

Caring for Place – Caring for Country

Teacher's booklet

Stage 1

Human Society and Its Environment

Aboriginal Education and Training Directorate
NSW Department of Education and Training

Caring for Place – Caring for Country: teacher’s booklet
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Caring for Place – Caring for Country: teacher’s booklet is a component of the *Caring for Place – Caring for Country* kit which also comprises a copy of the texts: *Gami’s place* and *The river is big* as well as the audiotape *Gami’s place/Old man Wyndradyne*.

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Introduction

Caring for Place – Caring for Country is a unit of work about relationship to land and place, primary from an Aboriginal perspective, and is designed for teachers of Stage 1 classes.

This teacher's booklet is a component of the *Caring for Place – Caring for Country* kit, which also comprises: a copy of the text *The river is big*, an audiotape of the songs *Gami's place* and *Old man Windradyne* and a copy of the *Aboriginal New South Wales* (1987) language map.

Throughout the unit emphasis is placed on Aboriginal people's kinship to land and language. It is presumed that students have already been exposed to work in Aboriginal studies in Early Stage 1 and that this unit of work would not be the first contact with the Aboriginal community for teachers and students.

The unit is based on Stage 1 outcomes in the K–6 syllabus in *Human Society and Its Environment*. The majority of the indicators included in each topic correspond with those in the syllabus. Teachers are also encouraged to add their own indicators which relate to the outcomes and reflect the individual direction of their students.

The unit consists of **nine topics**, each organised as follows:

1. Topic task
2. Resources required
3. Teaching and learning sequence
4. HSIE outcomes and indicators
5. Additional activities (optional)
6. Teacher's notes (cultural advice)
7. Student/teacher reading material related to topic
8. Student worksheets.

Resources required have been included as a guide to the equipment which should be organised by the class teacher in preparation for each topic of the unit. All worksheets, appendices, reading materials and recordings referred to are provided.

It would be advantageous if any books, kits or audio/visual materials included in the **Recommended** lists at the end of each topic could be purchased or borrowed for use in this unit, because they provide valuable additional resources. Further teacher **Reference** material is listed after each relevant topic, as well as at the back of the teacher's booklet, and it is hoped that as much background reading as possible is completed prior to commencing this unit of study.

Appendices for teachers to photocopy, enlarge, or use as overhead transparencies are located at the rear of the teacher's booklet.

A **Glossary** has been included for teachers to use as a quick reference for clarifying any unfamiliar terms.



The **Teacher notes and background information** section is intended to give the class teacher a basic understanding of the context and purpose of the unit, as well as addressing issues such as consultation and protocol with Aboriginal communities, the Dreaming, the importance of land and Aboriginal languages. These notes are by no means exhaustive, but should provide a solid starting point.

Note: There are Aboriginal Cultural Awareness programs available that teaching staff should attend to ensure a balanced understanding of cultural issues.

Acknowledgements

Many people were involved in the production of *Caring for Place – Caring for Country*.

The NSW Department of Education and Training is grateful to the following people and organisations for their permission to reproduce copyright material:

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2. Aunty Beryl Carmichael for the *Creation story* and *My Land* poems
3. Connie Ah See for *The river is big* and *My Country* stories
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Consultation

NSW DET Aboriginal Education and Training Directorate
NSW Aboriginal Education Consultative Group Inc. (NSW AECG)
NSW DET Curriculum K-12 Directorate

Cover image:

Jane Naylor/Melinda Vassallo



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Statements of relationship to Land

I feel with my body, with my blood.
Feeling all these trees, all this country.
When this wind blow you can feel it.
Same for country,
You feel it.
You can look,
But feeling...that make you.

Our story is in the land.
It is written in those sacred places.
My children will look after those places, that's the law.

Dreaming place, you can't change it, no matter who you are.

Big Bill Neidjie,
'Gagadju Elder, Kakadu'
Gagudju Man, JB Books, Australia 2002

I'm a part of every living thing
And every living thing is part of me.
We're all created of this sacred earth
So everything's our sacred family.


Kevin Gilbert,
'Our Sacred Family'
Child's Dreaming: Poetry by Kevin Gilbert,
Hyland House, Melbourne 1992

The land was given to us, it's our home. God gave it to us, he told us
to look after it and that's what we do, look after the land.

Emily Munyungka Austin
'Australia's Indigenous Leaders'
Elders: Wisdom from Australia's Indigenous Leaders,
Cambridge University Press, Cambridge, United Kingdom 2003

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Teacher's notes and background information

NSW Aboriginal Education Policy (1996)

The goals of this policy are comprehensive in order to take account of the complexity of the issues involved, the ways in which they interconnect and the differences among schools and communities. Making progress towards these goals is the responsibility of all personnel within the Department of Education and Training. The goals are:

- Curriculum, teaching and assessment programs will be challenging and culturally appropriate.
- Schools will have a supportive learning environment.
- Aboriginal communities and the Department of Education and Training will become partners in the whole educational process.
- All staff and students of the Department of Education and Training will have knowledge and understanding of and respect for Aboriginal Australia.

Outcomes

The outcomes of the policy are set out in relation to each of the policy goals, indicating priority areas for action to achieve these goals. Against each outcome is a list of performance strategies as guides to action. The list is not exhaustive and schools will need to adapt and, where necessary, devise strategies that are appropriate to their own circumstances.

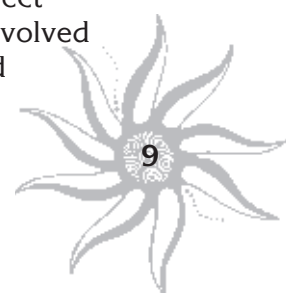


Outcome	Performance strategies: How <i>Caring for Place – Caring for Country</i> supports the <i>NSW Aboriginal Education Policy (1996)</i>
Educational outcomes for Aboriginal students are enhanced so that they are comparable with those of the rest of the school population.	<ul style="list-style-type: none"> • Improving levels of literacy through researching and implementing appropriate methodology and content across key learning areas.
Culturally appropriate teaching strategies and assessment methods are implemented.	<ul style="list-style-type: none"> • Acceptance of and provision for Aboriginal English in culturally appropriate teaching and assessment programs. • Incorporation of knowledge from local Aboriginal communities in teaching and learning programs. • Involvement of Aboriginal parents, community and caregivers in the evaluation of educational programs, processes and practices
DET staff demonstrates awareness of all relevant issues affecting Aboriginal students.	<ul style="list-style-type: none"> • To inform DET Stage 1 classroom teachers about Aboriginal history, cultures and languages.
Aboriginal people are empowered to become active partners in the decision making process.	<ul style="list-style-type: none"> • Involvement of Aboriginal people in the planning, provision and evaluation of educational services. • Participation by school or district representatives of the Department of Education and Training in the local and regional AECGs.
The knowledge held by Aboriginal communities is recognised and valued.	<ul style="list-style-type: none"> • The cultural knowledge and expertise of Aboriginal communities is recognised and valued. • Collaboration by DET staff with local Aboriginal communities, especially with Elders, in the development and delivery of cross-cultural awareness programs.
All students participate in Aboriginal studies programs.	<ul style="list-style-type: none"> • Preparation of and provision to schools of curriculum support materials containing Aboriginal content and perspectives complementing existing syllabuses. • Incorporation of Aboriginal content in curriculum programs across other key learning areas.

Consultation and protocol with Aboriginal communities

It is important to consult with Aboriginal communities and organisations to ensure that teaching and curriculum programs are inclusive of Aboriginal people's needs and perspectives. Consulting will provide the basis for a mutually beneficial relationship between the school and local Aboriginal communities. It is important to recognise that each community is different and that protocols of consultation will vary across localities.

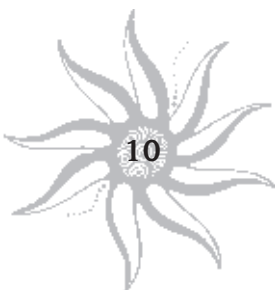
Most Aboriginal communities have rules embedded in their culture. To address these rules teachers will have to consult using the correct protocol. Consultation is a two-way, ongoing process, where all involved learn from each other through negotiation, listening, flexibility and open-mindedness.



To gain the most effective outcomes in the consultation process it is important to:

- develop an understanding of Aboriginality. Aboriginality is about culture, identity, shared experience, world view and family.
- spend time and effort developing positive relationships between the school and the broader Aboriginal community. As you prove yourself to be someone who likes spending time with Aboriginal people, information will be shared with you.
- be introduced to the Aboriginal community by someone from that community or by someone that the community knows and trusts. Be aware that Aboriginal community resources are stretched to the limit. Make sure that you give plenty of notice about visits or meetings.
- be sensitive to events and upheavals in the community, e.g. funerals. Be willing to be flexible and to adapt your program or approaches on advice from the Aboriginal community. Always respond to requests and concerns put forward by the Aboriginal people who are working with or advising you on the program.
- be willing to share your skills and knowledge with Aboriginal people when requested. Recognise and respect Aboriginal people's skills and expertise and always acknowledge the contribution of Aboriginal people to your program.
- be familiar with Aboriginal English and be aware of the significant level of non-verbal communication that occurs in Aboriginal communities. Aboriginal people read body language easily and consider it a valid form of communication. Ensure that your body language is consistent with your intentions and attitudes.
- be aware of the importance of sharing; people are more important than things or systems in Aboriginal culture.
- make sure, when consulting with Elders or receiving stories or knowledge from them, that Elders are acknowledged and paid at a consultant's rate. In Aboriginal communities knowledge is owned and shared only for fair trade and with good reason.
- consult widely, across a range of Aboriginal organisations and communities, and over time. Some NSW towns have up to three or more distinct Aboriginal communities within them.
- organise meetings in places readily accessible to community members. The school is not always a good place. You may want to consider transport and child minding. Best practice is to have the meeting very close to, if not in, the local community.

*Teacher's handbook: BIG MOB BOOKS
for little fullas. Emergent Readers Kit,*
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NSW Department of School Education, 1997



The Land and the Dreaming

The most important understanding that students should take from this unit of work concerns the unique relationship that exists on all levels between Aboriginal people and Land. This connection has been the core of Aboriginal existence in Australia from the time of the Dreaming and continues to be the centre of Aboriginal people's lives today; influencing physical, cultural, social, spiritual, and emotional well-being.

The Dreaming involves stories of Spirit Ancestors who created the Land and established rules for Aboriginal society – how it was structured; how the Land was to be used and cared for; and how people should behave and interact within that society. These stories have been passed on from generation to generation through storytelling, music, songs, dance and art. They explain the creation of the universe, the sun, moon and stars, as well as all life on earth. The Spirit Ancestors' powers were founded in sacred Dreaming Places:

The Dreaming of a place is its physical nature, the animal, bird, fish or plant associated with it, the creative power of its Spirit Ancestor, the rituals to maintain its life force, and all the associated Dreamtime stories – both sacred (secret) and outside (public) versions. An Aboriginal person's Dreaming is the place where that person's spirit came from and to which it must return.

Dreamtime is continuous and present, a cycle of life without beginning or end, a parallel and all-inclusive reality. It is something mystic and beyond words – a feeling of the universe, in tune with the rhythm of the land...

Through their totems Aboriginal people were all related to the land. To Aboriginal people the land is not just soil or rock or minerals, but the whole environment – the land, the water, the air and all the life they supported, including woman and man; all the elements, the sun, the moon, the stars and the sky – all related and linked by the Dreamtime. Humans are not separate from their environment, but indivisibly united with it. Aboriginal people are part of the land and it is part of them. When they lost their land they lost themselves...

The land and all forms of life contained within it are regarded as a sacred trust, to be preserved and passed on in a timeless cycle of mutual dependence.

Parbury, N., (1986) *Survival: A history of Aboriginal Affairs New South Wales*, Ministry of Aboriginal Affairs, Sydney, New South Wales.

Dreaming is a non-Aboriginal word. Each language group has its own word to describe the complexity of *Dreaming*.

Dreaming stories are a part of this complexity. They are a part of the spiritual beliefs and religion that teach and guide all members of the community to an understanding of their society's rules, behaviours, environments and relationships.

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It is important that Dreaming stories are used properly in the classroom and not misinterpreted as fairy stories or myths. Dreaming stories are the binding force of a continuum between the past, present and future for Aboriginal people. Dreaming stories are multilayered in meaning, and as a child grows and matures, a greater depth of meaning is revealed.

It is important that the Aboriginal children from the school in which you teach know generally about Dreaming stories and, in particular and where possible, know Dreaming stories from their own country.

Teachers should be aware that some Aboriginal students might find it difficult to know their own family history, as it might be difficult – and painful in some cases – to trace the past. Aboriginal children should (if at all possible) know the language group to which they belong. Teachers should encourage all students to value their past and present identity. Students should know the name of, and respect, the language group in which their school is situated.

Teachers should be sensitive to the fact that children's parents and grandparents may belong to the stolen generations and may find their links difficult to trace. Encouragement and community knowledge about family names can help to build a strong individual identity.

Before recording an Aboriginal Dreaming story in any way, permission must be sought from the storyteller and his or her community. Dreaming stories are the intellectual property of the community from which the story originated. Throughout Aboriginal history since invasion, Aboriginal peoples have had their intellectual property stolen from them. This is a very delicate and sensitive area of publication and great pains must be taken to respect the oral culture and the ownership of Dreaming stories.

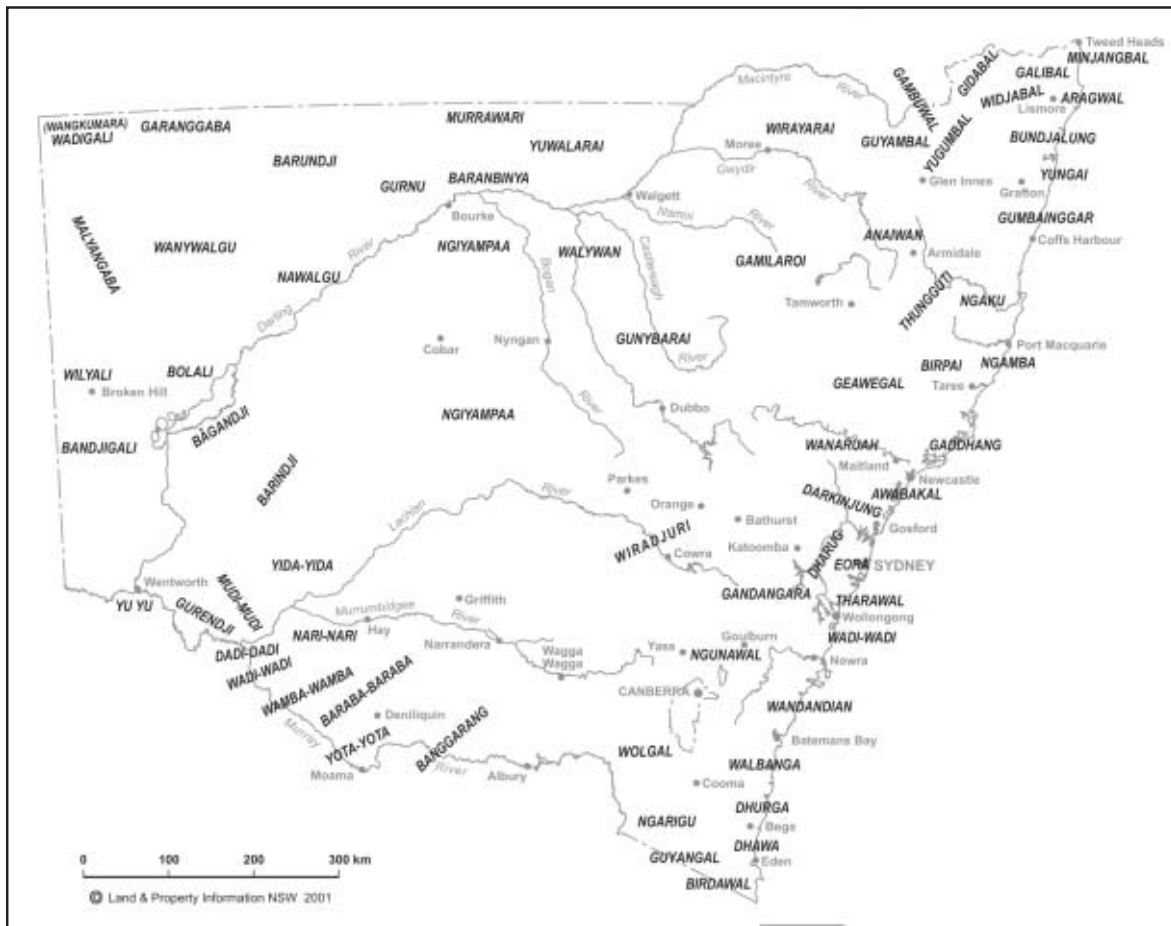
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Historical background of Aboriginal languages

Indigenous languages of Australia have been under threat since the invasion in 1788. Aboriginal languages were severely affected by colonialism and racism. Under the general policy of assimilation Aboriginal people were punished for speaking their languages, which were not recognised by non-Aboriginal people. These factors had a devastating effect on the preservation of Aboriginal languages, especially in NSW.

Of the more than 250 different languages and 500 to 600 dialects in Australia before colonisation, about 30 remain in use as a medium [of open/general] communication.





Map of Aboriginal languages and Nations in NSW

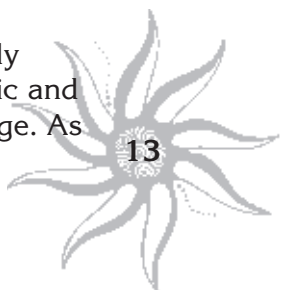
According to the National Aboriginal and Torres Strait Islander Survey conducted by the Australian Bureau of Statistics in 1994, about 15 per cent of Aboriginal and Torres Strait Islander people speak an Indigenous language.

European languages have long traditions transmitted through reading and writing. Indigenous Australian languages have an even longer tradition, but are transmitted orally and by example in everyday activities.

Few English speakers have been prepared to learn Aboriginal languages. ‘Pidgin’ English was imposed upon Indigenous people, who were then looked down upon for speaking it. Some Aboriginal communities developed very complex creoles, using mostly English words and Indigenous language structures. Some of these are still spoken today.

On many of the Missions and Reserves, Aboriginal people were prevented from speaking their language. English was forced upon the Aboriginal people and became the common language, making Aboriginal languages difficult to maintain.

[Due to these restrictions, many Aboriginal communities and family groups, for fear of retribution stopped using their language in public and adopted English or used Aboriginal English as the primary language. As a result many Aboriginal Languages are now being revitalised.]



Language use in Aboriginal Australia is very much a factor of kinship. The way people speak to others, to whom they speak and the forms of language used are determined by the relationships of the speaker. Aboriginal people have always been multi-lingual and bi-dialectal.

Facts about Aboriginal languages

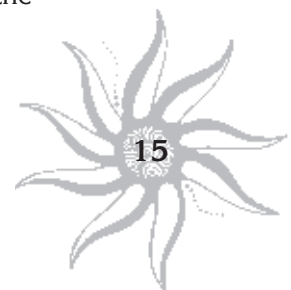
- Many Aboriginal languages are spoken throughout Australia.
- Aboriginal people don't all speak the same Aboriginal language.
- There are more than 70 Aboriginal languages in NSW.
- Aboriginal languages are as complex and rich in vocabulary as any other language.
- Aboriginal languages are alive in many Aboriginal communities, which are at different stages of development in the revival and maintenance of their language.
- Aboriginal communities are actively involved in the processes of revival and maintenance.
- Aboriginal English and Aboriginal languages are closely related. Aboriginal English can contain elements of Aboriginal languages.
- Aboriginal English is a dialect of English governed by its own set of rules.
- There are first and second [Aboriginal] language speakers in NSW.
- Numerous Aboriginal communities have successful language centres involving members of the local Aboriginal community.
- Many Aboriginal people identify themselves by their language group.
- Even if Aboriginal people don't speak their language on a daily basis, it is still important to them.
- Aboriginal languages are extremely important to Aboriginal people, because they reinforce a pride in culture and identity.
- Aboriginal languages are to be approached with sensitivity and respect for community views.
- Aboriginal community groups should be regarded as the owners of their languages, with all the exclusive rights that ownership bestows.

For further information on NSW Aboriginal languages, view the video and read the booklet in the resource *Talkin' language* (see References).



Glossary

Aboriginal	Used as an adjective in reference to the original inhabitants of Australia. The term may be associated with people, points of view, cultures and communities. The term should always commence with a capital when referring to Aboriginal peoples within Australia. ¹
Aboriginal or Torres Strait Islander person	Someone who: <ul style="list-style-type: none">• is of Aboriginal or Torres Strait Islander descent• identifies himself or herself as an Aboriginal person or Torres Strait Islander, and• is accepted as such by the Indigenous community in which he or she lives. <p>Each requirement must be satisfied. It rejects the purely racial classification of the past and includes contemporary social and cultural factors. The term Aboriginal people is more appropriate than Aborigines; part Aboriginal or half-caste are offensive terms.²</p>
Aboriginality	<i>Aboriginality</i> is much more than a physical manifestation of Aboriginal identity. It includes a combination of cultural heritage, spirituality and an intrinsic link with the land. ³
AECG (NSW)	The NSW Aboriginal Education Consultative Group Inc. (AECG) is a community-based Aboriginal organisation. Its purpose is to ensure social justice for Aboriginal peoples through education and training. The role and mandate of the AECG (NSW) is to provide community-based direction on [Aboriginal] education and training. ¹ Web address: http://www.nswaecg.com.au/
art	Aboriginal arts are many sided and inter-connected. In pre-contact society, visual arts were usually associated with ceremonies which also used storytelling, music and dance. Embedded in the fabric of society, visual arts served educational, religious and social purposes. The vitality and flexibility of Aboriginal culture can be seen in the care and skill with which Aboriginal people used new ways of painting, new colours or media, and new stories in their art, and have used their arts for new purposes. ⁴
bush tucker	Traditional food. Here <i>bush</i> means Aboriginal, but also with some sense of wild, not domesticated. This term is also used in the non-Aboriginal community, though not always with a cultural distinction between Aboriginal and non-Aboriginal food, so that damper and billy tea might be included in the non-Aboriginal sense of <i>bush tucker</i> . ⁵
colonisation	A process by which a different system of government is established by one nation over another group of peoples. It involves the colonial power asserting and enforcing its sovereignty, or right to govern according to its own laws, rather than by the laws of the colonised. ⁴



community	Important elements of a community are country, family ties and shared experience. <i>Community</i> is about interrelatedness and belonging, and is central to Aboriginality. Aboriginal people may belong to more than one community. ²
country/place/nation	<i>Country, place</i> and <i>nation</i> are all terms meaning the area of land, river and sea that is the traditional land of each Aboriginal language group or community. ²
creole	A language variety that has developed from a pidgin. When a pidgin is acquired by children as their first language, it rapidly expands in complexity and domains of usage. This process is referred to as <i>creolisation</i> . ⁶
Culture	The accepted and traditionally patterned ways of behaving; common understanding shared by the members of a group or community. Includes land, language, ways of living and working, artistic expression, relationships and identity. ³
(the) Dreaming	<i>The Dreaming</i> has different meanings for different Aboriginal groups. It can be seen as the embodiment of Aboriginal creation which gives meaning to everything; the essence of Aboriginal beliefs about creation, and spiritual and physical existence. It establishes the rules governing relationships between people, the land and all things for Aboriginal peoples. The Dreaming is linked to the past, the present and the future. Where appropriate refer to Aboriginal names for the Dreaming. ¹
Elders	<i>Elders</i> are custodians of knowledge. They are chosen and accepted by their communities and are highly respected. ²
Indigenous peoples	This term is used when referring collectively to the first peoples of the land in international communities. The term Indigenous Australian will be used when speaking about both Aboriginal and Torres Strait Islands peoples within Australia. The word Aboriginal is preferred by the NSW AECG Inc when referring to Aboriginal people within NSW. ⁷
invasion	The forced takeover of a land and the subjugation of its people. ³
kinship	A key aspect of Aboriginal cultures and values. It includes the importance of all relationships, and of being related to and belonging to land. ²
Land	The term <i>Land</i> is used by Aboriginal people to describe their ecosystems – a sum total of spiritual beliefs, including Dreamings, all living things, including totems, all physical factors – such as sacred sites, water, air and geographical features. ²
land rights	The evolving struggle of Aboriginal people for the absolute legal and moral acknowledgement of prior ownership of this land and recognition of all the accompanying rights and obligations that flow from this association. ⁴
Language Group	Language is linked to particular geographical areas. The term <i>Language Group</i> is often used in preference to the term tribe. ²



NAIDOC week	National Aboriginal and Islander Day of Celebration (NAIDOC) Week (NATSI) had its origins in 1957, commencing as NADOC Day, a day for Australians to focus their attention on Aboriginal communities. The focus was extended in 1975 to a week's celebration of Aboriginal culture and heritage. In 1989 the word <i>Islander</i> was added to form NAIDOC Week. It is now officially known as National Aboriginal and Torres Strait Islander Week or NATSI Week. ¹
Nation	Refer to Country/Place/Nation.
native title	Form of land title which recognises Aboriginal people as rightful owners of the land; Native Title (capitalised) refers to the legislation, whereas native title (lower case) refers to the concept. ²
pidgin	A language which begins as a simplified restricted code resulting from contact between a number of different languages in the absence of bilingualism or a mutually shared language. By definition, a pidgin is nobody's first language. ⁶
Place	Refer to Country/Place/Nation.
Reconciliation	The process of <i>Reconciliation</i> aims to improve relations between Aboriginal and Torres Strait Islanders and other Australians, through increasing understanding of Aboriginal and Torres Strait Islander history, cultures, past dispossession and present disadvantages. When used in this sense, the term should always begin with a capital. ¹
reserves	Areas of land reserved by the crown for Aboriginal people, established in the 19 th century. ²
Song	<i>Song</i> is the central element of performance, and may be performed without associated ritual, dance and body design. When songs are performed correctly, in the appropriate ritual context, they are believed to tap the creative power of the Dreaming. ⁴
Stolen Generations	The term used for the significant number of Aboriginal children who were forcibly removed from their families. While separation of Aboriginal children from their families had taken place from the time of colonisation, the most damaging and extensive removals took place in the twentieth century. The removal of Aboriginal children from their families was government policy in all Australian states. The policy had an extremely damaging legacy on the self-esteem and identity of those who were subjected to it. ¹
terra nullius	A concept in international law meaning 'a territory belonging to no-one' or 'over which no-one claims ownership'. The concept has been used to justify the invasion and colonisation of Australia. ²
totem	A <i>totem</i> is a particular animal or plant which is associated with each person and each clan. Clans are the smaller divisions of the main Nation and have management of an area of land set aside as a sanctuary for the spirit of their totem. The clans are still obliged to preserve the stories and ceremonies related to their totemic species. ⁷



traditional

A term widely used to refer to pre-invasion Aboriginal life, culture and social organisation. The term *traditional* must be used with care as individuals and groups may find this term offensive.²

¹ Board of Studies NSW, (1998) *Human Society and Its Environment K–6 syllabus*. NSW Department of School Education, Sydney, New South Wales.

