

IVAN – TIWU COPLEY  
KAURNA & PERAMANGK ELDER

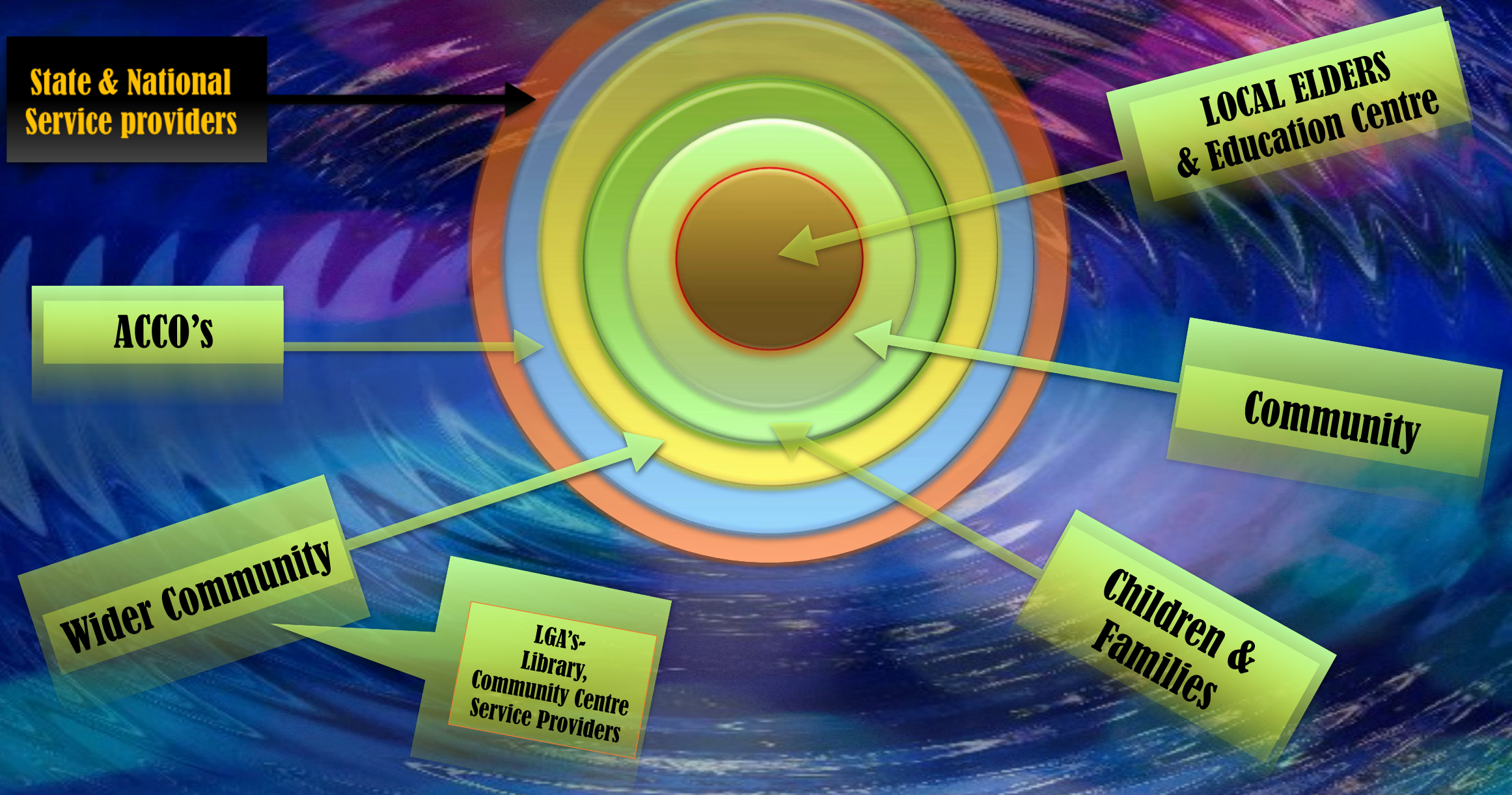
And I would like to give warning that there may be photos of people that  
Are no longer with us!!

