

Topic 5:

The Dreaming: origin of Place and Country

Task:

To understand the role that the Dreaming plays in connecting Aboriginal people physically, emotionally and spiritually to their Place and Country.

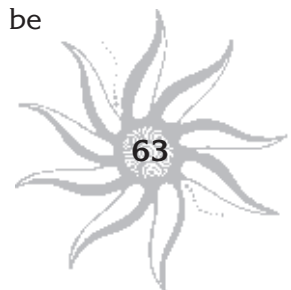
Dreamings give our history, our origins, where we started from. They are not made up stories; they are factual events from long ago. Our people have made them into stories so that they are easier for the children to understand.

Regina McKenzie

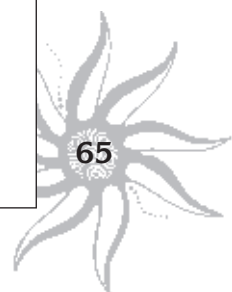
Board of Studies NSW (1995) *Towards a New Dreaming ... future directions for land management in Australia*, Clean Up Australia Ltd, Pyrmont, Sydney, New South Wales

Resources required:

- **Worksheet 12:** Map of Australia (blank, numbered only, enlarged to A3 size).
- **Worksheet 13:** Jigsaw map of Australia (labelled and enlarged to A3 size).
- **Appendix 11:** Creation story (9 sequenced illustrations to be pasted on cardboard).
- **Appendix 4:** Language maps (for photocopying, or use as overhead transparency). Maps may be downloaded from DET web site
<http://www.curriculumsupport.nsw.edu.au/hsie/abstud/shared.htm>
and located in **Teaching ideas: Stage 1 Change and Continuity (Communities)**.
- **Appendix 5:** Aboriginal Languages and Countries in NSW.
- **Appendix 8:** Teacher reference map of Australia (with explanations included for each jigsaw piece).
- **Appendix 9:** Photo of Aunty Beryl Carmichael.
- **Appendix 10:** *Creation story* by Aunty Beryl Carmichael.
- **Appendix 11:** *Creation story* (9 sequenced illustrations to be pasted on cardboard).
- Chart paper.



Teaching and learning sequence	Outcomes and indicators
<ul style="list-style-type: none"> • Students cut and paste their own jigsaw pieces from Worksheet 13 onto blank map on Worksheet 12. Colour each piece a different shade. • Introduce Auntie Beryl Carmichael (photo – Appendix 9) as a Ngyampa woman – an Elder, who has worked for many years with NSW DET at Broken Hill. • Explain that in Aboriginal culture, certain people (usually Elders) are often addressed as Auntie or Uncle as a sign of respect, even though they may not be related. • Locate and label Ngyampa Country in western NSW on the Languages Map of NSW (or refer to OHT of Appendix 4 or 5). As the students listen to Auntie Beryl’s recording of the <i>Creation story</i>, the teacher holds up the appropriate photocopied card from Appendix 11 and places it randomly on the board. When finished, students are asked to take turns retelling Auntie Beryl’s <i>Creation story</i> in sections, while sequencing the photocopied cards correctly (refer to text of Auntie Beryl’s <i>Creation story</i> – Appendix 10). • Students colour-in, then paste minimised copies of Appendix 11 illustrations onto separate pieces of paper. They rewrite Auntie Beryl’s <i>Creation story</i> to accompany the illustrations(1). After editing, the pages are stapled together to form individual ‘books’. • Allow students to listen to Auntie Beryl’s <i>Creation story</i> once again and have them discuss as a whole class group why such a Dreaming story is still important today. • Revisit the original statements from students at the beginning of the topic and ask if they wish to add or change any ideas they have about the Dreaming. <p>Additional activities (optional)</p> <ul style="list-style-type: none"> • Students could learn some of the songs and accompanying actions from the <i>Growin’ up strong</i> kit, such as ‘Indigenous’, ‘We’re Koori Kids’ and ‘Wiradjuri and Bundjalung’, which reinforce Aboriginal identity and ties to the Land. <p><i>Tiddalick: The greedy frog (A play)</i> may be staged and enacted by students in the class as a school assembly item.</p> <p>(1) It is important that children develop respect for Dreaming stories and are not asked to ‘make up their own’ or to embellish existing stories.</p>	<p>CUS1.3 Identifies customs, practices, languages and traditions of their family and other families.</p> <ul style="list-style-type: none"> • <i>explains ways in which family members learn from each other about customs and traditions, e.g. through recounts, songs, dances, Dreaming stories</i> • <i>listens to Aboriginal stories and songs</i> • <i>participates in activities that demonstrate an understanding of the Dreamtime.</i> <p>CUS1.4 Describes the cultural, linguistic and religious practices of their family, their community and other communities.</p> <ul style="list-style-type: none"> • <i>communicates an understanding of how families express their cultures through customs, practices, symbols and traditions</i> <p>ENS1.5 Compares and contrasts natural and built features in their local area and the ways in which people interact with these features.</p> <ul style="list-style-type: none"> • <i>locates and labels Aboriginal language groups and place names on a map</i> • <i>recognises Aboriginal peoples’ special relationship with the land</i> <p>ENS1.6 Demonstrates an understanding of the relationship between environments and people.</p> <ul style="list-style-type: none"> • <i>identifies that Aboriginal people have a unique relationship with the environment</i> • <i>recognises that Aboriginal people have interacted positively with the environment for a long time</i> <p>ENS1.6 Demonstrates an understanding of the relationship between environments and people.</p> <ul style="list-style-type: none"> • <i>identifies that Aboriginal people have a unique relationship with the environment</i> • <i>recognises that Aboriginal people have interacted positively with the environment for a long time</i> <p>SSS1.8 Identifies roles and responsibilities within families, schools and the local community, and determines ways in which they should interact with others.</p> <ul style="list-style-type: none"> • <i>discusses the cultural identities and roles of male and females, as well as elders, in Aboriginal family life</i> • <i>recognises that the Dreaming helped Aboriginal communities develop their rules and laws</i>



Recommended student reading:

Oodgeroo, (1981) *Father Sky and Mother Earth*, The Jacaranda Press, Milton, Queensland.