² Board of Studies NSW, (1999) *Aboriginal Studies Stage 6 syllabus*. NSW Department of School Education, Sydney, New South Wales.

³ Board of Studies NSW, (1998) *New South Wales Aboriginal Languages Interim Framework K–10*. NSW Department of School Education, Sydney, New South Wales.

⁴ Horton, D. (ed), (1994) *The Encyclopedia of Aboriginal Australia*, Aboriginal Studies Press, Canberra, ACT (also available in CD-ROM format).

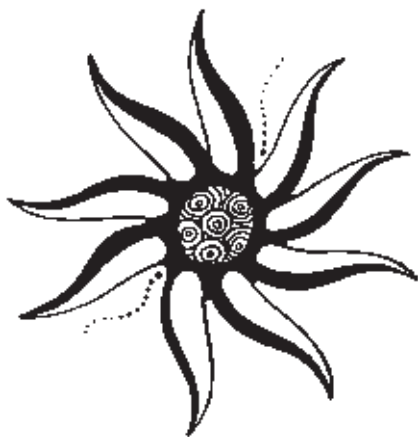
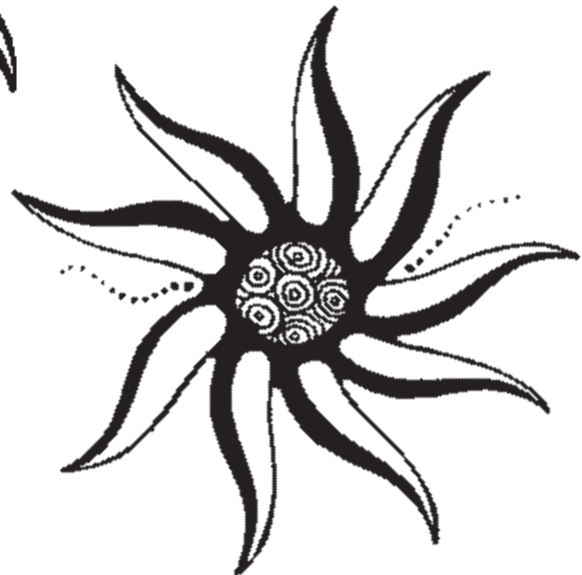
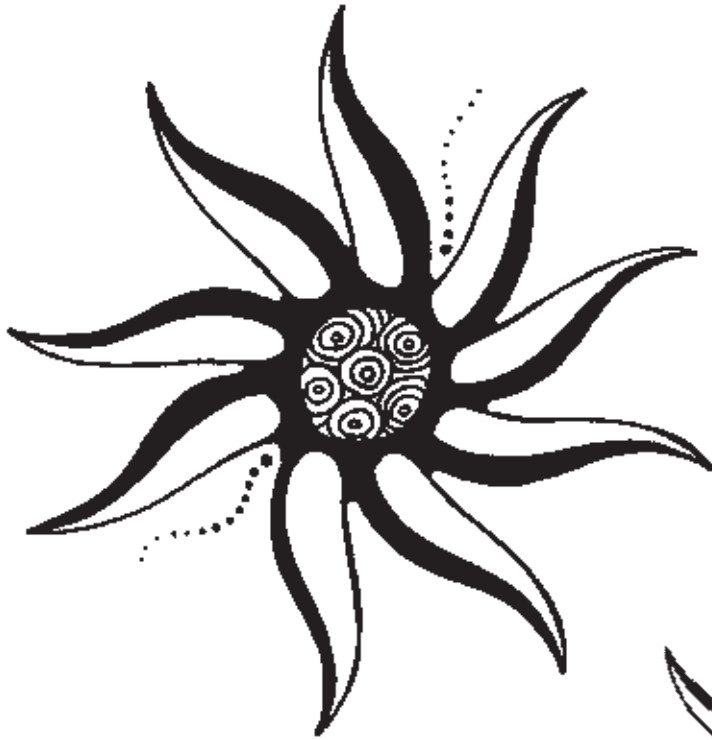
⁵ Arthur, J.M., (1996) *Aboriginal English*, Oxford University Press, Melbourne, Victoria. Board of Studies NSW, (1995)

⁶ Commonwealth Department of Employment Education and Training, (1993) *Australian Indigenous Languages Framework: National Consultation Document*, Senior Secondary Assessment Board of South Australia, Wayville, South Australia.

⁷ 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.



Teaching topics





Topic 1

What is Place?

Task:

To develop understandings of Place within students' local community area.

Resources required:

- **Worksheet 1:** Useful Gumbaynggirr words (enlarged copy/overhead transparency, as well as class set of student worksheets) [Source: Muurrbay Aboriginal Language and Culture Cooperative].
- **Worksheet 2:** Student mind map.
- **Appendix 1:** *Students' Special places* (PETA).
- **Appendix 2:** Sample mind map.
- Aboriginal guest speaker.
- *Gami's place* book and audiotape.
- Map of students' local area (optional).

Teaching and learning sequence	Outcomes and indicators
<p>Optional pre-lesson activities</p> <ul style="list-style-type: none">• Read some descriptions written by students from the Murray-Darling Basin about a special place they like to go (e.g. p. 14, <i>My special place, My favourite place</i> - Appendix 1). Students close their eyes and imagine they're in their own special place, which they may describe verbally, in writing, or in pictorial form.• Invite a local Aboriginal Elder or community member (refer to Contacts section) to speak to students about his/her early life, focusing particularly on the close relationship between family, traditions and the land. Discuss the content of the talk prior to the lesson, encouraging the use of props such as old photos, musical instruments, toys, implements, etc. to stimulate student involvement and questions.• If a guest speaker cannot be arranged, any of the books referred to in Recommended student reading (at end of Topic 1) could be read to students and discussed to give some background insight into differing lifestyles of Aboriginal children (e.g. country vs city living).	<p>CCS1.2 Identifies changes and continuities in their own life and in the local community.</p> <ul style="list-style-type: none">• <i>Gathers information about the Aboriginal peoples that live/lived in the local area</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 languages spoken in the school and other communities and participates in activities that involve using a different language</i>• <i>participates in activities that involve the communication of cultural symbols, practices and customs, e.g. music, song, artworks, dance</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 others in their community and in other communities in Australia</i>

Teaching and learning sequence	Outcomes and indicators
<p>Lesson activities</p> <ul style="list-style-type: none"> • Introduce the story <i>Gami's place</i> to students. Discuss features such as title, cover illustration and author (refer to the back page of <i>Gami's place</i>). Ask students to predict who they think <i>Gami</i> is. • Listen, then sing along to the recording of the story, as teacher points to words in book. • Students identify the two places the character visits, then discuss which one s/he prefers to visit and why. On the board, draw up two columns, titled <i>Gami</i> and <i>Gawa</i>, listing some of the responses. • Examine an overhead transparency (OHT) or an enlarged copy of the list of useful Gumbaynggirr words at the back of <i>Gami's place</i> - Worksheet 1. Have students pronounce and translate them, then identify some which may be spoken by <i>Gami</i> or <i>Gawa</i> (use a different highlighter for each). Ask students to transfer answers to their own copy of Worksheet 1. • Having used <i>Gami's place</i> and <i>Gawa's place</i> as a starting point, brainstorm and list on board other places that the students like to visit or know about in their local community/regional area and discuss the reasons they like to go there (include natural and built places, as well as cultural and religious places where appropriate). • Use a map of the local area, or a sketched plan on the board, to locate students' favourite places. • Take one or more of those locations, (e.g. the river, the bush or the beach) and on a wall chart, brainstorm a mind map of the living things that might use that place (see Appendix 2 – enlarge to A3 size). Use this as an example for students to refer to as they work in pairs or small groups to create and illustrate their own mind map on Worksheet 2. • As an art activity for 'early finishers', students sketch/paint larger illustrations of the living things included on the class wall chart example. • If time allows, sing song <i>Gami's place</i> again. <p>Additional activity (optional)</p> <ul style="list-style-type: none"> • Using the Elaine Russell poster on the cover of <i>A is for Aunty</i>, as an example, students sketch, then paint a map of their own locality, including streets and special places of interest (both natural and made by people). 	<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 differences between natural and built features and places</i> • <i>examines the values that people place on natural and built features and places</i> • <i>constructs pictorial maps and uses these maps to locate real features</i> • <i>expresses feelings for particular environments and why they have these feelings</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>recognises that Aboriginal people have interacted positively with the environment for a long time</i> • <i>demonstrates an aesthetic appreciation of the environment</i>



Recommended student reading

Russell, E., (2000) *A is for Aunty*, ABC Books for the Australian Broadcasting Commission, Sydney.

Cruse, B., Kirby, R., Stewart, L. & Thomas, S., (1994) *Bittangabee Tribe*, Aboriginal Studies Press, Canberra.

Gordon, A., Munro, L., & Robinson, J., (2003) *In Redfern*, Indij Readers Ltd, Sydney.

Additional student reading (optional)

Bishop, M. & Evans, A. (1995) *The secret* (from *Muuruun Series*), Curriculum Corporation, Carlton, Victoria.

Breeden, S., (1995) *Growing up at Uluru, Australia*, Steve Parish Publishing Pty Ltd, Fortitude Valley, Queensland.

Dawul School, (1992) *My community: Doon Doon Station* (from *Muuruun Series*), Aboriginal Education Resources Unit, Leederville, Western Australia.

Groom, S., (1991) *My community: One Arm Point* (from *Muuruun Series*), Aboriginal Education Resources Unit, Leederville, Western Australia.

Kemblawarra Primary School students, (1996) *Paddy's Island* (from *BIG MOB BOOKS for little fullas*), Board of Studies, Sydney, New South Wales.

Malbunka, M., (2003) *When I was little, like you*, Allen & Unwin, Crows Nest, Sydney.

Teaching resource

Murray-Darling Basin children, (1993) *Special places*, Primary English Teachers Association (PETA) & Murray-Darling Basin Commission, New South Wales.



Useful Gumbayngirr words

<i>baguurri</i>	<i>lie here</i>	<i>minya?</i>	<i>What?</i>
<i>balama</i>	<i>slow</i>	<i>nga!</i>	<i>Hey!</i>
<i>biiway</i>	<i>no</i>	<i>gambii</i>	<i>drink</i>
<i>birrmadi</i>	<i>run</i>	<i>ngambu</i>	<i>wait</i>
<i>biyamba</i>	<i>eat</i>	<i>ngayinggi</i>	<i>sit down</i>
<i>bu!</i>	<i>Go on!</i>	<i>ngii</i>	<i>yes</i>
<i>buraal!</i>	<i>Sh!</i>	<i>waarru?</i>	<i>Who?</i>
<i>galang!</i>	<i>Gosh!</i>	<i>wala</i>	<i>maybe</i>
<i>gami</i>	<i>granny</i>	<i>wananga</i>	<i>stop it</i>
<i>garrada</i>	<i>hurry</i>	<i>wunaa</i>	<i>don't</i>
<i>gawa</i>	<i>uncle</i>	<i>yaamagay</i>	<i>here you are</i>
<i>giina?</i>	<i>How are you?</i>	<i>yanaa</i>	<i>go/get lost</i>
<i>jaganyji</i>	<i>stand</i>	<i>yilaami</i>	<i>come inside</i>
<i>juuda?</i>	<i>Where?</i>	<i>yi</i>	<i>watch out</i>
<i>juway?</i>	<i>Where to?</i>		

Source: Muurrbay Aboriginal Language and Cultural Cooperative



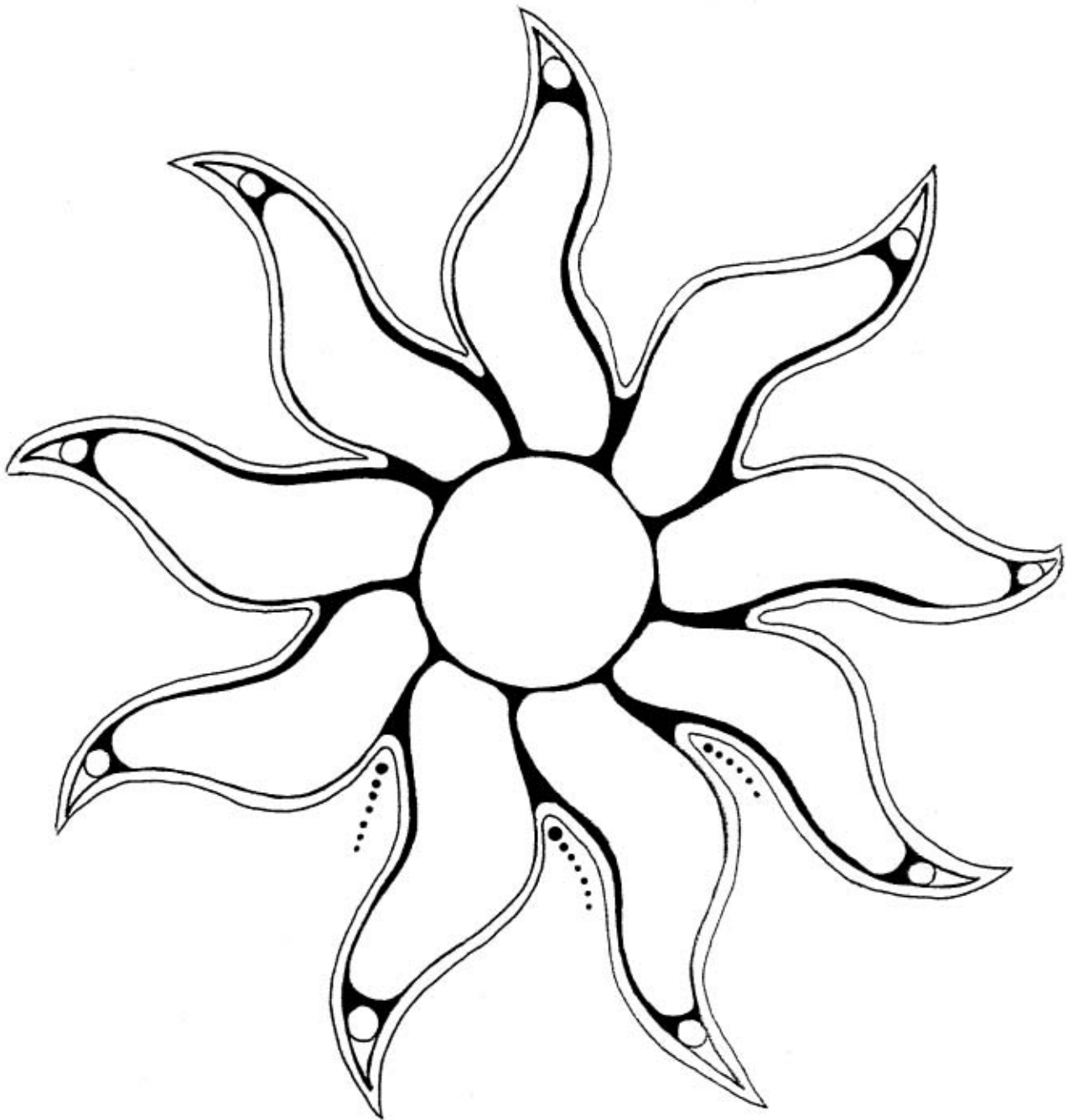


Gami words	Gawa words

Caring for Place – Caring for Country



Student mind map



Topic 2

My Place – My Country

Task:

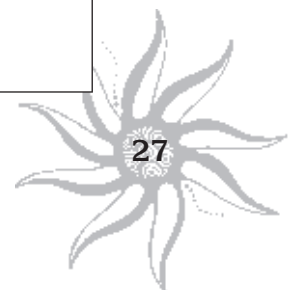
To identify the physical connection between people, Place and Country.

Resources required:

- **Worksheet 3:** My Place.
- **Worksheet 4:** My Country.
- **Appendix 3:** *My Country* by Connie Ah See.
- **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/abmaps/> located in **Teaching ideas: Stage 1 Change and Continuity (Communities)**.
- **Appendix 5:** Aboriginal Languages and Countries in NSW.
- Class set of student atlases.
- *Aboriginal New South Wales* (1987) Language map included in kit.
- Horton, D., (1994) *Aboriginal Australia* (Languages Map of Australia), the Australia Institute of Aboriginal and Torres Strait Islander Studies (AITSIS), (not provided). Available for viewing on <http://www.foundingdocs.gov.au/pathways/index.htm>
- Art paper/paint.

Teaching and learning sequence	Outcome and indicators
Lesson activities <ul style="list-style-type: none">• Introduce and read pages 1–5 of the story <i>My Country</i> – Appendix 3 (can be photocopied for individual student use). The author, Connie Ah See, is a Senior Education Officer of Aboriginal Education in NSW DET. [RS1.7]• Discuss how, in her story, Connie talks about Aboriginal people belonging to a place they call ‘Country’. Emphasise that when Connie talks about her ‘Country’, she is referring to her ‘place’ - Wiradjuri country, which includes all the land, rivers, mountains, animals and other living things belonging to that area (refer to Glossary if necessary). [RS1.7]	Related English K–6 Outcome: RS1.7
	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. <ul style="list-style-type: none">• <i>recognises Aboriginal people as the first Australians</i>

Caring for Place – Caring for Country



Teaching and learning sequence	Outcome and indicators
<ul style="list-style-type: none"> • Explain that most people think of our country, Australia, as one united nation, divided into states and territories. Show standard geographical map of Australia (unicolour) and identify the names of the states/territories and their capital cities (have students use atlases if possible). • Look at the <i>Indigenous Nations</i> map of Australia http://www.curriculumsupport.nsw.edu.au/hsie/abstud/abmaps/nations.htm (a more detailed and accurate AIATSIS <i>Aboriginal Australia</i> map at http://www.foundingdocs.gov.au/pathways/index.htm) or use an overhead transparency (OHT) of Appendix 4 and explain that these map show all the Aboriginal Nations in Australia that Connie refers to in her booklet. Discuss the similarities and differences between these three maps and a conventional atlas map of Australia. It is important to draw attention to the fact that all maps are contemporary and accepted as true representations of Australia. While the standard map of Australia is more widely recognised, the <i>Aboriginal Australia</i> and <i>Indigenous Nations</i> languages maps of Australia are equally valid and accepted as such by a diverse range of Australian people. • Introduce the three maps of NSW showing Aboriginal Nations (OHT of Appendix 4 or Appendix 5) and identify the location of Connie’s traditional Country, the Wiradjuri Nation. Challenge students to locate and label Wiradjuri Country on the <i>Aboriginal Australia</i> and <i>Indigenous Nations</i> maps of Australia, then repeat this task on the standard Australian map. • Refer again to the standard map of Australia, asking students to identify where they live, then locate and label their local language area on the <i>Aboriginal Australia</i> and <i>Indigenous Nations</i> maps of Australia and/or the <i>Aboriginal NSW</i> map. • Next, locate Eora Country and identify it (with a label) as the country where Connie now lives. Also, locate Gami’s place (from Topic 1) and label it. • Have students complete Worksheets 3 and 4, which relate to the previous activities, referring to atlases or to the maps displayed in the classroom. • Ask students to close their eyes and imagine what Connie’s traditional Wiradjuri Country looks like, while teacher reads pages 6–8 from <i>My Country</i> story (Appendix 3). Note key features on the board. Discuss the meaning of ‘connection’ by using an example the students can relate to, e.g. joining hands together to form one complete group, where everyone is connected; students’ physical and emotional connection with a favourite toy; families hugging, etc. • Students paint their visual interpretation of Connie’s traditional Wiradjuri Country. 	<p>CUS1.3 Identifies customs, practices, symbols, languages and traditions of their family and other families.</p> <ul style="list-style-type: none"> • <i>examines the relationship between land and the people and demonstrates an understanding of this through visual arts</i> • <i>locates and labels Aboriginal language groups and place names on map</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>explains how maps of Australia can represent different information</i> • <i>locates some Aboriginal language areas on a map</i> • <i>recognises and is able to discuss Aboriginal peoples’ special relationships 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>responds to texts that reflect the importance of land to Aboriginal people</i>





My Place

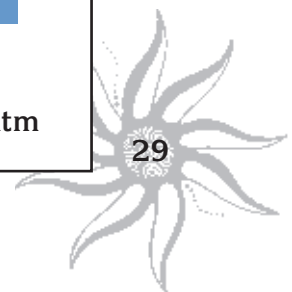
Label all the following on the map of Australia.

