

# Participant Workbook

Pick of the Crop: School Enrichment Module 3  
First Nations Perspectives and Sustainability



Before participating in the Pick of the Crop School Enrichment Modules, please complete the following pre-readings and preparatory activities. Completing this will ensure the time available during the module webinar is efficiently utilised.

In this module you will develop understanding of:

- the connection between First Nations perspectives, sustainability, and food literacy
- strategies to effectively and appropriately embed First Nations perspectives and sustainability within food literacy education

Learning in this module is intended to complement and consolidate learning from **Module 1**, which focused on developing knowledge and understanding of food literacy and the importance of communicating food literacy, as well as learning from **Module 2**, which focused on understanding of age-appropriate pedagogies and designing suitable food literacy learning experiences.

This module aligns with the following AITSL Professional Standards for Teachers:

1. Know students and how they learn
2. Know the content and how to teach it
3. Plan for and implement effective teaching and learning
6. Engage in professional learning
7. Engage professionally with colleagues, parents/carers and the community

## Pre-Reading & Preparatory Activities

### Objective 1: Connections between First Nations perspectives, sustainability and food literacy

#### 1.2 What are First Nations perspectives in food literacy?

##### Activity 1: KWL

Before participating in Pick of the Crop School Enrichment Module 3, take a moment to consider:

- What do you currently understand about First Nations Perspectives in food literacy?
- What about First Nations Perspectives in food literacy do you not understand or struggle to implement in professional practice?
- What knowledge or skills would help you better include food literacy from a First Nations Perspective?

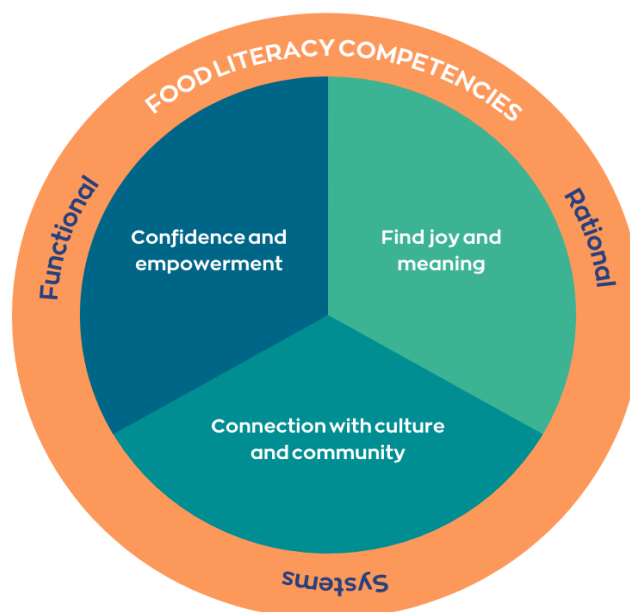
Your responses to this will be discussed during the Module 3 webinar.

What do you currently understand?	What do you not understand or struggle to implement?	What knowledge or skills would help you better include First Nations perspectives?

In Module 1 we introduced food literacy as a set of food-related competencies, including knowledge, skills, attitudes and values that enhance health and wellbeing. Accordingly, in supporting all students to develop food literacy competencies, it is important to ensure diverse perspectives are recognised, represented and embraced.

Our cultural perspectives and world views affect the way we interact with food environments and food systems, the perceptions we have of food and eating experiences, the role food plays in our daily lives, and the value food holds in our cultural beliefs and identity. As represented within the food literacy framework referred to in Module 1, food literacy emphasises these social and cultural roles of food, as valuable aspects of holistic health, while advocating for understanding and action towards socially just and sustainable food systems, as interconnected with the environment.

### The three conceptual dimensions of food literacy



First Nations perspectives are an integral component of food literacy for all Australians and are included as a cross-curriculum priority area within the Australian Curriculum.

Through teaching food literacy from First Nations perspectives, students are immersed in recognising and celebrating diversity, and in connecting with the culture and histories of Australia in ways that can reduce inequalities and promote reconciliation.

Furthermore, First Nations perspectives related to food literacy are linked with sustainability through the view that food systems connect food, people, Dreaming and Country. This view encapsulates a holistic approach to health that encompasses physical, social, emotional, cultural and spiritual wellbeing, whilst caring for the environment.