Berndt, C. & Meeks, R., (1987) *Pheasant and Kingfisher*, Bookshelf Publishing Australia Pty Limited, Gosford, New South Wales.

Additional Student Reading (optional)

Albert, M., (1983) *How the birds got their colours*, Ashton Scholastic, Gosford, New South Wales.

Barlow, A., (1991) *How Kaaloo set the waters flowing*, MacMillan, South Yarra, Melbourne, Victoria.

Boddington, R. & O., (1996) *The Budara Story*, Magabala Books Aboriginal Corporation, Broome, Western Australia.

Coulthard, T., Coulthard, C., & McKenzie, B. (1987) *Yulu's Coal*, Harcourt Brace Jovanovich Group, Marrickville, New South Wales.

Cowan, J., (1994) *Kun-Man-Gur: The Rainbow Serpent*, Peribo Pty Ltd, Mount Ku-ring-Gai, NSW.

Gulpilil, D., (1987) *The Rainbow Serpent*, The Macmillan Company of Australia, Crows Nest, New South Wales.

Lirrimiyarri, G. M.M., (1987) *How the Kangaroos got their tails: an Aboriginal story*, Ashton Scholastic, Gosford, New South Wales.

Lofts, P., (1984) *The echidna and the shade tree*, Ashton Scholastic, Gosford, New South Wales.

Lofts, P., (1984) *When the snake bites the sun*, Ashton Scholastic, Gosford, New South Wales.

Lippo, A., (1987) *The kangaroo and the porpoise*, Ashton Scholastic, Gosford, New South Wales.

O'Brien, M., (1991) *Wunambi: The Water Snake*, Aboriginal Studies Press, Canberra.

Recommended teaching resources

Notley, W., (2001) *Growin' up strong*, Aunty Wendy's Mob, Glebe, New South Wales.

Rickards, D., (1987) *Tiddalick: The Greedy Frog (A Play)*, The Macmillan Company of Australia Pty Ltd, Crows Nest, New South Wales.

Additional teaching resources:

Evans, P. (Producer), (1997) *Bobtales: an animated series of thirteen five minute original Dreamtime stories for young children* (video), Film Australia Limited, Lindfield, New South Wales.

Recommended teacher references:

Barlow, A., & Hill, M., (1987) *The Land and the Dreaming: Aboriginal Religions*, The Macmillan Company of Australia Pty Ltd, Crows Nest, New South Wales.

Isaacs, J., (1980) *Australian Dreaming: 40000 years of Aboriginal history*, Ure Smith Press, Willoughby, New South Wales.



Map of Australia



Caring for Place – Caring for Country



Jigsaw map of Australia



Topic 6:

Connection to Place and Country

Task:

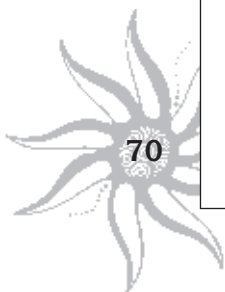
To introduce poetry as a means of expressing images, experiences and connectedness of Aboriginal people to their Place and Country.

Resources required:

- **Appendix 4:** Language maps (for photocopying, or use as overhead transparency). Maps may be downloaded from DET website <http://www.curriculumsupport.nsw.edu.au/hsie/abstud/shared.htm> and located in *Teaching Ideas: Stage 1 Change and Continuity (Communities)*.
- **Appendix 5:** Aboriginal languages and countries in NSW.
- **Appendix 9:** Photo of Aunty Beryl Carmichael.
- **Appendix 12:** *My Land* by Aunty Beryl Carmichael.
- **Appendix 13 (a), (b) & (c):** (3 animal proformas (a) kangaroo, (b) goanna & (c) emu, for students' use in poetry writing).
- *Aboriginal Australia (Languages Map)* by David Horton, AITSIS 1994 (not supplied). Available for viewing on <http://www.foundingdocs.gov.au/pathways/index.htm>
- *Aboriginal New South Wales* map.
- 7 sheets cardboard, paint, paper, scissors, glue, etc. for wall mural.

