

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

## **STANDARD DESCRIPTORS - 1.4.2, 2.4.2, 2.5.2**

**Integrating First Nations Pedagogies:** Learn to apply a range of First Nations educational frameworks, including Uncle Ernie Grant's holistic approach, Professor Nakata's Cultural Interface theory, and Possum Skin Pedagogy, to create a diverse and inclusive curriculum.

**Understanding the 8 Ways Framework:** Gain a comprehensive understanding of the 8 Ways Aboriginal Education Pedagogy to enrich teaching practices and support student learning.

**Enhancing Cultural Competence:** Develop a deeper cultural awareness and competence, allowing for the integration of authentic First Nations perspectives into the curriculum.

**Creating Inclusive Learning Environments:** Learn strategies to create inclusive and supportive learning environments that respect and value Aboriginal knowledge systems.

**Creating Authentically Rich and Diverse First Nations Perspectives:** Teachers will develop the skills to create curriculum lessons that seamlessly link curriculum outcomes with the 8 Ways Pedagogy, enabling the integration of authentically rich and diverse First Nations perspectives into any curriculum area.



# A Deep Dive into First Nations Pedagogies

What are First Nations educational pedagogies?

What do you know about First Nations educational pedagogies?

Can you name any First Nations educational pedagogies?

# First Nations Educational Pedagogies

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

# First Nations Educational Pedagogies

Discussion notes:

.....

# 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.

# 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

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

# 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:

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# 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:

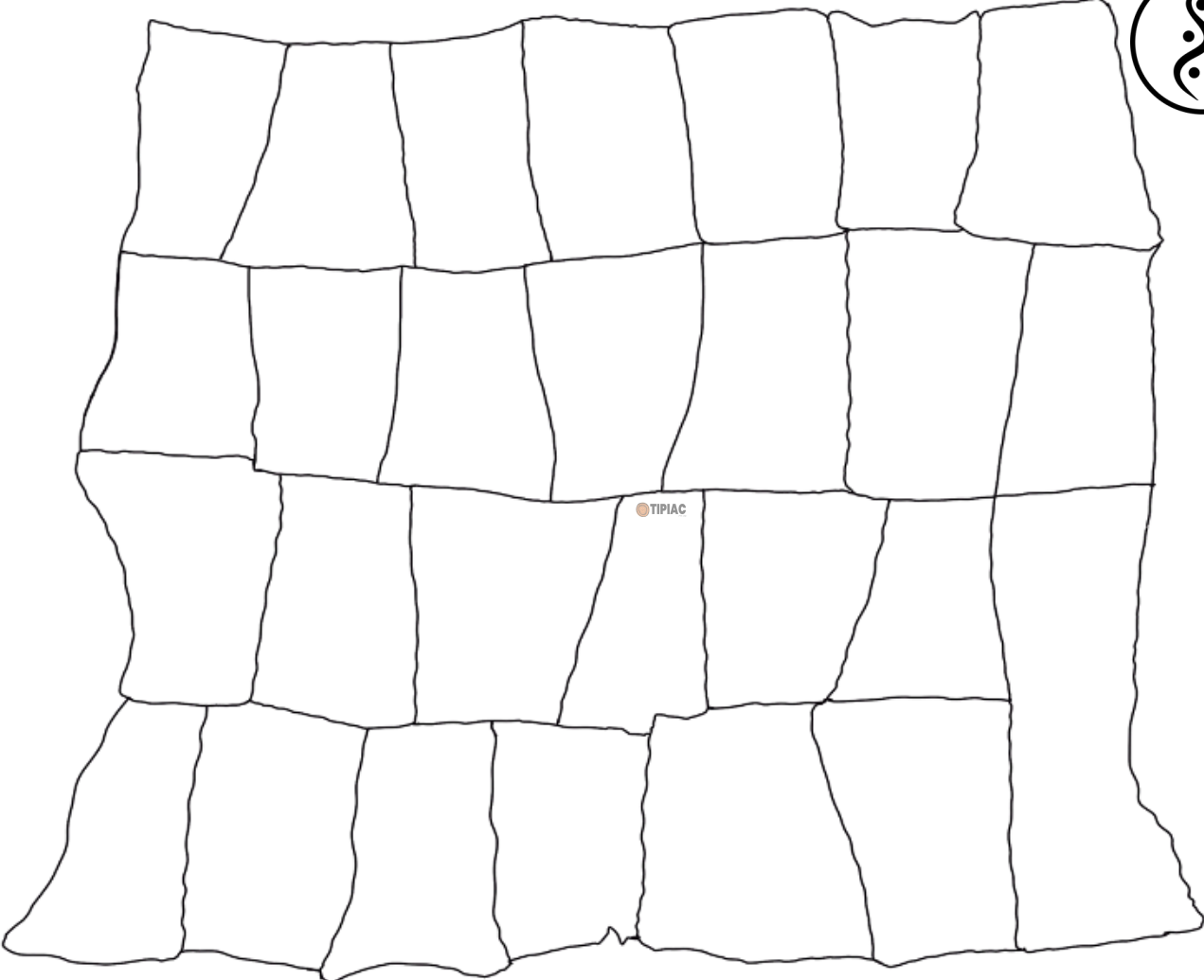
1. How can you incorporate local First Nations stories into your curriculum programs ?
2. What lessons or values do you want to convey through your stories?
3. How can you use stories to address or explain current events or complex social issues relating to First Nations perspectives?
4. What storytelling 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