The following section briefly summarises some of the key components of First Nations food systems:

- **World Views**

The world views of First Nations people are very important for contextualising food system perspectives. First Nations world views recognise that people, animals, plants and places are physically and spiritually connected, and that people have custodial responsibilities related to maintaining the natural order of the universe.

- **Food Beliefs and customs**

Traditional foods carry significant meaning for many First Nations People, with connection to the Dreaming that describe the creation of plants and animals by the ancestral spirits. Totems are a special link that certain people or groups of people have with certain foods, which may forbid them to kill and eat their totems, except perhaps in special ceremonies. Customs, rules and religious lore govern most aspects of the gathering, cooking and eating of traditional foods.

- **Social Roles**

Like in many cultures, for First Nations Peoples eating is a social event. Traditionally, many family and community members are involved in food collection, preparation, cooking and eating. Learning food gathering and preparation practices begin at an early age and social roles are passed down. Food is an important part of many social occasions, ceremonies and rituals. Traditional social rules can dictate foods that different groups of people are allowed or forbidden to eat.

- **Diet**

The traditional diets of First Nations People included a range of plant and animal foods that varied greatly by location and season. Eating according to seasonal availability has helped support a sustainable food system, while also promoting nutritional diversity. Traditional diets are very nutritious (high in fibre, low in salt, low in saturated fat), while traditional cooking methods, such as earth ovens, help to retain nutrients and flavour, and avoid the need for added fats. First Nations people have superior knowledge of the nutritional value of their foods, including foods with medicinal properties.

- **Knowledge of the environment**

First Nations People were not simply hunters and gatherers, rather used deep knowledge of the land to inform how to harvest and cultivate food sustainably. Knowledge of the environment, such as changes in rain patterns, tides, winds, stars, the moon, and the coming and going of different animals and plants, are still used to indicate changes in seasons that cue cultivation practices along with the availability of different foods.

- **Today**

Colonisation significantly disrupted food systems and food supply of First Nations people, leading to loss of access to traditional foods, cooking methods, and accompanying cultural knowledge. Although traditional practices are still in place amongst many communities today, efforts are being made across the country to restore food sovereignty for First Nations Peoples.

Food Sovereignty is the right to healthy and culturally appropriate food produced through ecologically sound and sustainable methods, as well as a right to define food and agriculture systems. Embedded within a broader scope of social justice issues, many First Nations people suffer from food insecurity, have lower intakes of fruits and vegetables, and higher intakes of discretionary foods than non-Indigenous Australians. More positively, increasing concerns for the environment is seeing an increasing interest and benefit in traditional foods. While this growing interest has the potential to increase commercial availability of these foods, the priority moving forward must be in ensuring First Nations perspectives and people are prioritised in this food system.

Queensland Curriculum and Assessment Authority (QCAA) provides a range of additional resources to help teachers understand and apply First Nations perspectives. Topics include Aboriginal

Ceremonies, Relationships to Country, Seasons and Stars, Storytelling, yarning circles and Lore, including totems, knowledge keepers, and food.

[Resources: Aboriginal and Torres Strait Islander knowledge](#)

References 1 – 7

### **1.3 What are sustainability perspectives in food literacy?**

Ensuring sustainability priorities are met is key in addressing the many challenges that face humanity and the health of the planet. It is necessary for all citizens to have adequate food literacy skills to support individual, community and global action in ways that make meaningful contributions to sustainability priorities. The United Nations Sustainability Development Goals set out these priorities, and draw attention to key issues that are heavily intertwined with food systems such as responsible consumption and production of food, ending hunger, achieving food security, improving nutrition and promoting sustainable agriculture.

These action areas are likewise represented within the food literacy framework depicted above (Page 2), wherein understanding and action towards socially just and sustainable food systems are emphasised. The following section briefly summarises some of the key considerations in fulfilling sustainability elements with regards to food literacy:

- Shortening food supply chains

Shortening food supply chains refers to the practice of accessing foods as close to the sources of production as possible. In applying this, the emphasis is placed firstly on eating foods that have undergone minimal food processing. Highly processed and ultra-processed foods are far removed from the source of the raw ingredients, with each point in the food chain requiring additional resource inputs.