Teaching and learning sequence	Outcomes and indicators
<p><i>Pre-lesson preparation</i></p> <ul style="list-style-type: none">• Enlarge Appendix 12 to chart size and make 2 copies – one for class display and the other cut into seven (7) sections (separate 'pairs' of text, plus title) for use by 7 groups of students.• Transfer Appendix 12 onto an overhead transparency (optional). <p><i>Lesson activities</i></p> <ul style="list-style-type: none">• Re-introduce Aunty Beryl as a female Ngyampa Elder (use photo - Appendix 9).• Students read OHT or enlarged copy of the poem <i>My Land</i> by Aunty Beryl Carmichael (Appendix 12).• Discuss the meaning of the poem, e.g. 'What does Aunty Beryl's land look like?' 'How does Aunty Beryl feel about her land?' 'Why does she feel this way?' [RS1.7]	<p>Related English K-6 Outcomes: RS1.5, RS1.7</p>

Teaching and learning sequence	Outcomes and indicators
<ul style="list-style-type: none"> • Examine the language used to create the poem’s images, focusing on the effective use of verbs and adjectives in conveying the poet’s message. • Pose the question: ‘What things connect Auntie Beryl to her place?’ Include the physical things that connect her, her emotional connection to these things and her spiritual connection to her place (refer to Statements of relationship to land for clarification of this unique relationship). • Re-locate Ngyampa country on the <i>Aboriginal Languages Map of NSW and/or Australia</i> (or use OHT of Appendix 4 or 5) and revise the location of Connie’s Wiradjuri country. Note how Auntie Beryl and Connie share similar connectedness to their place, even though they come from different Aboriginal countries. • Using an enlarged copy of Appendix 12, divide and cut the poem into seven (7) sections, including the title, according to the pairs of lines. Distribute the pieces of the poem to 7 ‘volunteer’ students, who are asked to arrange themselves in correct sequential order in a designated area, before reading their lines expressively to the rest of the class. The OHT, or enlarged copy of poem, should remain visible for easy reference. The divided lines of the poem are to be kept for the next activity. • All students form 7 groups in order to create separate pieces of a long wall mural, as well as a dramatised presentation of their particular section from Auntie Beryl’s <i>My Land</i> poem. The groups are allocated their own sheet of cardboard and should have access to paint, textas, different types of coloured paper, scissors, glue, etc. If available, use Bronwyn Bancroft’s illustrations in the picture book <i>Big Rain Coming</i> by Katrina Germain as inspiration (see Recommended teaching resources). <p>Groups are divided as follows:</p> <ol style="list-style-type: none"> 1) Title/Name of Poet – lettering typed on computer and/or cut out of cardboard, decorated and displayed above or at the beginning of poem 2) Country/Land – ‘Backdrop’ group, responsible for painting hills, rivers and land in the background, or, a separate group, illustrating the first two lines of the poem 3) Rivers – discuss why they would be brown. Use twisted cellophane/ crepe paper. 4) Gumtrees – collect fallen bark and leaves from trees or use crepe paper crumpling for texture 5) Birds – different types of birds (e.g. cockatoos, galahs) painted or pasted on to form a collage 6) People sitting in shade of trees – silhouettes of people in different relaxed/ sitting positions, beneath gum trees 7) Children – cardboard cut-outs, with limbs/ heads attached by split pins digging out big, colourful grubs from the soil below trees <ul style="list-style-type: none"> • Student groups perform their dramatic presentations in front of their sections of the wall mural. • Groups alternate in making video recordings of each presentation. <p><i>Additional activity</i></p> <ul style="list-style-type: none"> • To extend ‘poetry’ theme of this topic, read and discuss a variety of ‘animal’ poems from the Recommended student reading. Three templates of animals mentioned in <i>Old man Windradyne</i> (Appendix 13 – (a) kangaroo, (b) goanna and (c) emu) have been included for students to write and present their own poems on. [RS1.7] 	<p>CCS1.1 Communicates the importance of past and present people, days and events in their life, in the lives of family and community members and in other communities.</p> <ul style="list-style-type: none"> • <i>talks about the lives of people from different cultural backgrounds</i> <p>CCS1.2 Identifies changes and continuities in their own life and in the local community.</p> <ul style="list-style-type: none"> • <i>explores how different generations of Aboriginal people lived in their community</i> <p>CUS1.3 Identifies customs, practices, symbols, languages and traditions of their family and other families.</p> <ul style="list-style-type: none"> • <i>participates in activities that involve the communication of cultural practices, e.g. poetry</i> <p>CUS1.4 Describes the cultural, linguistic and religious practices of their family, their community and other communities.</p> <ul style="list-style-type: none"> • <i>identifies different ways in which Aboriginal people express their culture</i> <p>ENS1.5 Compares and contrasts natural and built features in their local area and the ways in which people interact with these features.</p> <ul style="list-style-type: none"> • <i>examines the values that Aboriginal people place on natural features of their land</i> <p>ENS1.6 Demonstrates an understanding of the relationship between environments and people.</p> <ul style="list-style-type: none"> • <i>demonstrates an aesthetic appreciation of another environment</i> • <i>recognises that Aboriginal people have a unique relationship with the environment</i>



Recommended student reading

Briar Road Primary School students, (1997) *Bullants* (from *BIG MOB BOOKS for little fullas*), Board of Studies NSW, Sydney, New South Wales.

Gilbert, K., (1992) *Child's Dreaming*, Hyland House Publishing Pty Ltd, South Yarra, Victoria.

Tipoti, A., (2000) *Mura migi kazika: For us little mob*, Magabala Books Aboriginal Corporation, Broome, Western Australia.

Torres, P., (1987) *Jalygurr: Aussie Animal Rhymes*, Kimberley Aboriginal Law & Cultural Centre, Western Australia.

Additional student reading (optional)

Utemorrah, D., (1990) *Do Not Go Around the Edges*, Magabala Books Aboriginal Corporation, Broome, Western Australia.

