



Language Toolkit

Supporting ways to increase the inclusion of
First Nations languages in HIPPY

Acknowledgment of Country

The Brotherhood of St. Laurence acknowledges the Traditional Custodians of the land and waterways on which our organisation operates. We pay our respects to Aboriginal and Torres Strait Islander Elders past, and present

Here is the land

(touch the ground)

Here is the sky

(raise hands to the sky)

Here is my family,
hand in hand

(join hands)

To acknowledge the Traditional
Custodians of this land

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Introduction

About the toolkit



Language is a fundamental component of HIPPY

Language is a fundamental component of the HIPPY curriculum. We encourage HIPPY sites where possible, to embrace the languages spoken within their communities. This approach enhances inclusivity for both CALD and First Nations families, providing an opportunity to strengthen cultural identity and pride.

HIPPY fosters an environment where language is not simply an educational tool but is also respected as a cultural and social asset. This approach ensures that both First Nations and CALD communities feel valued, respected, and supported in their children's learning journey. An emphasis on shared language and cultural understanding is central to HIPPY's aim to support families and enhance early childhood learning outcomes.

HIPPY Australia is committed to language responsiveness. This means that we encourage individual sites to collaborate with families and local communities to create local HIPPY resources that support and embrace the languages spoken within their communities.

In First Nations communities, language is intrinsically linked to cultural identity, history, and a sense of belonging. Acknowledging the profound importance of language as a cultural asset, HIPPY Australia adopts a respectful approach to incorporating First Nations languages. This includes supporting sites to actively engage with community-led initiatives aimed at using and maintaining language. Through appropriate collaboration and consultation with community members who hold cultural authority, HIPPY sites can enhance family participation by developing relevant, meaningful, and culturally-appropriate additional program resources.



HIPPY is delivered in **24** languages by Tutors with shared linguistic backgrounds. This practice ensures families from diverse cultural and linguistic contexts can fully engage with the program.

Background

In 2023, Elephant in the Room Consulting was commissioned as part of HIPPY Australia's commitment to supporting cultural diversity and reconciliation, and to investigate and explore ways to embed First Nations languages and culture into the program. This initiative supported increased opportunities for each site to broaden cultural competence and inclusivity within their HIPPY community.

With thanks to Elephant in the Room Consulting, this toolkit has been created specifically to guide and support HIPPY Coordinators and Tutors to respectfully engage First Nations communities and incorporate First Nations languages into the HIPPY curriculum, promoting cultural sensitivity and respect. The inclusion of First Nations languages supports language revitalisation, cultural identity and enhances the educational experience of all children.

We acknowledge the efforts and existing strengths of our HIPPY Coordinators across various sites. Their dedicated work towards integrating First Nations languages in HIPPY has laid a strong foundation for cultural inclusivity. We recognise that progress in this endeavour varies from site to site, with some locations further along in their journey than others. This toolkit aims to increase the confidence of Coordinators and Tutors to engage with First Nations peoples as part of HIPPY, and work together to create local and culturally responsive resources for their families.

The toolkit is designed to guide and support the ongoing work of all Coordinators. By sharing knowledge and experiences, we hope to unify and strengthen our approach across all sites, ensuring that every Coordinator has the tools and understanding needed to contribute positively to this vital aspect of our program.

This toolkit is not just a means to enrich the HIPPY curriculum, but also a way to deepen our engagement with First Nations communities, celebrating and respecting their cultural heritage while advancing educational outcomes.

The First Nations language toolkit

This toolkit supports HIPPY staff to access and review different resources required to strengthen First Nations language use within communities. It also contains foundational elements to support new Coordinators or Tutors to engage with First Nations elements, perhaps for the first time.

This toolkit aims to guide and support HIPPY Coordinators and Tutors in respectfully engaging First Nations communities and incorporating languages into the HIPPY curriculum, promoting cultural sensitivity and respect. The inclusion of First Nations languages supports language revitalisation, cultural identity and enhances the educational experience of all children.

Through this toolkit, we hope to build on the work that is already underway and continue building the confidence of Coordinators and Tutors to engage with First Nations peoples as part of HIPPY. Over time, there may be additional opportunities to develop other activities or materials that supplement the program, such as resources, planned events or Gathering activities that incorporate First Nations languages and celebrate the First Nations peoples and cultures.

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This Toolkit outlines how to design culturally relevant activities and provides examples of effective language engagement, and guidance on embedding First Nations perspectives authentically into the curriculum. It:

- offers practical advice on establishing and maintaining respectful partnerships with First Nations communities, and
- includes templates for communication, strategies for inclusive consultation, and methods for integrating First Nations knowledge that respect and honour cultural protocols and sensitivities.

The goal is to equip Coordinators and Tutors with the knowledge and skills necessary to foster an environment that is not only educational but also deeply respectful of the cultural values and traditions of the First Nations communities they serve.



A toolkit not a template

Adapting the approaches outlined in this toolkit to the different cultural contexts in your local area is essential. The approach used at one HIPPY site may differ from another due to regional variations, relationships with the community, level of trust, and the type of resource or activity being developed.

Ultimately, it can universally be said that putting in the effort to build long-term relationships with communities beforehand and continuing to nurture these connections can help overcome historical mistrust and logistical challenges.

Getting started

Preparing for and building meaningful connections with community



Meaningful relationship foundations

Any successful relationship is supported by a willingness to learn, share and grow. When engaging respectfully with First Nations communities, there are several ingredients to developing a meaningful and ongoing relationship. This section focuses on ensuring HIPPY staff are equipped with a working understanding of cultural protocols, consider cultural safety and competency, and ultimately realise the value of connections with community.

Respectful engagement with First Nations communities is the cornerstone of this toolkit. By honouring their role as Traditional Custodians of the land and their languages and cultures, we can create enriching educational experiences for children, families and staff. There are many ways you can recognise and pay respect to Aboriginal and Torres Strait Islander peoples, their culture and heritage, and to demonstrate recognition of their unique position in Australian society.

Although this toolkit provides direction on how you might work with First Nations communities to develop language resources, it cannot be emphasised enough that developing relationships with your local First Nations community/communities is an end to itself – growing strong connections between your program and local First Nations people can enhance our practice but also, beyond that, it enriches our understanding of the Land on which we live and deepens our humanity.

This toolkit breaks down the foundations of developing a meaningful relationship into five key components:

Foundational cultural knowledge

This incorporates having a basic understanding of First Nations protocols such as Acknowledging Country. Effort to understand and incorporate these protocols will support positive interactions and the appreciation of culture and Lore.

Culturally aware approaches

Being aware of cultural differences and supporting people from other cultures to feel safe to express their whole selves is important – particularly when working in a mainstream organisation. Supporting you and your staff with training or mentoring to strengthen their approaches and understanding when engaging with others is an important step to facilitating positive relationships.

Early and meaningfully prepared engagement

Early and meaningfully prepared engagement is key to building trust and fostering strong relationships with First Nations communities.

It is important to begin engagement by making time to listen to and understand the community's perspectives and needs. This process might take several months, but it lays a foundation of respect and collaboration.

-Elephant in the Room (EITR) report

When engagement with First Nations communities and individuals is a priority, developed without pressure and is based on listening and understanding then meaningful collaboration can follow in the future.

An important aspect of meaningfully prepared engagement is taking the time to find connections. It can be daunting starting out if you do not have pre-existing relationships. This section below will support HIPPY staff in taking initial steps to work out where to begin in making connections.

Embracing opportunities to connect

Building meaningful relationships requires us to look beyond transactional interactions – you are not building meaningful relationships with First Nations community members to develop a language resource, though that might be a result of it. It is important to put in the effort to get to know your local community and that is done by showing up, supporting and a willingness to be guided by others.