- Eat from local food systems

Selecting foods that are grown and produced within the local region supports shortening of the food supply chain, while also supporting local economies. Bolstering local economies has the potential to play a valuable role in social justice issues relevant to food literacy, such as making positive contributions towards the issue of food insecurity. Selecting foods grown and produced within local regions also supports individuals in reconnecting with food origins. Connection with food origins has the potential to foster spirituality and promote value and prioritisation of food selection, preparation and eating occasions.

- Eat seasonal

Of further support for local food systems, eating locally produced foods synergistically promotes consumption of seasonally available foods. Seasonal produce maximises the nutritional value of food and encourages consumption of a diverse range of foods, while also minimising production inputs and resources which are burdensome on the environment. Seasonal produce also tends to be the most economical, thus supporting a more equitable food system.

- Grow produce suited to the region

Further to engaging with a shortened food system, showcasing local and seasonal foods, growing and producing foods (that are suitable to your region), has significant benefits for reconnecting with food origins. It also supports a kinaesthetic understanding and appreciation of the resource inputs

required to grow and produce foods. Growing foods, and gardening in general, has also been shown to boost both physical and mental health.

- Reduce, reuse, recycle

Inevitably, it isn't always possible to select foods that are minimally processed, seasonal or locally produced, however, this does not mean that positive contributions towards sustainability can't be made. Choosing foods that are packaged more sustainably (i.e. reducing plastic, recycled packaging), and developing food procurement and preparation skills that minimise food waste can make meaningful contributions. Likewise, actively engaging in the final, waste phases of the food system, through activities such as composting, can build value and authentic connection between foods and the environment.

Pick of the Crop also has the School Garden Masterclass resource available:  
<https://www.youtube.com/watch?v=tbqmBF7BweM>

Reference 8 – 9

## Objective 2: Considering First Nations Perspective and sustainability in food literacy

Embedding First Nations perspectives and sustainability into food literacy education has the potential to enrich learning by supporting teachers to move beyond simply including content, to also include the world views of valuing, being, knowing and doing. Pedagogical frameworks can be applied to direct and guide teachers in developing learning experiences and creating school-wide opportunities that effectively enrich learning in this way.

Appropriate pedagogical frameworks can communicate the value and importance of First Nations perspectives and sustainability in food literacy across schools. Combined with supportive and reinforcing environments, students and families are immersed in recognising and celebrating diversity and connecting with the culture and histories of Australia. Given the significant connection between First Nations perspectives and sustainability, relevant pedagogical approaches will be considered simultaneously.

### 2.1 What pedagogical approaches exist to support this learning?

#### Co-creation Pedagogical approach

In order to effectively look beyond our own inherent world view and ways of doing, knowing and being, it is important to build relationships and work reciprocally with local First Nations communities.

Co-creation is a pedagogical approach focused around such reciprocal relationships in ways that ensure the world views and perspectives of First Nations people are accurately, appropriately and authentically embedded in learning experiences.

Co-creating encompasses connecting with key stakeholders to define the learning intentions and learning outcomes, while working collaboratively to implement the learning experiences. Key stakeholders can include both community members as well as students.

Through co-creation, imbalances and unconscious bias can be checked, paving the way for meaningful, accessible, and authentic learning to occur. In this way, co-creation puts students and communities at the centre of learning, with the role of the teacher as the facilitator. The student-

centred focus ensures family histories, language, beliefs and culture are valued within the curriculum and across the school.

Queensland Curriculum & Assessment Authority provides a flow chart to support building relationships with local communities:

[https://www.qcaa.qld.edu.au/downloads/p\\_10/atsi\\_build\\_relationships\\_flowchart.pdf](https://www.qcaa.qld.edu.au/downloads/p_10/atsi_build_relationships_flowchart.pdf)

Reference 4 & 10

### Uncle Ernie's Holistic Framework

Uncle Ernie's Holistic Framework supports teachers to apply a holistic lens to unpack food literacy knowledge, skills and competencies from First Nations perspectives. The Framework supports teachers to develop learning experiences that are culturally appropriate and emphasise the important links between land, language, and culture. The Framework anchors the elements of land, language and culture to the context of time, place and relationships. By starting with the anchor of time, the interrelationship between all elements of the Framework can capture First Nations' world views and cultural practices at that time point. The Framework particularly emphasises environmental cycles and patterns, and the effect each has on the other. To apply this Framework, begin by defining the topic or issue in the centre. Use the following to help guide application of the Framework for that food literacy competency:

- **Time:** Are you examining the food literacy competency pre-contact, at the point of contact, post contact or contemporarily? This element should be completed first to contextualise the perspective to be applied across the Framework and capture the aspects of each element as they were at the respective time period.
- **Land:** With respect to the food literacy competency of focus, what did the land formations, natural and built environment look like at this time?
- **Language:** What language/dialogue would you have heard related to this food literacy competency? How / what were relevant items and aspects named? What elements or factors influences the words/language (i.e. seasonal variations)? What knowledge was being shared? Remember that First Nations languages are formed out of a relationship between flora, fauna, and seasons of the land.
- **Culture:** How was/is this food literacy competency, knowledge or skill part of the culture? What was/is the significance, ceremony, rituals, practices, sacred aspects? What social roles and responsibilities are attached?  
**Place:** What place/locations are relevant to this food literacy competency? When and where (i.e. seasonal variations, cultural variations such as ceremonies)? Consider local areas and significant places of food procurement, preparation, including local breeding and growing regions and seasons, as well as other local natural phenomenon.
- **Relationship:** What relationships were/are relevant and important to the food literacy competency? Remembering that relationship extends from within people, animals, plants, place, and dreaming, to between each of these as well (i.e. between people and dreaming, between animals and place)

Watch the clip to further understand this framework:

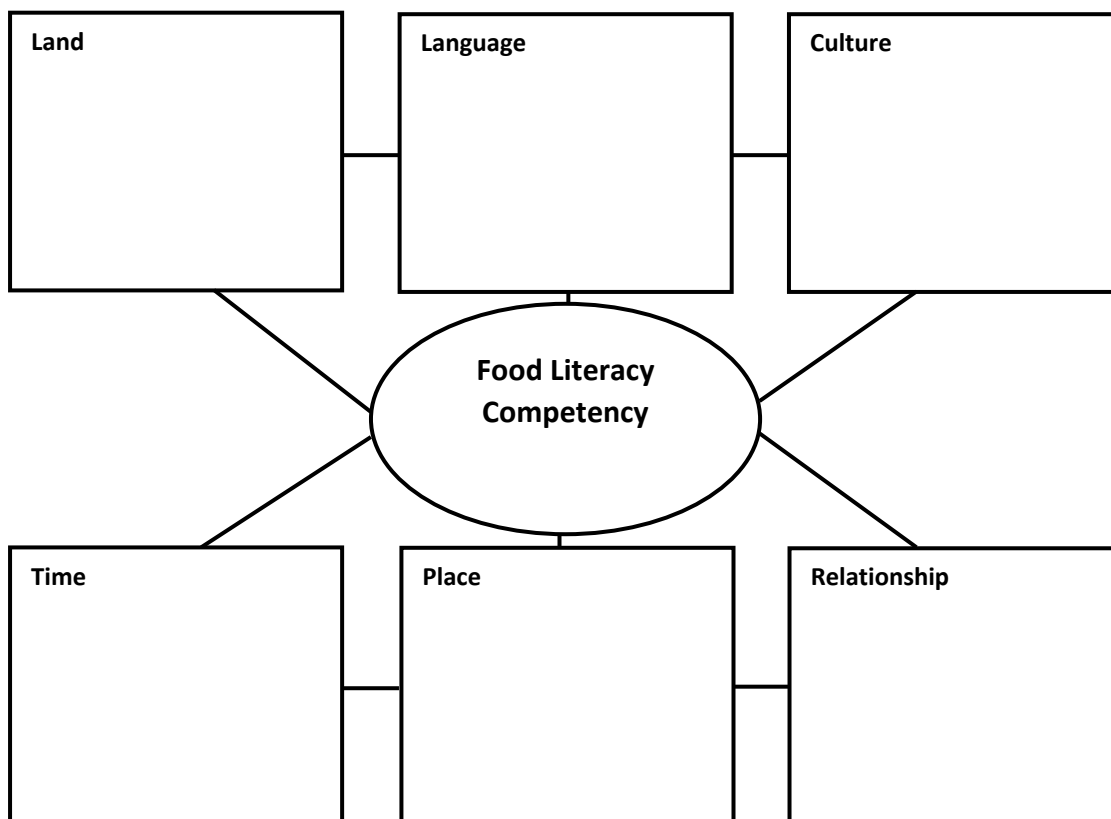
<https://www.youtube.com/watch?v=nvvNITxiaA>

## Activity 2: Uncle Ernie's Holistic Framework

Complete the template below to connect food literacy through a First Nations perspective.