Recommended teaching resources

Germein, K., (1999) *Big Rain Coming*, Puffin Books, Penguin Books Australia, Camberwell, Victoria.



Topic 7

Valuing Place and Country

Task:

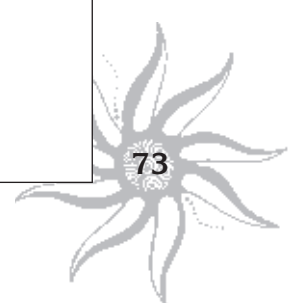
To appreciate the benefits of a lifestyle closely connected with the land and to recognise Aboriginal people's reliance on the natural environment.

Resources required:

- **Worksheet 14:** Aboriginal Land has many uses.
- **Worksheet 15:** Procedure (text type proforma - teacher may use an enlarged copy or OHT for modelling).
- **Appendix 14:** *The river is big* (extended) by Connie Ah See.
- **Appendix 15:** Aboriginal Land has many uses (answers).
- **Appendix 16:** Planning sheet for procedure (making a pandanus Propeller/Bush Windmill - enlarged copy or OHT).
- **Pandanus Propeller/Bush Windmill:** If no Pandanus leaves available, cardboard strips - 2 per student (approx. 2cm X 30cm); thumb tack and wooden stick (approx. 30cm) – 1 of each per student.
- **Rolly Polly:** Empty tin (with lid attached and hole in the centre of either end) & wire coat hanger – 1 per student; ball of string.
- **Sand Painting:** Cereal box – cut in half horizontally, for use by 2 students; paint; various coloured sands; loose soil; dry, powdered clay; grass, twigs, gum nuts, etc.
- **Spinning Tops:** 30 skewers – 1 per student; large quantity of clay (5–10kg), plasticine or play dough; paint.
- **Mud Cakes:** Ice cream containers (students work in pairs); quantity of clay or soil; decorations.
- *The river is big* by Connie Ah See.
- Chart paper.



Teaching and learning sequence	Outcomes and indicators
<p><i>Pre-lesson preparation</i></p> <ul style="list-style-type: none"> Organise materials and ‘helpers’ for rotational Craft activities (see Resources required). Prepare an enlarged copy or OHT of Appendix 16 and Worksheet 15. <p><i>Optional pre-lesson activity</i></p> <ul style="list-style-type: none"> Students read the book <i>Mud cakes at the Mish</i> by the Biripi community at Taree (see Recommended student reading). Locate and label this area on the languages maps on display in the classroom. Discuss some of the ways the children made their ‘own fun’ using the resources that were available to them. <p><i>Lesson activities</i></p> <ul style="list-style-type: none"> Remind students who Connie Ah See is. Read the extended version of <i>The river is big</i> written by Connie (Appendix 14), ensuring as far as possible, that the text is matched to the visual images contained in the picture book of <i>The river is big</i>. [RS1.5, RS1.7] Identify and record on chart paper some of the activities Connie and her extended family were able to enjoy in her country (e.g. swimming in the river, skimming stones, fishing* 1, meeting at home, cooking, eating, playing games such as rounders or marbles, sliding on tin toboggans, pulling along roly pollies, washing, bathing, storytelling). [RS1.5, RS1.7] Ask students to compare how things were then with how they think things might be now for children in Connie’s Wiradjuri country, by identifying activities which might have undergone some change. Remind students that in Aboriginal Culture, as in many other cultures around the world, family and community traditions are passed on to each generation through the storytelling of Elders, as well as through dance, music, art and craft - which in turn, all relate back to the land. Everything about the land has a special significance or a specific purpose: whether it is a sacred site; a plant, animal or bird used for bush tucker; or a tree, which is used to carve out weapons, boomerangs or musical instruments, such as the didgeridoo. To demonstrate some of the many ways the land has been used by Aboriginal people for meeting a variety of their needs, students complete Worksheet 14 (teacher may need to assist with explanations of some terms). Suggested answers are recorded on Appendix 14. Commence whole class Craft activity by modelling the Procedure for the construction of a Pandanus Propeller/ Bush Windmill (refer to OHT or enlarged copy of Appendix 15). Having constructed the propellers, use thumb tacks to attach them to wooden sticks (approx. 30cm in length) to make windmills. Prior to this, a class competition may be held to determine the propeller which flies the furthest. 3 of the following 4 craft projects (related to use of the land for leisure) are chosen and prepared as rotational activities for students: <ol style="list-style-type: none"> 1) Rolly Polly 2) Sand Painting 3) Spinning Top 4) Mud Cakes 	<p>Related English K–6 Outcomes: RS1.5, RS1.7, WS1.9, WS1.14</p> <p>CCS1.1 Communicates the importance of past and present people, days and events in their life, in the lives of family and community members and in other communities.</p> <ul style="list-style-type: none"> <i>talks about the lives of people from different cultural backgrounds</i> <p>CCS1.2 Identifies changes and continuities in their own life and in the local community.</p> <ul style="list-style-type: none"> <i>compares how things were with the way they are now in a particular extended Aboriginal family from a country community</i> <p>CUS1.3 Identifies customs, practices, symbols, languages and traditions of their family and other families.</p> <ul style="list-style-type: none"> <i>identifies specific activities and traditions that are practised by people in another community</i> <i>participates in activities that involve the communication of cultural symbols, practices and customs, e.g. cooking, art and craft</i> <p>CUS1.4 Describes the cultural, linguistic and religious practices of their family, their community and other communities.</p> <ul style="list-style-type: none"> <i>identifies the family life of Aboriginal people from other communities in Australia</i> <i>communicates an understanding of how families express their cultures through customs, practices and traditions</i> <i>identifies and demonstrates similarities between ways in which people express their culture, e.g. through games, food, art and craft</i>