Time and effort

Although this is not explicitly mentioned in this section, you will find that the importance of dedicating time and effort into learning and building relationships is a recurring theme throughout this toolkit.

Meaningful relationships cannot be rushed, and when they are can often lead to relationship breakdown. Incorporating enough time to building connections (especially in the case of co-developing resources), listening to First Nations people, showing you are genuine and willing to put in the work will support stronger outcomes.



Foundational cultural knowledge - First Nations protocols

This First Nations Protocols section provides guidance on understanding and respecting the specific protocols and ceremonies of the First Nations communities you are engaging with, ensuring culturally appropriate interactions.



Know the Country you are on

Prior to engaging with the community, understanding the specific First Nations group whose land you are on is crucial. Identify the key representative bodies (see the [Early and ongoing engagement](#) section below for guidance) and/or local Elders within the community who speak for that country.

You can also use resources such as the *Map of Indigenous Australia* provided by AIATSIS (see [Appendix 1](#)) and consult with local Elders or land councils to learn about the history and culture of the land.

Ceremonies and protocols

Ceremonies and protocols are an important part of First Nations cultures.

The development of respectful relationships and partnerships with First Nations communities begins with recognising that not all communities are the same, and therefore it is important to understand and respect local protocols.



A place to begin your journey is to get to know the ceremonies and protocols of importance to First Nations cultures related to your HIPPY site.

Recognising Country

Recognising Country whether through an Acknowledgement or a Welcome is key to acknowledging the importance of Country to First Nations people, as well as a recognition of history and connection. Recognising Country is also a way to build cultural safety into your practice.

Welcome to Country

The Welcome to Country has been part of the First Nations people's culture and Lore for thousands of years. It can only be performed by an Elder or respected person from the local nation or region who has been given permission to do so.

The Welcome to Country provides an opportunity for the local First Nations peoples to welcome you to their land. It acknowledges the ancestral spirits who created the boundaries and lands, which allow safe passage to visitors.

Including this ceremony, performed by an Elder or recognised Traditional Owner, is a mark of respect and should be conducted at significant events and formal functions. The protocols for Welcome to Country may differ between community and region.

A *Welcome to Country* is **not** the same as an *Acknowledgement of Country*.

There are many ways that a First Nations person may perform a 'Welcome to Country'. It may consist of a speech, include a performance (e.g., a song or dance), a smoking or cleansing ceremony—or a combination of these. Ceremonies and practices reflect the diverse nature of First Nations cultures.

Typically, a formal Welcome to Country is delivered at the commencement of public meetings, conferences, the opening of a new program and/or facility.

It is the right of local First Nations peoples to first welcome you to their land; therefore prior to any formal engagement with the community, an invitation should be extended to deliver a Welcome to Country.

Acknowledgment of Country

An Acknowledgement of Country can be delivered by both First Nations and non-First Nations people and is a way to show awareness of, and respect for, the Traditional Owners/Custodians of the land. Always include an Acknowledgement of Country at the start of HIPPY Gatherings and meetings.

Your Acknowledgment of the Traditional Owners of the land implies:

- your appreciation of the importance of the land to local First Nations peoples
- your intention to work in partnership with local First Nations peoples
- your commitment to protecting the land, sea, and First Nations cultures and history
- your recognition of First Nations peoples connection to land and sea, and
- a recognition of the history, struggle, and harm that First Nations peoples have endured in being removed from their land.

A simple example of an Acknowledgement of Country is:

I acknowledge the Traditional Custodians of the Land we are meeting on, the Wurundjeri people of the Kulin Nation. I pay my respects to their Elders past, present and extend that respect to all First Nations people here today.

-EITR

Developing your own Acknowledgment of Country

Developing a customised Acknowledgement of Country for your site is an important way to recognise the Traditional Custodians of the Land upon which your organisation operates. It is not only a gesture that shows respect for Aboriginal and Torres Strait Islander peoples, but also deepens the understanding and appreciation of their cultural heritage within your community.

See below for steps to develop your own Acknowledgment of Country for your HIPPY site.

It's important to note that developing a personalised Acknowledgment does not have to be a big task, nor does it have to be a long, involved speech – in fact, Acknowledgments can be simple. The most important thing is that you understand its purpose and do it with intention.



More information on delivering an Acknowledgement of Country can be found by watching **Shelley Reys' TEDxSydney talk¹**

Develop your Acknowledgment to Country resource

You may consider developing a special Acknowledgment of Country for your HIPPY site. The best Acknowledgments are ones that are thought-through, meaningful and from the heart. The steps below demonstrate how you might work to develop a site-specific Acknowledgment in consultation with your local community.

Identify the Traditional Custodians

- Identify the Traditional Custodians of the land your organisation is located on
- Information on who the Traditional Custodians are can be obtained through local Aboriginal Land Councils, cultural centres, or state government websites

Community consultation

- As a learning and collaborative opportunity, Coordinators and Tutors may wish to engage with local Aboriginal and Torres Strait Islander communities, Elders, or representative bodies to discuss the development of an Acknowledgement to Country
- If undertaking consultation, approach this process with sensitivity and openness to learning about the cultural significance of the land and the people

Understand local customs and language

- Learn about the local customs, language, and history from the community
- Knowledge can inform the wording of the Acknowledgement to Country
- Ensure that it is respectful and culturally appropriate

Develop the wording

- Collaboratively develop the wording of the Acknowledgement to Country. This could be done with the input and approval of HIPPY Tutors and families, and/or local community members to ensure it accurately reflects their culture and perspectives
- It's helpful to acknowledge specific communities, nations, or significant historical events related to the land

Community approval

- Once developed, share with your HIPPY community for feedback
- This helps build trust and engagement and ensures the wording is appropriate

Educate and inform

- Use the Acknowledgment as an opportunity to educate site staff, visitors, and others about the Acknowledgement to Country and its significance
- Providing context about its importance enhances cultural competence and promotes greater respect for Aboriginal and Torres Strait Islander cultures

Review and update

- Periodically review the Acknowledgement with the community to ensure it remains relevant and reflective of ongoing relationships and understandings
- This is important if there are changes within the community or your site

Smoking Ceremonies

A Smoking Ceremony is a traditional custom performed by many First Nations peoples that involves smouldering native plants to produce smoke which has cleansing properties. It is used to ward off bad spirits, to cleanse the space on which a meeting is being held, for healing, spiritual renewal and strengthening. This ceremony is a ritual of purification and unity and can only be undertaken by a First Nations person with specialised cultural knowledge.

Given the significance of the ceremony, Smoking Ceremonies are only performed at events deemed appropriate by the community.



IMPORTANT – FEES FOR SERVICES

The provision of cultural activities and services, such as Welcome to Country, artistic performances and ceremonies require the use of Cultural knowledge, time, and intellectual property. It is therefore appropriate that the community, Elders and/or performer are offered payment and appropriate remuneration for their time, knowledge and services.

Building trust and respect - cultural competence and safety

This sub-section focuses on strategies for building trust and respect with First Nations communities, including cultural competence and creating culturally safe environments. As part of this section, we discuss cultural competency, safety and ways to increase awareness and understanding.

As mentioned above, any successful relationship is supported by a willingness to learn, share and grow. Strong relationships are not one-sided, and it can be expected that those involved work to listen and understand.

Cultural competence and cultural safety are important concepts that HIPPY staff need to consider when working and engaging with people from other cultures. An understanding and supported specific training can be powerful and effective tools in building relationships with others.

Cultural competence

Cultural competence refers to the ability to understand, appreciate, and interact with people from cultures different from your own. Cultural competence involves continuous learning and reflection.