- Select a food literacy competency from the food literacy framework (Page 11 – 13), as relevant to your current professional practice (a food literacy competency you are currently implementing or looking to implement)
- Select a time anchor to consider the food literacy competency from, and then use the prompting questions above to consider each element.

Your responses to this will be discussed during the Module 3 webinar.



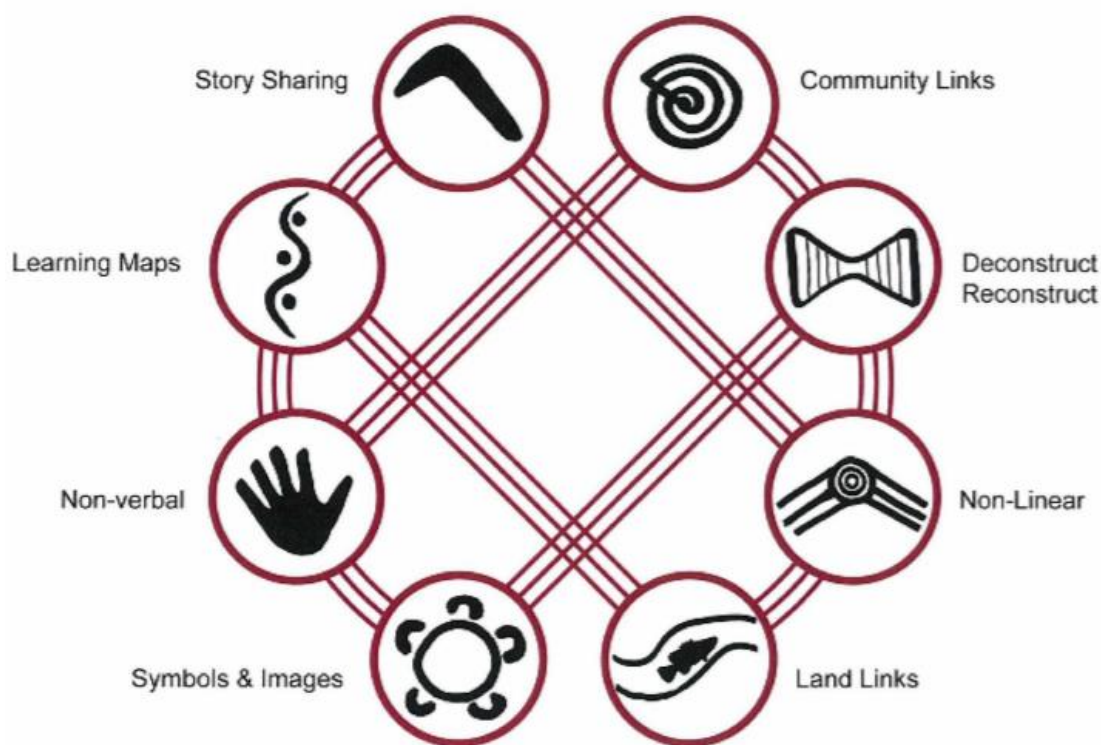
References 11 & 12

### Tyson Yunkaporta's – 8 Ways of Learning









The 8 Ways of learning pedagogical framework has been proposed to help capture the important elements of First Nations perspectives and can be applied to food literacy learning.