# Learning maps - Possum Skin Cloak Activity



# Non-Verbal



# Non-Verbal



# Symbols & Images



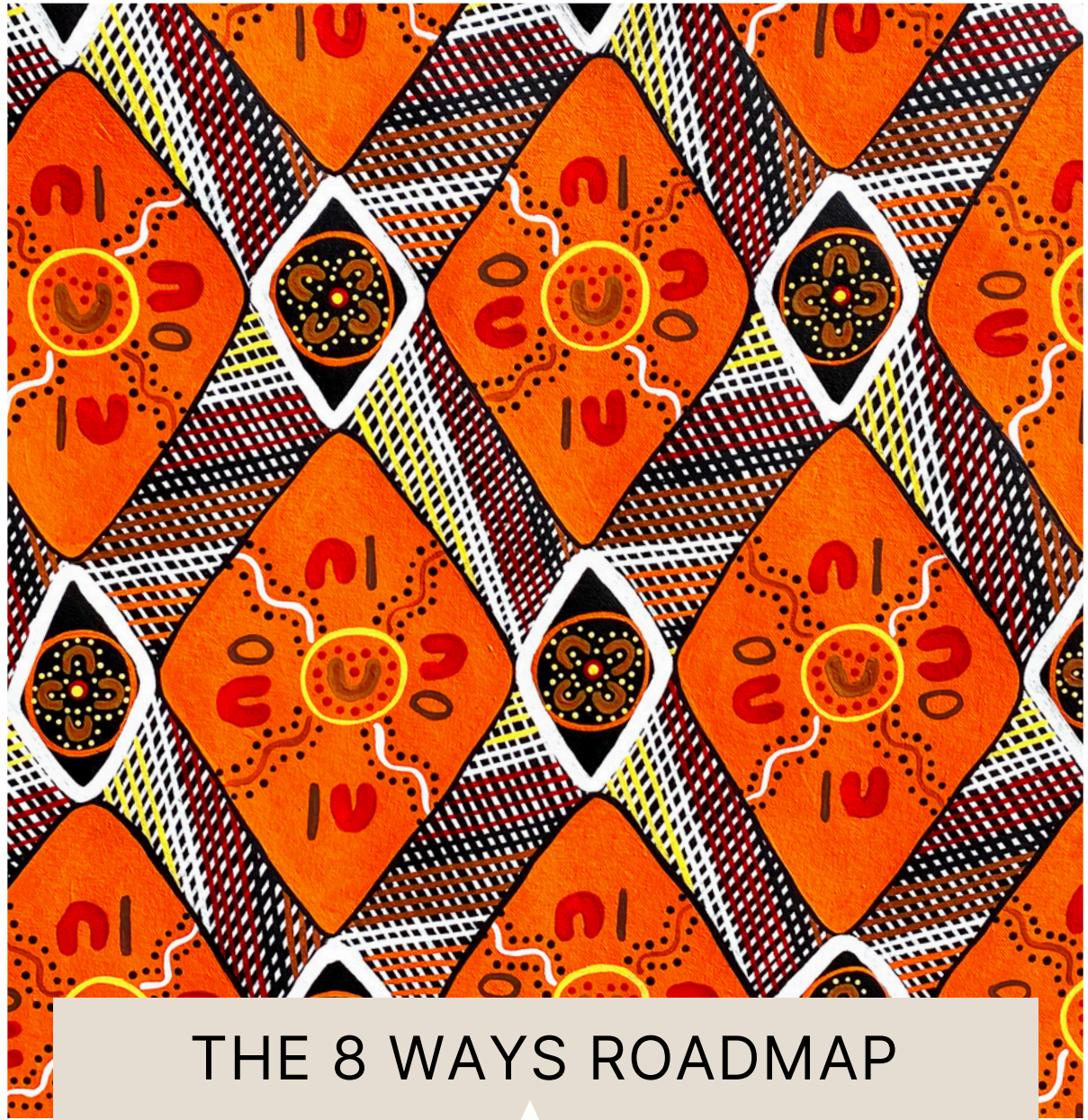
# Symbols & Images



# NOTES:

# NOTES:

DAY TWO



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# RECAP DAY 1 PEDAGOGIES



# 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.

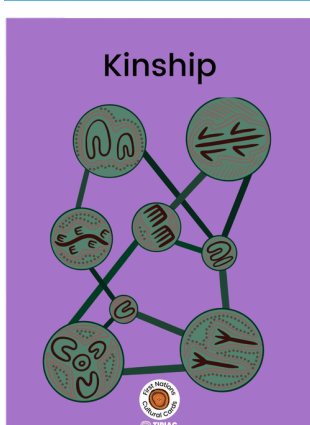