For HIPPY Coordinators and Tutors, this means attending cultural awareness training and creating opportunities to learn and understand the unique cultural contexts of the communities you work with, while at the same time reflecting on your own cultural biases. Developing cultural competence is an ongoing process that requires commitment and a willingness to learn.

Cultural safety

Creating a culturally safe space means recognising and valuing the cultural identities of First Nations children and families. This involves recognising the cultural identities of First Nations people and ensuring that their cultural practices and values are respected.

Practical steps include using culturally appropriate language, being aware of cultural sensitivities, and creating an inclusive and welcoming environment. Some practical steps you can take to create a culturally inclusive and welcoming environment include:

- displaying Aboriginal and Torres Strait Islander art and symbols respectfully throughout the HIPPY site
 - Ensure these are sourced ethically, preferably directly from local First Nations peoples or artists
- installing a plaque or a sign that acknowledges the Traditional Custodians of the land on which the HIPPY site is located
- Incorporating First Nations art and culture into site uniforms
 - Developing a NAIDOC week shirt or using Lena Smith's animals (contact HIPPYAustralia@bsl.org.au for artwork)

HIPPY Coordinators and Tutors Professional Development

Depending on their current level of cultural awareness and confidence, HIPPY Coordinators and Tutors may benefit from training to specifically deepen their understanding of First Nations peoples.

To enhance cultural knowledge and understanding, we recommend engaging actively with the community. This can be achieved through yarning sessions, participation in community events, or local training initiatives. Local

organisations and communities often offer relevant training programs, but if these are not accessible, Coordinators should seek out online or in-person training from external providers.

This comprehensive approach ensures that HIPPY staff are not only well-prepared to implement culturally appropriate practices but are also equipped to foster an inclusive and respectful learning environment.

Example

'HIPPY Campbelltown has successfully completed cultural competency training provided by **Aspiring to Learn**, which discusses the four Cs of cultural competence: Curiosity, Comfort, Clarity, and Confidence. This framework emphasises the importance of embracing cultural differences, promoting acceptance, and celebrating diversity, which are crucial for sites that are as multicultural as ours.²

In New South Wales, numerous training opportunities are available through the Department of Education and Training. While the focus here is on integrating language into the HIPPY program, understanding the broader concepts of cultural competency and inclusivity is vital.

-HIPPY Campbelltown Coordinator

IMPORTANT – DEDICATING SUFFICIENT TIME



Tutors will need sufficient time to participate in this training alongside their regular duties. It is essential for Coordinators to foster a positive atmosphere and feel confident in their ability to include and train their teams effectively.

Mentoring

It may be possible to consider developing a mentor relationship between Coordinators/Tutors and First Nations community members to foster ongoing learning and support. Mentors can provide guidance on cultural protocols and help Coordinators/Tutors navigate cultural differences. Mentoring can provide tailored support to staff, encouraging reflection and ongoing support for development.

IMPORTANT – CULTURAL ADVISORS AND MENTORS

It is important to note that engaging a cultural advisor is likely to incur an advisory fee from the individual and/or organisation.



It is important to recognise that informal mentoring relationships can sometimes become exploitative, as Aboriginal and/or Torres Strait Islander mentors may be expected to take on additional cultural and community-related responsibilities, such as educating and supporting others, that are not placed on their non-First Nations colleagues.

When requesting someone take the role of mentor, the engagement should be on their terms, recognising the extra work required and the cultural load involved.

Early and ongoing engagement

Early and ongoing engagement is an important element establishing relationships with First Nations communities and must be undertaken before initiating project discussions, highlighting strategies for building trust and understanding. This sub-section supports you to find and make initial connections within First Nations communities and consider your engagement approaches.

Starting out - finding relevant information and contacts

If you are unsure where to start or where to go in making connections with local First Nations communities, the below suggestions can provide you initial leads that you can use to identify who you should contact.

Local government websites

Many local government websites have sections dedicated to Aboriginal and Torres Strait Islander services and contacts. These can be valuable resources for finding local community groups and organisations.

State/territory Aboriginal affairs departments

Each state and territory in Australia has a department or division specifically focused on Aboriginal affairs. These departments can provide information about local communities, organisations, and appropriate contacts for engagement.

Universities and cultural centres

Local universities often have Indigenous education centres that can provide connections to community leaders and advice on culturally appropriate engagement practices. Similarly, cultural centres provide access to a wide range of community activities and leaders.

Networking with other organisations

Engaging with other non-profits and service providers in the area can provide introductions and advice on how to engage with local Aboriginal and Torres Strait Islander communities. These organisations often have existing relationships and can facilitate introductions.

Engagement by state

HIPPY Coordinators can also engage with various Aboriginal and Torres Strait Islander organisations and communities, Land Councils and prescribed bodies corporate (PBCs) specific to their state or territory. Each of these bodies plays a vital role in preserving the cultural heritage and rights of Aboriginal and Torres Strait Islander peoples in their respective regions. Engaging with them requires an understanding of local contexts, and HIPPY Coordinators are encouraged to approach each interaction with a commitment to learning and respect for traditional practices and protocols.

Tabled below is summary information that provides some guidance on Traditional Owners, First Nations peoples, and Victorian Registered Aboriginal Parties (RAPs) that HIPPY Coordinators might engage with across different Australian states.

STATE	LOCAL APPROACH	EXAMPLES OF BODIES
New South Wales	There are numerous NSW Local Aboriginal Land Councils, each with their own protocols for engagement. It's important to identify the Land Council relevant to your area and approach them according to their specific processes.	Wiradjuri Council Aboriginal Corporation, Metropolitan Local Aboriginal Land Council
Victoria	In Victoria, engagement is often facilitated through Registered Aboriginal Parties (RAPs), which are formally recognised as the primary guardians, keepers, and knowledge holders of Aboriginal cultural heritage for a specified area	Wathaurong Aboriginal Corporation, Eastern Maar Aboriginal Corporation, Bunurong Land Council Aboriginal Corporation
Queensland	Queensland has a complex system of Native Title Holders and Torres Strait Islander communities, particularly in the Torres Strait Islands. Engagements here must carefully navigate both traditional and legislative frameworks.	Torres Strait Regional Authority, North Queensland Land Council, Kowanyama Aboriginal Shire Council
Western Australia	The state has large, remote communities represented by Prescribed Bodies Corporate (PBCs) managing native title. Engagement often requires long-term relationship building and understanding of remote community logistics.	Kimberley Land Council, South West Aboriginal Land and Sea Council, Noongar Boodja Trust, Yamatji and Wongi Nations
South Australia	Engagement in South Australia often involves discussions with Aboriginal Nations who have a structured governance model for managing their affairs, including land management and cultural heritage	Ngarrindjeri and Regional Authority, Adnyamathanha Traditional Lands Association
Tasmania	Tasmania's Aboriginal community is primarily coordinated through the Tasmanian Aboriginal Centre, which provides a central point for engagement on a range of community and cultural issues.	Tasmanian Aboriginal Centre
Northern Territory	The Northern Territory has several Land Councils, each representing different groups within large territorial boundaries. These councils play a crucial role in managing land rights and providing a voice for the Aboriginal communities.	Central Land Council, Northern Land Council, Tiwi Land Council
ACT	Engagement in the ACT generally involves interaction with the United Ngunnawal Elders Council, which represents the Ngunnawal people, the Traditional Owners of the region.	United Ngunnawal Elders Council, Buru Ngunnawal Aboriginal Corporation



Regional variations - Adapting your approach to different cultural contexts.

Be sure to customise your approach based on local cultural and linguistic contexts, ensuring you are addressing specific needs of each community.

Regional nuances and general principles of engagement

Engagement with Aboriginal and Torres Strait Islander communities requires a considered, respectful approach that recognises the unique position of these communities as the first peoples of Australia.

