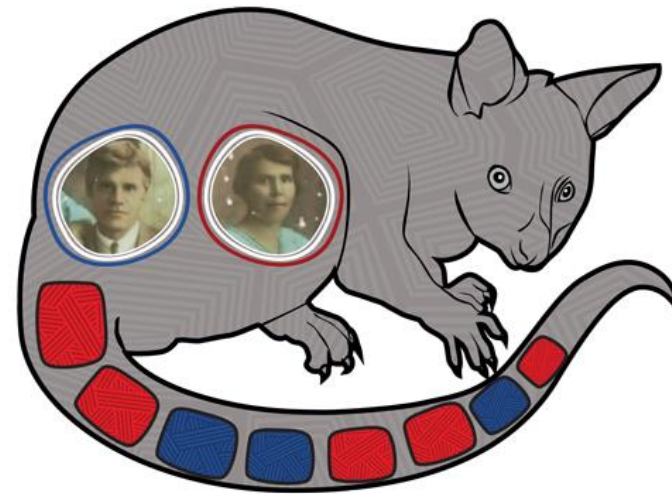
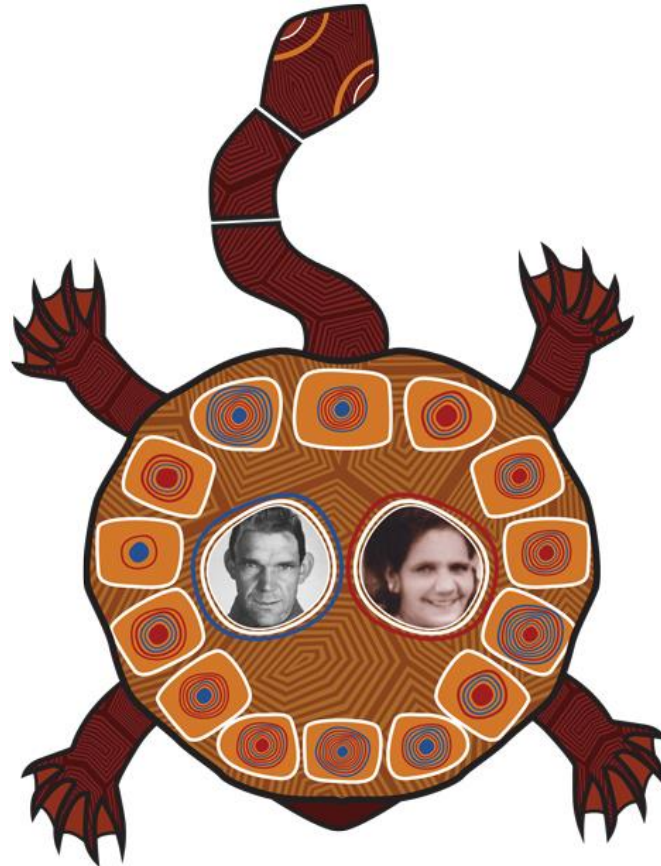