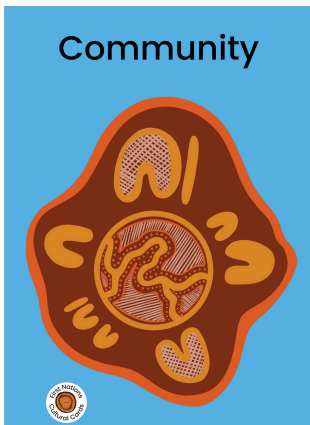
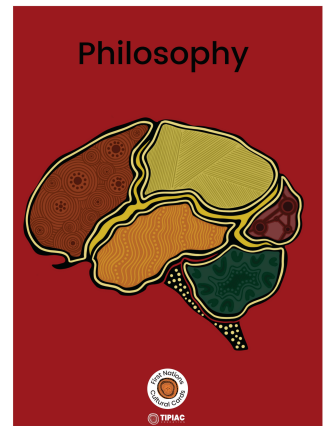
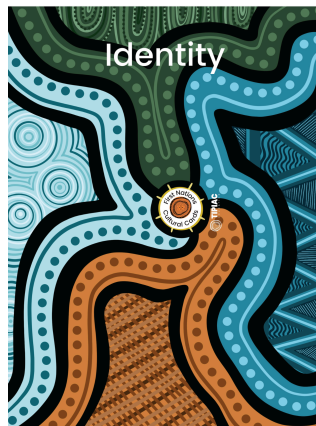
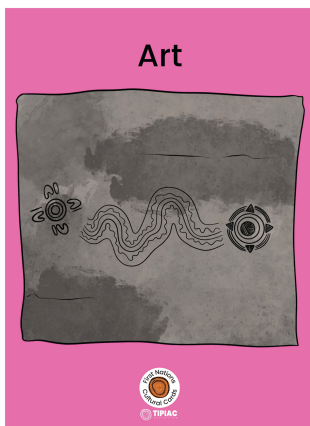
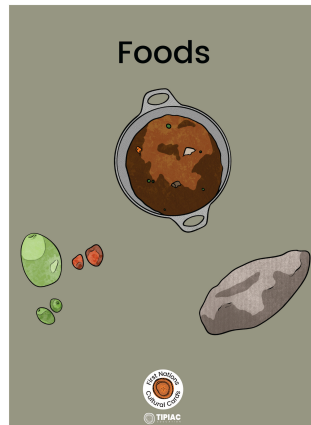
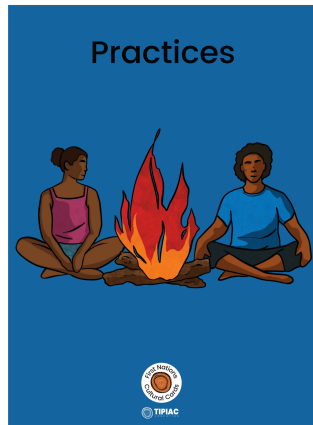
# Land Links - Place Based Learning