***Engaging with Aboriginal families' and children's funds of knowledge, including the role of place in everyday practice.***

***Deep listening to families and children.  
Connecting your teaching to place and History***



# *Ripples /Deep listening & Early Learning*



# The ripple effect - diagram

Who and why they are important.

1. Local Elders and Education Centres
2. Community
3. Children and Families
4. Wider community (LGA/Service providers)
5. Acco's (Aboriginal Community controlled org)
6. The ripple effect – sending info out and connecting and listening from what is coming back to. What do community, family etc say that we need to listen to. Each context is different and we need to tune in.

By honouring Aboriginal and Torres Strait Islanders as the knowledge holders and providing the structures to enable narrative style ways of deep listening, we can hear and plan for their priorities for children, families and your community. Two way learning means you are influenced by and it influences your philosophy, vision, programs and all ways of working.

You should share how working alongside Aboriginal and Torres Strait Islander Elders and community members provides mutual benefit as we learn, **unlearn**, deeply reflect and listen in order to ensure you respectfully incorporate perspectives in a way that resonates with children and adults.

- **Elder and community member involvement**

As an educator commit to ensuring you have Elders and Community members visit at least once a term as a minimum. Children and adults need to learn about culture from the cultural custodians. The visits have a variety of foci and also ensure that staff build strong relationships and can ask questions and deepen their knowledge. Creating structures that help you have meaningful dialogue and learning. This two way knowledge sharing and learning informs and influences your philosophy, vision and your programs.

- **Cultural Protocols**

Cultural Protocols should be created to ensure all staff build knowledge and have a reference point as they work with community. Protocols have been written to Provide information on Welcome and acknowledgments, roles of Elders, consulting and working with Aboriginal and Torres Strait Islander Peoples and communities, culturally respectful environments, deep listening and providing appropriate time for responses. ( **this is sometime mistaken for a lack of understanding**).

It is responsible for being consultative, listening and providing feedback to the community about actions and progress and ensuring deliverables are what Elders or community wants and that they are delivered.

- **Community participation**

Understanding the importance of reciprocity. It is not about transactional relationships. In order to listen deeply, walking together (side by side) and learn, you need to ensure you are contributing to community and participating actively to community events.

- **Creating space**

Creating space for listening, means understanding privilege and the **need to listen to learn and unlearn**. Space is needed to encourage deeper dialogue and reflection in order to go beyond your **habitual ways of thinking and knowing**. This also requires **vulnerability** as you sit in the not knowing the answers.

- **New ways of working**

Working authentically means working across both worlds and ways of doing things. Challenging white ways of doing as the only ways of doing in order to create space for new ways of working and **thinking with a cultural lens. (Mission Statement) & my Cultural lens.**

- **Truth telling**

Provides the opportunity to learn and develop understandings of different perspectives and world views but to also understand the true histories and influences on living Aboriginal and Torres Strait Islander peoples today.

**Supporting Elders to be visitors** – how do we give consideration to their needs in the process. What are their Needs ? How would you like people to address you?, How are you getting there, how would you like to be paid etc. and that payment is made in an appropriate way, Environment, Food & Drink. Seating,

**A transactional relationship is one where each person does things for the other, expecting to get something in return**