# Cultural Pedagogy in early childhood education



# Acknowledgement of Country and Introduction



# KOORIE IDENTITY

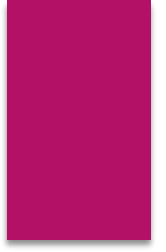
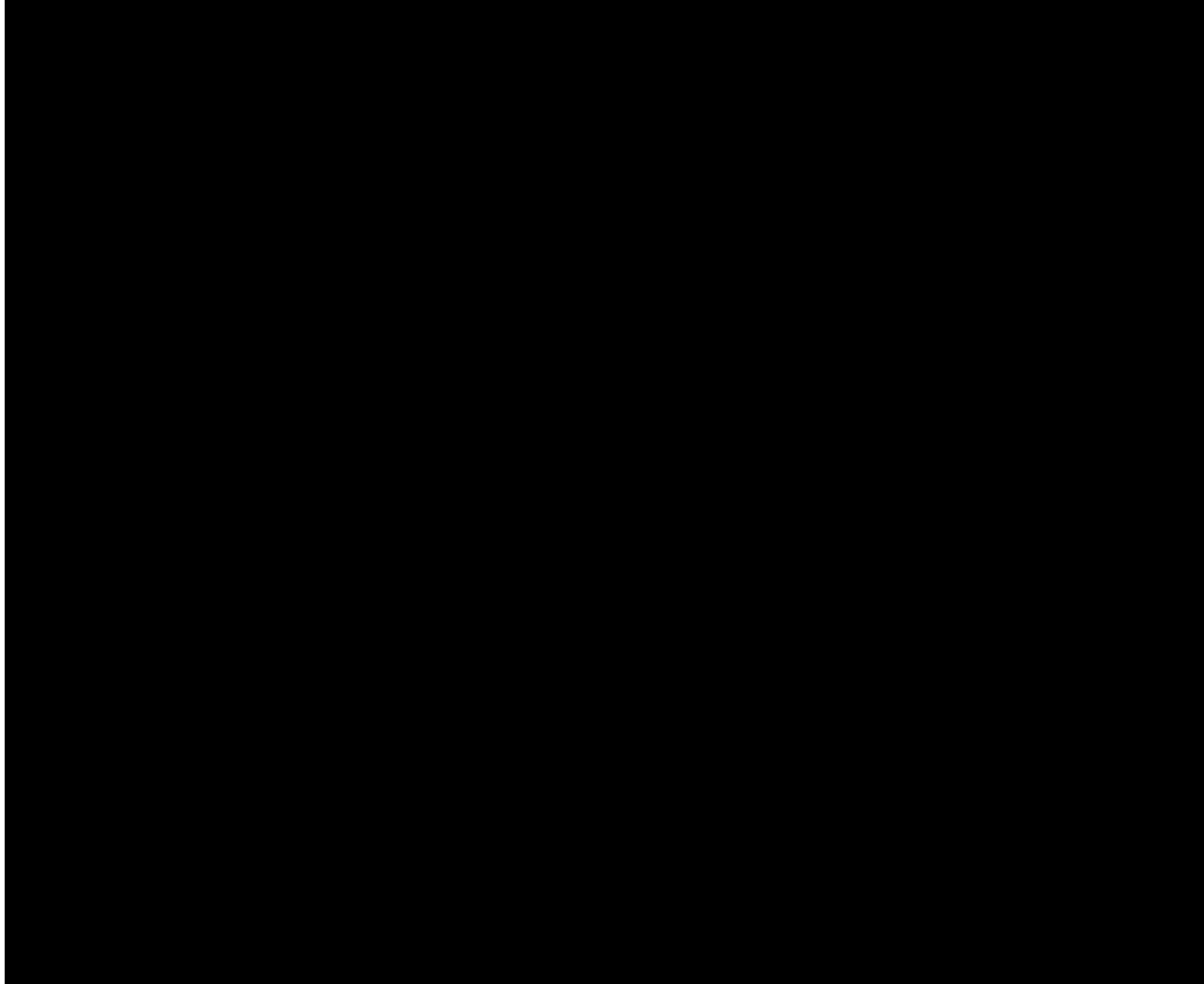
Race -  
Genetic  
inheritance