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.

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## 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.

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## LEARNING MAPS



First Nations people will often draw in the sand as they sit in a yarnning 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.

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## 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.

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## 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.

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## 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)

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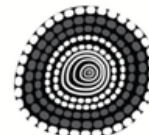
## DECONSTRUCT/ RECONSTRUCT



"Watch first and than 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.

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## 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.

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## **GUMBAYNGGIRR DREAMING STORY**

The EMU and Platypus Story

Cultural Connections

*Told by Uncle Michael Jarrett*

# Land Links - Activity



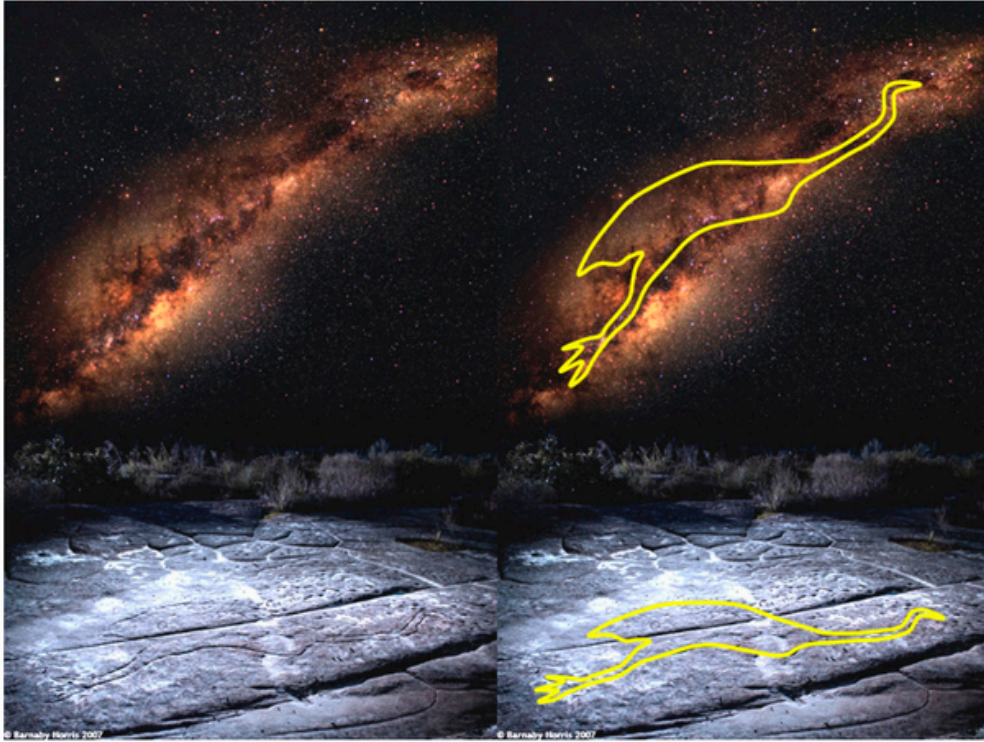
## BREAK OUT ROOMS DISCUSSION

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.*



## CREATION JOURNEY OF CLAP STICKS





# Deconstruct/Reconstruct



Photo Credit: Kentville Drums



Photo Credit: Queensland Museum



# Deconstruct/Reconstruct

# Community Links



# Community Links

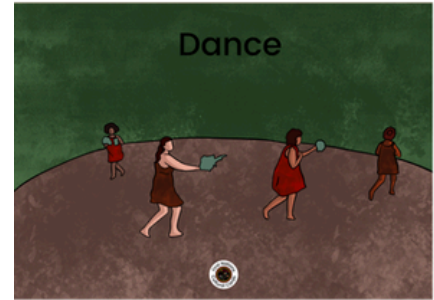
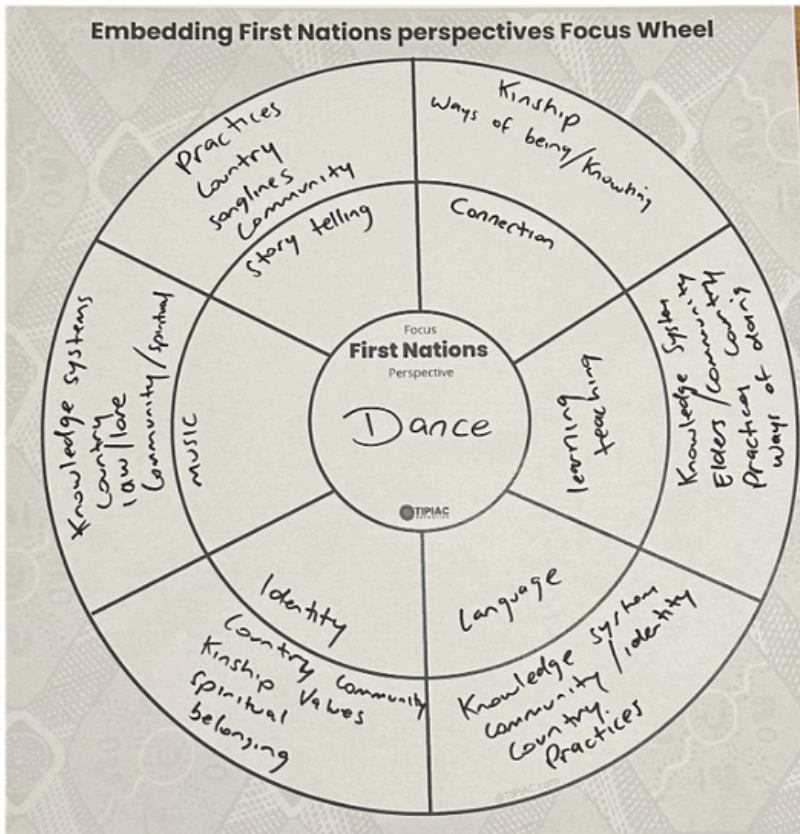
# Cultural Iceberg