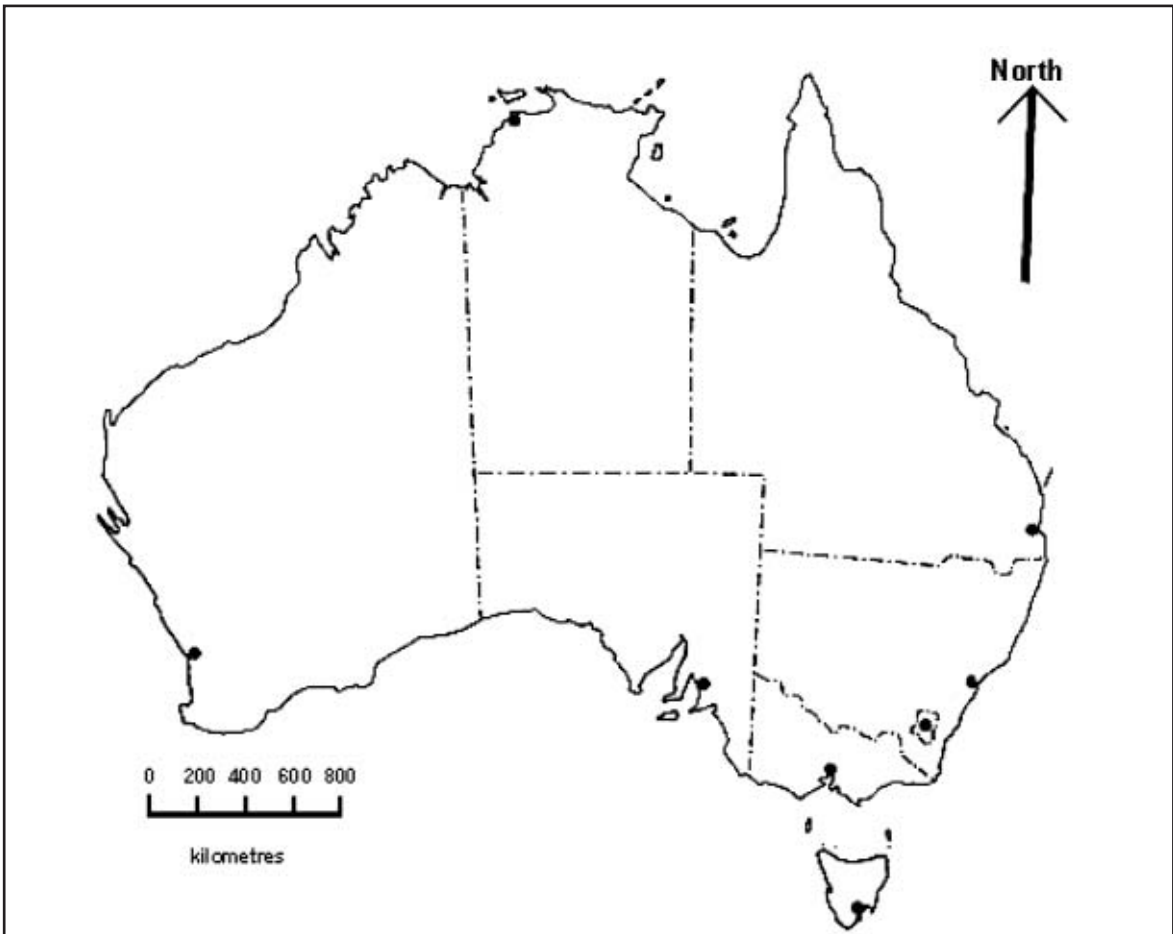
1. My home is in _____ Country.
2. My school is in _____ Country.
3. Connie's family Place is in _____ Country.
4. Connie now lives in _____ Country.
5. Gami's place is in _____ Country.



<http://www.curriculumsupport.nsw.edu.au/hsie/abstud/abmaps/nations.htm>

Caring for Place – Caring for Country





My Country

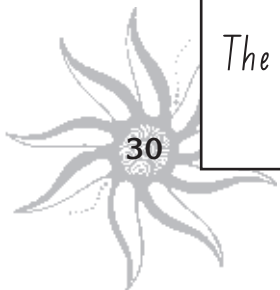
This is where I live in Australia. (mark on the map)

My city/town is called _____.

It is in the state of _____.

I can label all the capital cities and states in Australia.

The Aboriginal Country in which you live is _____.



Topic 3

Family, Place and Country

Task:

To recognise the close relationship between family, traditions, Place and Country.

Resources required:

- **Worksheet 5:** Response to *The river is big*.
- **Worksheet 6:** Descriptive words.
- **Worksheet 7:** Planning page: a description of *My special place*.
- *The river is big* by Connie Ah See.
- Art paper (large) – Illustrations of individual descriptions for class booklet.
- Photos, magazines, coloured paper, crayons, paint.

Teaching and learning Sequence	Outcomes and indicators
<p>Pre-lesson activity</p> <ul style="list-style-type: none">• Students prepare 'News' topic in which they briefly outline/ describe a special tradition, activity or place they like to visit that is unique or special to their own family. Encourage the use of 'props', such as photos or souvenirs, as well as questions from the audience, to make the presentation as involving as possible. [TS1.1, TS1.4]	<p>Related English K–6 Outcomes: TS1.1, TS1.4, WS1.9, RS1.8, WS1.10, WS1.14, WS1.12, TS1.2</p>
<p>Lesson activities</p> <ul style="list-style-type: none">• Introduce <i>The river is big</i> by Connie Ah See.• Explain that this is a book about Connie's Place, which includes special things she does with her family in Wiradjuri country (refer to map).• Having read book to students, ask them to recall some of the special people, places and activities that Connie refers to, noting the similarities and differences between Connie's family life and their own. Focus not only on the types of activities they both engage in, but also on the roles and responsibilities within various families (e.g. extended, blended, single-parent families).• Students write responses to <i>The river is big</i> with accompanying illustrations on Worksheet 5. [WS1.9]	<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>identifies and talks about the lives of people in their family and community</i>• <i>retells the original stories associated with traditions of their family</i>• <i>explains why a personal, family or community event is important</i>

Caring for Place – Caring for Country



Teaching and learning sequence	Outcome and indicators
<ul style="list-style-type: none"> • Discuss and analyse special features/language of each page as it is re-read, e.g. <ul style="list-style-type: none"> • Repetition • Alliteration • Style of writing (suited to content?) • Fonts chosen for each page (related to message?) • Use of colour • Illustrations (montage: different types of graphics used e.g. photos, hand-drawn & computerised images superimposed over each other). [RS1.8] • Ask students to choose a favourite page, then form small groups (according to the page chosen). Each group is to think of and list on chart paper at least three reasons for their choice, then report back to the whole class. [WS1.10, WS1.14] • Write names of different objects in the students' 'place' (the classroom/playground) on chalkboard. Brainstorm descriptive words for each e.g. <i>chair: tiny, comfortable, with a wobbly leg, under the table</i>, (phrases, as well as adjectives, to form lengthier noun groups). An extension activity could include the use of verbs, e.g. <i>walk: slowly, in a rush, with a limp</i>. [WS1.10, WS1.14] • Students complete Worksheet 6 on descriptive language, involving nouns, adjectives and phrases. [WS1.10, WS1.14] • Model, through joint-construction on chalkboard, a description of a favourite place within the school (begin by listing words to depict what it looks like, what they enjoy doing there, how it makes them feel). [WS1.10, WS1.14] • Ask students to write their own descriptions, incorporating as much descriptive language as possible using Worksheet 7 as a planning page (they may refer to the place/activity from their earlier 'News' story if necessary). [WS1.10, WS1.14] • After editing and completing a final draft, a class book is compiled using students' individual descriptions overlaid on the following artwork: [WS1.10, WS1.14] <p style="margin-left: 20px;">Either</p> <p style="margin-left: 20px;">(1) montage/collage of a favourite place or activity (may include people), incorporating use of pictures from magazines, photos, coloured paper, crayons and paint</p> <p style="margin-left: 20px;">(2) computer-generated graphics: scanning photos, downloading pictures, using drawing toolbar, etc. [WS1.12]</p> • Completed, illustrated descriptions are presented by each student to the class, with an explanation of the language and layout features selected from <i>The river is big</i>. [TS1.2] • The student audience is encouraged to give constructive feedback to presenters. [TS1.2] 	<p>CUS1.3 Identifies customs, practices, symbols, languages and traditions of their family and other families.</p> <ul style="list-style-type: none"> • gives information about their own family background, including the language/s spoken at home, religion/s, traditions, practices, customs, celebrations and stories • explains ways in which family members learn from each other about customs and traditions, e.g. through recounts, songs, dances, Dreaming stories • identifies characteristics that make another family different or similar to their own <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"> • identifies the family life of others in their community and in other communities in Australia • communicates an understanding of how families express their cultures through customs, celebrations, practices, symbols and traditions <p>ENS1.6 Demonstrates an understanding of the relationship between environments and people.</p> <ul style="list-style-type: none"> • identifies ways in which people depend on their environment • describes interactions with the environment that can affect the life or lives of others, e.g. engaging in sport and leisure pursuits • recognises that Aboriginal people have interacted positively with the environment for a long time • recognises that people from different cultures have differing relationships with the environment • demonstrates an aesthetic appreciation of the environment



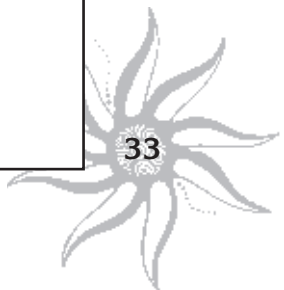
Responses to *The river is big*

Complete each sentence and illustrate:

One of Connie's favourite places is

One of my favourite places is

Caring for Place – Caring for Country



Descriptive words

Write descriptive words, such as adjectives, short phrases and clauses, for each of the following nouns (use the example given to help):

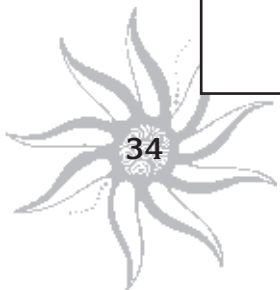
big, gum *in our playground*

ancient *tree* *with huge branches*

gnarled *roots twisted above the
ground*

paint

games



Planning page: a description of *My special place*

What it looks like:

Things I enjoy doing there:

How it makes me feel:

Caring for Place – Caring for Country



Topic 4

Belonging to Place and Country

Task:

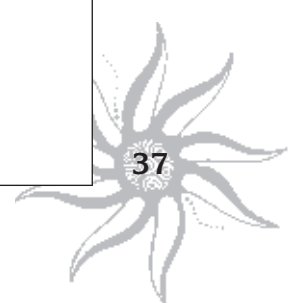
To demonstrate the close ties between people, their Place, their Language and their Culture.

Resources required:

- **Worksheets 8 (a–e):** Wiradjuri animal pictures [source: Connie Ah See].
- **Worksheet 9:** Matching English/Wiradjuri words to pictures.
- **Worksheets 10 (a–i):** 9 mask templates of animals in *Old man Windradyne*.
- **Worksheets 11 (a–i):** Wiradjuri animal jigsaw.
- **Appendix 6:** *Old man Windradyne* (written in English and Wiradjuri) individual student copies/ enlarged copy/ overhead transparency.
- **Appendix 7:** Wiradjuri animal word list (enlarged copy/ overhead transparency)
- Didgeridoos, clapping sticks.
- *Aboriginal Australia* (Languages Map) by David Horton, AITSI 1994 (not provided).
- *Old man Windradyne* audiotape (performed by Year 4S at Croydon Park PS).
- Audiotape recorder.

Teaching and learning sequence	Outcomes and indicators
<p>Lesson activities</p> <ul style="list-style-type: none">• Introduce the lyrics to the song <i>Old man Windradyne</i> (on overhead transparencies - Appendix 6) and explain that Windradyne was a famous Wiradjuri warrior who lived in Connie's Wiradjuri Country about 150 years ago.• Identify the Wiradjuri Nation on the Aboriginal Language maps of Australia and/or NSW.• Refer to the mind maps created in Topic 1 to discuss how different living things use and rely upon particular environments/places (the river, bush, beach).• Highlight who/what would live in or use these places, e.g. the land: <i>Old man Windradyne</i>, other people, birds, plants, animals - such as koalas, echidnas, wombats, etc.• Discuss why and how the land is connected to each of these living things, e.g. as home, as a source of food.	<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>locates some Aboriginal place names found in the local area and/or beyond</i>• <i>identifies the meanings and origins attached to them</i>

Teaching and learning sequence	Outcome and indicators
<ul style="list-style-type: none"> • Familiarise the students with the Wiradjuri animal word list (see OHT Appendix 7), explaining that these are all native animals that Windradyne would have encountered in his country. Refer students to illustrations of these animals on Worksheets 8 (a–e). • Practise the pronunciation of the Wiradjuri words, then complete Worksheet 9, matching the English names of the animals to their Wiradjuri names and illustrations.¹ • Listen to and join in with the recorded version of <i>Old man Windradyne</i> (p. 1 of Appendix 6). • As a whole class, decide on appropriate actions to accompany the song. Ask students to suggest a rhythm pattern and tempo to suit each animal, along with suitable instruments, such as clapping sticks, body percussion and/or the didgeridoo (where culturally appropriate).² • Refer again to the Wiradjuri animal word list (Appendix 7), revising the Wiradjuri pronunciation of the birds, reptiles and animals included in the other two versions of <i>Old man Windradyne</i> (on p. 2 of Appendix 6). • Sing the 2nd and 3rd versions of <i>Old man Windradyne</i>, then divide the class into three groups, which will each organise its own performance of one of the three versions of the song. • The groups will be responsible for: <ul style="list-style-type: none"> • singing the song • devising appropriate actions • organising instrumental accompaniment • making/using masks and/or costumes. <p>Nine different animal masks have been included in this kit on Worksheets 10 (a–i) and can be photocopied for use by students once they've decided which of the three animals, in their group's performance, they would like to characterise (not all masks will necessarily be used in the actual performance).</p> <p>Additional activities</p> <ul style="list-style-type: none"> • Research the Aboriginal languages of the school's local area and replace the Wiradjuri names in <i>Old man Windradyne</i> with local names. Create wall charts which incorporate translations of words from the local language. If possible, invite a local Elder or community member to discuss some of the local place names and their origins. • Photocopy and/or enlarge illustrations of the animals in <i>Old man Windradyne</i> on Worksheets 8 (a–e) for use as playing cards (e.g. <i>Snap</i>, <i>Concentration</i>), or as a classroom display (art lesson, involving the decoration of the animals with Aboriginal designs appropriate to the local area). • Photocopy jigsaw pieces of the <i>Old man Windradyne</i> animals on Worksheets 11 (a–i) onto cardboard for students to colour-in, cut out and reconstruct. • Use the mask templates of the animals from <i>Old man Windradyne</i> on Worksheets 10(a–i) to construct masks for a drama/ puppet performance and/or to decorate the classroom. 	<p>CUS1.3 Identifies customs, practices, languages and traditions of their family and other families.</p> <ul style="list-style-type: none"> • <i>identifies languages spoken in the local area and other communities</i> • <i>participates in activities that involve using an Aboriginal language</i> • <i>uses the appropriate Aboriginal language of the local area.</i> • <i>participates in activities that involve communication using cultural symbols, practices and customs, e.g. music, dance and artwork</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>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 how elements of an environment rely on each other</i> • <i>recognises that Aboriginal people have interacted positively with the environment for a long time</i> • <i>recognises that people from other cultures have differing relationships with the environment</i>



Teacher's notes

¹Because the Wiradjuri Nation covers a huge expanse of land, there are numerous local 'dialects' of the Wiradjuri language. Consultation with the local Aboriginal community groups should therefore be sought for assistance with spelling and pronunciation if students' schools are located in the Wiradjuri Nation.

²Didgeridoos are generally not played by females. Check the protocols for this with members of your local Aboriginal community.

Student reading (optional)

Bishop, M. & Evans, A. (1995) *Let's rap!* (from *Muuruun Series*), Curriculum Corporation, Carlton, Victoria.

Tabulam Aboriginal Community Members, (1996) *Ten Little Jarjum* (from *BIG MOB BOOKS for little fullas*), Board of Studies NSW, Sydney, New South Wales.

Recommended teacher references:

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

Coe, M., (1989) *Windradyne: A Wiradjuri Koorie*, Aboriginal Studies Press, Canberra.

Teaching resources (optional):

Grant (Snr), S. & Rudder, Dr J., (2001) *Wiradjuri language learn to draw books 1 and 2*, Restoration House, New South Wales.

Grant (Snr), S & Rudder, Dr J., (2001) *Wiradjuri language colouring in books 1 and 2*, Restoration House, New South Wales.

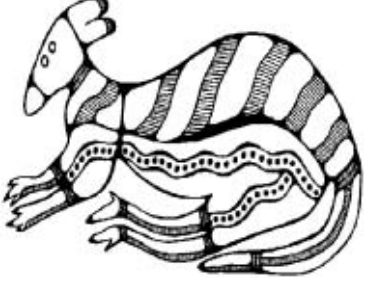
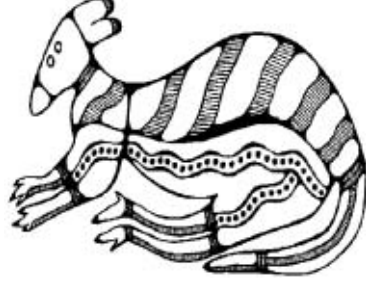
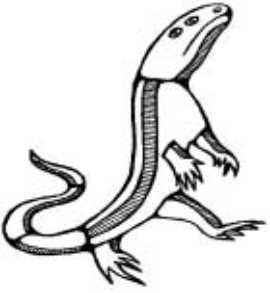
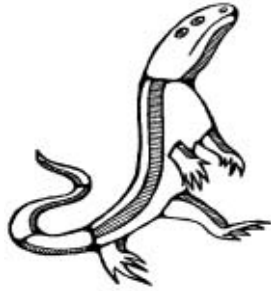
Grant (Snr), S., & Rudder, Dr J., (2001) *Learning Wiradjuri books 1 and 2*, Restoration House, New South Wales.

Robinson, C. & Connolly, T., (1993) *1788 The Great South Land – script & music book*, Creative & Musical Resources, Calga, New South Wales.

Robinson, C., (1993) *1788 The Great South Land – song & story book*, Creative & Musical Resources, Calga, New South Wales.



Wiradjuri animal picture: kangaroo and goanna

<p><i>bandharr</i></p>  <p><i>Wiradjuri</i></p>	<p><i>kangaroo</i></p>  <p><i>English</i></p>
<p><i>girrawaa</i></p>  <p><i>Wiradjuri</i></p>	<p><i>goanna</i></p>  <p><i>English</i></p>

Caring for Place – Caring for Country



Wiradjuri animal pictures: emu and fish

dhinawan



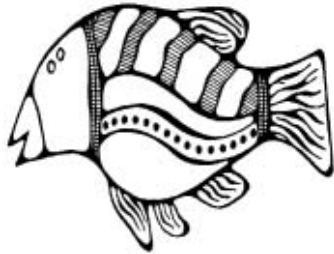
Wiradjuri

emu



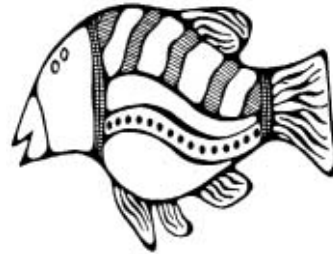
English

guuya





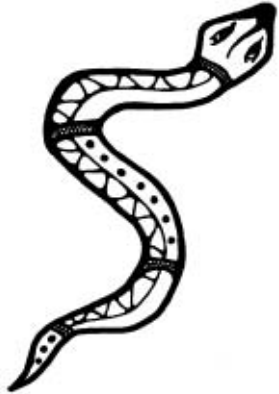
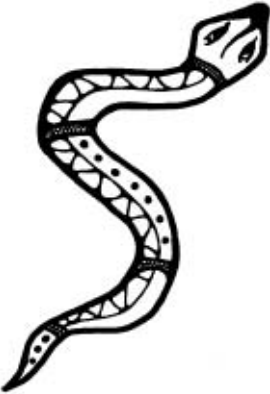
Wiradjuri

fish



English

Wiradjuri animal pictures: platypus and snake

<p><i>biladurang</i></p>  <p><i>Wiradjuri</i></p>	<p><i>platypus</i></p>  <p><i>English</i></p>
<p><i>gadhi</i></p>  <p><i>Wiradjuri</i></p>	<p><i>snake</i></p>  <p><i>English</i></p>

Caring for Place – Caring for Country

Wiradjuri animal pictures: koala and echidna

barrandhang



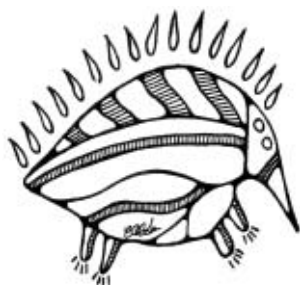
Wiradjuri

koala



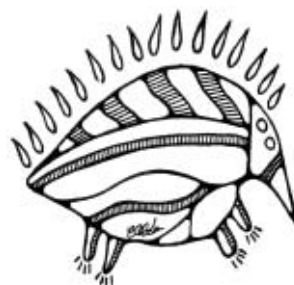
English

ganyi



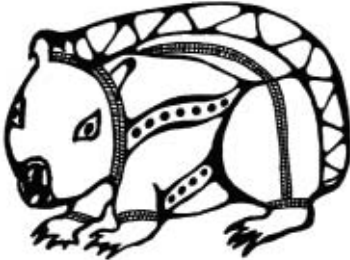
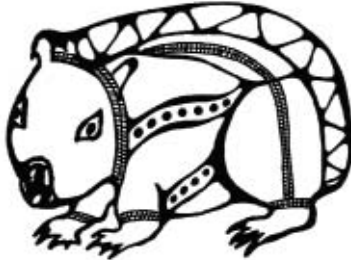
Wiradjuri

echidna



English

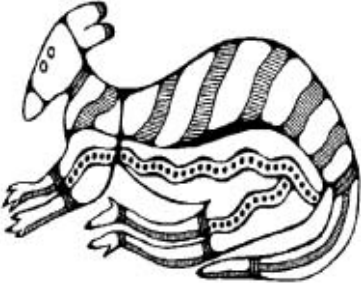

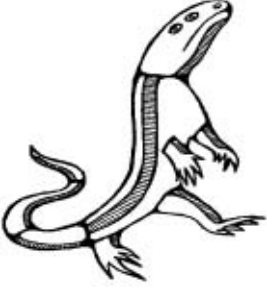




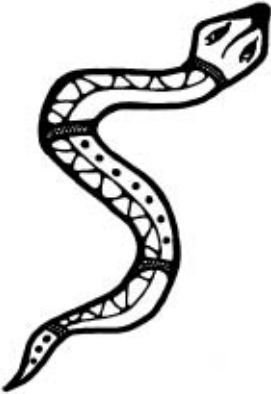
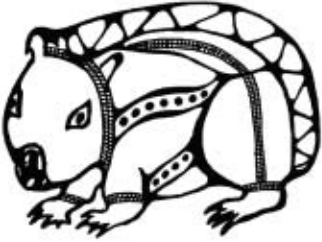
Wiradjuri animal pictures: wombat

<p>Guulang</p>  <p>Wiradjuri</p>	<p>Wombat</p>  <p>English</p>

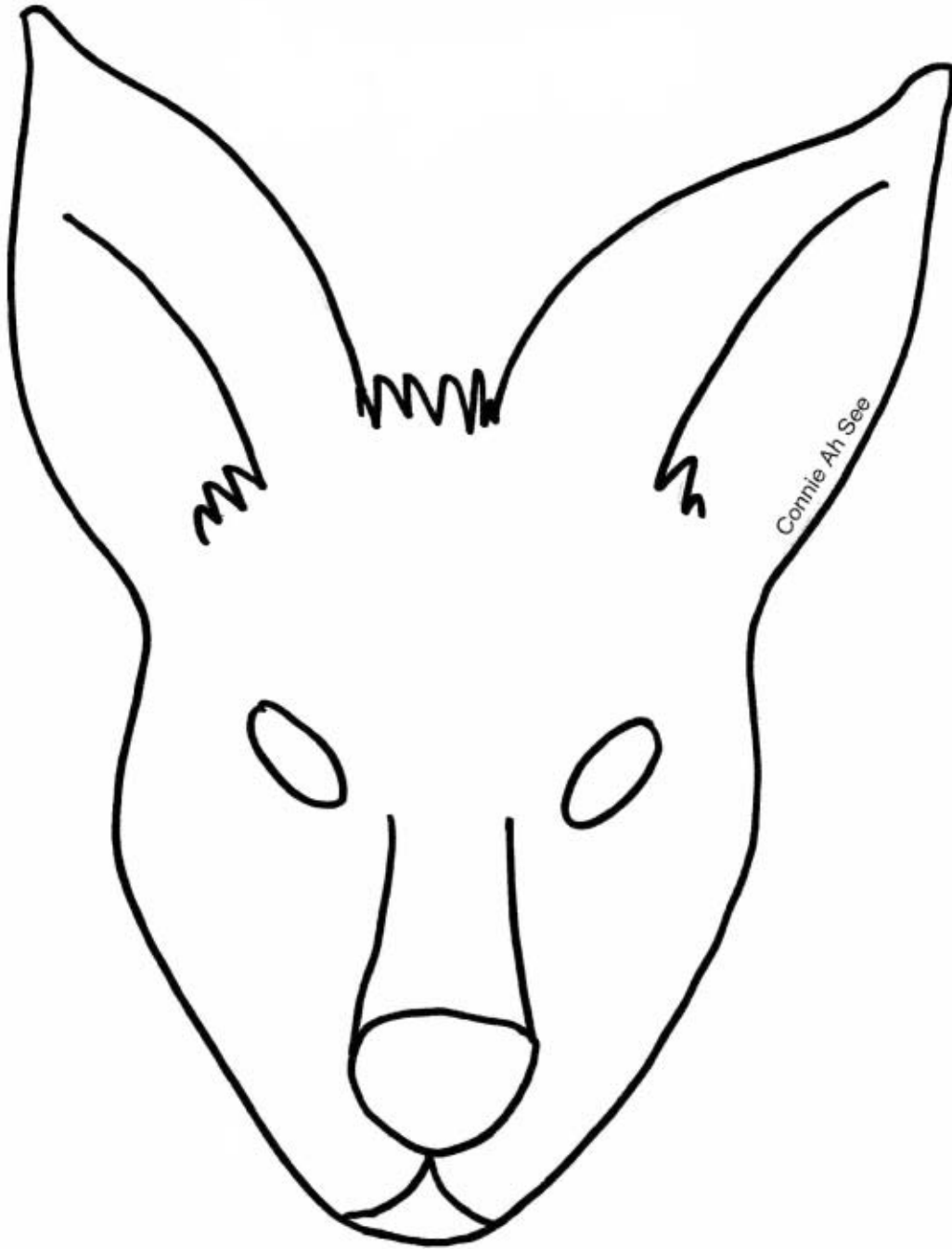
Caring for Place – Caring for Country

Matching English/Wiradjuri words to pictures

Colour in these pictures of Australian native animals in the song Old man Windradyne. Cut and paste the English and Wiradjuri animal names with their pictures.