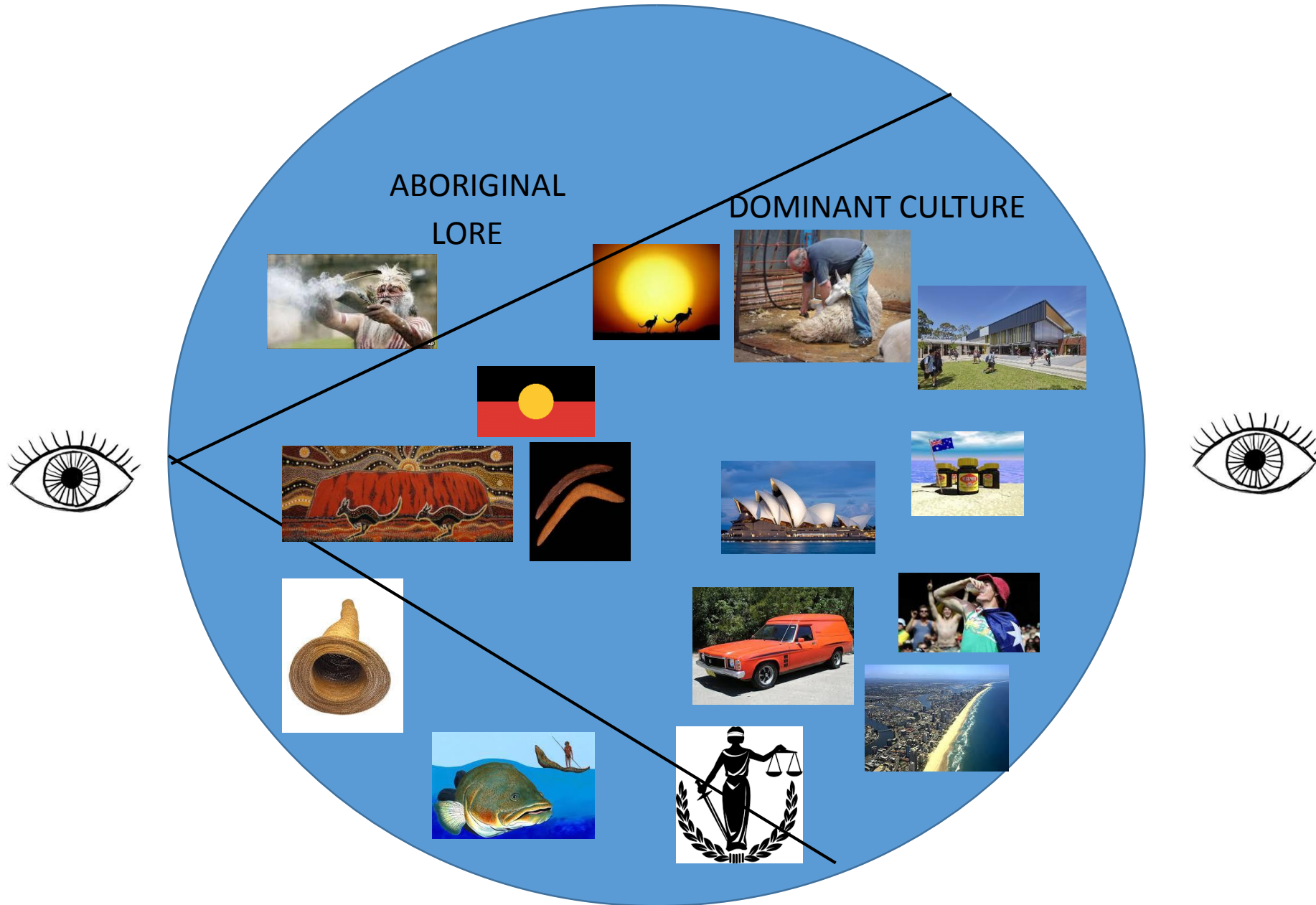
**In social psychology, reciprocity is a social norm of responding to positive action with another positive action, rewarding kind action**  
**In Aboriginal Culture it is a very complex process.**

Creativespirits Deep listening (dadirri)

<https://www.creativespirits.info/aboriginalculture/education/deep-listening-dadirri#deep-listening-explained>

**You can ask the question - Who are you engaging with and why? And what are the benefits to your organisation but also for them?**

# Habituall and Conditioning ways of thinking and knowing



Time to be listening in Aboriginal history – Uncle Lewis when they were not listening – gave them a gum to chew to make them listen.

Listening has always been – now is the time to listen.

Cultural competence continuum – merging cultures

Old ways versus new ways – old way – it was always important and part of culture through history but the new way is for white people to listen deeply.

It can be a look, a sound, a signal this is the time for listening.

*Deep listening involves hearing more than the words of the speaker but taps into the deeper meaning, unspoken needs, and feelings conveyed. It is something that is done with the heart as well as the mind.*

Reciprocity! Not transactional!

Honouring the message and intention – take on the cultural vision and what is said not your interpretation. Otherwise effected by your own conditioning and lack of cultural lens.

Then you pass it on to children and that it is a different story.

Listen to hear and that you have the right information stored to pass on

# Historical Knowledge – are we really aware?

Dutch maritime explorers Pieter Nuyts and Francis Thijssen discovered it 26 January 1627 of interest is that 100 years later, from the ships' logs, Jonathon Swift, wrote the book 'Gulliver's Travels', this archipelago being the mythical isles of Lilliputian, the land of the 'Little People'!!