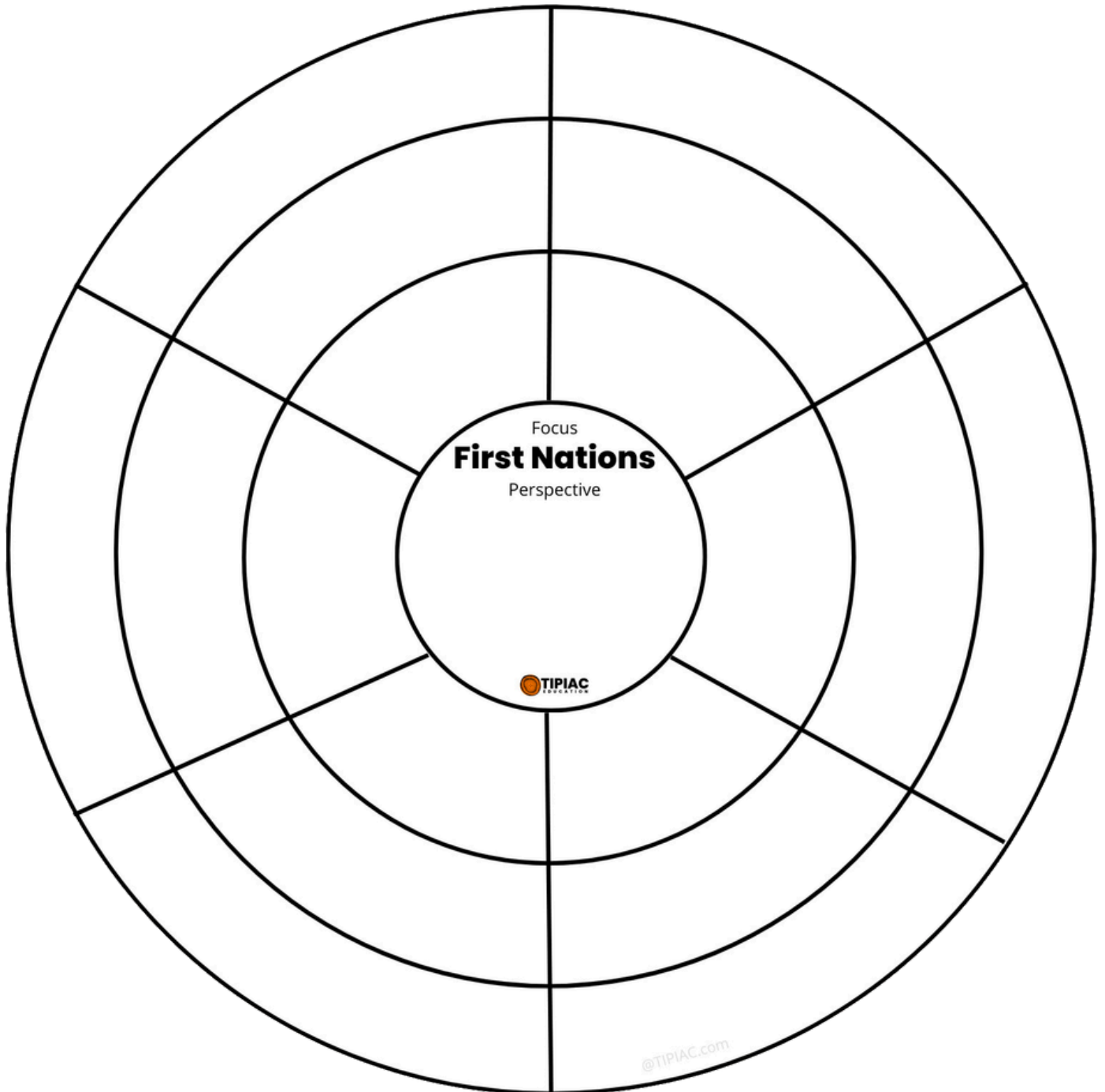
Discussion notes:

.....