		
		
		
wombat	koala	platypus
emu	kangaroo	echidna
snake	goanna	fish
ganyi	biladurang	girrawaa
guulang	gadhi	bandharr
barrandhang	dhinawan	quuya

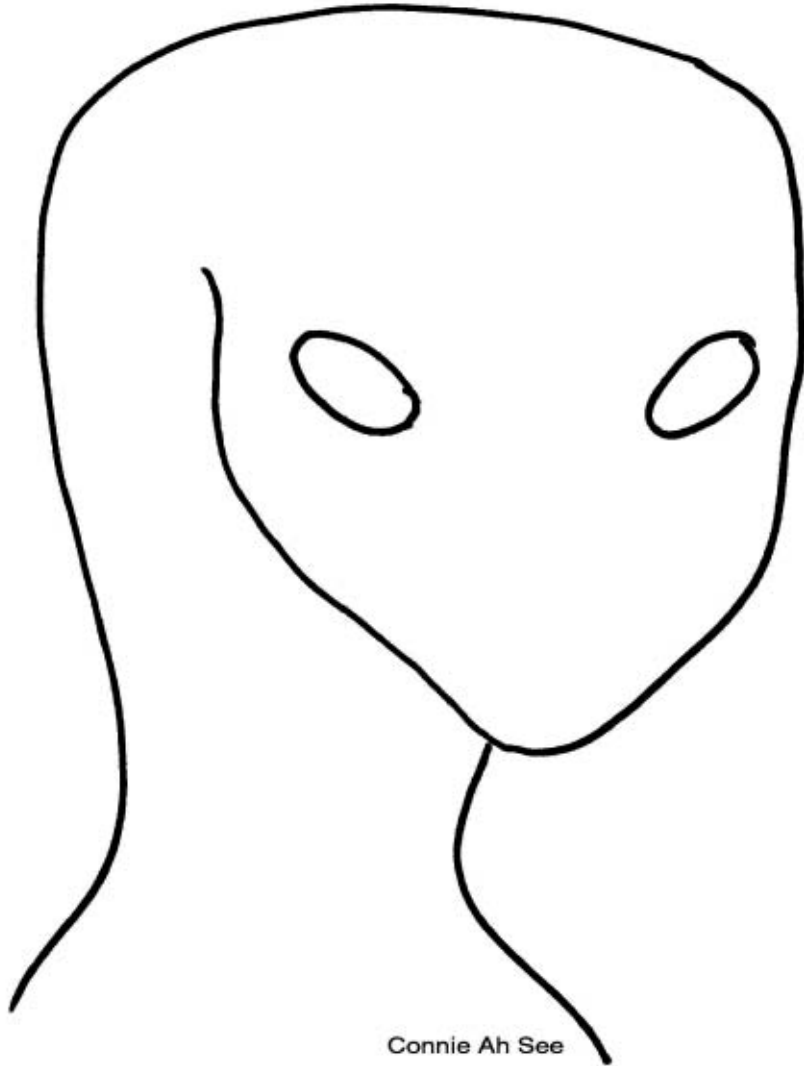
Wiradjuri animal mask - kangaroo



Caring for Place - Caring for Country

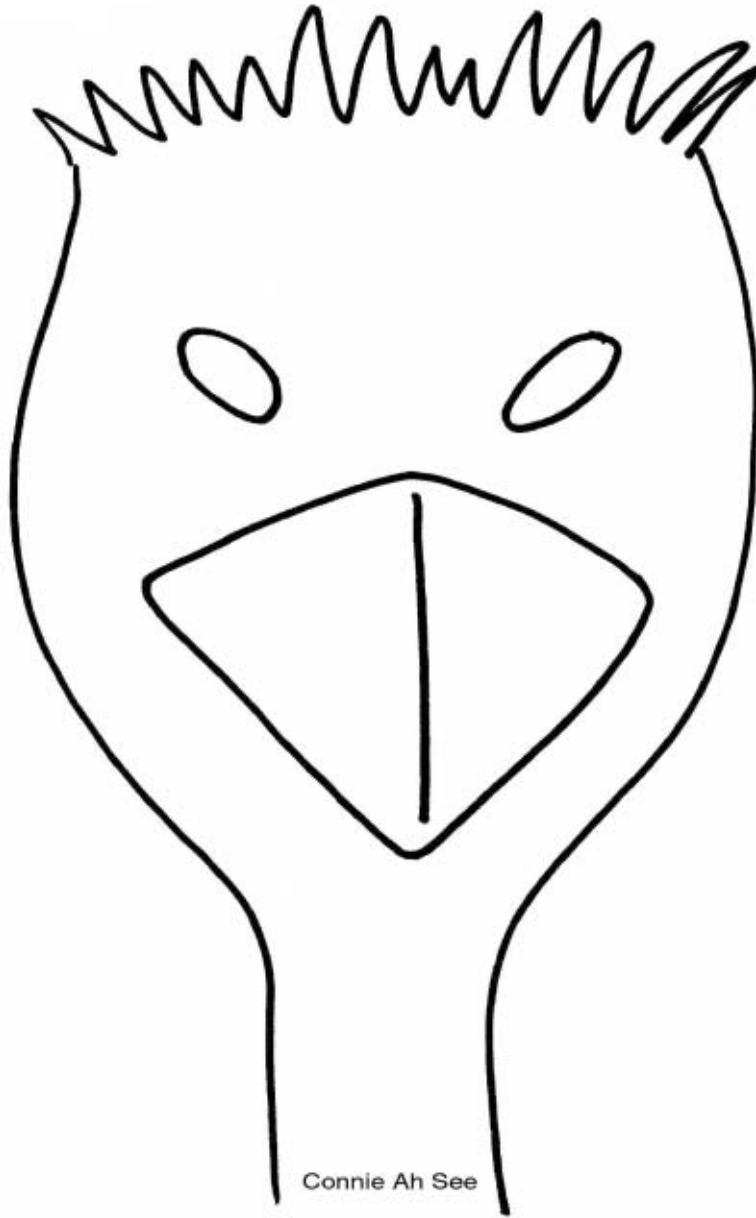


Wiradjuri animal mask - goanna



Connie Ah See

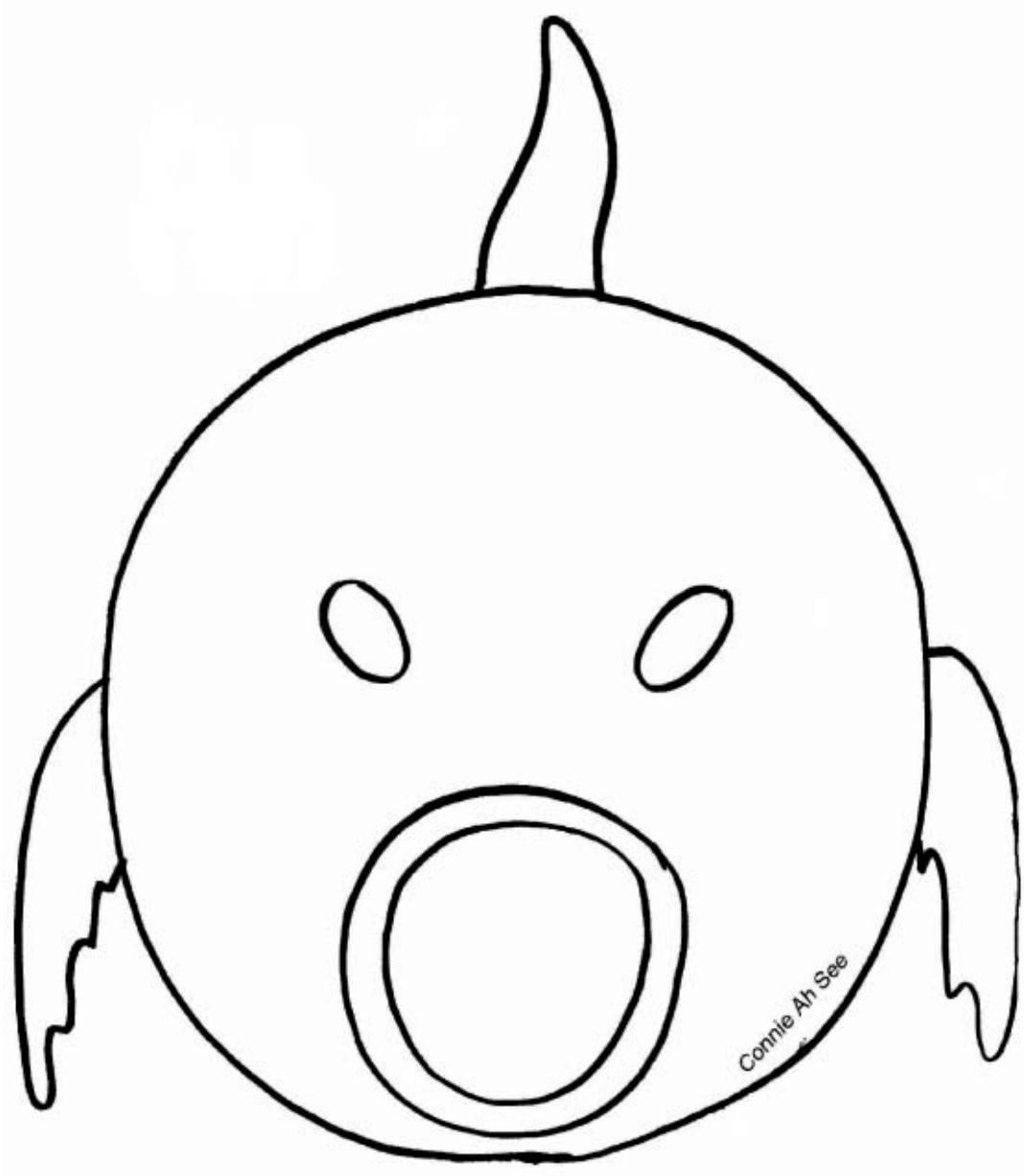
Wiradjuri animal mask - emu



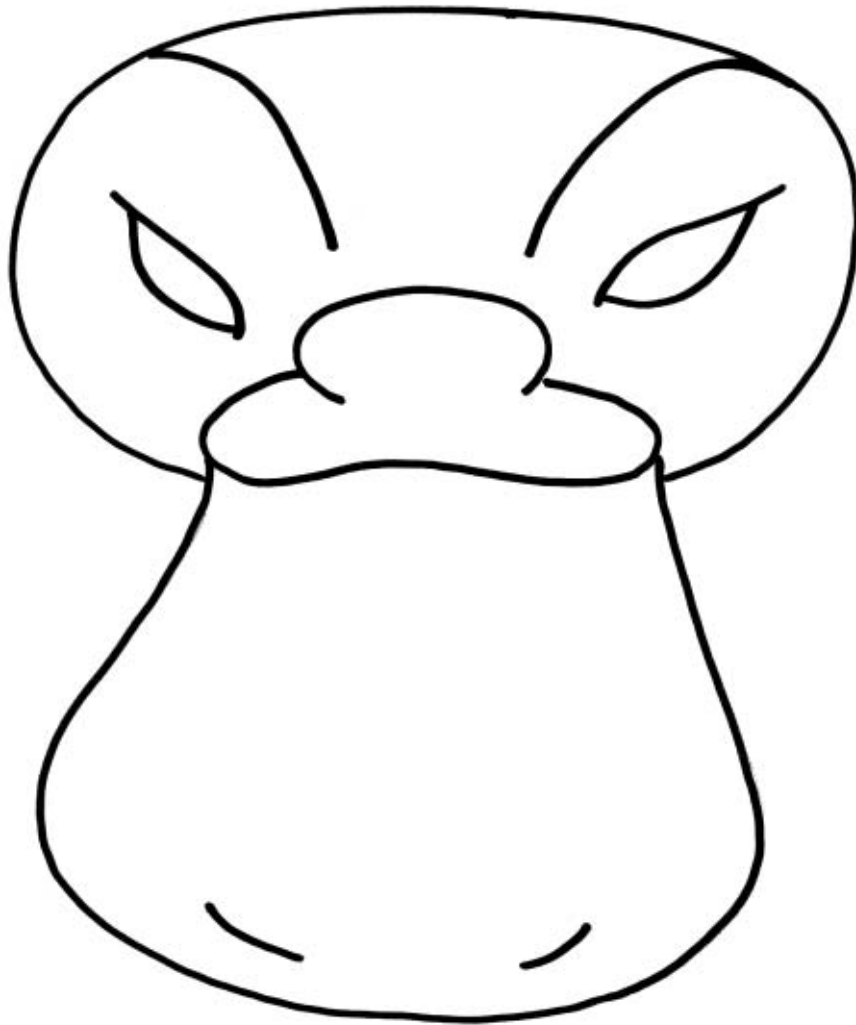
Caring for Place - Caring for Country



Wiradjuri animal mask - fish



Wiradjuri animal mask - platypus



Caring for Place – Caring for Country



Wiradjuri animal mask - snake



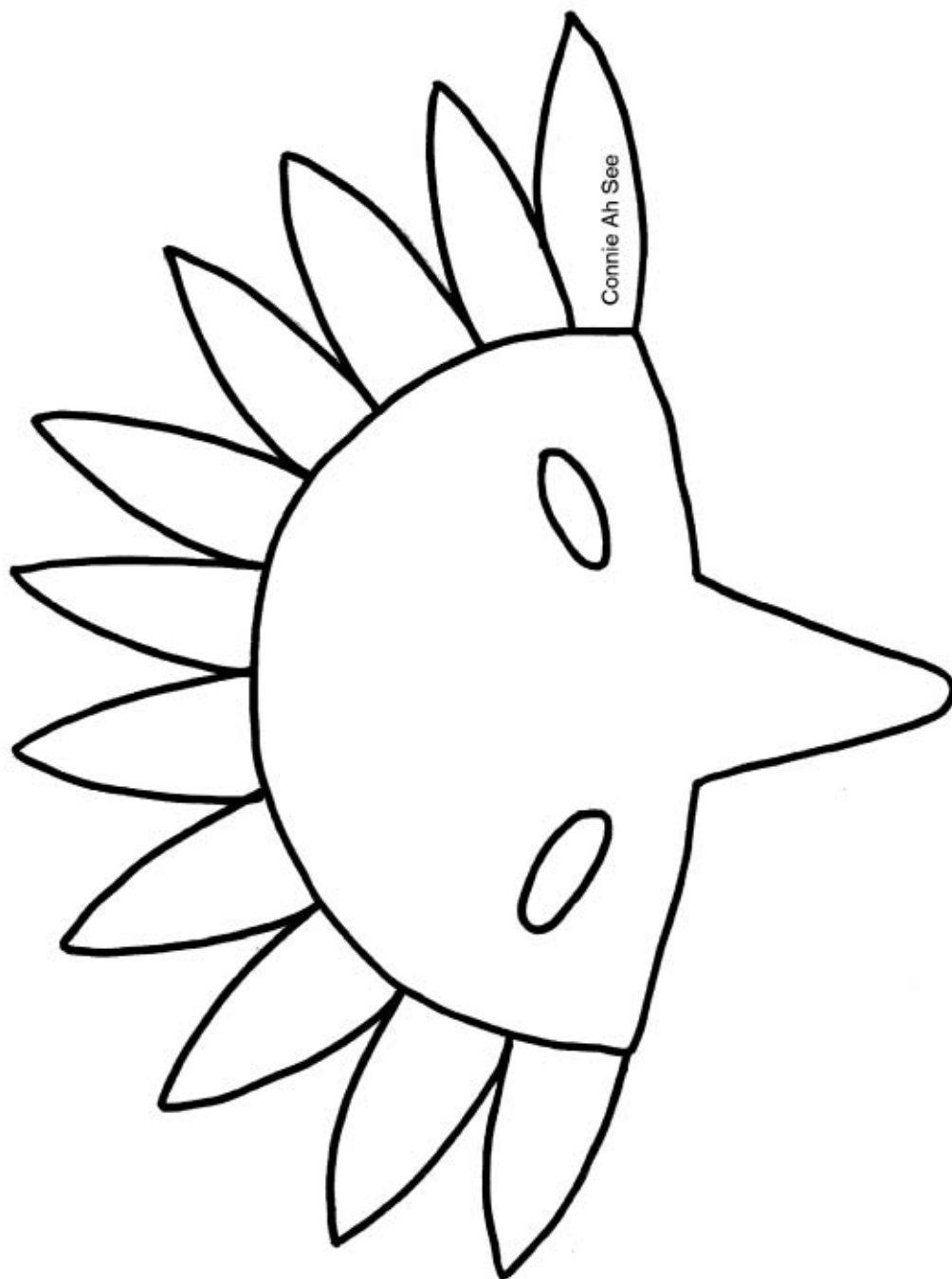
Wiradjuri animal mask - koala



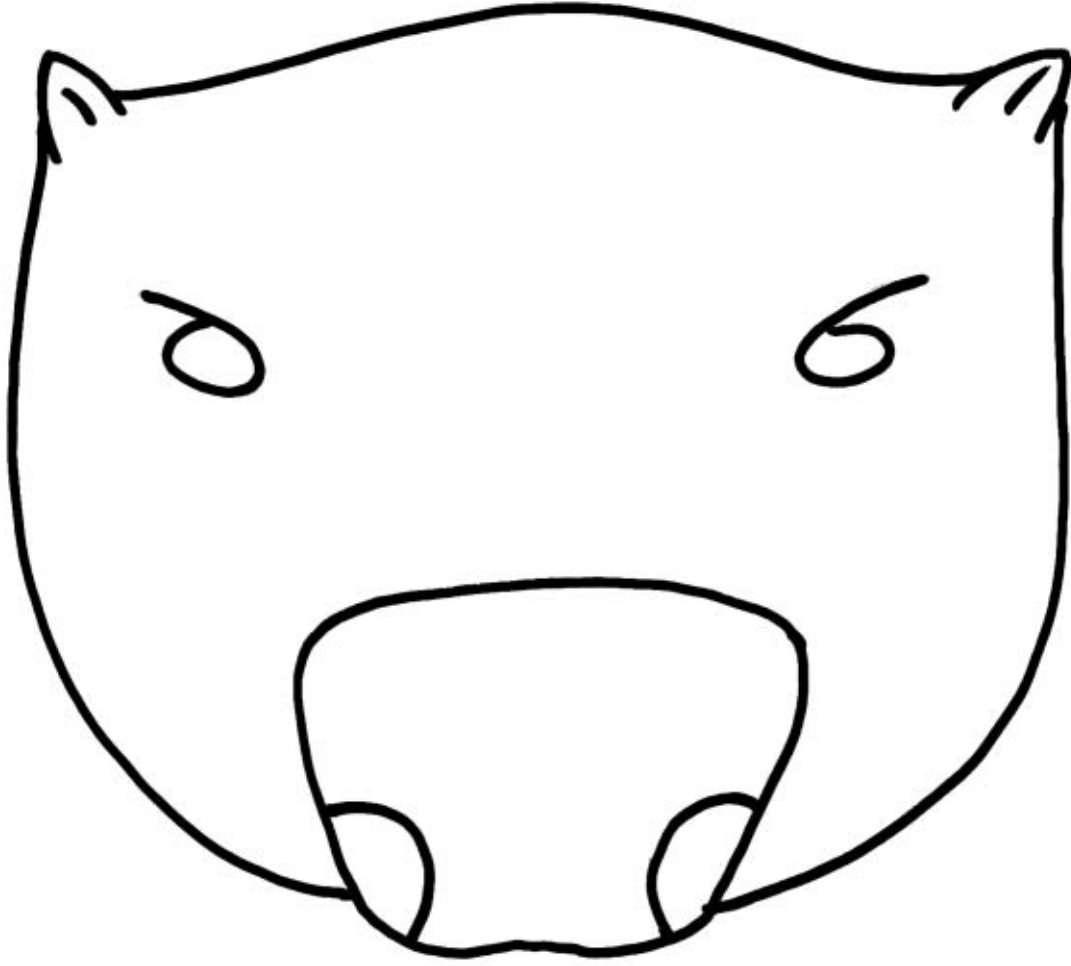
Caring for Place - Caring for Country



Wiradjuri animal mask - echidna



Wiradjuri animal mask - wombat

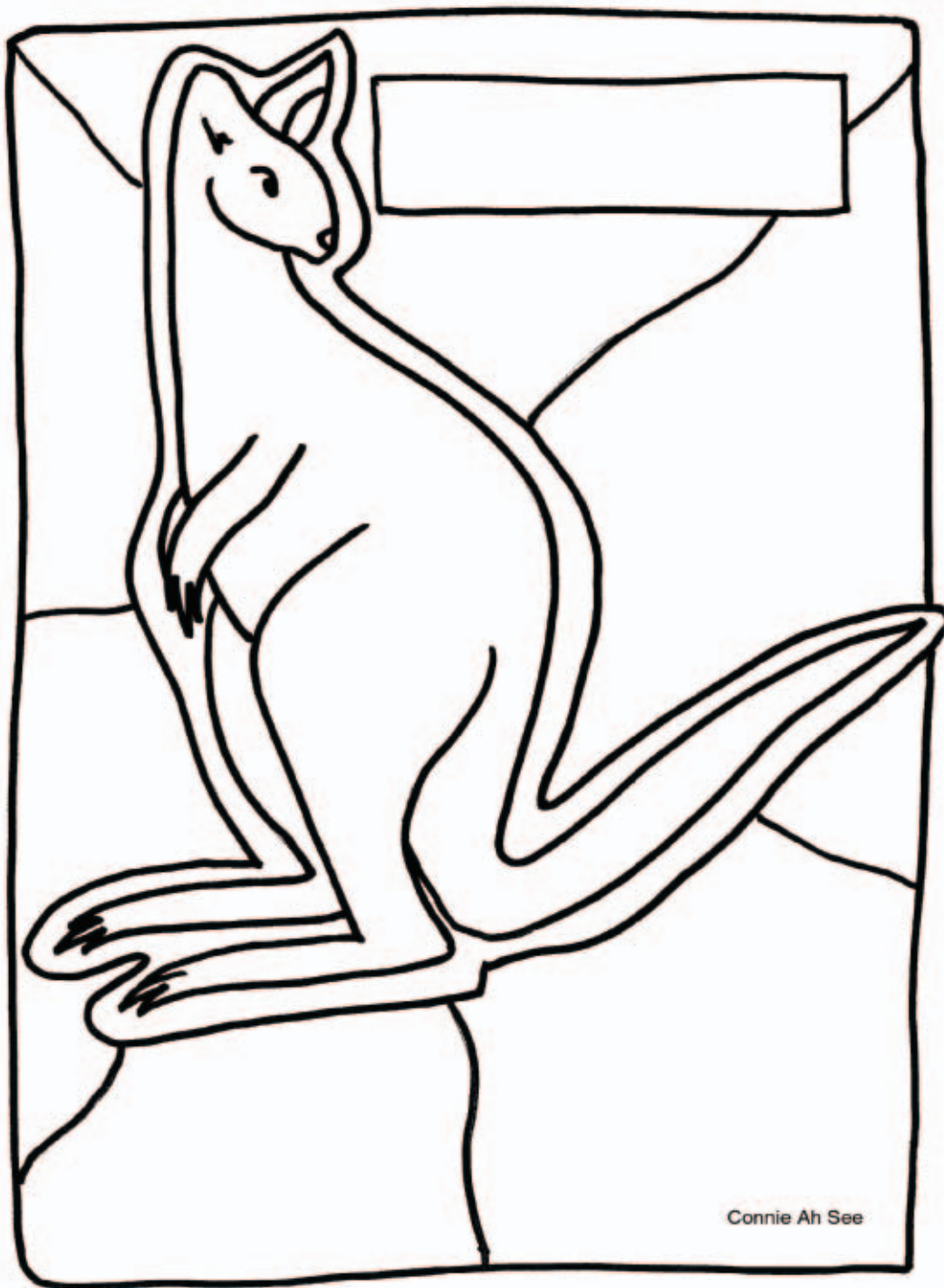


Caring for Place - Caring for Country



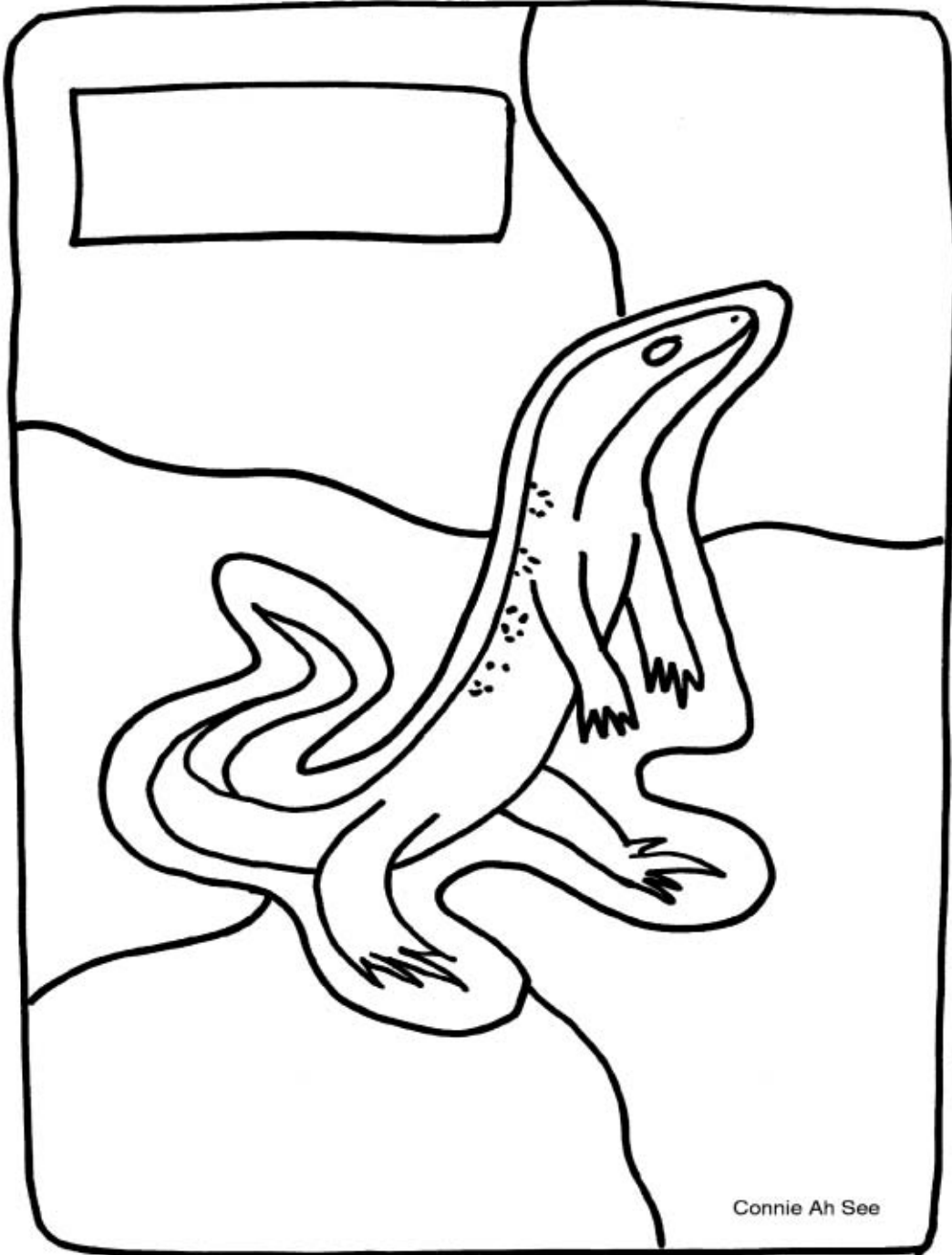


Wiradjuri animal jigsaw - kangaroo



Connie Ah See

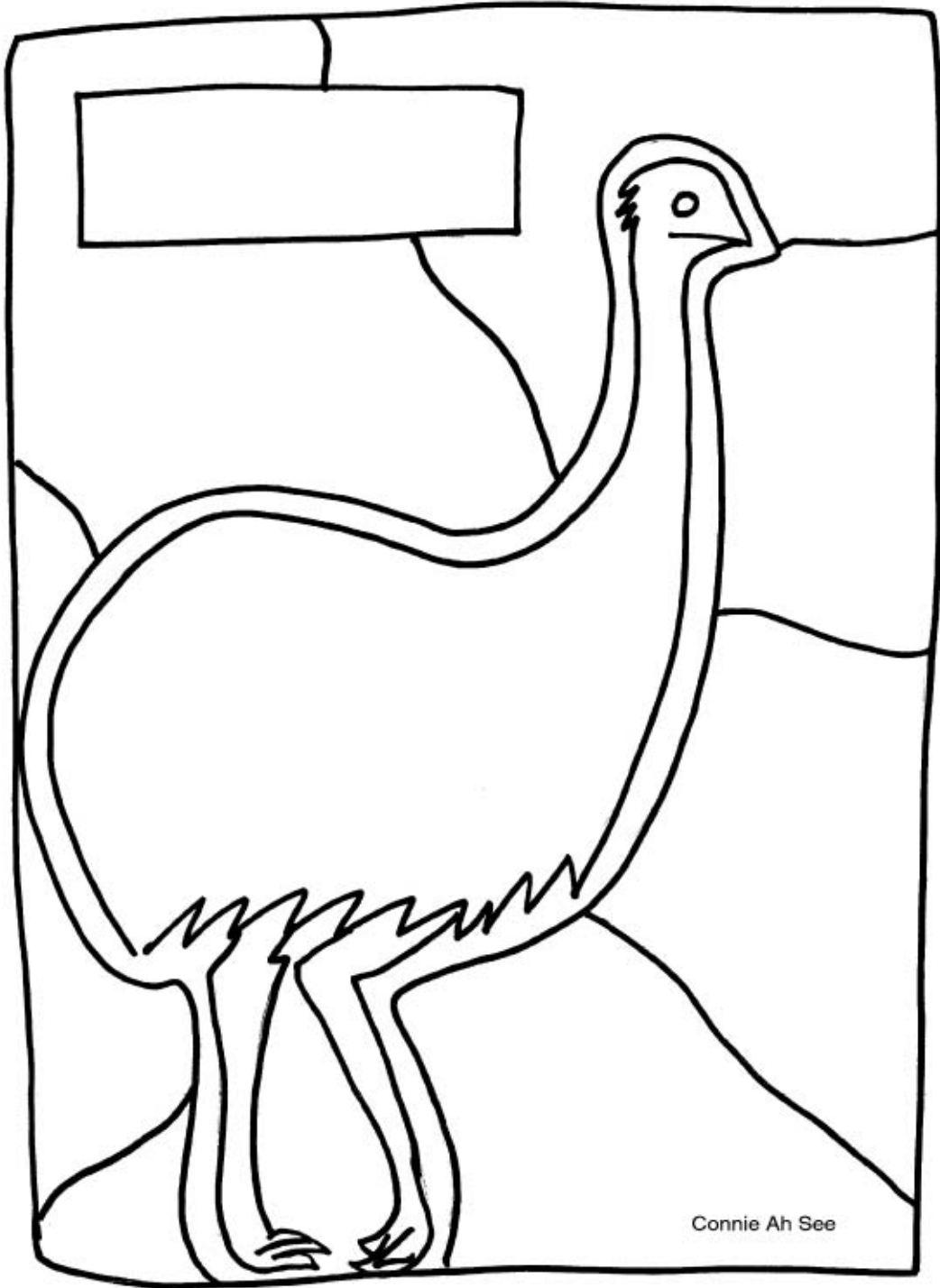
Wiradjuri animal jigsaw - lizard



Caring for Place - Caring for Country

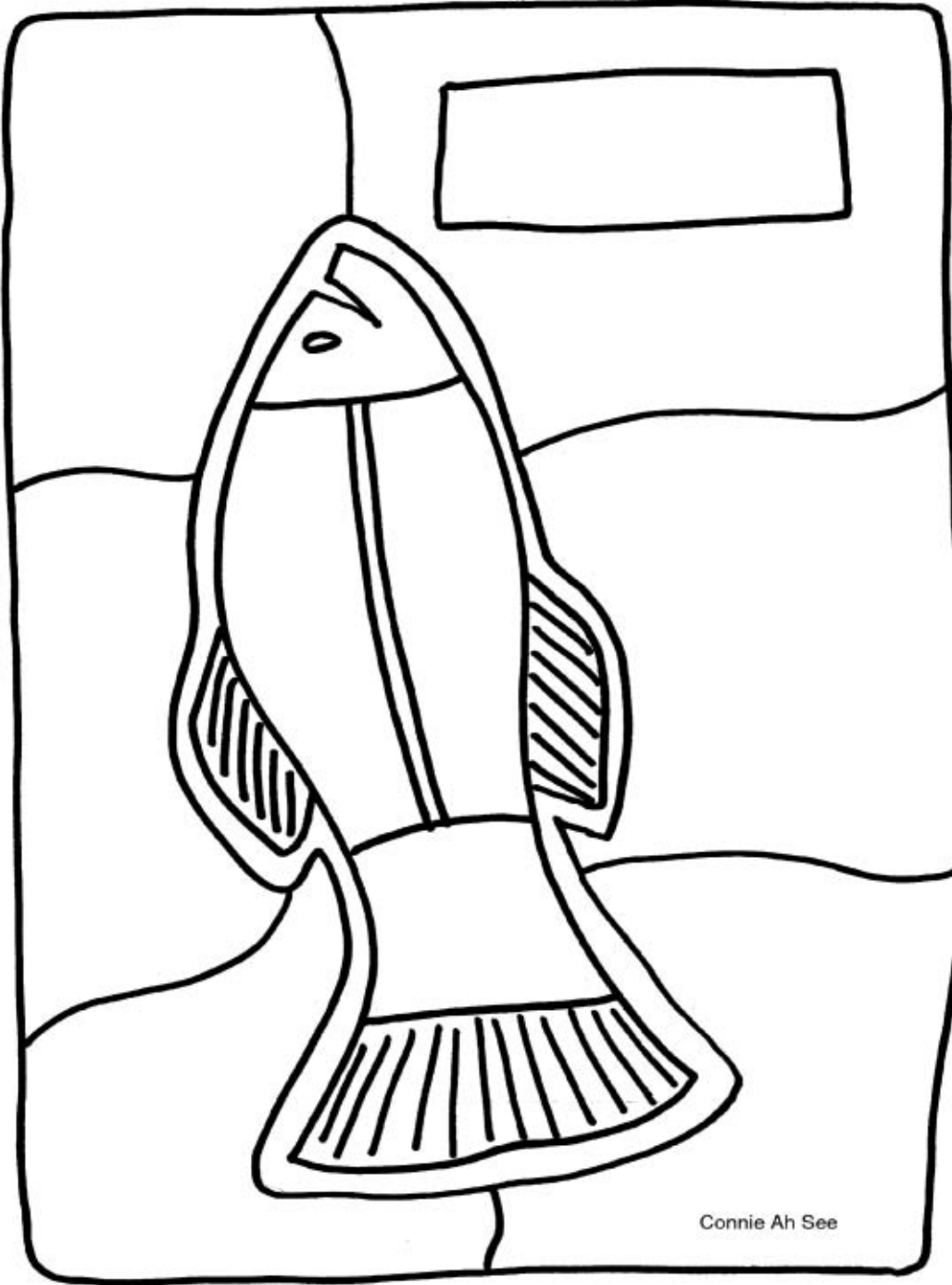


Wiradjuri animal jigsaw - emu



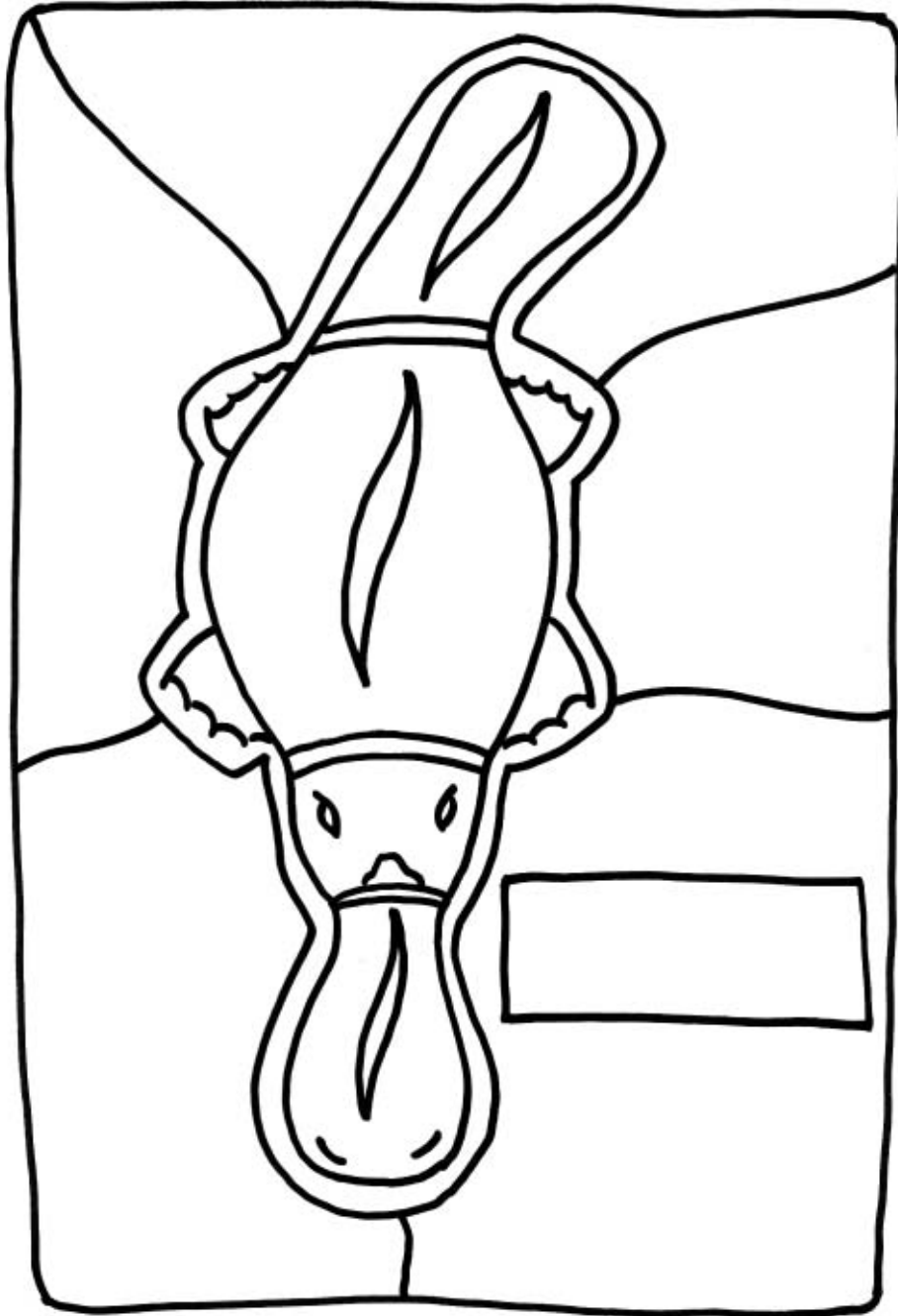
Connie Ah See

Wiradjuri animal jigsaw - fish

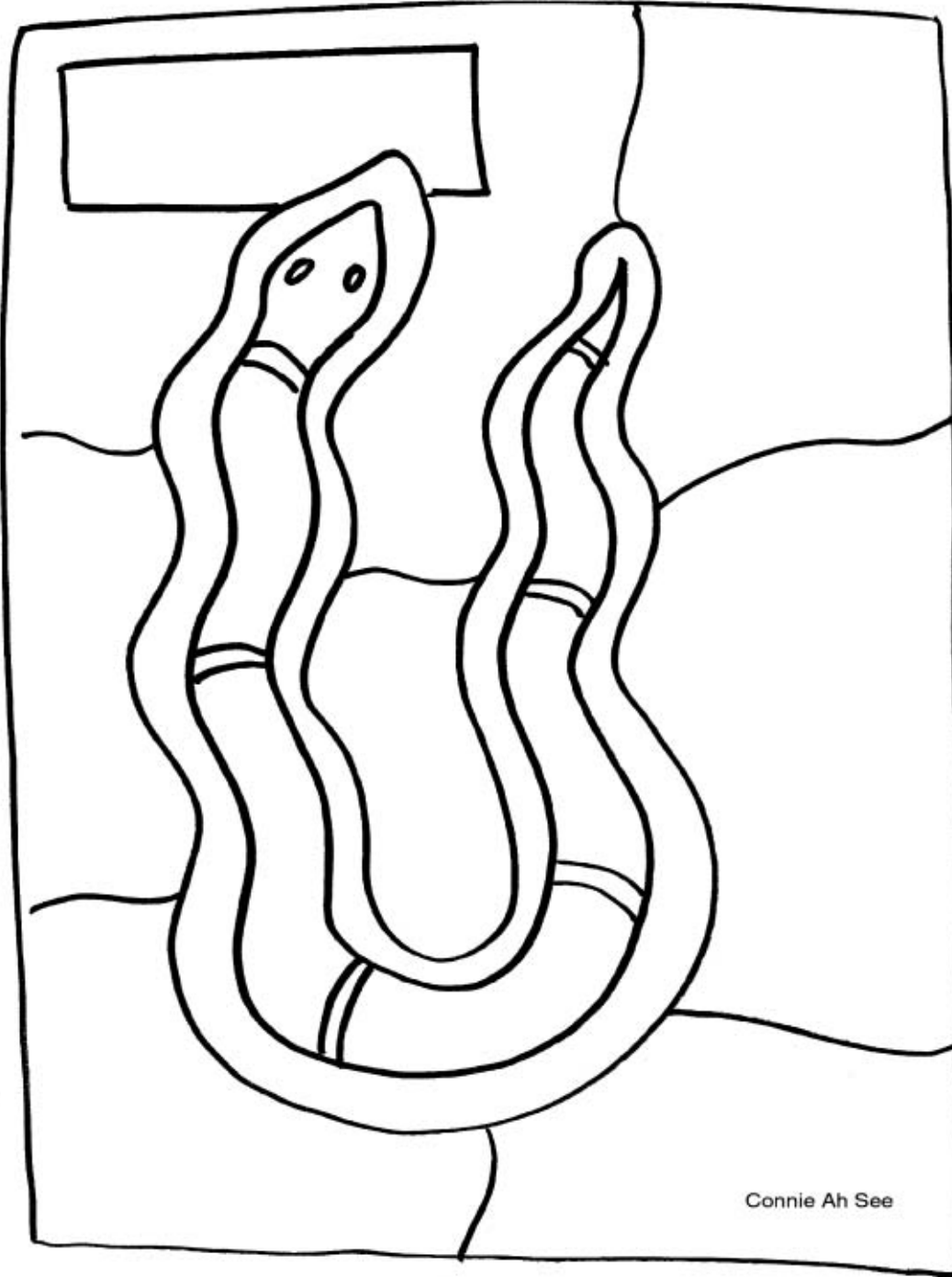


Caring for Place – Caring for Country

Wiradjuri animal jigsaw - platypus

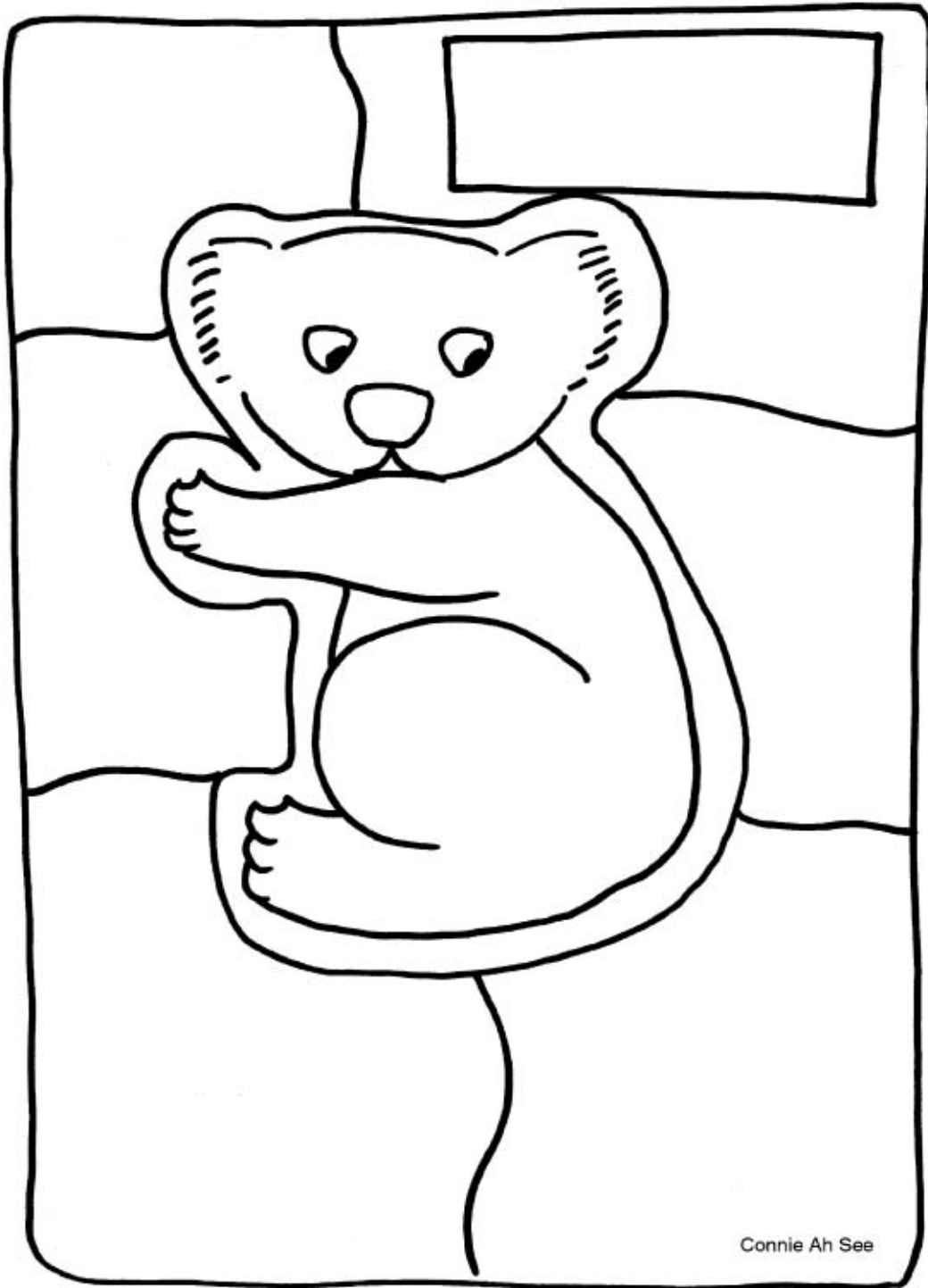


Wiradjuri animal jigsaw - snake

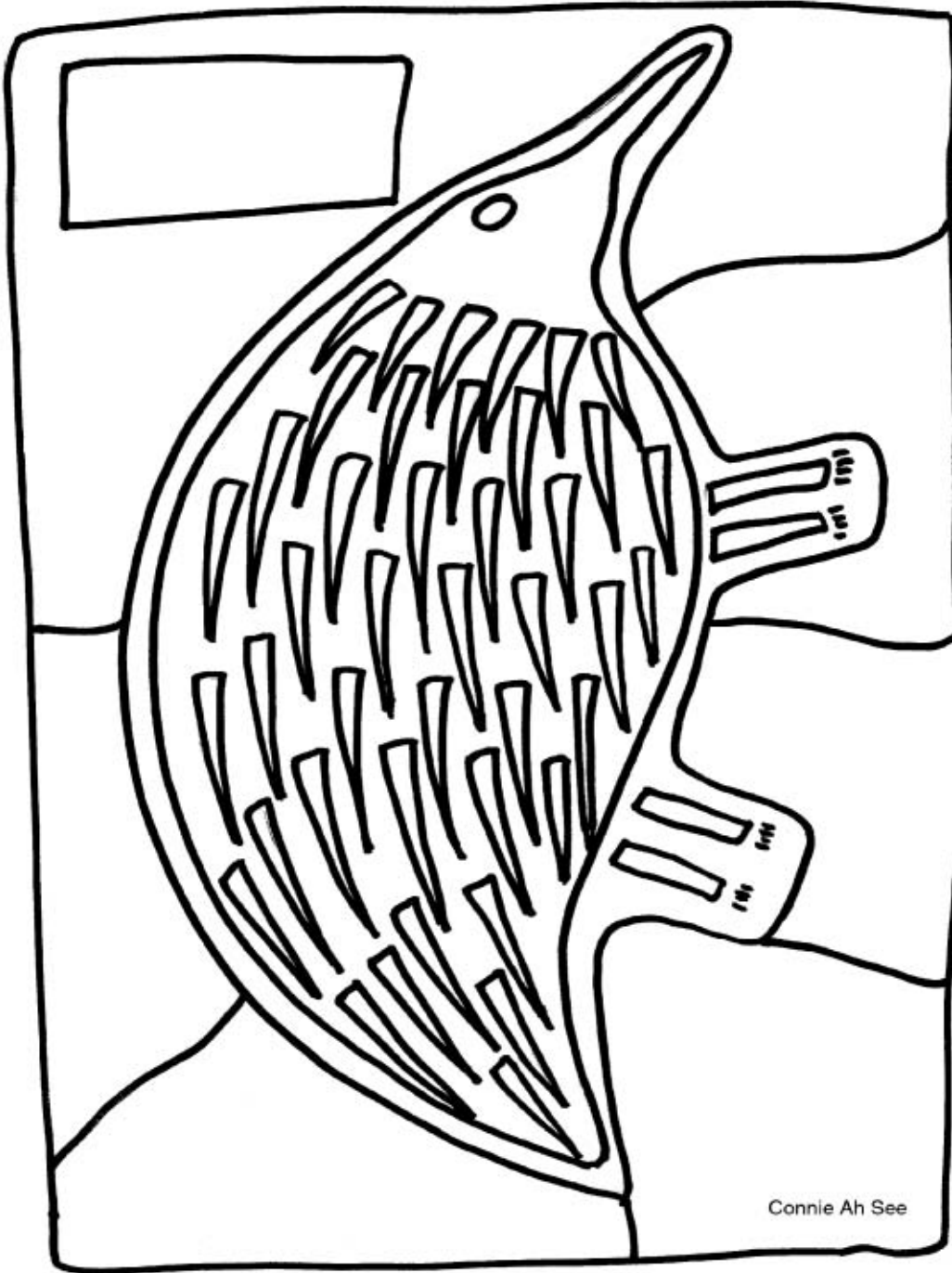


Caring for Place - Caring for Country

Wiradjuri animal jigsaw - koala



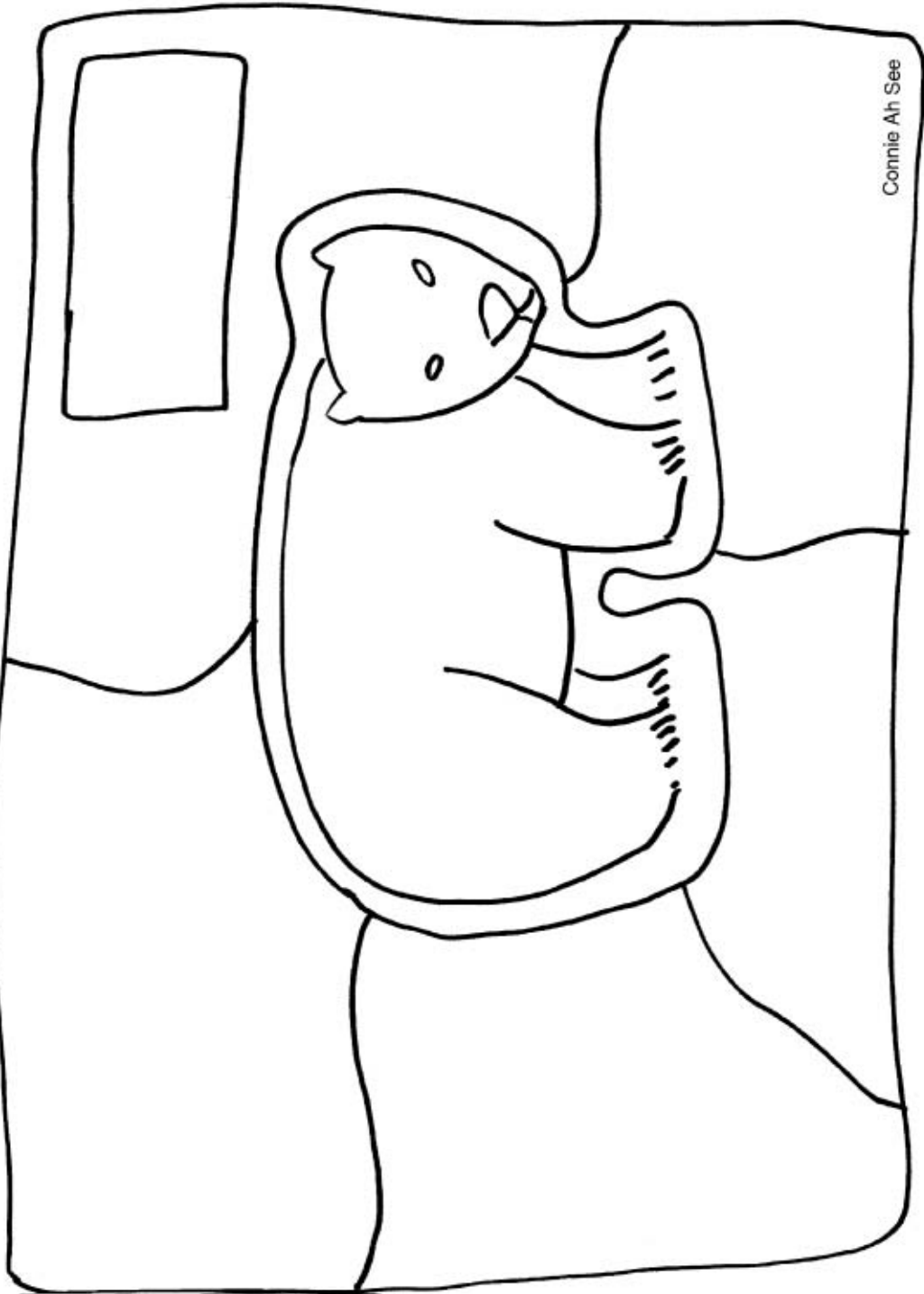
Wiradjuri animal jigsaw - echidna



Caring for Place - Caring for Country



Wiradjuri animal jigsaw - wombat



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.

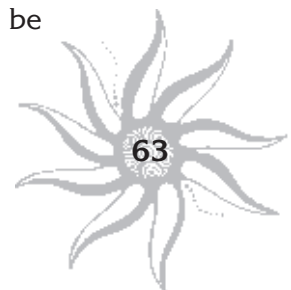
Dreamings give our history, our origins, where we started from. They are not made up stories; they are factual events from long ago. Our people have made them into stories so that they are easier for the children to understand.

Regina McKenzie

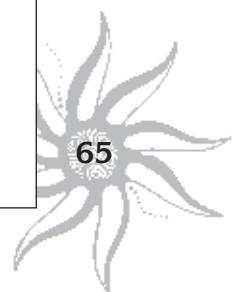
Board of Studies NSW (1995) *Towards a New Dreaming ... future directions for land management in Australia*, Clean Up Australia Ltd, Pyrmont, Sydney, New South Wales

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.

Lirrimyarri, 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.

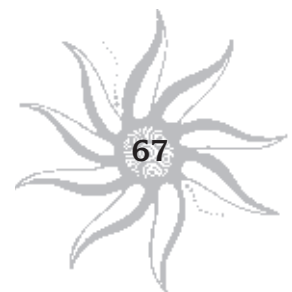
Isaacs, J., (1980) *Australian Dreaming: 40000 years of Aboriginal history*, Ure Smith Press, Willoughby, New South Wales.



Map of Australia



Caring for Place – Caring for Country



Jigsaw map of Australia



Topic 6:

Connection to Place and Country

Task:

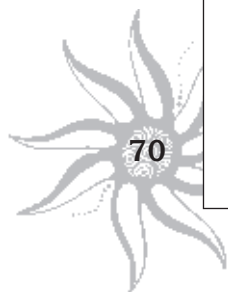
To introduce poetry as a means of expressing images, experiences and connectedness of Aboriginal people to their Place and Country.