Each state and region may have its own specific protocols and cultural considerations, making it essential for HIPPY Coordinators and others engaging with these communities to be well- informed and properly prepared.

When operating locally, it's important to consider the below focuses are taken into account as they lay the foundations for a strong relationship and collaboration.

Respect for protocols

Understand and adhere to local cultural protocols and traditions. This might involve formal introductions, acknowledgment of country, and participation in traditional ceremonies if invited. Always approach communities with respect for their sovereignty, and recognition of their custodianship of the land.

Long-term relationships

Focus on building long-term relationships rather than transactional interactions. Continuous engagement and investment in community relationships are crucial.

Community benefits

Ensure that the community benefits directly from any collaboration; this includes cultural, educational and appropriate remuneration.

Informed consent

Ensure that all engagements are based on informed consent, where communities are fully aware of the implications and benefits of any collaboration.

Mutual benefit

Engagements should be designed to deliver mutual benefits, respecting the knowledge and contributions of Aboriginal and Torres Strait Islander communities.

Cultural training

Provide cultural competency training for all staff involved in the program to ensure they are aware of, and sensitive to, the cultural nuances of the communities they are engaging with.



Building relationships before project discussions

When seeking to engage the community in a project or in the development of a resource for your HIPPY site, begin engagement early to build trust and understanding. Consider hosting community events or informal gatherings to introduce HIPPY without immediately discussing the project. Attend local community meetings or cultural events to show genuine interest and commitment.

Engaging with Aboriginal and Torres Strait Islander communities – engagement approaches

Engagements should be approached with cultural sensitivity and an acknowledgment of the sovereignty and ongoing connection of Aboriginal and Torres Strait Islander peoples to their lands and waters. It is important to ensure that all parties are fully informed and agree upon the objectives and expected outcomes of any project or collaboration.

Relationships with Aboriginal and Torres Strait Islander communities should be built on a foundation of trust and mutual respect, with commitments to transparency and ongoing dialogue.

Remember: to build understanding and engagement with the community, consider ways to connect with the First Nations community prior to seeking permission to use language.

General advice for engagement



- Always approach with respect and take the time to learn about the local customs and cultural protocols
- Offer clear information about the goals and benefits of the HIPPY program and how it aligns with the interests and values of the community
- Be flexible and patient
- Building trust and establishing a meaningful partnership can take time
- Ensure that all engagements are reciprocal, offering real benefits and value to the Aboriginal and Torres Strait Islander communities involved.

Embracing opportunities to connect with community

Engaging with the community outside of developing resources involves creating meaningful interactions that respect and honour Aboriginal and Torres Strait Islander peoples and cultures. These activities should foster a genuine understanding and connection, transcending isolated formal events to integrate cultural awareness throughout the year.

Below are three examples of ways you could engage with community and begin to build meaningful connections.

Bushtucker walk with Community Elders

A bushtucker walk provides an immersive experience to learn about native Australian flora and fauna and its uses in traditional Aboriginal diets and medicines. Conducting such walks with First Nations community members, especially Elders or local bush experts, provides a rich learning experience, allowing children and parents or carers to gain firsthand knowledge of the land. It's a practical way of learning that respects and accesses traditional knowledge in its natural context.

How to organise:

- Coordinate with local First Nations peoples/guides who are knowledgeable about native plants and their uses.
- Plan the walk in a location known for its diversity of native plants.
- Ensure the activity is respectful and considerate of the land and its cultural significance.

Storytelling with Elders

Storytelling is a profound aspect of First Nations peoples and culture, often used to pass down history, knowledge, Lore and laws from one generation to another. Organising sessions where Elders share stories help provide context and connection to Country and the cultural makeup of the community. These stories often encapsulate lessons on living harmoniously with nature, moral laws, and the history of the people.

How to organise:

- Invite Elders from the community to share their stories at your organisation or during community events.
- Create a respectful and welcoming environment for the Elders and listeners.
- Facilitate these sessions allowing for questions and discussions, enriching the learning experience.

Connecting with community members outside of NAIDOC or National Reconciliation Week

Engaging with Aboriginal and Torres Strait Islander communities shouldn't be limited to NAIDOC or National Reconciliation Week. Building relationships throughout the year demonstrates a genuine commitment to these communities rather than tokenistic engagement.

How to organise:

- Participate in local Aboriginal and/or Torres Strait Islander events and celebrations beyond the well-known cultural weeks.
- Identify opportunities for ongoing engagement and interaction, ensuring a continual relationship rather than one-off engagements.

Incorporating First Nations languages into HIPPY practice

A practical guide

Incorporating First Nations Languages into HIPPY practice

On the foundation of solid relationships, it may become possible to explore how you and First Nations language custodians might collaborate and co-design language resources for your HIPPY site. This section supports HIPPY staff to understand how to work respectfully and thoughtfully, and to consider the opportunities of incorporating First Nations languages at their site.

This section is broken up into five subsections:

Ways of working

The principles of how you can work respectfully alongside the local community/communities and be responsive to the feedback and requests.

Use of culture

Information emphasising the importance of cultural integrity (that cultural knowledge, including language, belongs to and remains with its custodians and is not altered by others) and sensitivity when using language.

Practical approaches

Steps to engaging local language custodians and ideas for how First Nations languages could be incorporated into the HIPPY curriculum.

Important considerations

Significant things to be aware of when developing resources and engaging language experts.

Resource considerations

Practical considerations around how you might design and present a resource.

IMPORTANT – CULTURAL APPROPRIATION

The resources you co-develop – whether they are storybooks, videos, handouts or activities – are for use locally, and their usage is to be guided by the members of the community with the authority to share language.



Although it might be tempting to share developed language resources with other sites or communities (or to use resources developed by other communities), the cultural knowledge included, and the rights to decide its use, remains owned by local language custodians. Additionally, these language resources have been developed within and for specific community contexts.

Ultimately, there is no substitute for developing your own resource by including the guidance, support and input from your local First Nations communities.

Ways of working

Working respectfully and in collaboration with First Nations people is key if you plan to develop a language resource. This sub-section outlines a number of important approaches you should incorporate into your practice. Ultimately, understanding and respecting that First Nations people have authority, and should have control over their cultural knowledge and how it is used and presented should be central to your ways of working.

Prior informed consultation and consent

First Nations peoples should be consulted and involved in decisions affecting the use and representation of their culture, and on the ways in which their language, stories and images are represented and used.

While not all engagements will include the sharing of cultural knowledge, it is important to ensure you are speaking to members of the community that have the **authority to share cultural stories and language**. In First Nations communities, this may be an Elder or it may be other members of the community who have permission to speak for Country. This is important if the activity or project you are undertaking may influence the way the culture is used.

Consultation with **custodians of traditional knowledge should include the risks and benefits** of wider dissemination of cultural material and the use of language and culture in HIPPY.

Strategies for respectful communication

Communicating respectfully is important in any relationship; it also supports cultural safety and community members being able to express their perspectives and needs.

Culturally appropriate greetings and titles

When meeting Elders or members of the community, always use respectful titles and ask for their preferred form of address. The term “Aunty” and “Uncle” are signs of mutual respect, however not all First Nations peoples will either want or expect you to use them. It is important to ask permission to use these terms.

Listening to and valuing community input

Create opportunities to hold listening (“yarning”) sessions to understand the community’s perspectives and needs. For example, arrange regular feedback meetings to discuss the project’s progress and adjust based on community input.

Community Ownership

The importance of community ownership in the development and use of First Nations language and cultural content within HIPPY is hugely important to supporting the success of these activities - ensuring that communities have control and recognition over their cultural heritage goes to the heart of working together.

When seeking First Nations Community input into the development of a resource or their being part of a HIPPY activity or event, consider a co-design model with Community, or where appropriate, First Nations-led delivery.

