

Embedding traditional knowledge in nationally accredited qualifications

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Overview

- Education, training and employment
- Piloting the nationally accredited Cert. III in Indigenous Land Management in NT
- Stanley's involvement in the project and his perspective



North Australian Indigenous Land and Sea Management Alliance Ltd (NAILSMA)



Land and Sea-based
Management



Economic
Development and
Employment



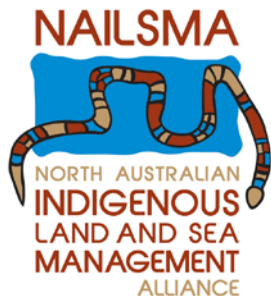
Collaborative
Research and
Project Partnerships



Education, Training
and Professional
Development

Education, training and employment

- Land and sea management as a vehicle for education
- Cultural responsibilities to country underpin Indigenous knowledge systems
- Traditional knowledge
- Bilingual / bicultural education



Looking after Our Country... Our Way

HEPPP- WCE

Higher Education Participation and Partnerships Program – Whole of Community Engagement

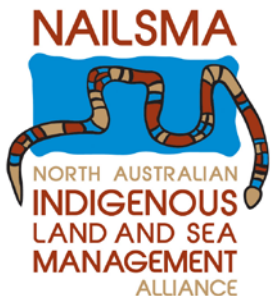
- NAILSMA engaged by CDU to identify and support land and sea management pathways
- 6 NT communities
- Important to define Higher Education
- Important to recognise communities are already engaging in higher learning
 - i.e. collaborative scientific partnerships



Recognising Indigenous knowledge

Senior Community Member, Maningrida:

“We need to be able to recognise the skills of our old people. How do we do that?”



Looking after Our Country... Our Way

What training is currently available in land and sea management?

- Rangers, VETiS students, other land and sea managers are generally enrolled in:
- Agriculture, Horticulture and Conservation and Land Management
 - Certificate I, II, III, IV and Diploma
 - Practical skills
 - On-the-job training

No recognition of traditional ecological knowledge

AHC31510 Certificate III In Indigenous Land Management (ILM)

- ILM, nationally accredited course not available in the NT

AHCILM301A Propose appropriate uses of traditional customs	<ul style="list-style-type: none"> - use of traditional customs by indigenous people in caring for country - outline importance of native title rights and interests recognised under non-indigenous law
AHCILM302A Provide appropriate information on cultural knowledge	<ul style="list-style-type: none"> - maintenance of cultural knowledge by indigenous people and if and how this knowledge may be provided to others - investigate cultural knowledge in accordance with cultural protocols; between land features, seasons and spirituality; animals and resources used for medicine and food;
AHCILM303A Work in an Indigenous community or organisation	<ul style="list-style-type: none"> - process of operating in an Aboriginal Community or organisation while demonstrating an awareness of Aboriginal identity, history and spirituality
AHCILM304A Follow cultural protocols	<ul style="list-style-type: none"> - protocols involved in Aboriginal culture, including the need to identify the appropriate person/s when approaching a Community and the cultural and social protocols associated with that task.
SITTGDE009A Interpret aspects of local Australian Indigenous culture	<ul style="list-style-type: none"> - recognises that there is no single Australian Indigenous culture and emphasises the importance of local cultural knowledge, appropriate behaviour and local community consultation.

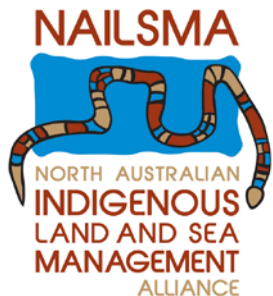
Step 1 – Who will be involved?

- Identify communities who will pilot the ILM Traditional Knowledge units
 - Maningrida and Yirrkala
- Community Elders and Traditional Owners
- Senior Djelk Rangers
- Senior Indigenous Educators, language teachers
- RTO's
- Certified Trainers



Step 2 – How do we ensure its community driven?

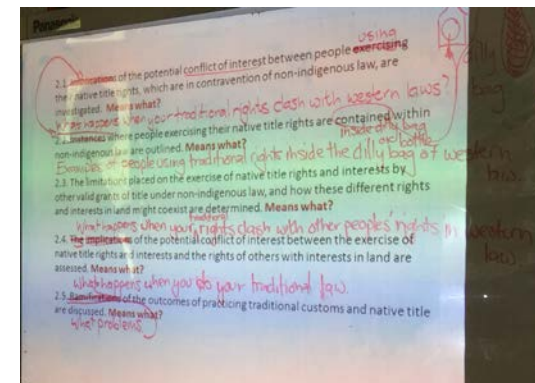
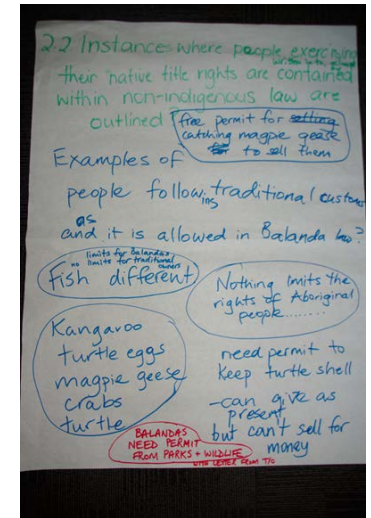
- Each workshop started with only community members present
- This was to make sure that trainers or outside priorities didn't influence the content or direction of the workshops
- Workshops were held in language and translated to English once decisions were made



Looking after Our Country... Our Way

Step 3 – What will be the content of the workshops?

- Each workshop focused on one ILM unit
- The unit was broken down into plain English, translated into language, and discussed by the group
- How the wording was interpreted, and the local context it was given was identified during these discussions



Step 4 – What are the practical activities?