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 Aunt 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 Aunt 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 Aunt 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"> Title/Name of Poet – lettering typed on computer and/or cut out of cardboard, decorated and displayed above or at the beginning of poem 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 Rivers – discuss why they would be brown. Use twisted cellophane/ crepe paper. Gumtrees – collect fallen bark and leaves from trees or use crepe paper crumpling for texture Birds – different types of birds (e.g. cockatoos, galahs) painted or pasted on to form a collage People sitting in shade of trees – silhouettes of people in different relaxed/ sitting positions, beneath gum trees 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:

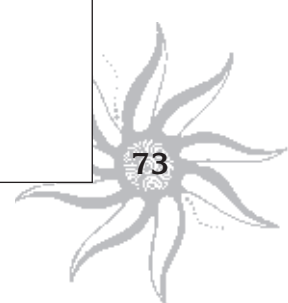
To appreciate the benefits of a lifestyle closely connected with the land and to recognise Aboriginal people's reliance on the natural environment.

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.



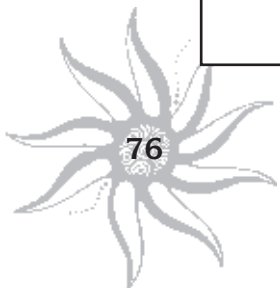
Aboriginal land has many uses:

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:

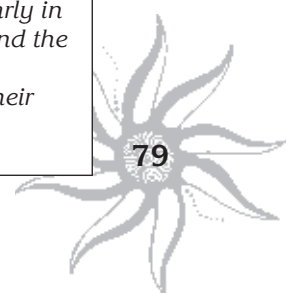
To recognise the importance of preserving the environment and to understand that caring for Place and Country involves looking after the land as well as its people.

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) _____

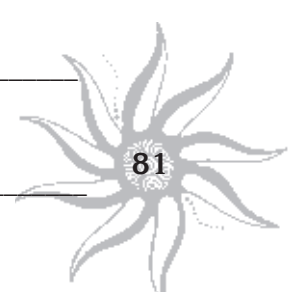
4. What does Connie remember about her Country when she visits other places?

(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) _____



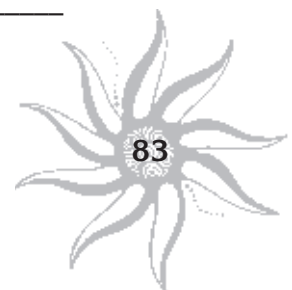
Caring for our Place

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

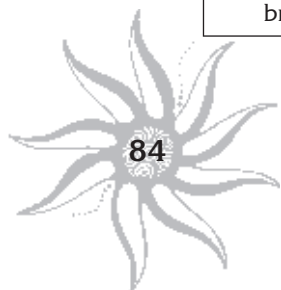
Task:

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>

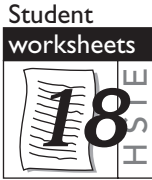


Teaching and learning sequence	Outcomes and indicators
<p>2) Planning –</p> <ul style="list-style-type: none"> Once feedback from the above sources has been gathered, students analyse and discuss feelings/ideas of students/community people for particular environments. Summarise suggestions on the chalkboard 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



Topic I: Appendix I

Students' Special Places

My Special Place

My special place is under the house in the cellar. It is very quiet. The light is dim, but it will do. It is cold and damp but it helps me think. Sometimes it heats up from the stove above. So this is my special place. It's dark and gloomy and it keeps me quite in touch. I like it very much.

Lachlan Mitchell, 9
Swan Hill Primary School, Swan Hill, Vic

Water = Life, Murray-Darling Basin Commission & Primary English Teaching Association, 2002

My Favourite Place

My favourite place is the banks of the Murray River. Sometimes on Friday night after school I like to go down to the river banks with my dad and Uncle Martin.

I like to lie on the grass and look at my surroundings. The sorts of things I can see are reeds gently swaying in the breeze. I also can see boats gently floating by. I like to watch the pelicans land because they tuck in their wings, stick out their feet and skid to a halt.

I close my eyes and can hear the peaceful sounds of the waves lapping the shore and rustling of the reeds. I can hear merry sounds of children laughing and playing.

I like this spot because it is normally peaceful and quiet