Ensuring community ownership of language and cultural content is an integral element to seeking input from communities and working to create supportive resources.

When engaging with the community,

- obtain written permissions for using language and cultural content.
- consider using a Memorandum of Understanding (MOU) outlining the terms of use for language and artwork.

Documentation and guidelines

Develop comprehensive guidelines based on the community's input on how their language and cultural elements should be represented.

Document any specific cultural sensitivities and ensure that all team members are aware of and adhere to these guidelines. For example, create a reference document that includes the correct orthography, pronunciation guides, and cultural protocols for the language being integrated.

Work collaboratively

Engage with Elders and cultural custodians to gain their insights and approval for the content being developed. Their guidance is crucial in ensuring cultural accuracy and sensitivity.

Involving the community, local language speakers and cultural custodians in the development process ensures that the content is culturally relevant and respectful. Build in collaborative learning and sharing into your approach, and ensure enough time is given to the community to consider your (and their) ideas.

Organise workshops with community members, including Elders, language speakers, and cultural custodians, to co-create the resources. This ensures that the content is culturally accurate and sensitive. For example, hold a series of meetings/Gatherings/workshops where community members can contribute their knowledge and expertise to the development of materials. Before finalising any material, present it to the community for feedback and incorporate their suggestions.

Incorporating community feedback

Actively seek and incorporate feedback from the community throughout the content development process. This helps in maintaining the integrity and accuracy of the cultural representation. For example, set up regular check-ins with the community to review the progress and make necessary adjustments based on their feedback.

Some communities/Elders may require payment for meetings and/or knowledge sharing. Payment for cultural services is common. Be sure to ask what compensation or resourcing may be required. See the [Compensation and acknowledgment](#) section for more information.



Community engagement

Develop long-term relationships through consistent and respectful engagement. Regular communication and engagement will help build trust and connection with families, community organisations and Traditional Custodians. The development of the resource will be seen more favourably if it is part of ongoing engagement and relationship building, rather than a one-off activity.

Use of Culture

This sub-section 'Use of Culture' discusses the importance of respectful and accurate representation of First Nations languages and cultural elements within HIPPY, including protocols for cultural sensitivity and accuracy.

Accurately representing First Nations languages is crucial. When incorporating First Nations languages and culture into HIPPY, it's crucial to follow local cultural protocols. Building trust with the community is essential prior to using cultural elements.

Respect for Cultural Protocols

Always follow the specific cultural protocols of the First Nations community you are engaging with. This includes understanding and respecting the ways in which language, stories, and cultural elements are shared and represented.

- **Ensure** you understand if the community has sacred or restricted knowledge that cannot be shared publicly.
- **Ensure** you have clear guidelines on what can be included in the educational materials.



Example

In Cooktown the Elders shared the importance of including details of the Guugu Yimithirr vowel system in the resource developed, while in Geelong, there was a focus on understanding who could speak for the Wathaurong community and ensuring the correct source of words chosen.

Language Representation

Take time to understand any local practices and protocols, understanding who in the community speaks for Country and culture, and learn the community's preferred writing system, consulting with language authorities to ensure accuracy and appropriateness.

Cultural sensitivities and accuracy

Have the language and cultural content reviewed by multiple community members, including language experts and cultural authorities, to verify its accuracy.

Ensure you conduct workshops or meetings where community members can review the educational materials and provide corrections or additions.

Guidelines for representing languages

Cultural elements and language must be represented accurately and respectfully. This means that you must use the community's preferred orthography (writing system) and understand how the community wish the language to be represented, e.g., using phonetic spellings might misrepresent the language.

Include references to help readers engage with the language.



Example

In Cooktown, the Guugu Yimithirr vowel system was used in their book.

It is crucial to work with recognised language authorities or Elders to ensure the respectful and accurate use of First Nations languages. To achieve this, you need to:

- Engage with local communities, Traditional Owners, and/or Recognised Aboriginal Parties to gain insights and guidance. For instance, connect with the local Aboriginal Corporation to seek their input and collaboration.
- Obtain formal (written) permission through community engagement meetings or communications such as emails or an MOU, with a clear statement of the terms of use.
- Understand that while HIPPY may utilise the language within its resources, the ownership of the language remains with the community.

Practical approaches

Deciding to develop a language resource or use First Nations language words in the program requires thought and preparation. This sub-section outlines practical information on how you can incorporate First Nations languages into HIPPY. The first step to incorporate First Nation Languages is to connect with language custodians/authorities and seek their permission and support. Following this you can explore the possibilities of what could be developed and how to present it.



IMPORTANT – PERMISSION FROM CULTURAL AUTHORITIES

Permission to use language granted by people with the authority to do so is fundamental – you should not proceed in developing language resources without it.

Identifying and respecting language authorities

It is important to work with recognised language authorities or Elders for guidance, engaging with local community, Traditional Custodians and/or Recognised Aboriginal Parties to ensure that language authorities are identified, respected and engaged correctly. One way you may achieve this is to ensure that you identify and connect with the local Aboriginal Corporation, Land Council or community organisation for their input. Ensure that you have a good knowledge of who to engage in your area.

Navigating engagement with multiple nations / language groups

Navigating situations involving potentially contested lands, or regions where multiple language groups exist requires a considered approach. Your approach to working with these groups is to ensure that all stakeholders are fairly considered and that the resulting resources or activities are enriched by the diverse cultural insights and historical contexts of each group.



If multiple parties are involved, it is recommended to:

- engage with each party individually to understand their perspectives and claims.
- Build relationships with each group – this is a crucial step, as is comprehending the context of their claims or authority over the land or cultural assets.
- Seek input from all parties, where there might be common language, to ensure a comprehensive and inclusive approach.
- If required, make sure that any resources developed reflect the cultural differences among the groups to ensure that each group's cultural heritage is accurately and respectfully represented.

Email templates requesting permission

The below email templates have been designed to support you in contacting local language authorities and custodians, asking for their permission, input and expertise to develop a resource.

Formal and informal options have been presented, and their usage will depend on the quality of relationship you hold with them (e.g. the informal email implies that the recipient is already familiar with HIPPY) as well as their role in the community (i.e. positions requiring respect, such as Elders).

Ultimately, by this stage you should have done some work to build solid community relationships prior to approaching language authorities.

Informal Email

Subject: Including [First Nations Language/Content] in HIPPY resources

Dear [Name/Title of Language Authority],

I hope this message finds you well.

I'm reaching out from the HIPPY team because we're really excited about the possibility of including [specific language content] in the HIPPY program materials.

[Include some information on the HIPPY Program]

We believe it's essential to honour and sustain the rich linguistic and cultural heritage of First Nations communities, and we'd love to work together on this.

We'd like to make sure that everything we do respects the community's ownership of the language, and we're keen to discuss how we can make this collaboration work best for everyone involved.

Could we set up a time to chat about this, or would you prefer to kick things off via email first?

Looking forward to hearing your thoughts and hopefully working together to make something great!

Kind regards,

[Your Name]

HIPPY Coordinator [Contact Information]

Formal Email

Subject: Permission to Use [Language/Content] in the HIPPY program

Dear [Name/Title of Language Authority],

I hope this message finds you well.

I am writing to you on behalf of the HIPPY program. We operate on the lands of the [First Nations people] and we would like to speak with you about the possibility of including [specific language content] in our educational resources and are seeking your permission to do so.

We understand the significance of this cultural heritage and assure you that the ownership of the language will remain with the community.

Could we arrange a meeting to discuss this further, or would you prefer to communicate via email to provide some background first?

Your guidance and approval are crucial to us, and we are eager to proceed in a manner that fully respects your community's rights and contributions.

Thank you for considering this request. We look forward to your response and hope to collaborate closely with your respected authority.