Unit	Maningrida	Yirrkala
AHCILM301A Propose appropriate uses of traditional customs	Engaged with a Native Title Lawyer to discuss land tenure and how Indigenous law intersects with Western law and making sense of that from each local context	
AHCILM302A Provide appropriate information on cultural knowledge	Bush food and bush medicine walk identifying and explaining plant uses	Speared a wallaby, demonstrated how to cook it on the fire and how to cut it up traditional ways
SITTGDE009A Interpret aspects of local Australian Indigenous culture	Visited the community art centre and discussed various art relevant to the individual, how knowledge is shared, who has the right to knowledge, etc	Acted out a 'discipline lesson' about people not respecting country and what happens

Step 5 - How is knowledge assessed?

Note: Delivery and assessment against this standard must comply with community protocols and guidelines and be supported by elders and custodians of country.

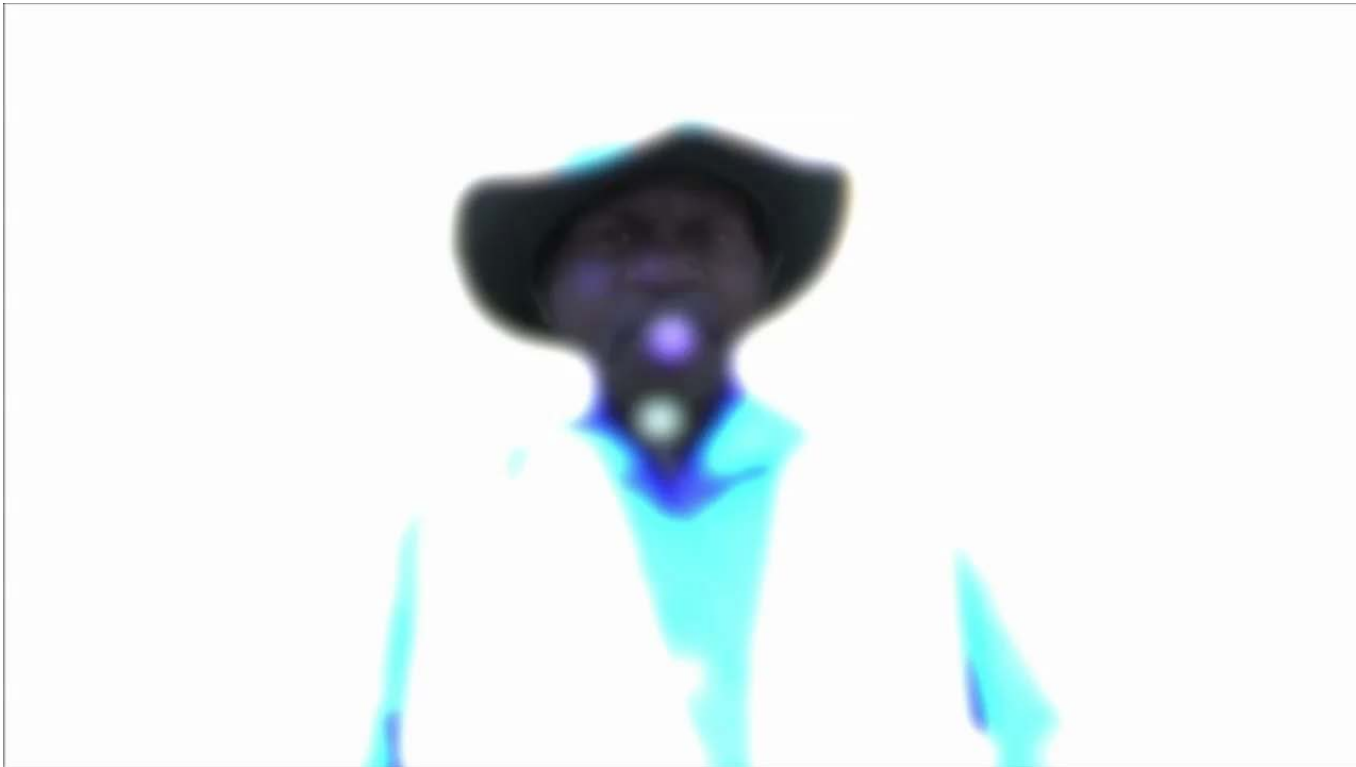
Community elders identify if people have the knowledge
In the VET curriculum, they can be identified as 'Subject Matter Experts'

Pilot Study Outcomes So Far...

- The Certificate III in Indigenous Land Management is now on scope in the NT with Batchelor Institute (BI)
- Over 30 students will be recognised for their traditional knowledge and accredited
- A new training framework has been trialled and is being written up
- NAILSMA is working with BI to identify sustainable employment opportunities for community elders on country
- This type of training may provide an opportunity for people to maintain their connection to country



Stanley Rankin



Campfire education

- Deep wisdom, knowledge and understanding passed down by elders for 10's of thousands of years
- Our spiritual being came into action through life, carried the traditional law that now governs the land, the sea and people through our songlines
- In the ILM workshop I was able to teach this



ILM Workshops

- There is no workshop like this for us anywhere
- No balanda system recognises us like this through the system of education



Workshop 3 – Native Title Workshop

Joint workshop with Yirrkala community and Maningrida was very important to us because we had a good opportunity to present our Indigenous knowledge in looking after country

We learnt how to work both-ways, we learnt a lot about the western law



Outcomes So Far

- Learnt a lot from the workshops
- How to teach Indigenous Knowledge to our next generation in a different way and in the classroom
- This way of training will help our next generation to understand both ways of learning and working together
- Now that its on scope, anyone can learn or study and maybe our elders can work and teach!

Thank you

For more information

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