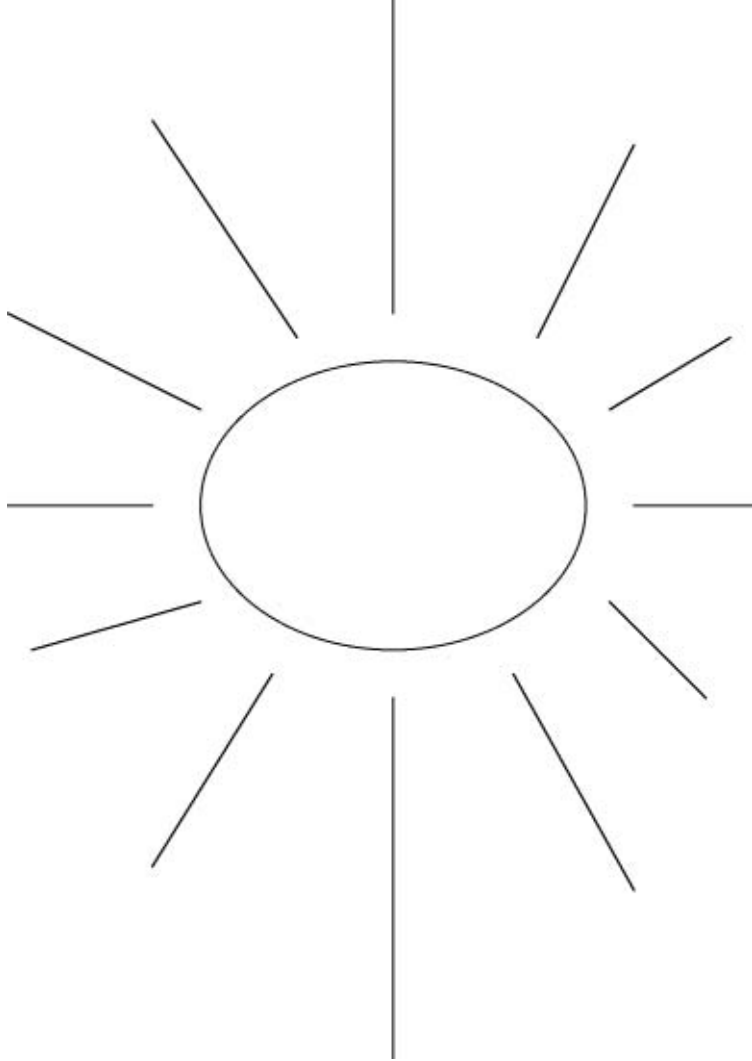
Amanda Pengilly, 8
Goolwa Public School, Goolwa, SA

Rivers Forever, Murray-Darling Basin Commission & Primary English Teaching Association, 2000



Sample mind map

Add words



Caring for Place – Caring for Country



Topic 2: Appendix 3

My Country by Connie Ah See – Part 1

All Aboriginal people belong to a place they call Country.



The Pinnacles Desert in Nambung National Park WA which belongs to the Yuat and Wajuk language groups

The area of land, river and sea is the traditional land of each Aboriginal Language group or community.



Topic 2: Appendix 3 continued

In Australia there are around 300 Aboriginal Countries.

These Countries have their own Language.



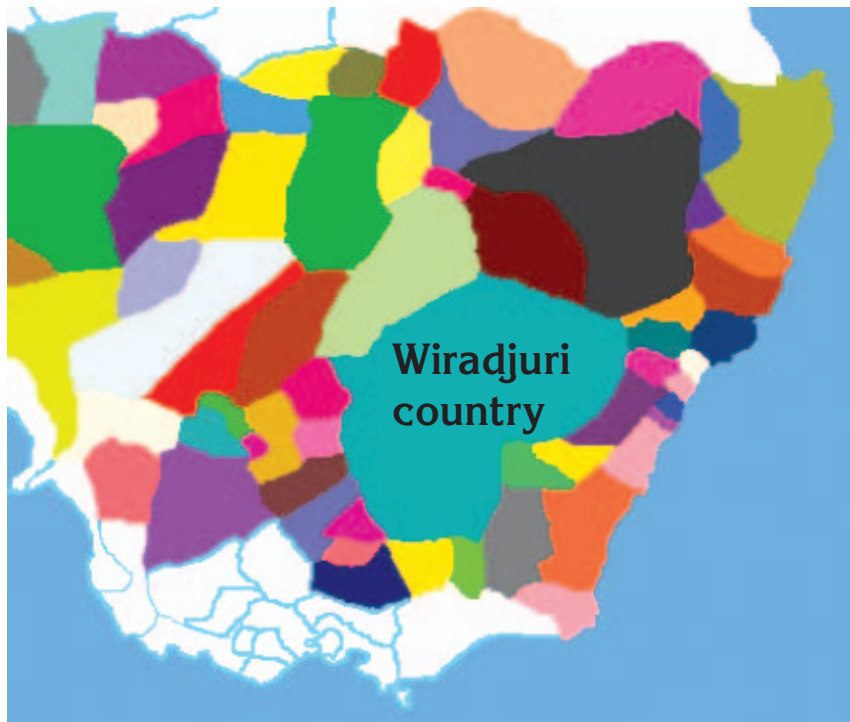
Caring for Place – Caring for Country



Topic 2: Appendix 3 continued

Koori is another word for Aboriginal. Other words Murri and Gurri. Find out what the word is for your area.

Kooris from my part of NSW call their Place where our spirit lives, Wiradjuri. Wiradjuri is our Language too.



This is our Country, our Place.



Topic 2: Appendix 3 continued

At the moment I do not live in my Country. In 1997 I moved from my Country to work in the city.



Paul and Connie

Eora is the name of the Aboriginal people that belong to the Country where I live now.

It is known as Eora Country.

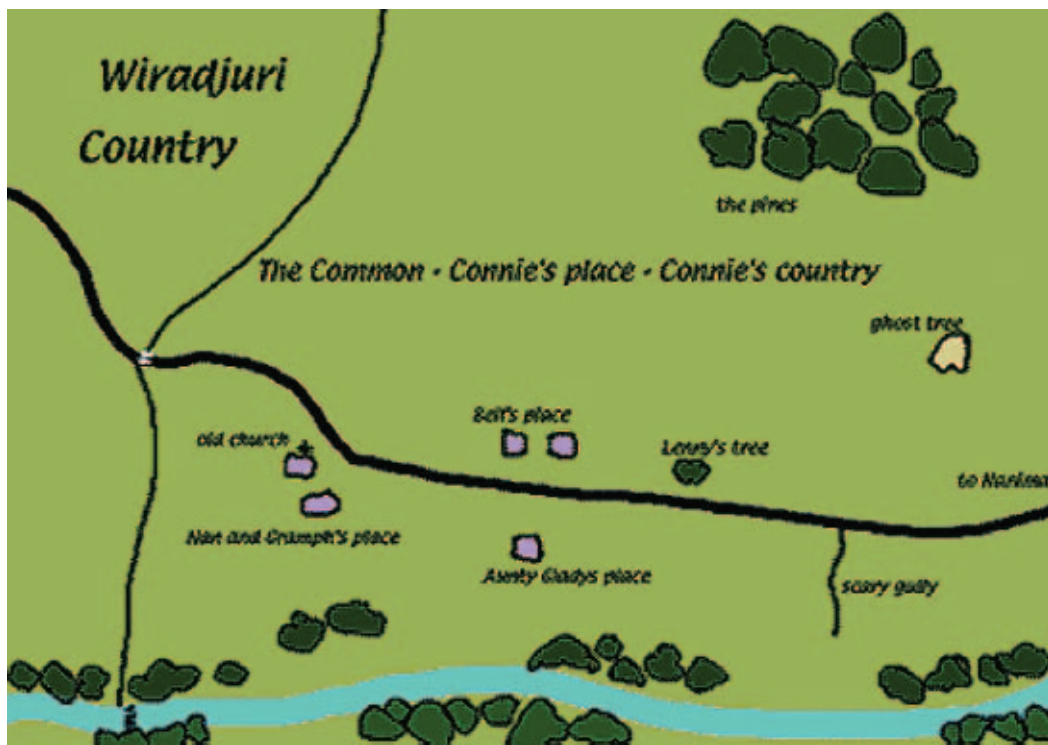
Caring for Place – Caring for Country



Topic 2: Appendix 3 continued

My work means that I need to stay in Eora Country for a while.

But I visit my Country whenever I can.



That way, my family and I can take the children to our special place to learn about the old ways.



Topic 2: Appendix 3

Part 2

1. We look after our Country in special ways. Sometimes, 'looking after Country' means just going back there to clean the bush and the river. It means looking after my people too. Looking after Country means, most importantly, to keep the special connection with my Country - my special Place and my people.

2. Sometimes when I am sitting alone, I start to think of my Country ... I think of my family, about the kids playing by the river and going fishing. I think about Mum talking to us about the old times, about our people, and the stories they used to tell.

3. But there won't be any fishing or playing by the river if we don't look after our Country. There won't be any stories to tell.

4. Often I visit other places. While in these places I can still see things that remind me of my country: the landscape, the rivers, the trees. Mountains and hills surround my Country; it has lush bushland all around.

5. Talking to other Kooris in the city makes me think of my family back in our Country, our Place.

6. As a small girl, I was shown special places in my Country. My Nan used to tell me stories about those places in our Wiradjuri Country. She would tell all of us about the importance of the old people, our Elders, and the Dreaming.



7. The Dreaming to us is all about who we are, how we began and how we have survived.

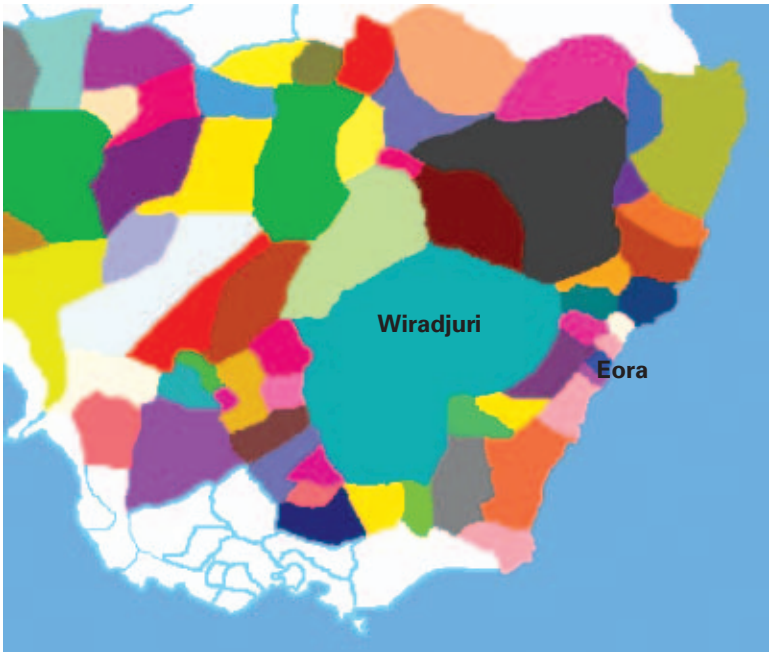
8. One day I might tell you about some of these Dreaming stories and then you can help look after my special Place as well as your own special place.