Kind regards,

[Your Name]

HIPPY Coordinator [Contact Information]

Developing content

There is an endless variety of ways First Nations languages could be used within the HIPPY context. Below we explore some example approaches and themes that have a potential for broad application throughout the two years of HIPPY.

Aligning language content with the HIPPY curriculum

When working with the community to develop a First Nations language resource, storybook, activity or event be sure to collaborate with community members at all stages of content creation to achieve a richer outcome and help build stronger connections. For example, involve local artists, Elders and language experts when developing the content and design.

Seek to create resources and content that align with HIPPY activities and First Nations culture. For example, body parts, animals, senses or the environment are recurring topics used throughout the two-year program. In Cooktown, the HIPPY team worked with Guugu Yimithirr Elders to create a body parts book that accurately represented their language and cultural practices. Another example is singing *Heads, Shoulders, Knees and Toes*, or other songs and rhymes in the local language.

Many existing HIPPY resources and activities refer to First Nations peoples and culture. Storybooks such as *Nan's Superheroes*, *Change* and *Whose Tracks are These?* were developed in partnership with First Nations communities and Elders. When working/collaborating with First Nations peoples within your community, you may wish to engage with them to develop similar resources, worksheets or activities showcasing First Nations languages.

Examples of activities that can be expanded to include First Nations language and culture include nature walks – using local language names for flora and fauna, introducing traditional names for animals during sensory walks, art activities – holding storytelling/yarning sessions with community members and including cultural motifs and narratives.

Thinking strategically – examples of language and resource focuses

Key to integrating First Nations language into HIPPY materials, resources and activities is identifying specific keywords or phrases within the books that can be commonly used, such as names of animals, emotions, or body parts. This approach reduces the need to translate entire resources into First Nations languages, which may be challenging due to the limited availability of First Nations language speakers/translators across all sites. By focusing on everyday vocabulary, the integration process becomes more manageable and effective in promoting language use in daily contexts.

Using language in HIPPY storybooks and activities

Review existing activities to identify opportunities to integrate First Nations language and culture and collaborate with local language speakers to incorporate the local language into these HIPPY storybooks or resources.

For instance, work with First Nations language speakers and community Elders to find local words for the animals included in the book *Whose Tracks Are These?* by Yorta Yorta woman Sue Atkinson-Lopez AM, and use these words in lieu of the Yorta Yorta language when reading this book.

Identify the First Nations language words for the feelings outlined in *My Feelings Book* by Julia Mitchell and include these when reading the story. Reinforce by providing stickers for each emotion, written in the First Nations language. These could also be used in the Spin the Wheel feelings game (Age 3 Koala 1) or Copy My Feeling game (Age 3, Koala 4).

Translate the *Head, Shoulders, Knees and Toes* song into the local First Nations language, as has been done by many sites. As this activity and the body parts are revisited across both Age 3 and Age 4 curriculum, the learning of language words will be reinforced and will support building connection to the local community.

Expand the My Connection to Family, Community and Country activity (Age 4 Kookaburra 3) by including a circle for the local First Nations Country (e.g., Bundjalung, Wathaurong, Guugu Yimithirr), providing an opportunity for children to learn how to say the traditional name and reinforce their connection to the Country in which they are living.

Work with community elders to identify the traditional names for animals commonly found in HIPPY materials, such as koalas, kangaroos, lizards, and platypuses. Incorporate these names into the curriculum to replace their English counterparts, fostering a natural use of the local language in everyday learning.

Identify the local First Nations words for the animals used across Age 3 and Age 4 and then integrate these into existing activities, such as the Memory Game (Age 4 Kookaburra 3), where the memory cards could become flashcards, to reinforce the local names for these animals, effectively combining visual learning with language skills, fostering a deeper connection between the children and First Nations cultural.

Exploring the HIPPY curriculum using language beyond the packs

When incorporating First Nations languages into the HIPPY curriculum you do not need to limit yourself to developing a written book or resource – there are countless ways to make language come alive for HIPPY families. Below are some examples of how you might incorporate First Nations languages in fun and engaging ways.

Nature and environmental exploration (Age 3 and Age 4)

Activities such as nature walks present an excellent opportunity for embedding local First Nations languages. Naming local flora and fauna in the local First Nations language during these walks would enhance vocabulary and connect children with the land.

For instance, traditional names for animals like koala, echidna, turtle, platypus, wombat and kookaburra (where a local First Nations language word exists) could be introduced to the curriculum packs and used during sensory walks or animal-related activities.

Cultural stories and community engagement (Age 3 and Age 4)

Incorporating storytelling sessions that involve local community members sharing stories in First Nations languages can help socialise First Nations language and culture. Creating storybooks in language, supported by audio recordings of elders, would aid in this effort.

Gatherings could include sessions where Elders and cultural holders share stories or cultural knowledge in language, enhancing the program's relevance to the local cultural context.

Art and creativity (Age 3 and Age 4)

Art projects could include cultural motifs and narratives, with instructions and descriptions provided in First Nations languages. This could start with simple projects and extend to more involved activities like creating traditional crafts.

Body awareness and physical activities (Age 3 and Age 4)

Incorporating First Nations languages into simple songs and physical activities such as "Head, Shoulders, Knees, and Toes" could be extended to include traditional dance moves that reflect cultural stories and then reiterated during the "Drawing your Body" exercise.

As the "body" and "identity" are core themes throughout the program, incorporating local First Nations language across the curriculum that speak to these concepts would help reaffirm the language, while also raising awareness of the differences in the ways of being of First Nations peoples.

Storybook development

Develop new storybooks in partnership with community that include the local First Nations language accompanied by an English translation. These books could feature stories from the local community and be illustrated by local artists to enhance cultural pride and language retention among children.

Community-led workshops

Host workshops led by First Nations Elders and language and knowledge holders that focus on traditional crafts, stories or dance, providing an opportunity for the community to share in their local language. This not only supports language learning but also deepens understanding of cultural practices.



Resource considerations

Be aware of community resources and time constraints. Build your project plan in partnership with the community, taking into consideration existing commitments, cultural and family obligations, such as Sorry Business.

Be sure to gain clarity around the decision-making process of the community, to ensure there is enough time for the community to engage internally before needing to respond to requests or act.

Important considerations

Working with First Nations languages and culture requires those working with community to be aware of certain legal and ethical considerations. This sub-section focuses on the importance of working sensitively and professionally with culture and its custodians.

Legal and ethical considerations



IMPORTANT – TRANSPARENCY AND PLANNING

Clearly outline the rights and permissions in the project plan, ensuring HIPPY has the right to use the language in the resource, but remember that the language remains owned by the community.

Licensing agreements and community ownership

First Nations languages are integral to the culture and identity of Aboriginal and Torres Strait Islander peoples and are therefore considered Indigenous Cultural and Intellectual Property (ICIP)³. This means that First Nations people have the rights to control, protect, develop, and benefit from their culture.

Although Australian law does not currently protect ICIP specifically, it is a moral and ethical responsibility that First Nations communities retain control of any language or cultural knowledge included in the materials you co-develop, and that the integrity of that language or cultural material is maintained.

In some instances, sites may wish to utilise a licensing agreement that reflects the community's ownership of cultural knowledge or language, while allowing HIPPY to use the content.

If using a licensing agreement, ensure that:

- usage rights are clearly articulated and seek advice on the wording
- you always acknowledge the artist/author of the work
- you ask them how they would like to be described or acknowledged in the work i.e. name and their background
- the licensing agreement for artwork only allows its use for the specific resource, such as a book or activity sheet, but not for other purposes.

Privacy and use of photographs

Plan how you intend to use images, voice and video recordings, especially of children and Elders, and inform subjects of your plans before taking them.