Ship Records show that the Crew meet with local Natives and were shown what to eat and how to collect Razor fish for food..



# *Teachers connecting their teaching to place?*



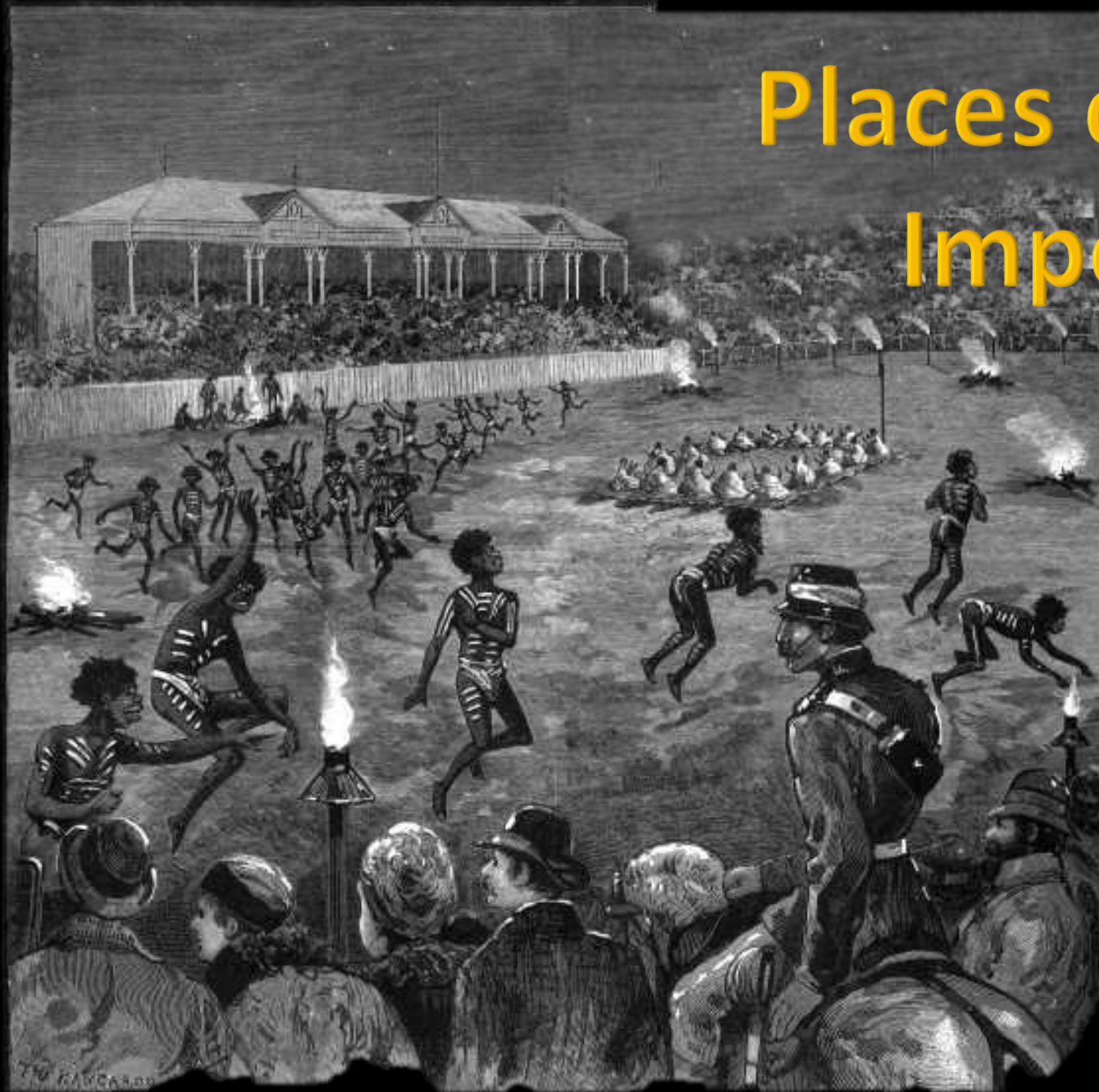
# Along the Beaches



## Learning about Traditional