Culture -  
Kinship

Aboriginality

Historical  
Experiences

# Gurranyin Borinya



# Victorian Indigenous Research Methodology

- ▶ **NGARRI-STORY**
- ▶ **NYEMBERA-WAITING**
- ▶ **BOONYABUK-CONNECTING**
- ▶ **WANGA-LISTENING**
- ▶ **NANGAK-SEEING**



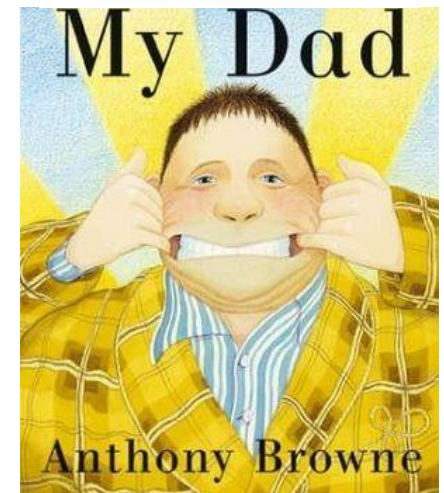
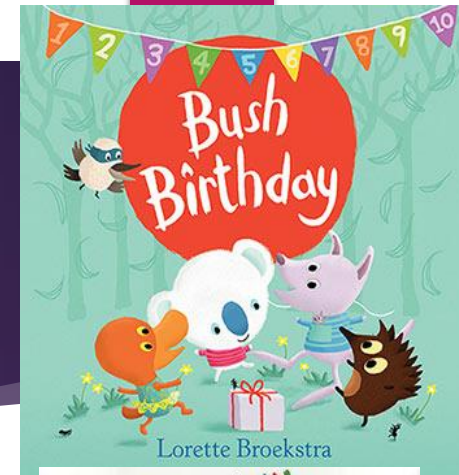
# NGARI-STORY

- Ngari is the Bangerang word meaning 'to tell'. In the context of my research I used it as 'story'. Lawler (2008) contends that narrative is a part of the process of developing identity embedded in the social relationships we have in everyday life. She argues that identity is a process between people that is essential to our understanding of the social world and that our relationships are worked out by life stories.



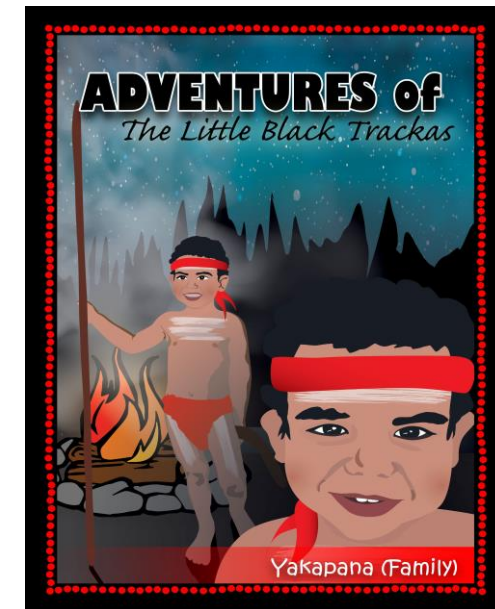
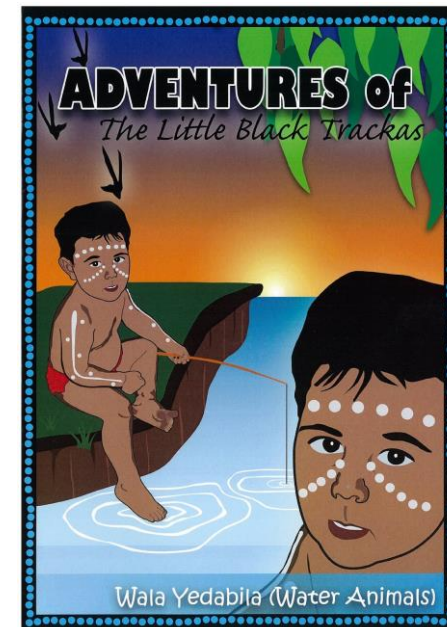
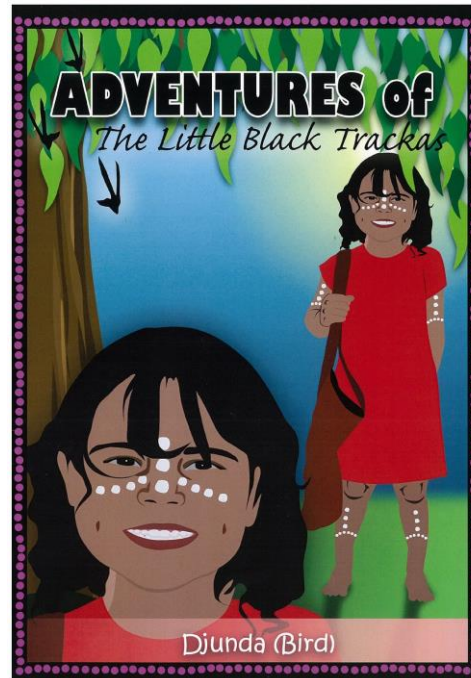
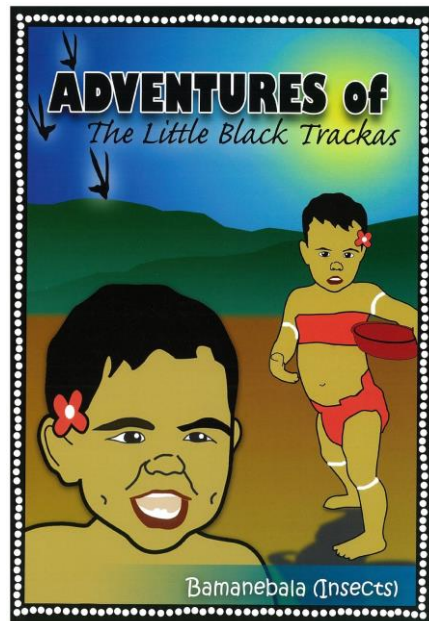
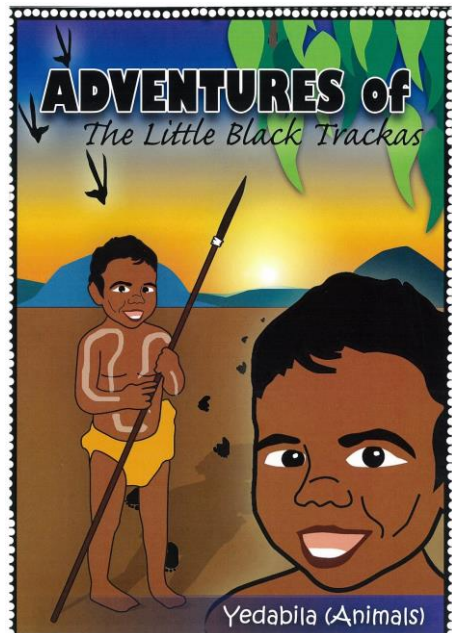
# Victorian Early Childhood readers 2019