The '8 Aboriginal ways of learning' framework involves eight interconnected pedagogies:





### 8Ways Learning

 Story Sharing	Approaching learning through narrative	<i>We connect through the stories we share</i>
 Learning Maps	Explicitly mapping/ visualising processes	<i>We picture our pathways of knowledge</i>
 Non-Verbal	Applying intra-personal and kinaesthetic skills to thinking and learning	<i>We see, think, act, make and share without words</i>
 Symbols & Images	Using images and metaphors to understand concepts and content	<i>We keep and share knowledge with art and objects</i>
 Land Links	Place-based learning, linking content to local land and place	<i>We work with lessons from land and nature</i>
 Non-Linear	Producing innovations and understand by thinking laterally or combining systems.	<i>We put different ideas together and create new knowledge</i>
 Deconstruct/Reconstruct	Modelling and scaffolding, working from wholes to parts (watch then do)	<i>We work from wholes to parts, watching and then doing</i>
 Community Links	Centring local viewpoints, applying learning for community benefit	<i>We bring new knowledge home to help our mob</i>

Reference 13 – 16

A range of additional resources to support understanding and application of the 8 ways framework can be found in the useful resources for this module and will be unpacked during the module webinar.

## 2.2 How can targeted frameworks enrich First Nations perspectives and sustainability in food literacy?

Before moving forward in embedding First Nations perspective and sustainable perspectives into professional practice, it is important to take some time to challenge inherent ways of thinking, knowing, being and doing, to take on perspectives that may be more conducive with those of a First Nations and Sustainability lens.

The following questions intend to guide this reflection. Think deeply about each question and the differing perspectives that may exist. Ideas pertaining to this reflection will be discussed in the webinar.

- How are food and wellbeing perceived through a First Nations lens? A sustainability lens?
- How are food preparation, eating experiences and food systems viewed through a First Nations lens? A sustainability lens?
- What is believed about the way food is produced, developed and sourced through a First Nations lens? A sustainability lens?
- What is believed about the way food connects people, community, culture and place through a First Nations lens? A sustainability lens?
- How is food symbolised? What symbolic thinking about food is used?
- How can food be grouped and classified through a First Nations lens?
- How can foods be grouped and classified through a sustainability lens?
- How is food and eating prioritised? How are food and eating priorities balanced?
- What food problems are perceived to need solving?

## Module 3: Sustainability & First Nations Perspectives

### 1.1 What are First Nations perspectives in food literacy?

What learning experiences could be used to connect with First Nations perspectives?

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What learning experiences do you already use to connect with First Nations perspectives?

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### 1.2 What are sustainability perspectives in food literacy?

What learning experiences could be used to connect with sustainability perspectives?

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What learning experiences do you already use to connect with sustainability perspectives?

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## Objective 2: Considering First Nations Perspective in food literacy education

### Tyson Yunkaporta's 8 Ways Framework

8 Ways element	Explanation	Connection to food literacy
Story sharing	Narrative-driven learning; <i>We connect through stories</i>	
Learning maps	Visualised learning processes; <i>We picture our pathway of learning/knowledge</i>	
Non-verbal	Hands-on/ reflective techniques; <i>We see, think, act and make without words</i>	
Symbols & images	Use of metaphors and symbols; <i>We keep and share knowledge with art and objects</i>	
Land links	Land-based learning; <i>We work with lessons from land and nature</i>	
Non-linear	Indirect, synergistic logic, interdisciplinary approach <i>We put different ideas together and create new knowledge, products &amp; outcomes</i>	
Deconstruct reconstruct	Modelled/scaffolded genre mastery <i>We work from whole to parts, watching then doing</i>	
Community links	Connection to community <i>We bring new knowledge home to help our mob</i>	

### 2.2 How can First Nations perspectives and Sustainability perspectives be embedded into professional practices?

From your understanding of First Nations perspectives and sustainability perspectives, consider how these ways of knowing, being and doing may connect to the competencies described within the food literacy model.

Use your responses to the reflection questions of page 9 to add learning experience ideas and examples that may be relevant to each food literacy competency.