Teaching and learning sequence	Outcomes and indicators
<p>1) Rolly Polly – Straighten an old wire coat hanger and thread it through an empty tin, with lid attached (e.g. Milo) which has a hole pushed through the centre of each end. Allow the coat hanger to extend beyond the tin by about 2cm, then bend the ends at right angles so that they meet and can be taped together with masking tape, forming the ‘handle’. String could also be used as an alternative if a coat hanger is not available. Students pull their roolly pollys along behind them.</p> <p>2) Sand Painting – Grass, leaves, twigs, clay, soil, different coloured sands, etc. are collected and placed in separate containers prior to the lesson. Old cereal boxes are cut in half horizontally for use by pairs of students (boxes may be painted in a ‘natural’ colour if students wish).</p> <p>3) Spinning Top – Students take a handful of clay/ plasticine/ play dough and roll it around in the palm of their hands until a sphere is formed. This may then be flattened or shaped individually, before a skewer is pushed through the centre. Once the play dough/ clay is dry, students paint their ‘tops’ and determine which ones are the best ‘spinners’ and why.</p> <p>4) Mud Cakes – Two handfuls of clay or dirt are put into ice cream containers (shared between 2 students). Water is added to make a sticky mixture. Small ‘cakes’ are rolled in the palm of the hands, then placed and flattened on a piece of cardboard to dry. Mud cakes may be decorated, but are not to be eaten!</p> <ul style="list-style-type: none"> • Using Worksheet 15, students choose one of their craft activities to present as a ‘Procedure’, following the example of the Pandanus Propeller/Bush Windmill on an OHT or enlarged copy of Appendix 16. Teacher may also need to ‘model’ an example on OHT of Worksheet 15. [WS1.9, WS1.14] <p><i>Additional activities (optional)</i></p> <ul style="list-style-type: none"> • Invite some Aboriginal community members to help with a ‘bush tucker’ session, where they could teach students how to make ‘Johnny Cakes’ with honey/ Golden Syrup, or prepare/ cook some other locally obtained food (e.g. fish, yabbies). • The extended version of Connie’s <i>The river is big</i> (Appendix 14) is photocopied and/or enlarged for students, in pairs, to illustrate for class use or display on walls of classroom. 	<p>ENS1.5 Compares and contrasts natural and built features in their local area and the ways in which people interact with these features</p> <ul style="list-style-type: none"> • <i>examines the values that people place on natural and built features and places</i> • <i>demonstrates an awareness that the features and places that are a part of a local area exist within a broader context, e.g. within a town/ city, a country</i> • <i>recognises and appreciates the reasons for Aboriginal people’s special relationship with the land</i> <p>ENS1.6 Demonstrates an understanding of the relationship between environments and people.</p> <ul style="list-style-type: none"> • <i>identifies ways in which people depend on and can make valuable use of the environment</i> • <i>demonstrates an appreciation of the environment and the need for its preservation</i> • <i>recognises that Aboriginal people have interacted positively with the environment for a long time</i> <p>SSS1.8 Identifies roles and responsibilities within families, schools and the local community, and determines ways in which they should interact with each other</p> <ul style="list-style-type: none"> • <i>identifies different family structures, including their own</i> • <i>examine ways in which roles and responsibilities can vary, e.g. in single-parent, extended and blended families</i>

Teacher’s notes

*1 It is important to point out to students when discussing fishing, hunting or gathering of food, that Aboriginal people only take what they absolutely need from the environment.



Recommended student reading

Board of Studies NSW, (1996) *Johnny cakes* (from *BIG MOB BOOKS for little fullas*), Board of Studies NSW, Sydney, New South Wales.

Brewarrina Central School & St Patrick's Primary School students, (1996) *Our museum* (from *BIG MOB BOOKS for little fullas*), Board of Studies NSW, Sydney, New South Wales.

Russell, S., Bloomfield, D., & Biripi Community, Taree, (1995) *Mud cakes at the Mish* (from *Aboriginal Literacy Resource Kit*), Board of Studies, Sydney, New South Wales.

Carmichael, B., (1995) *Robin's Plum Duff* (from *Aboriginal Resource Kit*), Board of Studies NSW, Sydney, New South Wales.

Additional student reading (optional)

Abdulla, I., (1994) *Tucker*, Omnibus Books, Norwoof, South Australia.

Bishop, M. & Evans, A., (1995) *a Big day* (from *Muuruun Series*), Curriculum Corporation, Carlton, Victoria.

Recommended teacher references

Barlow, A. & Hill, M., (1997) *Aboriginal Art: Rock Art*, Macmillan Education Australia Ltd, South Melbourne, Victoria.

Barlow, A. & Hill, M., (1997) *Aboriginal Art: Art of the Desert*, Macmillan Education Australia Ltd, South Melbourne, Victoria.

Barlow, A. & Hill, M., (1997) *Aboriginal Art: Art of Arnhem Land*, Macmillan Education Australia Ltd, South Melbourne, Victoria.

Barlow, A. & Hill, M., (1997) *Aboriginal Art: Passing on the Traditions of Aboriginal Art*, Macmillan Education Australia Ltd, South Melbourne, Victoria.

