

Thinking Differently Together @ Barangaroo 2023
 Stargazer Lawn Barangaroo - Tuesday 21 November 6.00 - 8.00pm



Credit: Wellama, The Cutaway Barangaroo

Convenors: Deb Garrett, Virginia Aghan, Paula West, Victoria Kirkwood

Acknowledgement & Welcome to Country: Maria Pender, Fran Grant (Koori Education),
 Attendees: aria Pender, Fran Grant, Virginia Aghan (Childcare Environment Consultants), Deb Garrett (Metamorphosis), Victoria Kirkwood, Anne Belgar (International Grammar School Sydney), Alma Fleet (IEC Macquarie Uni / Semann & Slattery), Helen Smith (Uniting Ella ELC Haberfield), Mel Elderton, Su Garrett, (Explore and Develop Annandale), Susan Franco (Explore and Develop Lilyfield) Tinna Loker (Gib Gate Preschool). Linda Henderson, Courtney McConnell (Abbotsford LDC)

Minutes: Victoria Kirkwood

Apologies: Paula West (Early Childhood Consultant), Natalie Cordukes, Anna Cimarosti, Michelle Ng, Dalma Rehak, Jo Krabman, Monica Kim (Northern Nursery School), Emma Cullen (Banyan Park ELC), Judie Don (Globe Preschool), Cecilia Greer, Holly Renton, Sabrina Shields (Barker College), Melinda Hayes, Victoria Scholtz (Shore ELC)

Agenda Item	Discussion
Welcome to Country	<p>Maria Pender and Fran Grant. The history of Barangaroo. Barangaroo is named after a powerful Cammeraygal leader of the Eora nation at the time of European colonisation.</p> <ul style="list-style-type: none"> ● Barangaroo was proud. She stood up for her rights in her context ● Imagine the land before the buildings, the Opera House, sandy shores to the cliffs of the Botanic Gardens ● Women, some with children, catching fish and cooking them in their canoes ● https://www.barangaroo.com/past-present-future/history-of-barangaroo/barangaroo-the-woman ● Maria - Develop relationships- Action research with parents. Many families and staff have no extended family in Australia. The ELC provides the connection for relationships and support ● Colonists raped the land. Now we are trying to recreate it - what consultation took place with First Nations People? (Creating the Barangaroo Reserve)

<p>Future directions</p>	<ul style="list-style-type: none"> ● What should our conversations look like? ● Where would we like this group to go? ● Everyone's voice needs to be heard. ● Visiting a variety of ELC settings as well as other venues. There has been some difficulty accessing some EL settings for a variety of reasons. ● Rotate Tuesday / Wednesday / Thursday and either side of Sydney Harbour Bridge, usually week 7 of school terms. ● Overarching questions have worked well to provoke thoughts and discussion ● Special guests ● Questions are the catalyst to be challenged ● How do we take these ideas back to our work? Practitioner enquiry and ideas that grow ● Relationships as a core value ● Rights - we all have rights including land animals, people, air, plants ● Relationships and rights - to belong ● The power of ideas and conversations ● How do we generate Welcome? (<i>Possible overarching research question for next year</i>) ● Professional identity and safety
<p>Feedback to REAIE re: Professional Learning Calendar 2024</p>	<p>We feel that we need to represent our Network Group's voice by asking members for their ideas about what they need.</p> <ul style="list-style-type: none"> ● Aboriginal pedagogy - unpacking the concepts and synchronicities ● How are the principles of the Reggio Emilia Approach adaptable to different local contexts? (space become place within the context of relationships)
<p>Reflections on Peter Moss session</p>	<ul style="list-style-type: none"> ● We must look to our own cultural context. ● Not appropriation - Find your own Reggio ● Offer ideas in a multiple of ways ● Everything is political, politics is education (Foucault) ● 4 principles: Democracy, experimentation, participation, alternative pedagogies
<p>Approach to Research</p>	<p>For the research, an Indigenous approach of engaging two broad contexts evolved. That engagement is called 'Goanna Walking', as agency creating a 'third space' between the binaried positions of, in this case, Dharug and other-than-Dharug (Bhabha 1990).</p> <p>'Goanna Walking', as the research method, brought to the surface the web of values, practices and some of the places of significance that these seven 'sistas' privilege for custodial continuity. This Dharug Ngurra (Country) web (Rey 2019) is made up of the affinity of <i>belonging</i>, the emotion of <i>caring</i>, and the engagement of <i>connecting</i>. These three aspects of the web were woven <i>through</i> cultural practices; woven <i>with</i> presences (human and other-than-human); and woven <i>into</i> and <i>from</i> places.</p> <p><i>Yanama budyari gumada: Walking with good spirit.</i></p>



