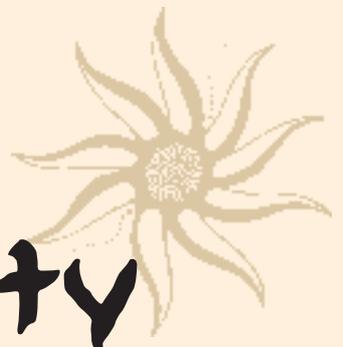


Talking identity



Teacher's booklet
Stage 2
Human Society and Its Environment

Talking identity



TEACHER'S HANDBOOK

Stage 2
Human Society and Its Environment

NSW Department of Education and Training

Talking identity: teacher's handbook
© 2002 NSW Department of Education and Training
Professional Support and Curriculum Directorate
Private Bag 3
RYDE NSW 2112

Talking identity: teacher's handbook is a component of the *Talking identity* kit which also comprises a copy of the texts: *The fat and juicy place* and *Rak Niwili* as well as an audiotape of the song *Rak Niwili*.

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Introduction

Talking identity is a unit of work about identity, primarily from an Aboriginal perspective, and is designed for teachers of Stage 2 classes.

This teacher's handbook is a component of the *Talking identity* kit which also comprises a copy of the texts: *The fat and juicy place* and *Rak Niwili* as well as an audiotape of the song *Rak Niwili*. These materials are an essential requirement for the topics of work in *Talking identity*.

Throughout the unit emphasis has been placed on community consultation and participation. Following local community protocol will ensure the success of the unit. It is presumed that students have already been exposed to work in Aboriginal studies in 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 the Stage 2 outcomes in the K–6 syllabus in Human Society and Its Environment.

Some of the indicators may be found in the syllabus. Teachers are encouraged to create indicators that illustrate the outcomes and to look for other indicators in the work of their students.

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

- Teaching program
- Student worksheets
- Teacher overheads.

“Materials required” has been included as a guide to the resources required by the teacher. All worksheets and overhead transparency black line masters are provided.

The section “Teacher’s notes and background information” gives the teacher a basic understanding of the content and addresses the issues of consultation and protocol with Aboriginal communities. The notes are not exhaustive, but provide a good starting point and a quick reference.

Also listed are a number of books which could be used to extend students’ knowledge and understanding of Aboriginal identity, in particular, and of Aboriginal Australia generally.

Talking identity (Stage 2 for Aboriginal Australia) is part of a set of units developed by Professional Support and Curriculum Directorate to support the implementation of the K–6 syllabus in Human Society and Its Environment. Other units include *Where the sun rises ...* (Stage 1 for Asia) and *By word of mouth* (Stage 3 for Federation).





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Bronwyn Bancroft

You don't even look Aboriginal, 1991

gouache, collage on paper

Mollie Gowing Acquisition Fund for Contemporary Aboriginal Art 1993

Art Gallery of New South Wales

© Bronwyn Bancroft, 1991. Licensed by visycopy, Sydney 2001.

Bronwyn Bancroft's painting and photomontage stress her Aboriginal identity with photographs of herself in circular motifs, linked to photographs of Aboriginal family members, who line the top of the painting above her. Bancroft is shown at different stages in her life, connected to her Aboriginal family.

This painting relates to an incident in Bronwyn's career when, after giving a lecture at an art college, a student questioned Bronwyn's right to speak as an Aboriginal person when she did not "look Aboriginal" (in that student's eyes). To Aboriginal people, the phrase "You don't even look Aboriginal" is offensive and reveals an ignorance of Aboriginal Australia.

From *Diversity: a celebration of art & culture*. An education kit for the Yiribana Aboriginal and Torres Strait Islander Gallery, Art Gallery of New South Wales 1998.



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Statements of Aboriginal identity

“Being Aboriginal has nothing to do with the colour of your skin or the shape of your nose. It is a spiritual feeling, an identity you know in your heart. It is a unique feeling that may be difficult for non-Aboriginal people to understand.”

Linda Burney, 1994

(extract from *Aboriginal education training & development resource: presenter's handbook* OHT 12
© NSW Department of School Education 1996)

“Aboriginality is not just a physical manifestation of Aboriginal identity, but includes a combination of cultural heritage, spirituality and an intrinsic link with the land.”

Years 7–10 Aboriginal Studies Syllabus

(extract from *Aboriginal education training & development resource: presenter's handbook* OHT 12
© NSW Department of School Education 1996)

“Our identities are made from the building up of those parts of our lives which are strong and positive, from all the things we feel we belong to and belong to us.”