Topic 2: Appendix 4

Language maps

Indigenous Nations map of Australia



Aboriginal NSW map

Caring for Place – Caring for Country

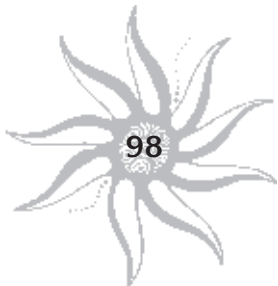
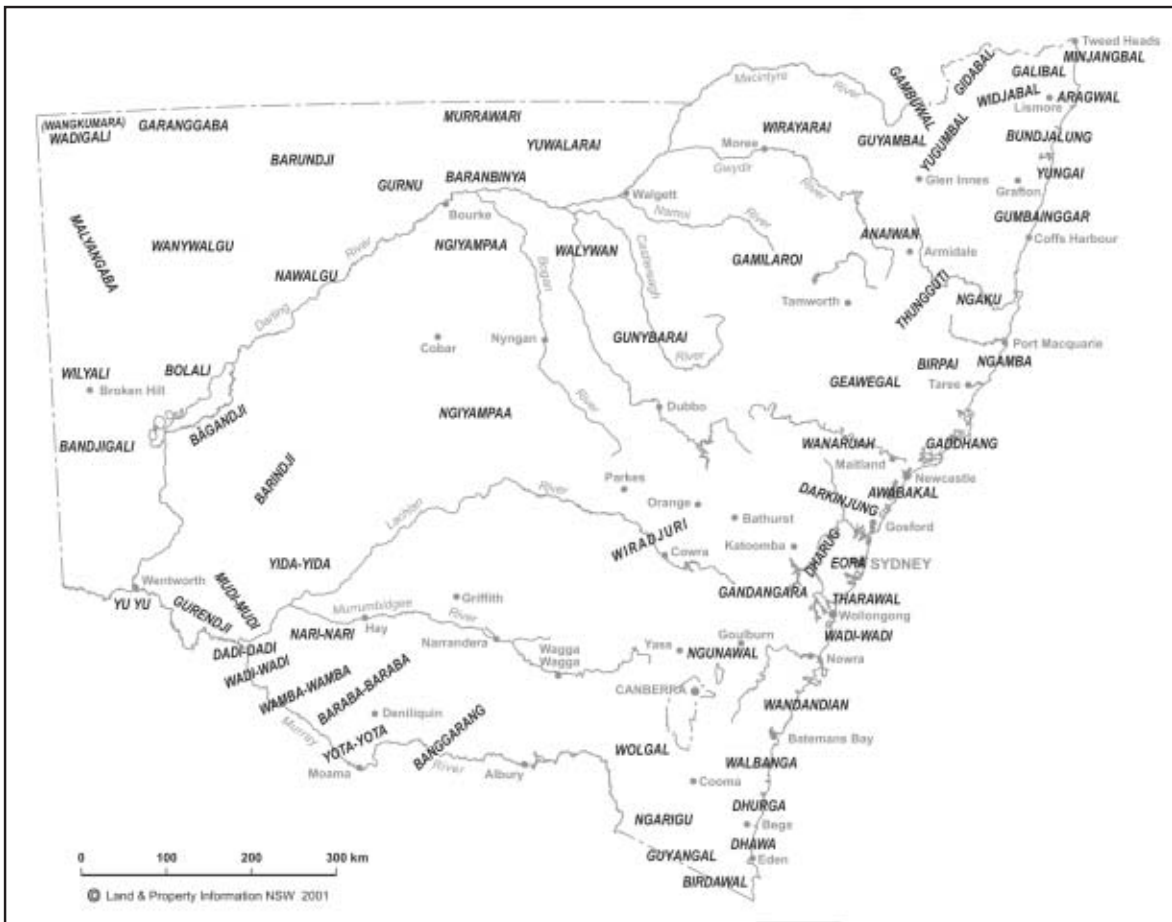


Topic 2: Appendix 5

Aboriginal languages and Countries in NSW

Bagandji	also spelt	Barkindji Bagandji Paakantyi Baakantji
Gamilaroi	also spelt	Kamilaroi Gamilaraay Gamilroy
Dharug	also spelt	Dharuk
Tharawal	also spelt	Dharawal

Note: The language map used on this page to identify Aboriginal Nations is one of many Aboriginal language maps available. Consult with your local Aboriginal community to ensure accuracy of information and preferred spelling for local Aboriginal language.



Topic 4: Appendix 6a

Old man Windradyne

(Sung to tune of Old Macdonald had a Farm)

Old man Windradyne went on a hunt,
Yi, yi, yi, yi yi.
And on the hunt he saw a kangaroo (*bandharr),
Yi, yi, yi, yi, yi.
With a hop, hop here,
And a hop, hop there,
Here a hop, there a hop,
Everywhere a hop, hop.
Old man Windradyne went on a hunt,
Yi, yi, yi, yi, yi.

Old man Windradyne went on a hunt,
Yi, yi, yi, yi, yi.
And on the hunt he saw a big goanna (*girrawaa),
Yi, yi, yi, yi, yi.
With a crawl, crawl here,
And a crawl, crawl there,
Here a crawl, there a crawl,
Everywhere a crawl, crawl.
Hop, hop, here,
And a hop, hop there,
Here a hop, there a hop,
Everywhere a hop, hop.
Old man Windradyne went on a hunt,
Yi, yi, yi, yi, yi.

Old man Windradyne went on a hunt,
Yi, yi, yi, yi, yi.
And on the hunt he saw a huge emu (*dhinawan),
Yi, yi, yi, yi, yi.
With a strut, strut here,
And a strut, strut there,
Here a strut, there a strut,
Everywhere a strut, strut,
Crawl, crawl here,
And a crawl, crawl there,
Here a crawl, there a crawl,
Everywhere a crawl, crawl,
Hop, hop here,
And a hop, hop there,
Here a hop, there a hop,
Everywhere a hop, hop.

Old man Windradyne went on a hunt,
Yi, yi, yi, yi, yi. *Wiradjuri Translation

Caring for Place – Caring for Country



Topic 4: Appendix 6b

Old man Windradyne

Two optional/additional variations:

(1) Old man Windradyne went to the river,
Yi, yi, yi, yi, yi.
And down at the river he saw a fish (***guuya**),
Yi, yi, yi, yi, yi.
With a swim, swim here, etc.

Old man Windradyne went to the river,
Yi, yi, yi, yi, yi.
And down at the river he saw a platypus (***biladurang**),
Yi, yi, yi, yi, yi.
With a paddle, paddle here, etc.

Old man Windradyne went to the river,
Yi, yi, yi, yi, yi.
And down at the river he saw a snake (***gadhi**),
Yi, yi, yi, yi, yi.
With a slither, slither here, etc.

(2) Old man Windradyne had some land,
Yi, yi, yi, yi, yi.
And on that land he had a koala (***barrandhang**),
Yi, yi, yi, yi, yi.
With a munch, munch here, etc.

Old man Windradyne had some land,
Yi, yi, yi, yi, yi.
And on that land he had an echidna (***ganyi**),
Yi, yi, yi, yi, yi.
With a snuffle, snuffle here, etc.

Old man Windradyne had some land,
Yi, yi, yi, yi, yi.
And on that land he had a wombat (***guulang**),
Yi, yi, yi, yi, yi.
With a dig, dig here, etc.

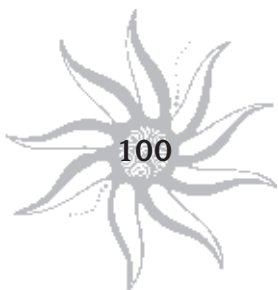
***Wiradjuri Translation**

Acknowledgements:

Greg McKellar from Bourke, who rewrote *Old MacDonald had a Farm* using the Yundruwandha language from his area.

Wellington Public School, who adapted the song.

Year 4 students from Croydon Park Public School, who performed the song, after further adaptations by the authors of the *Caring for Place - Caring for Country* kit.

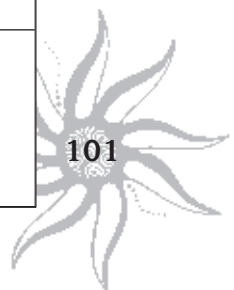


Topic 4: Appendix 7

Wiradjuri animal word list

English	Wiradjuri (Pronunciation)
kangaroo	bandharr (ban thar)
goanna	girrawaa (girr a way)
emu	dhinawan (thin a wan)
fish	guuya (goo ya)
platypus	biladurang (billa doo ran)
snake	gadhi (gu thi)
koala	barrandhang (bu run than)
echidna	ganyi (gun yi)
wombat	guulang (goo lan)

Caring for Place – Caring for Country

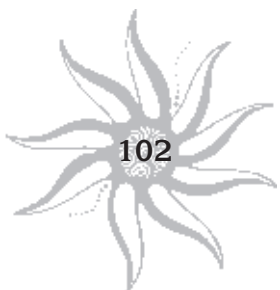


Topic 5: Appendix 8

Teacher reference map of Australia



Dreaming stories set family rules and community laws about how people should treat each other and their environment.



Topic 5: Appendix 9

Photo of Aunty Beryl Carmichael



Caring for Place – Caring for Country

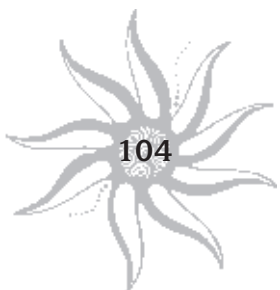


Topic 5: Appendix 10

Text of Creation story

by Aunty Beryl Carmichael

1. This Creation story, set in the home of the Emu country, is from a story from the Nginyaampaa people of western NSW. The Eaglehawk and the Crow were the two original tribes placed in the home of the Emu country after Creation. The Nginyaampaa people are descendents of these two tribes. This story tells how the Darling River was created long, long time ago.
2. Now, long, long time ago, of course, in the beginning, when there were no people, no trees and no plants whatever on this land, 'Guthi-Guthi', the spirit of our ancestral being, lived up in the sky. He wanted to create a special land for people, animals and birds to live in, so he came down to earth from his home in the sky.
3. When Guthi-Guthi came down to earth, he set about creating the land for the people, the animals and the birds. He created the mountains and he set in place the borders and the sacred sites. The sacred sites are the birthing places of all the Dreamings. The Dreamings are all our history and our law that are told in stories, art, music and dance.
4. After Guthi-Guthi created the land, he put one foot on Gunderbooka Mountain and the other foot on Mount Grenfell.
5. Guthi-Guthi looked out over the land and he could see that the land was bare. No water was in sight and there was nothing growing. Guthi-Guthi knew that Weowie, the giant water serpent, was trapped in a mountain called Mount Minara.
6. So Guthi-Guthi called out to him, 'Weowie! Weowie!', he called. But Weowie couldn't hear him because he was trapped right in the middle of the mountain.
7. Guthi-Guthi went back up into the sky and he called out once more, 'Weowie!', but, once again, Weowie didn't respond. So Guthi-Guthi came down to earth with a roar like thunder and he banged on the mountain with his hard chest.
8. The mountain split open and Weowie, the water serpent, came out and began to move across the land.
9. Where Weowie travelled, he made waterholes, streams and depressions in the land. Once he had finished, Weowie went back into the mountain and that's where he lives now, in Mount Minara. You can still see today where the rocks split where Guthi-Guthi released Weowie from within Mount Minara.



Topic 6: Appendix II

Photocards of Creation story

by Aunty Beryl Carmichael

1.



2.



Caring for Place – Caring for Country



Topic 6: Appendix I I continued

3.



4.



Topic 6: Appendix II continued

5.



6.



Caring for Place – Caring for Country



Topic 6: Appendix I I continued

7.



8.



9.



Topic 6: Appendix 12

My Land

by Aunty Beryl Carmichael

I love my Country,

I love my Land.

With big, brown, flowing rivers

Crossing the Land.

Tall gumtrees

Swaying in the breeze,

Flocks and flocks of birds

Nesting in the trees,

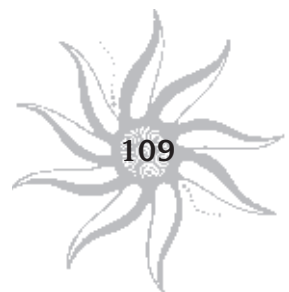
Sitting beneath,

In their lovely, cool shade.

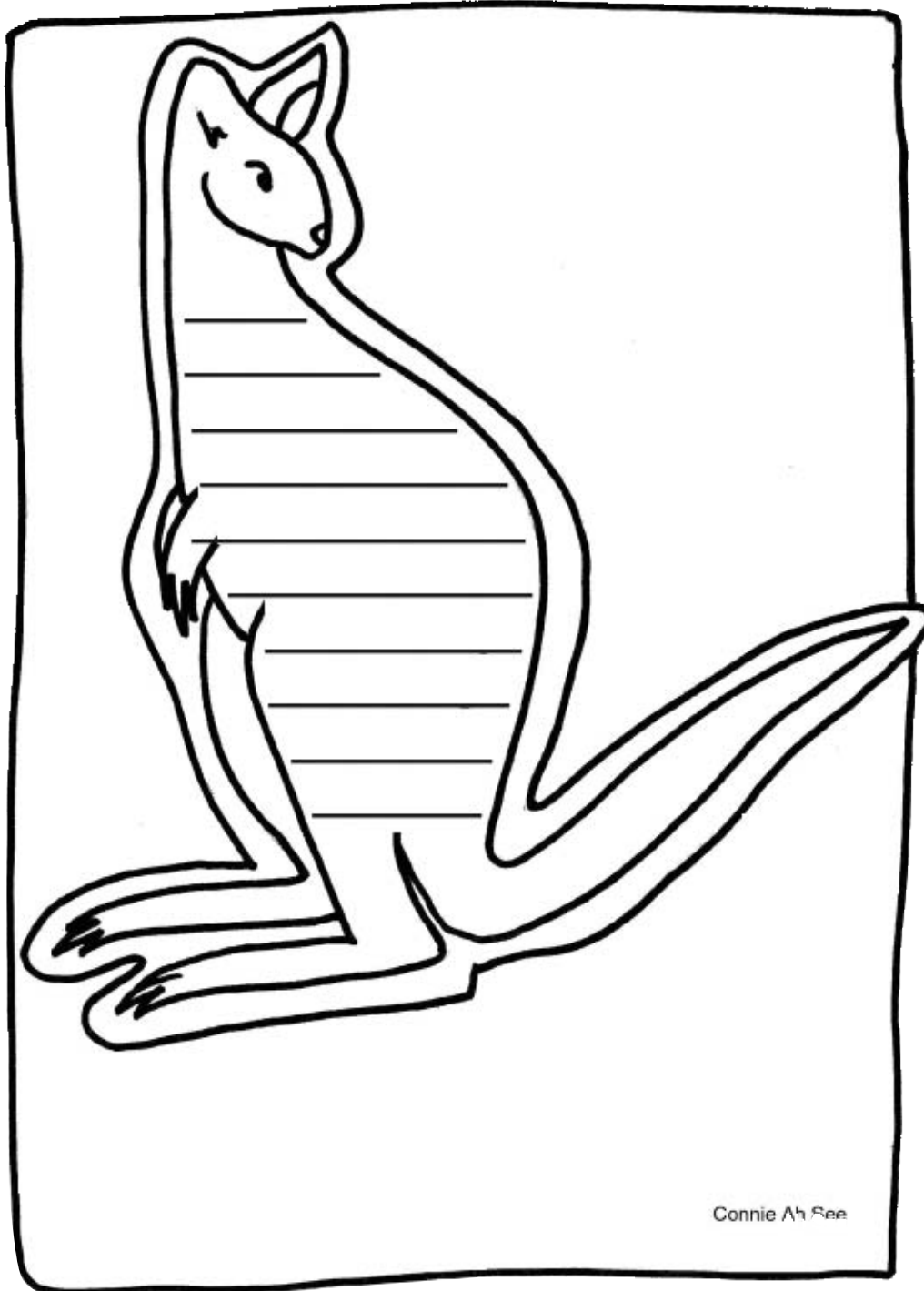
Digging out

Big, juicy grubs with my spade.

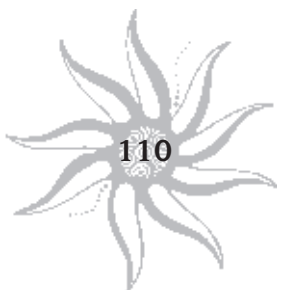
Caring for Place – Caring for Country



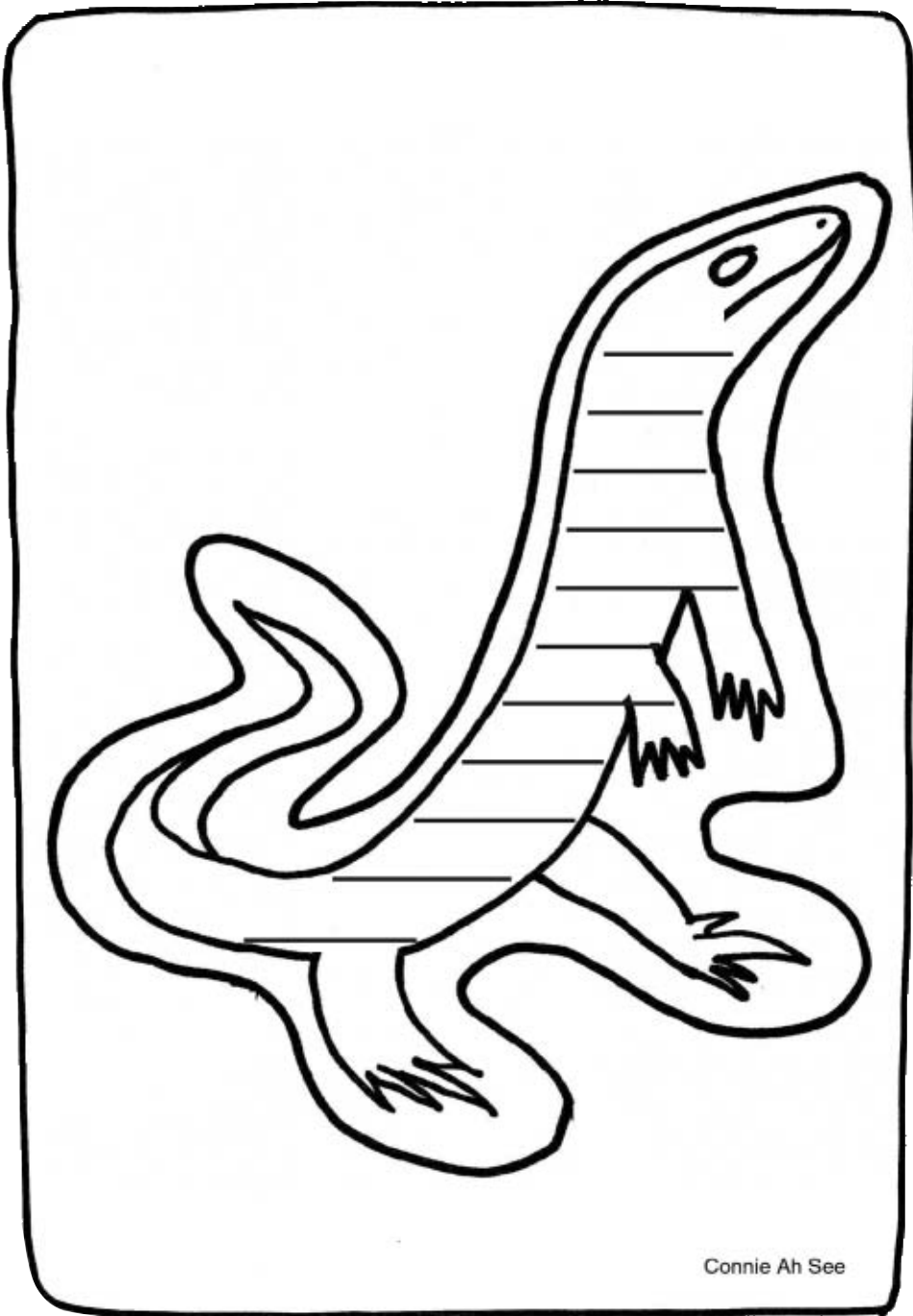
Kangaroo



Connie Ah See



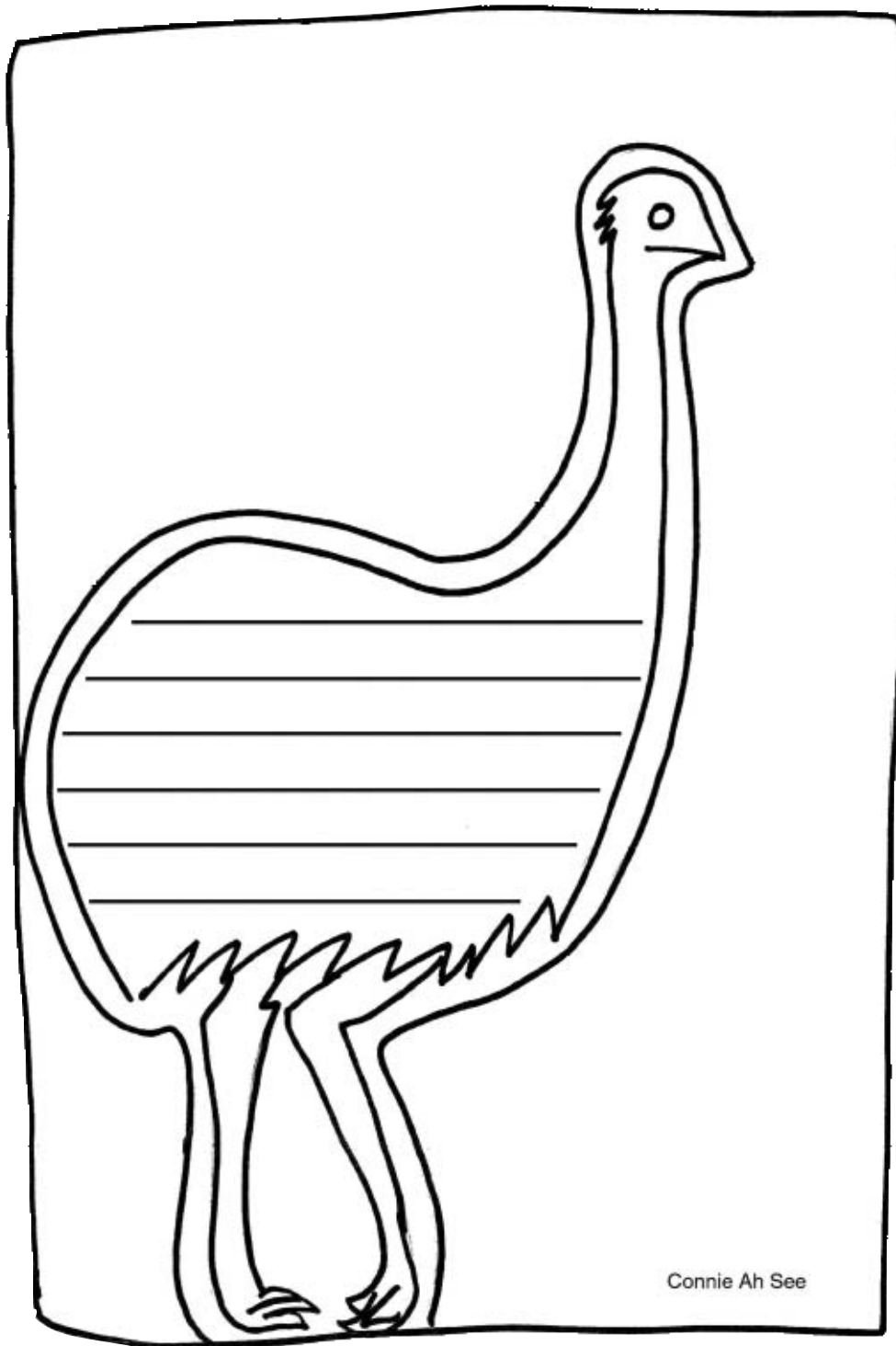
Goanna



Caring for Place – Caring for Country



Emu lines



Topic 7: Appendix 14

The river is big

by Connie Ah See (extended)

1.

The river is big, cold and wide.

It twists and turns across my country.

*We used to swim near the old bridge
and jump from the bridge into the river.*

2.

We'd skim flat stones across the river.

The one with the most bounces would win.

Skimming is throwing a flat stone as low as you can across the river. Some Kooris call this game skipping.

3.

Dougo and Johnno, my cousins, loved to go fishing.

Nan would cook the fish for tea.

I never liked eating the fish.

It tasted muddy and there were too many bones.

Caring for Place – Caring for Country



Topic 7: Appendix I 4 continued

4.

Nan and Gramph's house was really big.

It was made of old tin, newspaper and old bags.

There was no glass in the windows and bare earth.