Obtain written consent for photographs and ensure their respectful use. Ensure photos of children are used only with written parental consent and always outline how the images will be used and stored before taking photos.

Ensure photographs are regularly reviewed with community, and update permissions for ongoing use of photographs/recordings/stories in the project. This will ensure that consent is still current and supports First Nations people to remain in control of materials they are featured in.

Compensation and acknowledgment

Respecting the contributions of First Nations communities involves ensuring fair compensation. This might include consultation fees or donations to community activities. Always acknowledge the invaluable input of community members and celebrate their involvement in the project.

Fair compensation for cultural services

The provision of cultural activities and services, such as Welcome to Country, artistic performances and ceremonies, and the sharing of language and culture require the use of cultural knowledge, time, and intellectual property. It is therefore appropriate that the community, Elders and/or performers are offered payment and appropriate remuneration for their time, knowledge and services.

Payment and remuneration should be negotiated with the First Nations person/s, and be considerate of speaker fees, travel to and from the event as well as the public profile nature of the event.

Guidelines for consultation fees and community donations

Offer fair compensation for time and resources contributed by the community. Ensure that funding for content development and recordings is allocated and shared early in the project planning.

Properly crediting contributors

Ensure all community members who contribute to the development of the resource, book, activity etc. are acknowledged. Ask the creators how they wish to be described in the acknowledgement. One way of doing this can be to include an introduction in the resource that credits all contributors.

Your contributors may include:

- families and children
- Elders
- language speakers
- community members, and
- artists.

Celebrating community involvement

Host events to celebrate the project's completion and community involvement. For example, when the resource is developed, arrange a launch event to celebrate the contributions of the community.

Resource considerations

There are many opportunities to enhance your resources to increase their accessibility for HIPPY families and the broader community. This final sub-section highlights additional aspects worth considering when developing a language resource. Whether these considerations are relevant will depend on your resource's format.

Design and layout

If you decide to create physical resources promoting language and culture, you will need to consider how language will be utilised, culture represented and how this knowledge will be presented. To ensure that the resource is respectful and accurate you will need to continue your engagement with community and seek guidance and input from the community with respect to the design, layout and appropriate use of language within the design.

Good design and layout choices will make your resources more appealing and accessible, and are a great opportunity to enhance the resources with additional cultural design elements and support local artists.

Imagery and artwork

Imagery and artwork are important elements to many created resources, and understanding the protocols for using photos, artwork, and other cultural elements is vital. If you decide to develop a resource or storybook, you may wish to consider engaging local artists and/or a graphic designer to ensure the visual elements of the materials developed reflect the cultural aesthetics of the community. Using traditional artwork and motifs in the resource design may help create a visually appealing and culturally rich resource.

You may wish to run an art competition with local children (as undertaken by HIPPY Cooktown) or engage a local artist to develop art specifically for the resource. Always remember to acknowledge and celebrate contributors (see [Compensation and Acknowledgment](#) above).

When using images and artwork you must obtain consent for using them while clearly outlining how you intend to use them and usage rights – see [Licensing agreements](#) below.

Licensing agreements

Where using local artwork, or having artwork or designs commissioned, be sure that the rights and responsibilities of all parties are clearly understood. Be aware of Indigenous Cultural and Intellectual Property (ICIP) rights when working with community and/or artists. Agreements should allow HIPPY to use the artwork in the resource; however, it may restrict further reproduction of the artwork (and language) without permission.

Recording language

As an oral culture, recording language words and stories helps preserve and promote First Nations languages. Inviting Elders or identified community members to read resource/storybook content aloud in language and recording these sessions actively supports the preservation of stories and promotes language.

Create protocols to manage recordings, videos and photography

Be sure you have protocols in place before you start working with community members so that you can share them with participants and get a better understanding of whether you need to make any changes to accommodate your community.



IMPORTANT – VOICE OR VIDEO RECORDINGS

Remember that Voice or video recordings are sensitive and must be treated respectfully and with due process.

When creating voice or video recordings you need to:

- provide space and time to allow Elders to read and absorb the content without pressure
- ensure Elders or language speakers understand how the recordings are to be used
- ensure that you communicate how the information will be stored, managed, and potentially used in the future
- obtain permission and agreement from the individuals and/or their parents/carers when recording voices, taking photos or videos.

Your protocols should also include the contingency for securely removing content from materials if individuals and/or parents/carers request that recordings or images no longer be used, ensuring that their wishes are respected.



Generating and using QR codes for audio resources

Once you have created your recording, think about the ways you can share your resource. An easy way to provide families with access to the language resources is to create QR codes that link to the resources you have created.

TIP: Ensure recordings are housed in a central location, and QR codes (if used) have a permanent link to the recording to avoid issues later.

Utilise stickers for QR codes to easily update the QR code, or to remove it if required.

Developing resources and training

Training HIPPY staff on the content and usage of the developed language resource is vital to ensure cultural integrity. When First Nations languages are incorporated into HIPPY, whether as part of a resource or in delivery, there is an expectation that Coordinators and developers will provide sufficient training to ensure that users can maintain cultural integrity (e.g. can pronounce words correctly), cultural sensitivity and understand how the resources are to be used.

Recurring training from First Nations resource developers also provides an opportunity to continue relationships beyond resource development and helps to ensure that users continue to have permission to use culture.

Toolkit references

¹To watch *Deliver an Acknowledgement of Country that really means something* by Shelley Reys for TEDxSydney, please click this link: https://www.youtube.com/watch?v=zxo18_7BDt4

² For further insight into what this cultural competency training involved and its significance, please follow this link: [Aspiring to Include - Cultural Competency Training](#)

³ For information on ICIP please refer to the following link: <https://www.terrijanke.com.au/icip>

Appendix and glossary



Appendix – Links to resources

Building confidence in sharing First Nations language and cultures

A curated range of resources to help build confidence in sharing First Nations language and cultures prepared by Elephant in the Room Consulting Pty Ltd

Aboriginal Land Council – NSW	NSWALC was established in the 1970s to assist in the fight for land rights. It is the state's peak representative body in Aboriginal affairs	https://alc.org.au/
AIATSIS	AIATSIS (Australian Institute of Aboriginal and Torres Strait Islander Studies) Australia's only national institution focused exclusively on the diverse history, cultures and heritage of Aboriginal and Torres Strait Islander Australia.	https://aiatsis.gov.au/
AIATSISS Dictionary Program	The advancement of language is critical to strengthening the cultures, identities, and wellbeing of Aboriginal and Torres Strait Islander people. AIATSIS funds the publication of Aboriginal and Torres Strait Islander language dictionaries.	Dictionaries Program AIATSIS corporate website
Austlang (AIATSISS)	Austlang is a comprehensive online resource providing information about the rich linguistic diversity of Australia's Indigenous languages. It serves as a single point of access to a vast collection of data and resources, encompassing both published and unpublished materials across various formats, including grammatical descriptions, dictionaries, audio recordings, and language learning materials.	Austlang AIATSIS corporate website
Australian Literacy and Numeracy Foundation	Provides interrelated First Language programs and strategies that aim to address instruction in First Language literacy. Gain access to Living First Language Platform	https://alnf.org/program/firstlanguages/
Australians Together	Provides access to free curriculum resources to build confidence in sharing First Nations stories.	https://australiantogether.org.au/education/curriculum-resources
Emerging Minds	<i>From co-design to co-creation: Building responsive relationships and delivering outcomes with Aboriginal and Torres Strait Islander organisations</i>	https://emergingminds.com.au/resources/from-co-design-to-co-creation-building-responsive-relationships-and-delivering-outcomes-with-aboriginal-and-torres-strait-islander-organisations/
First Nations - QLD	Information provided by QLD Government including details of language grants.	https://www.qld.gov.au/firstnations
First Nations Languages Australia	A site containing a vast array of resources for many communities (some but not all are listed below).	https://www.firstlanguages.org.au/resources
	Australian Curriculum Framework for Aboriginal Languages and Torres Strait Islander Languages Fact Sheet	https://www.firstlanguages.org.au/resources
	Gakal: First languages skills register	https://www.firstlanguages.org.au/resources
	Gambay: First languages map	https://www.firstlanguages.org.au/resources