Clayton, I., & Barlow, A. (1997) *Wiradjuri of the Rivers and Plains*, Heinemann Library, Port Melbourne, Victoria.

Haagen, C., (1994) *Bush Toys: Aboriginal Children at Play*, Aboriginal Studies Press, Canberra.

Palethorpe, J. (ed.), (1997) *Bush Tucker Magic*, Fremantle Arts Centre Press, South Fremantle, Western Australia.

Isaacs, J., (1987) *Bush Food*, Ure Smith Press, Willoughby, New South Wales.

Stewart, K. & Percival, B., (1997) *Bush Foods of New South Wales*, Royal Botanic Gardens, Sydney, New South Wales.

Western Readers Aboriginal Studies Series, (1982) *Bush Tucker, Vol.1: Meat*, Western Region Country Area Program, Dubbo, New South Wales.



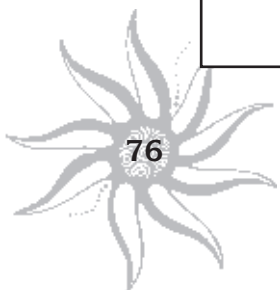
Aboriginal land has many uses:

Copy each of the following 'uses of the land' beneath the correct heading*:

- | | | | |
|-------------|-----------------|-------------|-------------|
| Hunting | Rolly Polly | Cooking | Weapons |
| Bush tucker | Painting | Marbles | Medicine |
| Rock art | Water | Clothing | Didgeridoos |
| Skimming | Totems | Corroborees | Fishing |
| Decorations | Clapping sticks | Shelters | |

Food	Toys/games	Leisure
Music	Religion dance	Other uses

*Suggested answers have been included for teachers on **Appendix 15**.



My procedure

What I made:

I needed:

The steps I took:

Caring for Place – Caring for Country



Topic 8

Respecting Place and Country

Task:

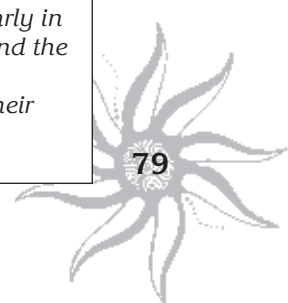
To recognise the importance of preserving the environment and to understand that caring for Place and Country involves looking after the land as well as its people.

Resources required:

- **Worksheet 16:** Group questions (related to Part 2 of *My Country* by Connie Ah See).
- **Worksheet 17:** Caring for our place (OHT & student copies).
- **Appendix 3:** *My Country* by Connie Ah See – Part 1.
- **Appendix 17:** Group answers (related to Part 2 of *My Country* by Connie Ah See).

Teaching and learning sequence	Outcomes and indicators
<p><i>Pre-lesson preparation</i></p> <ul style="list-style-type: none"> • Photocopy 4 copies of Part 2 <i>My Country</i> (Appendix 3) and cut each numbered paragraph (providing sufficient copies for individual members of 8 groups). [RS1.6] <p><i>Lesson activities:</i></p> <ul style="list-style-type: none"> • Reread Part 1 of <i>My Country</i> (Appendix 3) by Connie Ah See. [RS1.6] • Introduce Part 2 of Connie’s story <i>My Country</i> (Appendix 3) by telling students that this part of the story is about how Connie and her family care for their Wiradjuri country. [RS1.6] • Read Part 2 to students. Divide class into 8 numbered groups, giving each group copies of their allocated paragraph (see Preparation). [RS1.6] • Ask groups to find their own ‘space’ where they read their paragraph. [RS1.6] • Distribute prepared written questions (Worksheet 16) for each group, 1 – 8, to answer and present later to the class (the purpose of these questions is to reinforce the text and, due to the complexity of the content and concepts covered, the questions have been designed to concentrate on a literal understanding for students). Suggested responses have been included for the teacher’s use on Appendix 17. [RS1.6] 	<p>Related English K–6 Outcomes: RS1.6, WS1.13</p> <p>CCS1.1 Communicates the importance of past and present people, days and events in their life, in the lives of family and community members and in other communities.</p> <ul style="list-style-type: none"> • <i>talks about the lives of Aboriginal people in a particular area</i> <p>CCS1.2 Identifies changes and continuities in their own life and in the local community.</p> <ul style="list-style-type: none"> • <i>communicates the value of the contribution of Elders and past generations to community and family life</i>