Aaron, Moses The Duck Catcher Acton,  
Sara Ben Duck Adams, Pam Mrs Honey's series  
Ahlberg, Allan Chicken, Chips and Peas  
Alborough, Jez Cuddly Dudley  
Alborozo The Acrobat  
Alderson, Maggie Evangeline  
Alexander, Goldie The Little Big School  
Allen, Emma; Blackwood, Freya (ill.) The Terrible Suitcase Umbrella  
Allen, Pamela Hetty's Day Out  
The Little Old Man Who Looked Up At The Moon  
Allen, Pamela The Pear in the Pear Tree  
Amery, Heather; Cartwright, Stephen (ill.) Pig Gets Lost  
Andreae, Giles Giraffes Can't Dance  
Browne, Anthony My Dad  
Carmody, Kev; Kelly, Paul; Hudson, Paul (ill.) From Little Things Big Things Grow





# Little Black Trackas





# NYEMBERA-WAITING

The Wemba Wemba word for waiting nyembera encompasses this research method. 'Waiting' in the Aboriginal and Torres Strait Island community is a very important method of gathering information because Aboriginal people do not give out significant information until they are ready to do so. This means waiting to develop a relationship based on trust. The emphasis is on a period of time of waiting. Waiting is not enough in itself to elicit information, however waiting should produce connection.



# Hunting Kangaroo

- 1, Find the materials you need to make the spears/ woomeras/ hunting boomerang
2. Know everything about the kangaroo-habitat, tracks, habbits
3. Move down wind from the kangaroo so he can't smell you
4. Wait for the right time
5. Spear the kangaroo
6. Take the kangaroo home and cook it and share it.