First Nations Languages Australia (cont'd)	Industrial Guidelines for Employees Delivering First Nations Language and Cultural Education Programs	https://www.firstlanguages.org.au/resources
	Jarrak: Our languages journey	https://www.firstlanguages.org.au/resources
	Junyirri: Community language planning	https://www.firstlanguages.org.au/resources
	Language centres and programs map	https://www.firstlanguages.org.au/resources
	Murrayarra: Evaluation toolkit	https://www.firstlanguages.org.au/resources
	Sounds in Aboriginal and Torres Strait Islander languages	https://www.firstlanguages.org.au/resources
	Teaching and learning with pictures	https://www.firstlanguages.org.au/resources
	Voices of Country Action Plan	https://www.firstlanguages.org.au/resources
	Wandan: First Language Collections Portal	https://www.firstlanguages.org.au/resources
	Wangkaku Nintirri: Learn for the sake of our languages	https://www.firstlanguages.org.au/resources
	Warra: Building teams, building resources	https://www.firstlanguages.org.au/resources
	What is Bilingual Education?	https://www.firstlanguages.org.au/resources
	Winhangarra Education Portal	https://www.firstlanguages.org.au/resources
	Yaale: Tools for language work	https://www.firstlanguages.org.au/resources
	Yakilla: Training Tracks	https://www.firstlanguages.org.au/resources
Histories of QLD based Aboriginal and Torres Strait Islander community - QLD	Information provided by the Queensland government	https://www.qld.gov.au/firstnations/cultural-awareness-heritage-arts/community-histories
	Indigenous Communities	https://www.indigenous.gov.au/communities/list-view
Kokatha Aboriginal Corporation - SA	Contains a list of Aboriginal and Torres Strait Islander communities, including the language spoken.	https://www.indigenous.gov.au/communities/list-view
	Includes links to regional offices who may be able to assist in connecting you with members of the local community.	
Kokatha Aboriginal Corporation - SA	Kokatha is providing long term independence for Kokatha people by providing employment, education and enterprise opportunities, career pathways and self-development for current and future generations.	https://kokatha.com.au/

Koori Curriculum	Koori Curriculum is a multiple award winning Aboriginal early childhood consultancy based on the Central Coast, NSW. Consultants at the Koori Curriculum facilitate a range of professional development programs and workshops for educators that help guide the inclusion of Aboriginal perspectives in early childhood curriculums.	https://kooricurriculum.com/
Map of Indigenous Australia (AIATSIS)	This map attempts to represent the language, social or nation groups of Aboriginal Australia. It shows only the general locations of larger groupings of people which may include clans, dialects or individual languages in a group. © AIATSIS, 1996. No reproduction without permission.	https://aiatsis.gov.au/explore/map-indigenous-australia
Mobile Language Team - SA	South Australia –works with 47 communities to strengthen language and culture.	https://mobilelanguageteam.com.au
Narragunnawali Languages guide	Helps teachers and educators to promote important ideas in Languages subjects around reconciliation and Aboriginal and Torres Strait Islander histories, cultures and contributions.	https://www.narragunnawali.org.au/languages
Ngambri community contacts - ACT	Canberra and the surrounding region	http://www.ngambri.org/identity.html
Ngunnawal community information - ACT	Canberra and the surrounding region. The Ngunnawal people are Traditional Custodians of the Canberra region with a continued cultural, spiritual and historical connection to the area.	https://www.ngunnawal.org/who-we-are
Online Indigenous Language Resources	Includes a range of links to language resources include AIATSIS, Austlang-Australian Indigenous Languages Database and First Nations Languages Australia.	https://libguides.anu.edu.au/c.php?g=816733&p=6021421
People of the Northern Territory PDF Resource	Factsheet/infographics on the NT's demographics.	https://dcm.nt.gov.au/data/assets/pdf_file/0007/760255/people-of-the-northern-territory.pdf
Registered Aboriginal Parties - VIC	Victoria's Registered Aboriginal Parties, including an online map to find a RAP for an area of Victoria. Part of the Victorian Aboriginal Heritage Council.	https://www.aboriginalheritagecouncil.vic.gov.au/victoria-registered-aboriginal-parties
South West Aboriginal Land and Sea Council - WA	This is the Central Services Corporation for the South West Native Title Settlement.	https://www.noongar.org.au/
Whose country am I on?	Digital resource that includes link to <i>Engaging with Traditional Owners</i> PDF resource.	https://aiatsis.gov.au/whose-country
Yamatji Marlpa Aboriginal Corporation (YMAC) - WA	Western Australian native title representative body for the Traditional Owners of the Pilbara, Midwest, Murchison and Gascoyne regions.	https://www.ymac.org.au/about-us/

Glossary

Term	Definition
Aboriginal peoples	People who have Aboriginal heritage and identify with Aboriginal culture/s and are accepted as an Aboriginal person in the community in which they live or have lived. (Not inclusive of Torres Strait Islander peoples)
Community	This is a preferable term to 'tribe'. For more information refer to Reference Community
Cultural competence	Cultural competence refers to the ability to understand, appreciate, and interact with people from cultures different from your own. Cultural competence involves continuous learning and reflection.
Cultural load	The expectation put on Aboriginal and Torres Strait Islander people to share their cultural knowledge or lived experience to educate others. This is often found in (but not limited to) the workplace and where the First Nations person is not employed for that purpose.
Cultural safety	Creating a culturally safe space means recognising and valuing the cultural identities of First Nations children and families.
Elders	Elders are men and women in Aboriginal communities who have been identified by the community and are respected for their wisdom and knowledge of their culture, particularly the Lore. Male and female Elders have higher levels of knowledge and maintain social order according to the Lore. The word 'Elders' should be written with a capital letter as a mark of respect.
Local culture group	This is a preferable term to 'tribe'. For more information refer to Reference Community
Local language group	This is a preferable term to 'tribe'. For more information refer to Reference Community
Lore	The customs, beliefs and knowledge passed down through the generations.
Mob	'Mob' is an Aboriginal English word that is used only in some communities; community acceptance should be sought before using this word.
Nation	This is a preferable term to 'tribe' For more information refer to Reference Community
People	This is a preferable term to 'tribe. For more information refer to Reference Community
Reference Community (Referring to communities)	There are many cultures that exist across Aboriginal and Torres Strait Islander communities, within each group. When referring to individuals and/or groups, it is important to be aware of local preferred terms such as First Nations, Aboriginal, Torres Strait Islander people/s. Preferred terms may include: • First Nations peoples • Torres Strait Islander people/s • Aboriginal people/s • Aboriginal nations • Regional group names (e.g. Koori (VIC and NSW) or Murri (QLD and north-west NSW)) • Aboriginal communities • Indigenous communities • Language group names • Culture group names
Torres Strait Islander	People who have Torres Strait Islander heritage and identify with customary Torres Strait culture and are accepted as a Torres Strait Islander person in the community in which they live or have lived. (Not inclusive of Aboriginal ⁱ peoples)



HIPPY Australia acknowledges Elders and Traditional Owners of the lands and seas across Australia.

HIPPY acknowledges artist Lena Smith for the use of her artworks in our new curriculum, and promotional materials.

Lena Smith is a Kamilaroi Yinarr woman from Moree, NSW.

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