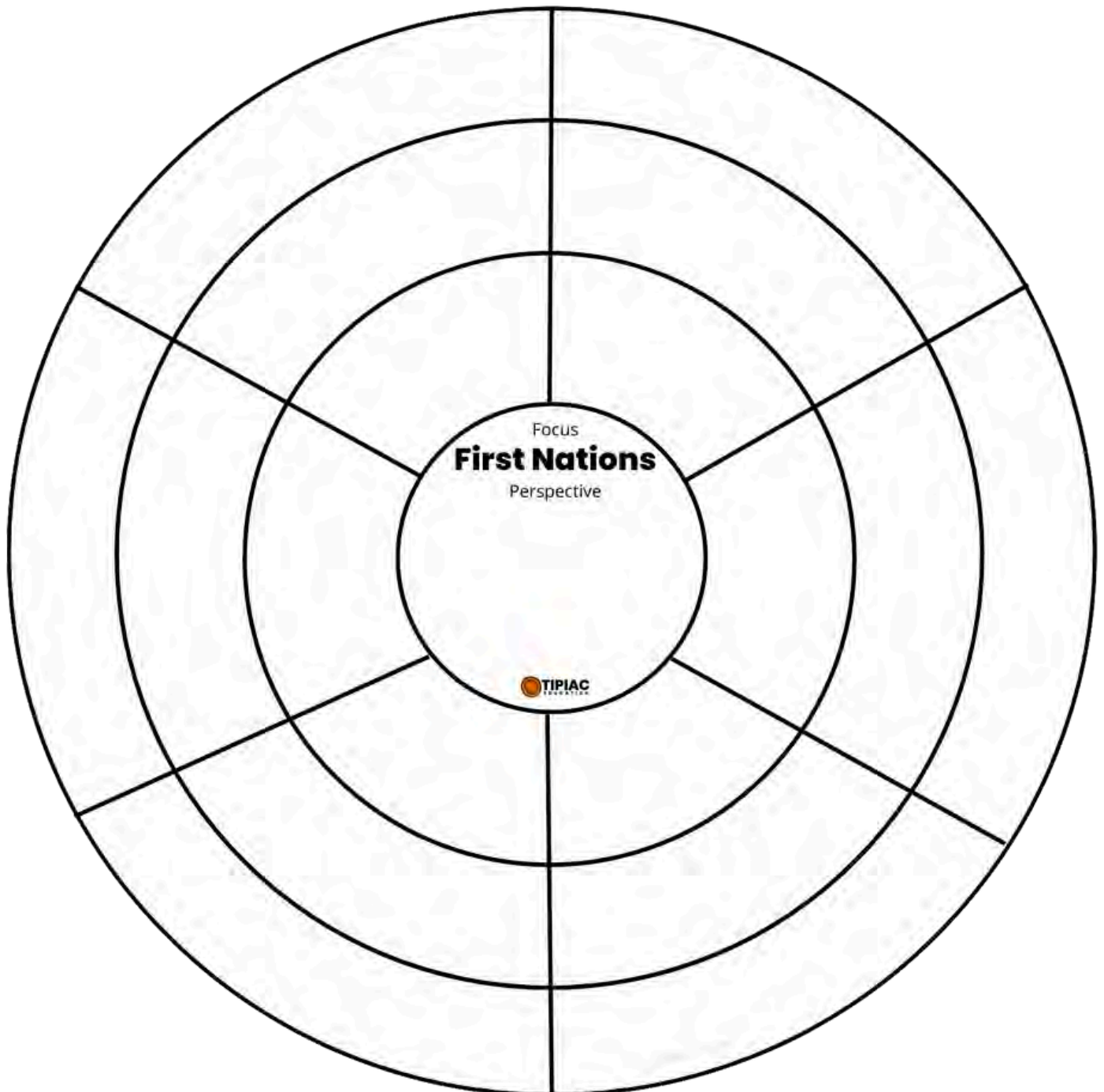
TIPIAC Focus Wheel



TIPIAC Focus Wheel



TIPIAC Focus Wheel



Reflective Questions to ask

Story Sharing



Cultural Relevance:

- How can I incorporate local First Nations stories and cultural narratives into my lesson plan?
- What traditional stories from the local First Nations community can be used to enhance the topic I'm teaching?

Engagement:

- How can I create a classroom environment that encourages students to share their own stories and experiences?
- What activities can I use to make story sharing interactive and engaging for my students?

Learning Maps



Visual Representation:

- How can I use visual maps to represent learning processes and concepts in my classroom?
- What traditional First Nations mapping techniques can be incorporated into my lesson plans?

Holistic Learning:

- How can I ensure that learning maps integrate multiple aspects of a topic for a holistic understanding?
- What visual tools can help students see the connections between different pieces of knowledge?