Teaching and learning sequence	Outcomes and indicators
<ul style="list-style-type: none"> An overhead transparency of Worksheet 17 is used to model how Connie's caring for her Place and Country translates to the students' own experiences and environments. In pairs, or small groups, students discuss and list on their own photocopies of Worksheet 17 explicit ways in which they care for their own 'place', e.g. 'At school' and 'At home'. [WS1.13] Ask students to design a poster with a slogan to promote 'Caring for Country' (e.g. 'Cool Kids Care for Country', 'Share and Care', 'Be aware – Make sure you care!'). Model and compile layout features and text features on whiteboard to guide students e.g. border, lettering design, colour, media (crayons, paint, pencil, paper, cardboard, computer-generated). [WS1.13] Remind students that caring for their place and country includes caring for all living things including, most importantly, people. Inspire students' designs by looking at works by artists such as Bronwyn Bancroft, Elaine Russell and Jimmy Pike. Display posters in a variety of locations around the school and/ or local community. <p><i>Additional activities (optional)</i></p> <ul style="list-style-type: none"> Reinforce the importance of Elders and older relatives by reading Dan's Grandpa once to students (see Recommended teaching resources), pausing where appropriate after each text box for them to identify ways that Dan and his grandfather were connected to each other, the land and their Aboriginal culture. Ask students to sit in 'Sharing Circles' of 8-10 people and recall special moments/activities they've shared with an older person such as an uncle, grandmother or godparent. One person from each group is chosen to begin by being given a ball. As the students in the circle are each handed the ball, they relate their personal experiences, then pass the ball across the circle to a new speaker. This process is repeated until everyone has had a turn. <p>Teacher's notes 'Elders', or older relatives, use stories to not only pass on how their country began, but to teach about their country's rules for behaviour, for marriage, for using the land and for looking after it so that it will still be able to be used by future generations. Elders are highly valued family members who are greatly respected by all. It is important that everyone in the community look after not just their land, but also each other, with every individual contributing and having a vital role to play.</p>	<p>CUS1.3 Identifies customs, practices, symbols, languages and traditions of their family and other families.</p> <ul style="list-style-type: none"> <i>identifies ways in which Aboriginal family members learn from each other about the customs, traditions and laws of their country, e.g. through Dreaming stories passed down from Elders</i> <p>CUS1.4 Describes the cultural, linguistic and religious practices of their family, their community and other communities.</p> <ul style="list-style-type: none"> <i>communicates an understanding of how Aboriginal people express their culture by discussing specific customs, practices and traditions</i> <p>ENS1.5 Compares and contrasts natural and built features in their local area and the ways in which people interact with these features.</p> <ul style="list-style-type: none"> <i>examines the values that Aboriginal people place on natural features and places in their environment</i> <i>recognises Aboriginal people's special relationship with the land</i> <p>ENS1.6 Demonstrates an understanding of the relationship between environments and people.</p> <ul style="list-style-type: none"> <i>identifies ways in which people depend on the environment</i> <i>identifies ways in which people's interactions with the environment can change that environment</i> <i>suggests ways of caring for places and environments to which they can contribute</i> <i>recognises that Aboriginal people have interacted positively with the environment for a long time</i> <i>demonstrates an aesthetic appreciation of the environment</i> <p>SSS1.8 Identifies roles and responsibilities within families, schools and the local community, and determines ways in which they should interact with each other.</p> <ul style="list-style-type: none"> <i>describes their responsibilities as a member of a family, school and community – particularly in terms of caring for others and the environment</i> <i>identifies fair practices in their school and at home</i>



Recommended student reading

Board of Studies NSW, (1997) *Where are you?* (from *BIG MOB BOOKS for little fullas*), Board of Studies NSW, Sydney, Australia.

Morgan, S. & Bancroft, B., (1996) *Dan's Grandpa*, Sandcastle Books, Fremantle Arts Centre Press, North Fremantle, Western Australia.

Wilcannia Central School students, (1996) *The Permaculture Courtyard* (from *BIG MOB BOOKS for little fullas*), Board of Studies NSW, Sydney, Australia.

Additional student reading (optional)

Morgan, S. & Bancroft, B., (1997) *In Your Dreams*, Sandcastle Books, Fremantle Arts Centre Press Children's Imprint, South Fremantle, Western Australia.

Teacher references

NAPCAN Australia, (2002) *Using Aboriginal Stories to Teach*, Department of Education, Training and Youth Affairs, Sydney, New South Wales.



Group questions (related to Part 2 of *My Country* by Connie Ah See)

1. a) How does Connie look after her Country?

(i) _____

(ii) _____

1. (b) What does 'looking after Country' mean?

2. What does Connie think about when she thinks of her 'Country'?

(i) _____

(ii) _____

(iii) _____

3. What could happen to the river if it isn't looked after?

(i) _____

(ii) _____

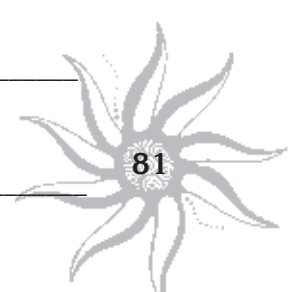
4. What does Connie remember about her Country when she visits other places?

(i) _____

(ii) _____

(iii) _____

Caring for Place – Caring for Country



5. Who reminds Connie of her family back in her Country?

6. What were Nan's stories about?

(i) _____

(ii) _____

(iii) _____

7. What is the Dreaming about?

(i) _____

(ii) _____

(iii) _____

8. What do Dreaming stories help all of us to do?

(i) _____

(ii) _____



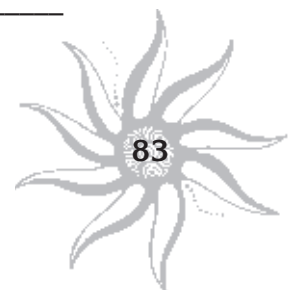
Caring for our Place

List ways we can look after and stay connected to our own places:

At school

At home

Caring for Place – Caring for Country



Sharing Place and Country

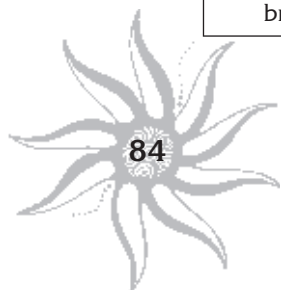
Task:

To take responsibility for the establishment of a ‘Special Place’ that can be shared with others within the school or local community.