*For example:*

Functional Competencies	First Nations Connection	Sustainability Connections
Knowledge of where food comes from	<i>Dreaming Stories &amp; Ancestral spirits</i>	<i>Paddock to plate food systems &amp; life cycle</i>

Functional Competencies: Confidence and empowerment with food	First Nations Connection	Sustainability Connections
Food safety and hygiene knowledge and skills, including safe food storage and preparation		

Knowledge of where food comes from		
Food planning and preparation skills, sufficient to make satisfying food		
Skills and capabilities to confidently and safely use a range of food preparation equipment		
Skills in navigating food selections in personal environment, i.e., school canteen, home, grocery stores, menus		
Skills in food budgeting and purchasing		
Skills in time management and prioritisation of food		
Basic nutrition knowledge		
Knowledge and skills to think critically about nutrition information and food marketing		
Capabilities to balance needs to make informed personal food decisions and act on personal food issues		

<b>Rational Competencies: Find joy &amp; meaning through food</b>	<b>First Nations Connection</b>	<b>Sustainability Connections</b>
Valuing and prioritising the importance of preparing and eating food with others		
Confidence, skills and resilience to explore new and varied foods		
Having a positive relationship with food		
Having personal, social and cultural connections with food and eating experiences		
Having awareness of cultural foods and food diversity		
Valuing and connecting with local food systems		

<b>Systems Competencies: Connection with culture and community through food systems</b>	<b>First Nations Connection</b>	<b>Sustainability Connections</b>
Understanding and valuing First Nations perspectives and connections to food systems		
Understanding and valuing environmentally sustainable food systems		
Understanding and valuing local food systems, networks and resources		
Understanding the influence of food marketing and food environments		
Understand social justice issues in the food system		
Being able to think critically and act on sustainable and ethical food issues		

**Module 1 – 3 Recap:**

Thinking back over modules 1 – 3:

- What information did you find interesting?
  
- What will be most valuable for your professional practice?
  
- What do you think will be most challenging to apply to your professional practice?

## Useful and Credible Resources

- [Recommendations for using the 8 Ways framework](#)
- [Our Ways - Effective Practice in Aboriginal Education in NSW public schools](#)
- [Embedding culture in practice for kindergarten teaching and learning](#)
- [Inspiration — Uncle Ernie Grant](#)
- [Narragunnawali Subject Guides](#)
- [Aboriginal Education Consultative Group](#)
- [Cooking foods past and present](#)
- [Evaluating Resources Guide](#)
- [Evaluating Resources Guide \(QCAA\)](#)
- [Indigenous Seasonal Calendar](#)
- [Lesson Planning Resources](#)
- [Resources: Aboriginal and Torres Strait Islander knowledge \(QCAA\)](#)
- [Flow chart to support building relationships with local communities \(QCAA\)](#)
- [Growing vegetables](#)
- [Benefits of gardening](#)
- [Queensland Environmentally Sustainable Schools Initiative](#)
- [Ozharvest FEAST \(Food Education and Sustainability Training\)](#)
- [Pick of the Crop presents: School Garden Masterclass & \[here\]\(#\)](#)

### Illustrations of Practice

Organising ideas and learning area statements for inclusion of First Nations perspectives within the Australian Curriculum can be found here: <https://www.australiancurriculum.edu.au/f-10-curriculum/cross-curriculum-priorities/aboriginal-and-torres-strait-islander-histories-and-cultures/>

General illustrations of practice can be found here: <https://www.australiancurriculum.edu.au/resources/aboriginal-and-torres-strait-islander-histories-and-cultures/illustrations-of-practice/>

The following is an illustration of practice that explicitly connects First Nations perspectives and food literacy competencies: <https://www.australiancurriculum.edu.au/resources/aboriginal-and-torres-strait-islander-histories-and-cultures/illustrations-of-practice/exploring-different-cultural-perspectives-through-two-way-teaching/>

## References

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8. [United Nations General Assembly \(2015\), Transforming our world : the 2030 Agenda for Sustainable Development, 21 October 2015](#)
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10. [Higgins, B., Degeling, C., Gates-Stuart, E., Quinn, J., Hagan, A., & Brookes, V. \(Ed.\) \(2020\). Co-designing educational resources with remote Aboriginal and Torres Strait communities in Far North Queensland. Paper presented at The Online Conference for Undergraduate Research in Australasia 2020](#)
11. [Grant, Ernest 1998 My Land My Tracks: A framework for the holistic approach to Indigenous studies. Innisfail and District Education Centre, Innisfail.](#)
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<https://www.qcaa.qld.edu.au/about/k-12-policies/aboriginal-torres-strait-islander-perspectives/resources/frameworks>](#)