knowledge



# Places of Historic Importance



# Your Local Environment





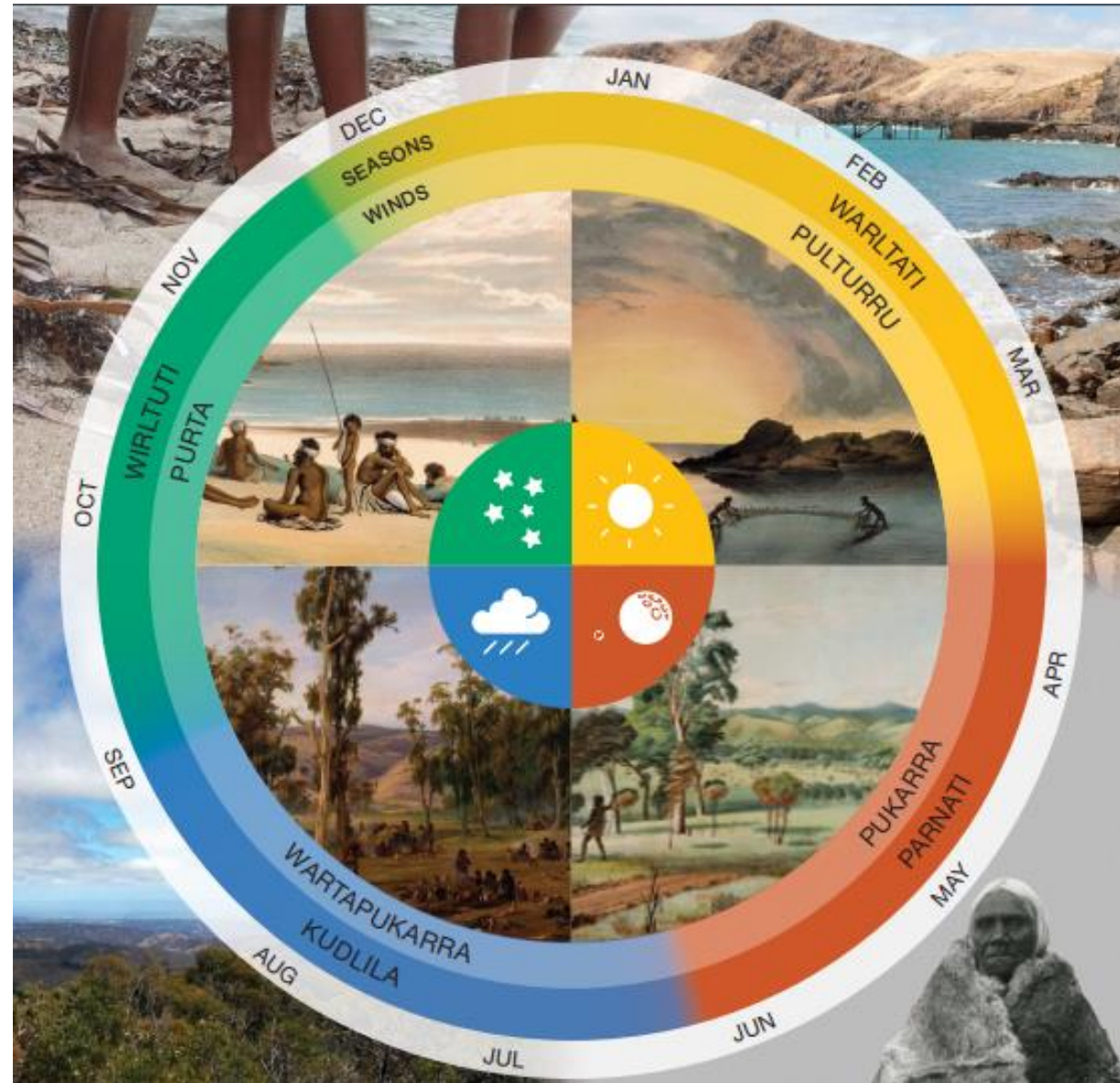
# Understanding Caring through Learning



## UNDERSTANDING THE HISTORY

- Locally, Statewide & Nationally





**Ngaityalya**

**MUD MAP !!**