My people were very resourceful; they used whatever they could find to build the things we needed.

5.

The kitchen had a huge fireplace.

We'd sit around the ledge to cook our bread and potatoes and to keep warm.

There were a lot of families living near us.

Most of them were my Aunties and

Uncles and cousins.

6.

We used to play a lot of fun games.

Rounders, roly pollys and marbles were my favourites.

Rounders was a similar game to softball or baseball. It was played and enjoyed by the whole community. We would use a branch, an old broom handle, or anything we could for the 'bat', and old hats, shirts, or pieces of tin for the 'bases'. If someone hit the ball and was caught out 'on the full', the whole team was out, and the 'catcher' was the first person next to bat.



Topic 7: Appendix 14 continued

7.

We also used old tin to slide down the hill.

It was good having all of my relatives near me.

We all lived like one big family.

8.

The boys would carry the water from the river up the hill to Nan's place.

9.

Nan had an old copper outside to wash our clothes in.

Gramph would make a fire under it so that Nan could boil the water.

10.

Bath time was fun.

Nan would scrub our hair, backs, hands and our feet.

Sometimes it would get squashy in the bath with my sisters and me.

Nan did this so the Welfare didn't come to take us away. They couldn't say that we were not being looked after properly.

Caring for Place – Caring for Country



Topic 7: Appendix I 4 continued

11.

After we had our supper and our bath,
Nan would sit with us and tell us stories. Stories of the old
people and the old times gone.
Our stories are special.

12.

We would try to stay awake. It was important to listen.
All of the stories that Nan told us were about how the land
looks after us.
Her stories made us feel loved and they made us feel warm.
That is why our place is special.

13.

Our place is for everyone to look after.
If we don't look after it, we will not be able to keep telling
our stories.



Topic 7: Appendix 15

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

Bush Tucker
Water
Hunting
Fishing
Cooking

Toys/games

Marbles
Rolly Polly
Skimming

Leisure

Painting
Decorations
Rock Art

Music

Didgeridoos
Clapping sticks

Religion dance

Sacred sites
Totems
Corroborees

Other uses

Medicine
Clothing
Weapons
Shelter

*Suggested answers have been included & need to be removed before photocopying.

Caring for Place – Caring for Country



Topic 7: Appendix 16

Planning sheet for procedure

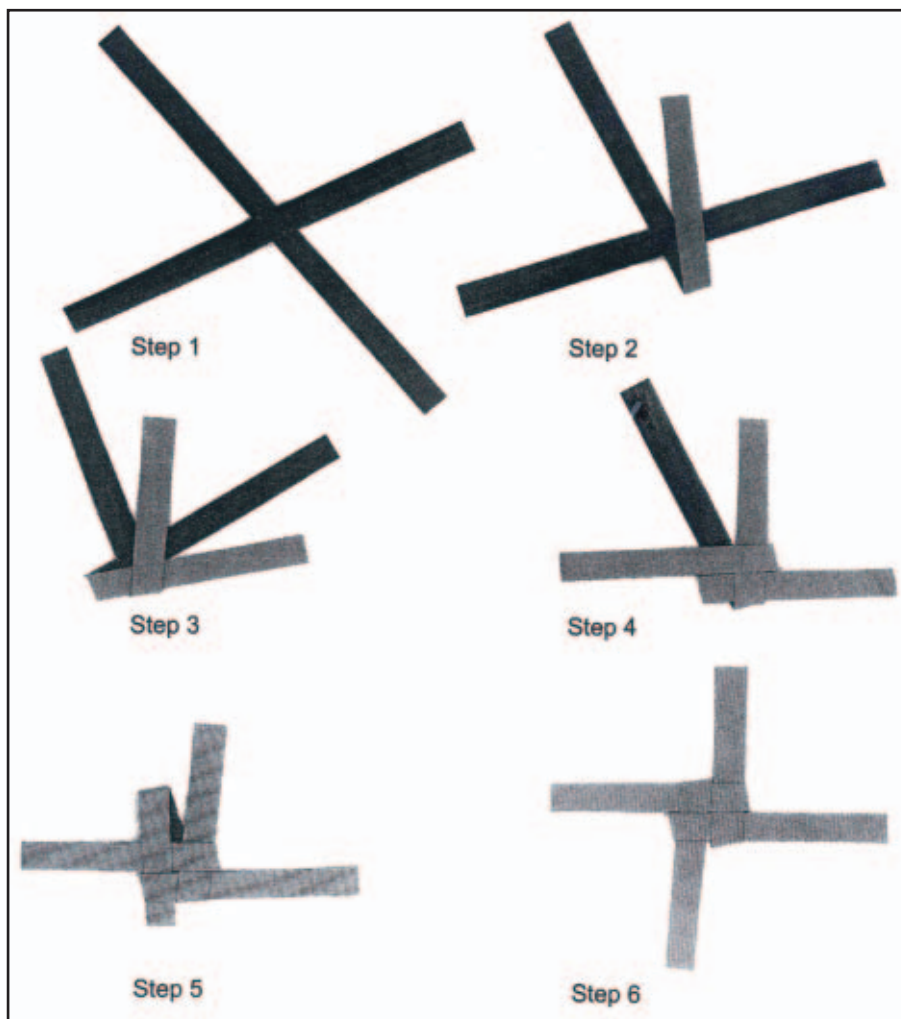
What I made: I made a Pandanus Propeller or a Bush Windmill. It is also known as a 'par-gir-ah' to indigenous children from Dunk Island in Queensland. When it is thrown high in the air it spirals down. It can also be attached to a stick and used as a windmill.

I needed: 2 thin strips of cardboard (or 2 pandanus leaves)

1 thumb tack

1 wooden stick (about the length of a ruler)

The steps I took:



Topic 8: Appendix 17

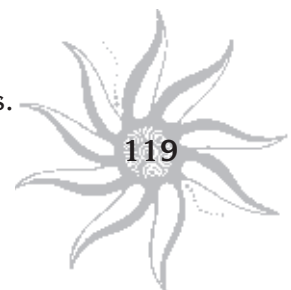
Group answers

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

1. a) How does Connie look after her country?
 - (i) She does it by cleaning the bush and the river (ii) by looking after her people.
- b) What does 'looking after country' mean?

It means keeping the special connection with her special place and her people.
2. What does Connie think about when she thinks of her 'country'?
 - (i) She thinks about her family.
 - (ii) She thinks about kids playing by the river and going fishing.
 - (iii) She thinks about her mum talking to them.
3. What could happen to the river if it isn't looked after? (various responses)
 - (i) It could become polluted/dirty.
 - (ii) Fish and other living things may die.
4. What does Connie remember about her country when she visits other places?
 - (i) She remembers the landscape, (ii) the rivers, (iii) the trees.
5. Who reminds Connie of her family back in her country?

Other Kooris in the city remind Connie of her family back home.
6. What were Nan's stories about?
 - (i) special places in her Wiradjuri country (ii) the old people (iii) the Dreaming
7. What is the Dreaming about?
 - (i) who we* are (ii) how we* began (iii) how we* have survived(* 'we' refers to Connie's Aboriginal people)
8. What do Dreaming stories help all of us to do?
 - (i) They help us to look after our own special place.
 - (ii) They help us all to look after other people's special places.





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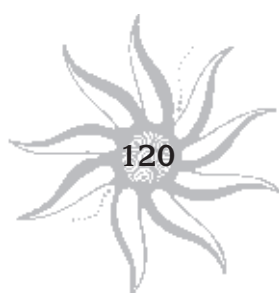
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The NSW AECG is an Aboriginal community-based organisation made up of volunteer members who are involved in local and regional AECGs throughout the state. It is recognised as a key body in Aboriginal education and the principal source of advice on Aboriginal education and training issues.

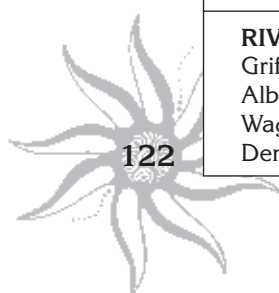
The NSW AECG network includes:

- Aboriginal Independent Providers
- Board of Adult and Community Education
- Board of Studies NSW
- Board of Vocational Education and Training
- Catholic Education Commission
- Department of Education Training and Youth Affairs
- Early Childhood Education
- NSW Department of Education and Training (NSW DET)
- Universities
- NSW Federation of Parents and Citizens

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Region	NSW DET Aboriginal Education Consultants
WESTERN Orange Dubbo Bathurst Broken Hill Bourke	Dubbo Office of Schools Level 1, 188 Macquarie Street DUBBO NSW 2830 Ph: (02) 6841 2110 Fax: (02) 6841 2111 Bourke Office of Schools 48 Oxley Street BOURKE NSW 2840 Ph: (02) 6870 1777 Fax: (02) 6870 1333
NORTH COAST Clarence/Coffs Harbour Tweed Heads/Ballina Port Macquarie Lismore Taree	Port Macquarie Office of Schools Findlay Avenue PORT MACQUARIE NSW 2444 Ph: (02) 6586 6900 Fax: (02) 6586 6999
HUNTER AND CENTRAL COAST Newcastle Lake Macquarie Maitland Muswellbrook	Newcastle Office of Schools Level 1, 117 Bull Street NEWCASTLE NSW 2300 Ph: (02) 4924 9999 Fax: (02) 4924 9843 Central Coast Office of Schools Level 3, 40 Mann Street GOSFORD NSW 2250 Ph: (02) 4348 9100 Fax: (02) 4348 9199
NEW ENGLAND Tamworth Armidale Moree	Tamworth Office of Schools Level 2, Noel Park House 155-157 Marius Street PO Box 370 TAMWORTH NSW 2340 Ph: (02) 6755 5000 Fax: (02) 6755 5020
WESTERN SYDNEY Mount Druitt Blacktown Penrith Parramatta Windsor	Mt Druitt Office of Schools Hindemith Avenue EMERTON NSW 2770 Ph: (02) 8808 4900 Fax: (01) 9628 2413
ILLAWARRA AND SOUTH COAST Wollongong Shellharbour Queanbeyan Batemans Bay	Shellharbour Office of Schools Cnr Shellharbour & Lake Entrance Roads PO Box 118 WARILLA NSW 2528 Ph: (02) 4251 9900 Fax: (02) 4251 9945
SOUTH WESTERN SYDNEY Liverpool Campbelltown Bankstown Fairfield Granville	Liverpool Office of Schools 21-67 Roy Watts Road GLENFIELD NSW 2167 Ph: (02) 9203 9900 Fax: (02) 9203 9999
RIVERINA Griffith Albury Wagga Wagga Deniliquin	Griffith Office of Schools 104-110 Banna Avenue GRIFFITH NSW 2680 Ph: (02) 6961 8100 Fax: (02) 6964 1386



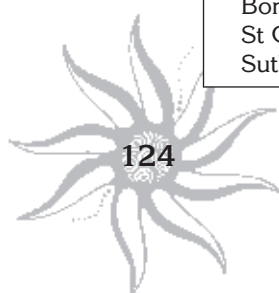
SYDNEY Port Jackson Bondi St George Sutherland	Port Jackson Office of Schools Church Street ST PETERS NSW 2044 Ph: (02) 9582 5852 Fax: (02) 9582 5899
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Region	Aboriginal Community Liaison Officers	
WESTERN NSW Orange Dubbo Bathurst Broken Hill Bourke	Dubbo Office of Schools Level 1, 188 Macquarie Street DUBBO NSW 2830 Ph: (02) 6841 2110 Fax: (02) 6841 2111 Bathurst Office of Schools Cnr Rocket & George Streets BATHURST NSW 2795 Ph: (02) 6334 8200 Fax: (02) 6332 1766 Dareton Public School DARETON NSW 2717 Ph: (03) 5027 4506 Fax: (03) 5027 4837	Broken Hill Office of Schools 4 Sulphide Street BROKEN HILL NSW 2880 Ph: (08) 8082 5700 Fax: (08) 8082 5740 Nyngan High School Cobar Street NYNGAN NSW 2825 Ph: (02) 6832 1004 Fax: (02) 6832 1769
NORTH COAST Clarence/Coffs Harbour Tweed Heads/Ballina Port Macquarie Lismore Taree	Taree Office of Schools Middle Street FORSTER NSW 2428 Ph: (02) 6591 7600 Fax: (02) 6591 7608 Port Macquarie Office of Schools Findlay Avenue PORT MACQUARIE NSW 2444 Ph: (02) 6586 6900 Fax: (02) 6586 6999 Tweed Heads/Ballina Office of Schools Level 2, 12 King Street MURWILLUMBAH NSW 2484 Ph: (02) 6670 2300 Fax: (02) 6672 5192	Lismore Office of Schools 154 Ballina Road GOONELLABAH NSW 2480 Ph: (02) 6623 5900 Fax: (02) 6623 5917 Clarence/Coffs Harbour Office of Schools 97 Mary Street GRAFTON NSW 2460 Ph: (02) 6641 5000 Fax: (02) 6641 5099
HUNTER/CENTRAL COAST Newcastle Lake Macquarie Maitland Muswellbrook Wyong	Newcastle Office of Schools Level 1, 117 Bull Street NEWCASTLE NSW 2300 Ph: (02) 4924 9999 Fax: (02) 4924 9843 Central Coast Office of Schools Level 3, 40 Mann Street GOSFORD NSW 2250 Ph: (02) 4348 9100 Fax: (02) 4348 9199	Lake Macquarie Office of Schools Cnr Frederick & Smith Streets PO Box 543 CHARLESTOWN NSW 2290 Ph: (02) 4974 4000 Fax: (02) 4942 4229

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<p>NEW ENGLAND Tamworth Armidale Moree</p>	<p>Tamworth Office of Schools Level 2, Noel Park House 155–157 Marius Street TAMWORTH NSW 22340 Ph: (02) 6755 5000 Fax: (02) 6755 5020</p> <p>Armidale Office of Schools 175 Rusden Street ARMIDALE NSW 2350 Ph: (02) 6776 4100 Fax: (02) 6776 4145</p>	<p>Moree School Education Area 66–68 Frome Street MOREE NSW 2400 Ph: (02) 6757 3000 Fax: (02) 6757 3043</p>
<p>WESTERN SYDNEY Mount Druitt Blacktown Penrith Parramatta Windsor</p>	<p>Mt Druitt Office of Schools Hindemith Avenue EMERTON NSW 2770 Ph: (02) 8808 4900 Fax: (01) 9628 2413</p> <p>Penrith Office of Schools 51 Henry Street PENRITH NSW 2750 Ph: (02) 4724 8799 Fax: (02) 4724 8777</p>	<p>Nirimba Education Precinct Bldg T3C Eastern Road QUAKERS HIL NSW 2763 Ph: (02) 9208 7628 Fax: (02) 9208 7635</p>
<p>ILLAWARRA/SOUTH COAST Wollongong Shellharbour Queanbeyan Batemans Bay</p>	<p>Shellharbour Office of Schools Cnr Shellharbour & Lake Entrance Roads PO Box 118 WARILLA NSW 2528 Ph: (02) 4251 9900 Fax: (02) 4251 9945</p> <p>Batemans Bay Office of Schools Suite 15a, City Centre Orient Street BATEMANS BAY NSW 2536 Ph: (02) 4475 3300 Fax: (02) 4475 3340</p>	<p>Queanbeyan Office of Schools Level 1, City Link Plaza 24–36 Morrisett Street QUEANBEYAN NSW 2620 Ph: (02) 6200 5000 Fax: (02) 6299 0412</p>
<p>SOUTH WESTERN SYDNEY Liverpool Campbelltown Bankstown Fairfield Granville</p>	<p>Liverpool Office of Schools 21–67 Roy Watts Road GLENFIELD NSW 2167 Ph: (02) 9203 9900 Fax: (02) 9203 9999</p>	<p>Liverpool Office of Schools 21–67 Roy Watts Road GLENFIELD NSW 2167 Ph: (02) 9203 9900 Fax: (02) 9203 9999</p>
<p>RIVERINA Griffith Albury Wagga Wagga Deniliquin</p>	<p>Griffith Office of Schools 104–110 Banna Avenue GRIFFITH NSW 2680 Ph: (02) 6961 8100 Fax: (02) 6964 1386</p> <p>Wagga Wagga Office of Schools Level 2, 76 Morgan Street WAGGA WAGGA NSW 2650 Ph: (02) 6937 3800 Fax: (02) 69373899</p>	<p>Albury Office of Schools 521 Macauley Street ALBURY NSW 2640 (02) 6051 4300 Fax: (02) 6041 3258</p> <p>Deniliquin Office of Schools Harfleur Street DENILIQUIN NSW 2710 Ph: (03) 5898 3700 Fax: (03) 5881 5851</p>
<p>SYDNEY Port Jackson Bondi St George Sutherland</p>	<p>Port Jackson Office of Schools Church Street ST PETERS NSW 2044 Ph: (02) 9582 5852 Fax: (02) 9582 5899</p>	<p>Bondi Office of Schools 5 Wellington Street BONDI NSW 2026 Ph: (02) 9298 6900 Fax: (02) 9298 6940</p>



NSW Regional Aboriginal Land Councils

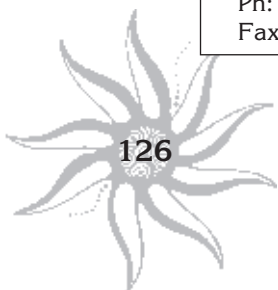
<p>WESTERN ZONE: incorporating Central, Western & North West Regions 62 Bultje Street DUBBO NSW 2830 Ph: (02) 6885 7000 Fax: (02) 6881 6268</p> <p>Central Region Aboriginal Land Council PO Box: 1196 DUBBO NSW 2830 Ph: (02) 6882 9350 Fax: (02) 6882 9371</p>	<p>Western Regional Aboriginal Land Council Hood Street WILCANNIA NSW 2836 PO Box 36 WILCANNIA NSW 2836 Ph: (08) 8091 5953 Fax: (08) 8091 5046</p> <p>North West Regional Aboriginal Land Council 87 Wilga Street PO Box 449 COONAMBLE NSW 2829 Ph: (02) 6822 2355 Fax: (02) 6822 2322</p>
<p>NORTHERN ZONE: incorporating Central Coast, Far North Coast, Northern & Northern Tablelands Regions PO Box 1912 COFS HARBOUR NSW 2450 Ph: (02) 6648 3913 Fax: (02) 6650 0420</p> <p>Far North Coast Regional Aboriginal Land Council 25 Orion Street PO Box 494 LISMORE NSW 2480 Ph: (02) 6622 1010 Fax: (02) 6622 1931</p> <p>Northern Tablelands Regional Aboriginal Land Council 172b Marsh Street PO Box: 596 ARMIDALE NSW 2350 Ph: (02) 6772 7666 Fax: (02) 6772 8070</p>	<p>Central Coast Regional Aboriginal Land Council Suite 7/2nd floor Corner of John & Belgrave Streets PO Box 305 KEMPSEY NSW 2440 Ph: (02) 6562 5496 / 02 6563 1862 Fax: (02) 6562 4223</p> <p>Northern Regional Aboriginal Land Council 143 Loder Street PO Box 327 QUIRINDI NSW 2343 Ph: (02) 6746 1668 Fax: (02) 6746 2525</p>
<p>SOUTHERN ZONE: incorporating Far South Coast, Murray River & Wiradjuri Regions Suite 110 Corporate Level Riverside Plaza Monaro Street QUEANBEYAN NSW 2620 Ph: (02) 6297 7700 Fax: (02) 6297 0736</p> <p>Far South Coast Regional Aboriginal Land Council Chapman House 2 - 34d Orient Point PO Box: 388 BATEMANS BAY NSW 2536 Ph: (02) 4472 9955 Fax: (02) 4472 9950</p>	<p>Murray River Regional Aboriginal Land Council 917 Chenery Street Albury NSW 2640 PO Box 22 LAVINGTON NSW 2640 Ph: (02) 6025 7075 Fax: (02) 6025 4340</p> <p>Wiradjuri Regional Aboriginal Land Council 153 Docker Street WAGGA WAGGA NSW PO Box 5515 WAGGA WAGGA NSW Ph: (02) 6921 6544 Fax: (02) 6921 7903</p>

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<p>EASTERN ZONE: Incorporating NSWALC, Sydney, Newcastle & Western Metropolitan and South Coast Region 33 Argyle Street/Level 5 PARRAMATTA NSW 2150 Ph: (02) 8836 6000 Fax: (02) 88366006</p> <p>South Coast Regional Aboriginal Land Council c/o South Coast Aboriginal Cultural Centre Lower End Junction Street NOWRA NSW 2541 Ph: (02) 4422 6162 Fax: (02) 4422 7008</p>	<p>Sydney/Newcastle Regional Aboriginal Land Council 66 Showground Road GOSFORD NSW 2250 PO Box 1389 GOSFORD NSW 2250 Ph: (02) 4325 0205 Fax: (02) 4323 3082</p> <p>Western Metropolitan Regional Aboriginal Land Council 54 Moore Street LIVERPOOL NSW 2170 PO Box 3078 Liverpool NSW 2170 Ph: (02) 9602 1708 Fax: (02) 9602 2741</p>
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Additional contacts	
<p>NSW DET Aboriginal Education and Training Directorate Level 14, 1 Oxford Street Locked Bag 53 DARLINGHURST NSW 2010 Ph: (02) 9244 5426 Fax: (02) 9244 5365 Web site: www.aboriginaleducation.nsw.edu.au</p>	<p>NSW Department of Health Aboriginal Health Branch 73 Miller Street NORTH SYDNEY NSW 2060 Ph: (02) 9391 9496 Fax: (02) 9391 9480</p>
<p>NSW Board of Studies Aboriginal Curriculum Unit Level 6, 117 Clarence Street SYDNEY NSW 2001 Ph: (02) 9367 8140 Fax: (02) 9367 8476</p>	<p>Department of Aboriginal Affairs Tower B, Level 13 280 Elizabeth Street SURRY HILLS 2010 Ph: (02) 9219 0700 Fax: (02) 9219 0790</p>
<p>Aboriginal Hostels Ltd 5/134 Chalmers Street SURRY HILLS NSW 2010 Ph: (02) 9310 2777 Fax: (02) 9310 3044</p>	<p>Aboriginal Dance Theatre 88 Renwick Street REDFERN NSW 2016 Ph: (02) 9699 9172; (02) 96992171 Fax: (02) 9310 2643</p>
<p>Walkabout Gallery 70 Norton St LEICHARDT NSW 2040 Ph: (02) 9550 9964 Fax: (02) 9550 9627</p>	<p>Aboriginal & Tribal Art Centre Level 1, 117 George Street THE ROCKS NSW 2000 Ph: (02) 9247 9625 (02) 9247 4391</p>
<p>Reconciliation Australia PO Box 4773 KINGSTON ACT 2604 Ph: (02) 6273 9200 Fax: (02) 6273 9201</p>	<p>Powerhouse Museum Education and Visitor Services Project Officer (Indigenous) Head Curator, Koori History and Culture 500 Harris Street ULTIMO NSW 2007 Ph: (02) 9217 0444 Fax: (02) 9217 0333</p>
<p>Australians for Native Title and Reconciliation PO 1176 ROZELLE NSW 2039 Ph: (02) 9555 6138 Fax: (02) 95556991</p>	<p>Australian Museum Aboriginal Education Officer 6 College Street SYDNEY NSW 2010 Ph: (02) 9320 6000</p>



<p>Human Rights and Equal Opportunity Commission (Federal) Aboriginal and Torres Strait Islander Social Justice Commissioner (Federal) 133 Castlereagh Street SYDNEY NSW 2000 Ph: (02) 9284 9600 Fax: (02) 9284 9611</p>	<p>Museum of Sydney Aboriginal Curator 37 Phillip Street (Cnr Bridge Street) SYDNEY NSW 2000 Ph: (02) 9251 5988 Fax: (02) 9251 5966</p>
<p>Aboriginal Education Council 180 George Street REDFERN NSW 2016 Ph: (02) 9699 2299</p>	<p>The Art Gallery of New South Wales Curator of Aboriginal Art Art Gallery Road The Domain SYDNEY NSW 2000 Ph: (02) 9225 1878 Fax: (02) 9221 6234</p>
<p>Aboriginal Education Council (NSW) 132 St Johns Road GLEBE NSW 2037 Ph: (02) 9660 5696</p>	<p>Museum of Contemporary Art Curator, Aboriginal Programs Manager 140 George Street The Rocks CIRCULAR QUAY WEST NSW 2000 Ph: (02) 9252 4033 Fax: (02) 9252 4062</p>

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