(statement from Dewdney, A. & Michels, D.
More than black and white p. 75)

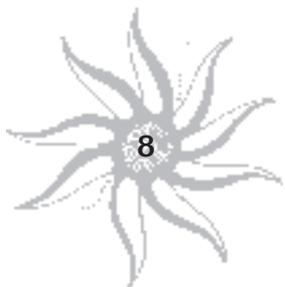
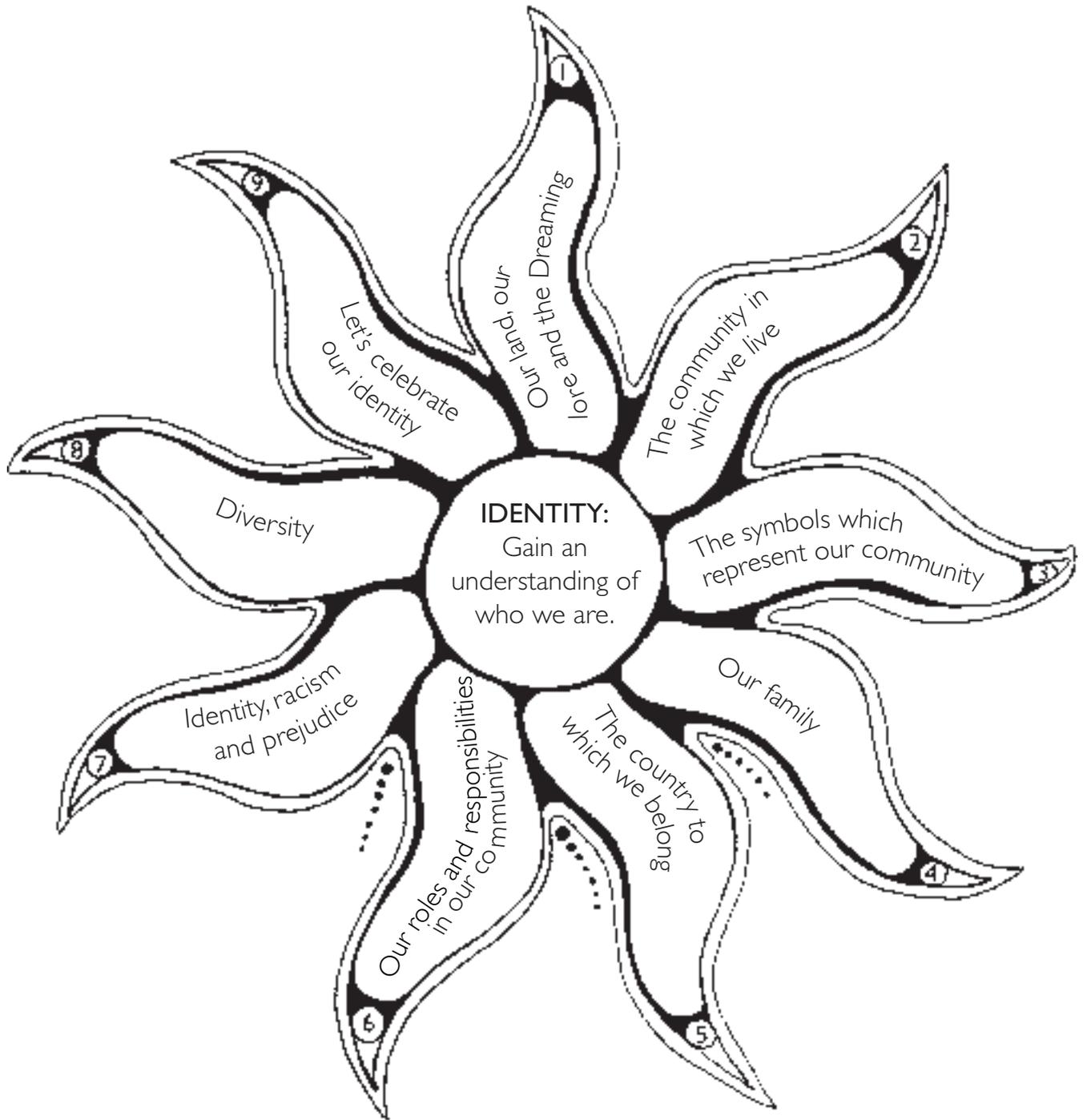
“Identity in Koori Society is based on relationship to land and the clan as well as shared language, culture and experiences. The colour of hair, eyes or skin has nothing to do with one's identity.”

(statement from Horton, D. (ed)
The Encyclopaedia of Aboriginal Australia p. 491)

Talking identity



Identity star wheel





Teacher's notes and background information

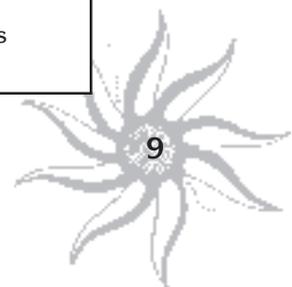
1996 Aboriginal Education Policy

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.

Outcome	Performance strategies: How <i>Talking identity</i> supports the 1996 NSW Aboriginal Education Policy
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"> • Researching appropriate methodology and content across all key learning areas. • Accepting and valuing Aboriginal English and developing teaching programs which use it as a teaching tool.
Culturally appropriate teaching strategies and assessment methods are implemented.	<ul style="list-style-type: none"> • 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.
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 in the local and regional AECGs.
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. • Development of culturally appropriate teaching resources in negotiation with NSW AECG Inc.

Talking identity



Outcomes

The outcomes of the policy are set out in relation to each of the policy goals, including 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.