Resources required:

- **Worksheet 18:** Special place survey letter.
- **Worksheet 19:** Special place survey.
- Chart paper (several sheets).
- Marking pens.

Teaching and learning sequence	Outcomes and indicators
<p><i>Lesson activities:</i></p> <ul style="list-style-type: none"> • Undertake a class or school-based project where students create a ‘Special Place’ for which they take responsibility through: <ol style="list-style-type: none"> 1) Negotiating school/community needs 2) Planning 3) Implementation 4) Evaluation 5) Maintenance <p>This project could involve the establishment of a ‘Special Place’ in the school or the development and completion of an existing project, e.g. a garden, where native plants and/or Bush Tucker is grown; a mural; a mosaic, using clay tiles on a wall or a pathway; a Time Capsule, containing samples of students’ poetry, artwork, etc.</p> <p>1) Negotiating school/community needs –</p> <ul style="list-style-type: none"> • Contact local Aboriginal group(s) to ascertain any specific plans or projects with which they may like the students to become involved. ‘Keeping Places’ are being created in various places of Australia to protect sites and places of particular importance to Aboriginal cultural heritage. These sites are significant to all Australians and their shared history. • Consult with the school Environmental Education Committee regarding the Management Plan for the school grounds. • After discussion with students, develop a survey for students in the school and other interested people in the community to complete (or adapt prepared survey on Worksheets 18 & 19). • Use the school newsletter or contact the school’s Parents & Citizens Association to generate suggestions from the broader community. 	<p>CUS1.3 Identifies customs, practices, symbols, languages and traditions of their family and other families.</p> <ul style="list-style-type: none"> • <i>participates in activities that involve the communication of Aboriginal cultural practices and customs, eg music, song, art/ craftwork and dance</i> • <i>listens to Aboriginal stories and songs and views Aboriginal artworks and dance</i> <p>ENS1.5 Compares and contrasts natural and built features in their local area and the ways in which people interact with these features.</p> <ul style="list-style-type: none"> • <i>examines the values that people place on natural and built features and places</i> • <i>expresses feelings for particular environments and why they have these feelings</i> • <i>demonstrates an awareness that the features and places that are a part of their local area exist within a broader context, eg within their town/city</i> • <i>recognises Aboriginal peoples’ special relationship with the land</i>

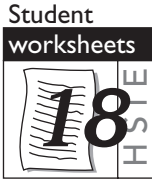


Teaching and learning sequence	Outcomes and indicators
<p>2) Planning –</p> <ul style="list-style-type: none"> Once feedback from the above sources has been gathered, students analyse and discuss feelings/ideas of students/community people for particular environments. Summarise suggestions on the chalkboard or whiteboard. Separate groups of 3 or 4 students agree on their 3 favourite suggestions (from the survey results) for a ‘Special Place’, which they list on chart paper and present with their reasons to the whole class for consideration. A class vote is taken to determine the ‘Special Place’ (or ‘Places’) the students intend to create. <p>3) Implementation –</p> <ul style="list-style-type: none"> Depending upon the nature of the project, students are allocated specific responsibilities either individually, or in groups. Diaries may be kept, which could also include time lines and written procedures of tasks completed. Plan to have a specific completion date for students to work towards (could coincide with NAIDOC week). Celebrate with a dedication ceremony at a school assembly or morning tea, inviting members of the school and community to honour the students’ ‘Special Place’. Use this opportunity to have students perform songs and dances learnt during the unit, as well as to display their writing, art and craft work. If possible, ask local Aboriginal community members to share some of their stories, art, dance, music, and other cultural practices. <p>4) Evaluation –</p> <ul style="list-style-type: none"> After planning specific questions, students may be supervised in the use of the school video camera, or other recording device, to interview students, teachers, parents and other community members about the ‘Special Place’. Students write their own thoughts on the success of the ‘Secret Place’ project. <p>5) Maintenance –</p> <ul style="list-style-type: none"> The upkeep of the ‘Special Place’ needs to be considered and planned carefully, with future responsibilities clearly established and documented in the annual School Management Plan. 	<p>ENS1.6 Demonstrates an understanding of the relationship between environments and people.</p> <ul style="list-style-type: none"> <i>participates in activities that demonstrate personal and shared responsibilities about the care of a particular environment</i> <i>suggests ways of caring for sites, features and environments to which they can contribute</i> <i>demonstrates an aesthetic appreciation of the environment</i>

Recommended teacher reference:

NSW Department of Education and Training, (2001) *Environmental Education Policy for Schools*, NSW Department of Education and Training Curriculum Support Directorate, Sydney.





Special place survey letter

(*The school letterhead could be attached here)

Our Special place

The students in class ____ at our school have been studying an Aboriginal unit of work called *Caring for place - Caring for country*.

As our final activity, we would like to create a 'Special Place' in our school grounds, or nearby local area, for everyone to enjoy and be reminded of the close connection between Aboriginal people and the environment.

We would like you to offer suggestions for us to consider. Please return this survey to school by _____, so that we can make our decision as quickly as possible.

Thank you for your support!

Signed: _____ Date: _____



Special place survey

1. Do you like the idea of a 'Special Place'? Yes / No

2. Where would you like our 'Special Place' to be?

3. List some of your ideas for a 'Special Place':

(i) _____

(ii) _____

(iii) _____

Caring for Place – Caring for Country