Reflective Questions to ask

Non-Verbal



Visual and Kinaesthetic Learning:

- How can I incorporate non-verbal teaching methods, such as visual aids and hands-on activities, into my lessons?
- What traditional First Nations non-verbal communication methods can be used in the classroom?

Body Language and Gesture:

- How can I teach students to understand and use body language and gestures in their learning?
- What role does silence and observation play in First Nations learning, and how can I integrate this into my teaching?

Symbols and Images



Symbolic Learning:

- How can I use symbols and images to convey complex concepts in a way that is easily understood by students?
- What First Nations symbols and visual storytelling techniques can I incorporate into my lessons?

Cultural Significance:

- How can I teach students about the cultural significance of symbols and images in First Nations cultures?
- What activities can I use to help students create their own symbolic representations of their learning?

Reflective Questions to ask

Land Links



Connection to Country:

- How can I incorporate the concept of land and place into my teaching to help students connect their learning to the physical world?
- What local First Nations knowledge about the land can be integrated into my lessons?

Environmental Understanding:

- How can I teach students about the relationship between the land and cultural knowledge in First Nations perspectives?
- What activities can help students explore and understand the land and its significance?

Non-Linear



Holistic and Lateral Thinking:

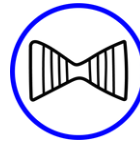
- How can I design lessons that encourage non-linear, holistic thinking and learning?
- What traditional First Nations problem-solving techniques can be integrated into my classroom?

Iterative Learning:

- How can I create opportunities for students to revisit and deepen their understanding of concepts over time?
- What non-linear learning activities can help students make connections and see the bigger picture?

Reflective Questions to ask

Deconstruct/Reconstruct



Critical Thinking:

- How can I teach students to deconstruct complex ideas and reconstruct them in a way that makes sense to them?
- What activities can help students break down information and build new understanding?

Creative Problem Solving:

- How can I encourage students to approach problems from different angles and come up with creative solutions?
- What traditional First Nations methods of deconstructing and reconstructing knowledge can be used in the classroom?

Community Links



Community Involvement:

- How can I involve local First Nations community members in the teaching and learning process?
- What projects or activities can help students connect with and learn from the community?

Real-World Applications:

- How can I create learning experiences that are relevant to students' lives and the wider community?
- What local First Nations issues or topics can be integrated into my lessons to make learning more meaningful?

General Integration Across All Key Learning Areas and Grades

Learning Alignment

- How can I align the 8 Ways pedagogy and First Nations perspectives with EYLF outcomes of identity, connection, wellbeing, learning, and communication?
- What strategies can I use to ensure that First Nations knowledge systems are embedded across play, routines, environments, and relationships?

Holistic Learning

- How can I create integrated experiences that weave the 8 Ways into everyday play, story, art, song, and outdoor exploration?
- What connections can I make between children's interests, family, community, and Country to provide a holistic learning journey?

Reflective Practice

- How can I reflect on my practice to deepen the integration of First Nations perspectives and the 8 Ways pedagogy?
- What feedback can I gather from children, families, colleagues, and community to strengthen cultural integrity in our early years setting?

By considering these questions, you can thoughtfully weave the 8 Ways pedagogy and First Nations perspectives into your early learning program, ensuring that children's experiences are culturally grounded, play-based, and connected to both Country and community.

Rather than trying to bring out the culture in our Key Learning Areas, we need to bring out the Key Learning Area that is embedded in First Nations cultural practices.



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Video Resources

1. **Uncle Ernie Grant Holistic Framework** - <https://www.youtube.com/watch?v=UbX4G7koubM&t=2s>
2. **Josh from Blackfit Fitness - Making a coolamon** - <https://www.youtube.com/watch?v=8UFiW37-eDo>
3. **Uncle Michael, Dreaming story of EMU & Platypus** - <https://youtu.be/EdANkHve1qk?si=3h7fneRleIjD25t6>
4. **Musical Instruments of the Torres Strait Islands** - <https://www.youtube.com/watch?v=D5XfZa2xyog>
5. **Kentville Drums - Drums being repaired video & image credit of drums on Page 36**
<https://www.youtube.com/watch?v=3DB8vzhYWMs>.
6. **Photo Credit for drum image on page 36** <https://www.qhatlas.com.au/resource/drum-saibai-island-torres-strait-c1950s>
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Thank you!

Thank you for walking with us through the 8 Ways professional development training. Your dedication and commitment to embracing First Nations pedagogies is truly inspiring. By integrating these perspectives into your teaching and educational settings, you are contributing to a richer, more inclusive educational landscape.

"To know the land is to understand the story it tells, and to share that story is to honour the spirit of its people."

B. Cochrane