# BOONYABUK-CONNECTING

The Gunnai word for relationship or connecting is boonyabuk. To gather information from Aboriginal people, a relationship or connection with a person must be established because communication is a trust issue. Connecting to people, events, country and sites of significance are important for Aboriginal people and determines the level of their engagement.





# WANGA-LISTENING

The Aboriginal methodology 'dadirri' which is a deep listening, quiet watching and non-judgmental consideration of what has been elicited is used. To localize the word for through this methodology it has been replaced with the Keeray Woorrong word for listening which is wanga. Children need to listen to the voice of Aboriginal leaders. This could be through stories or music that communicates important issues such as: 'Took the Children Away' by Archie Roach, the story about his life as a member of the stolen generation.





# Heads, shoulders, knees and toes

**HEAD - POKO**

**SHOULDERS - GATIRR**

**KNEES - YUKUN**

**TOES – DALPAN**

**EYES - ME UL**

**EARS - MAR MOO**

**MOUTH - WOOR ROO**

**NOSE – KOWA**

**ALL CLAP HANDS TOGETHER - NYUWANDA  
NYINI BIYN YAPANEYEPUK**

# NANGAK-SEEING

The Yarra Yarra word for seeing, 'nangak' encompasses the final method. In traditional Aboriginal society because everything was done by oral tradition it was necessary to watch closely. This method includes both observation and vision.



# VISIONARIES- DR PASTOR MARY ATKINSON

Dr. Pastor Mary Atkinson was born in 1937. In the 1960's she fought alongside her husband, Kevin Atkinson, to get the land back for the Aboriginal people at Cummeragunja station. As a member of the Federal Council for the Advancement of Aborigines and Torres Strait Islanders, Mary pushed for the 1967 Referendum. She was instrumental in establishing the Goulburn Valley Aboriginal Education Consultative Group; Lidje Child Care Centre; Minimbah Aboriginal Adult Education Program; Goulburn Ovens College of TAFE Koorie Unit; Manega Aboriginal School Annexe; Batdja Aboriginal Pre-school; the community based Diploma of Early Childhood Teaching; and, the Koorie Teacher Education Program, Deakin University.

Mary was a member of the Victorian Aboriginal Education Consultative Group from 1978 and in 1990 was elected President. She negotiated a partnership between the Koorie community and the Victorian State Government that led to joint management and the provision of a strong foundation building better educational, economic and social outcomes for the Aboriginal community in Victoria. Ballarat University conferred an Honorary Doctorate on Mary in 2000 in recognition of her contribution to Koorie education in Victoria.

**‘ A leader is a servant to many’.**



# SIR PASTOR DOUG NICHOLLS

Sir Pastor Sir Doug Nicholls was born at Cummeragunja Aboriginal Station. He left school when he was fourteen and worked as a tar boy and general hand on sheep stations. He was a gifted athlete and joined the Northcote Football Club in 1927. In 1939 he gave the 'National Day of Mourning' speech. In 1941 he joined the Army, but at the request of the police left in 1942 to help with the Aboriginal people in Fitzroy. He became the first Pastor of the Church of Christ in Gore Street Fitzroy. His concern about the plight of Aboriginal people in the Warburton Ranges gave him the impetus to establish the Aborigines Advancement League. In 1957 he was a founding member of and became the first field officer for the Aborigines Advancement League and Editor of the magazine 'Smoke Signals'. He was also secretary for the Federal Council for the Advancement of Aborigines and Torres Strait Islanders. In 1962 he was awarded the Victorian Father of the Year and in 1968 the Order of the British Empire (OBE). In 1976 he became the 28th Governor of South Australia but had to retire because of ill health. Sir Pastor Doug Nicholls was a tireless worker for the rights of Indigenous people in Victoria and throughout Australia.



**' You can play a tune on the piano's black notes and you can play a tune on the white notes, but if you want harmony, you've got to play both'.**