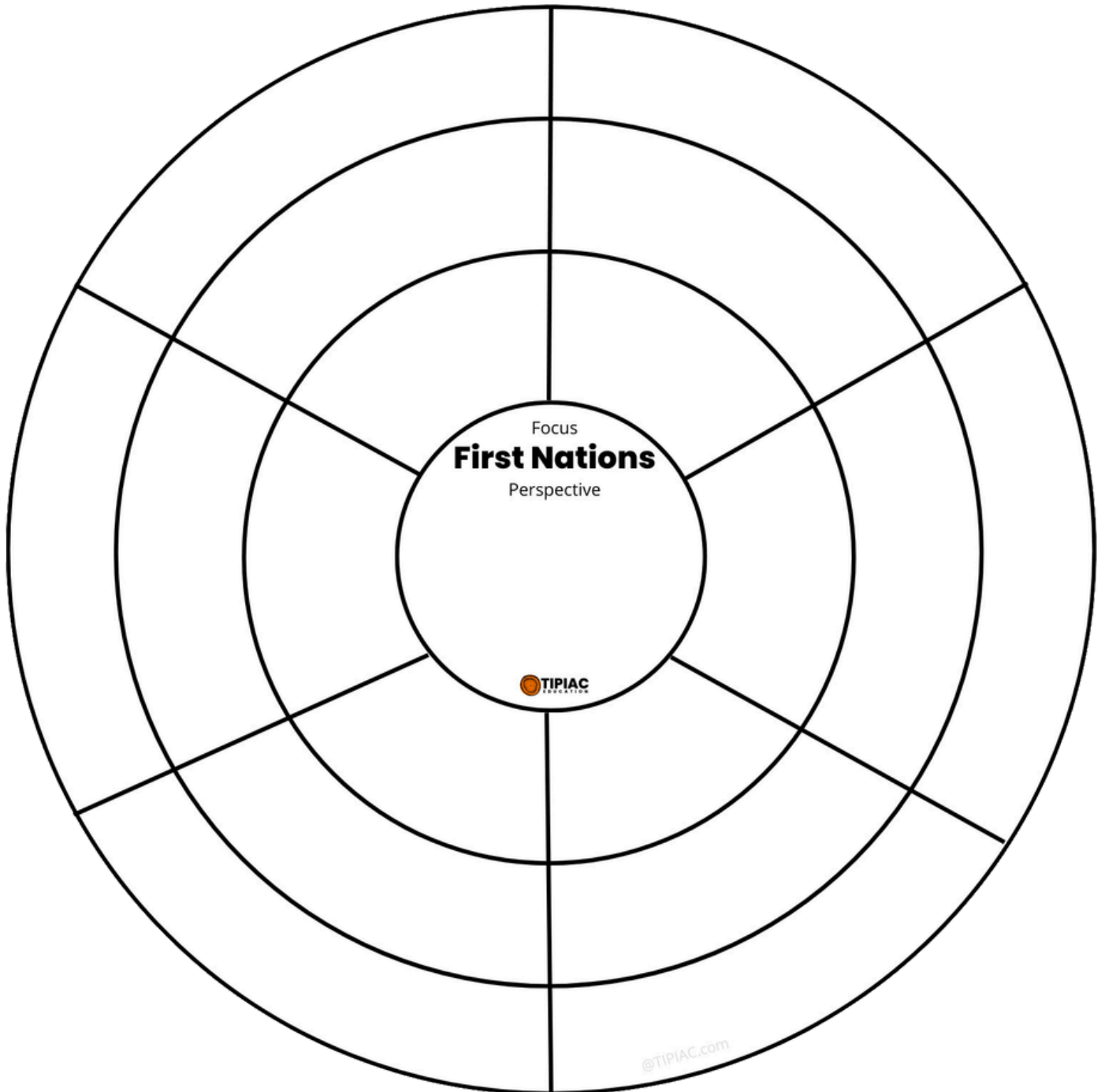
# TIPIAC Focus Wheel



# TIPIAC Focus Wheel



# TIPIAC Focus Wheel



# Group Discussion points

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Discuss ideas and activities you could do in your educational setting focusing on your chosen curriculum theme/area that specifically focus on First Nations cultural practice/s or historical event/s.

Discuss ideas on deep learning that can take place for your cultural or historical topic for your local area.

# 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:***

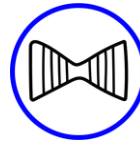
- How can I design lessons that encourage non-linear, holistic thinking and learning?
- What traditional First Nations problem-solving techniques can be integrated into my classroom?

### ***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

## **Curriculum Alignment:**

- How can I align the 8 Ways pedagogy and First Nations perspectives with the curriculum outcomes and learning objectives?
- What strategies can I use to ensure that First Nations knowledge systems are integrated across all subjects and grade levels?

## **Interdisciplinary Learning:**

- How can I create interdisciplinary projects that incorporate First Nations perspectives and the 8 Ways of learning?
- What connections can I make between different subjects to provide a holistic and integrated learning experience for students?

## **Reflective Practice:**

- How can I reflect on my teaching practices to continually improve the integration of First Nations perspectives and the 8 Ways pedagogy?
- What feedback can I gather from students, colleagues, and the community to enhance my teaching approach?

By considering these questions, you can thoughtfully integrate the 8 Ways pedagogy and First Nations perspectives into your classrooms and school culture, ensuring that lessons are culturally respectful, educationally enriching, and aligned with the curriculum.

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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3. 8 Aboriginal Ways of Learning Fact sheet. May 2012
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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. **An Introduction to Teaching Sprints. Dr Simon Breakspear** - <https://www.youtube.com/watch?v=tzajtF8QRkE&t=2798s>
5. **Musical Instruments of the Torres Strait Islands** - <https://www.youtube.com/watch?v=D5XfZa2xyog>
6. **Kentville Drums - Drums being repaired video & image credit of drums on Page 36**  
<https://www.youtube.com/watch?v=3DB8vzhYWMs>.
7. **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*