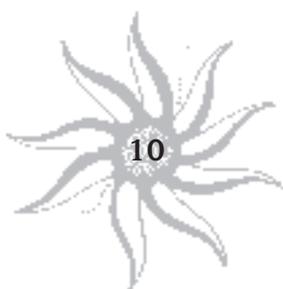
Consultation and protocol with Aboriginal communities

It is important to consult with Aboriginal communities and organisations to ensure that teaching and curriculum programs are inclusive of Aboriginal peoples' 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 a matter of our style
- spend time and effort developing positive relationships between the school and the community and between people. 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 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 also want to consider transport and child minding. Best practice is to have the meeting very close to, if not in, the local community.

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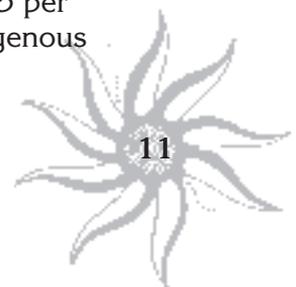
Historical background of Aboriginal languages

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

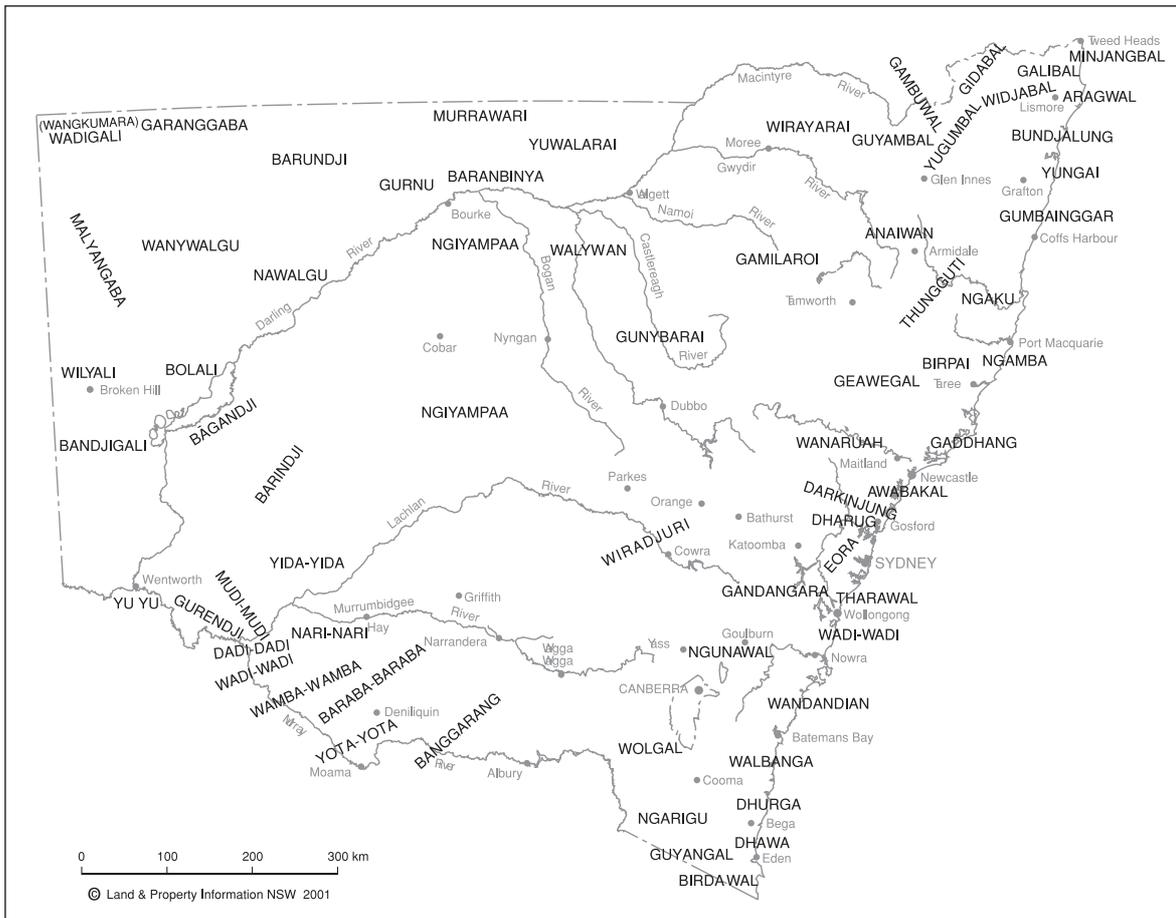
Of more than 250 different Indigenous languages and 500 to 600 dialects in Australia before white colonisation, about 30 remain in use as a medium of communication.

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.

Talking identity



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.



Map of Aboriginal languages and nations in NSW

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 Aboriginal peoples and became the common language. For other Aboriginal people, who were forced to relocate to other areas outside their original language groups, speaking Aboriginal languages was not easily maintained.

Many communities over time have had to develop variants of Aboriginal English as a home language while still maintaining aspects of language.

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 speakers. Aboriginal people have always been multilingual.



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 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 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*.



The Dreaming & Dreaming stories

The Dreaming is always with you, it is spiritual. Dreaming is where it all began and it is still with us today. You go back in time, like a memory that continues today, everything starts in the Dreaming.

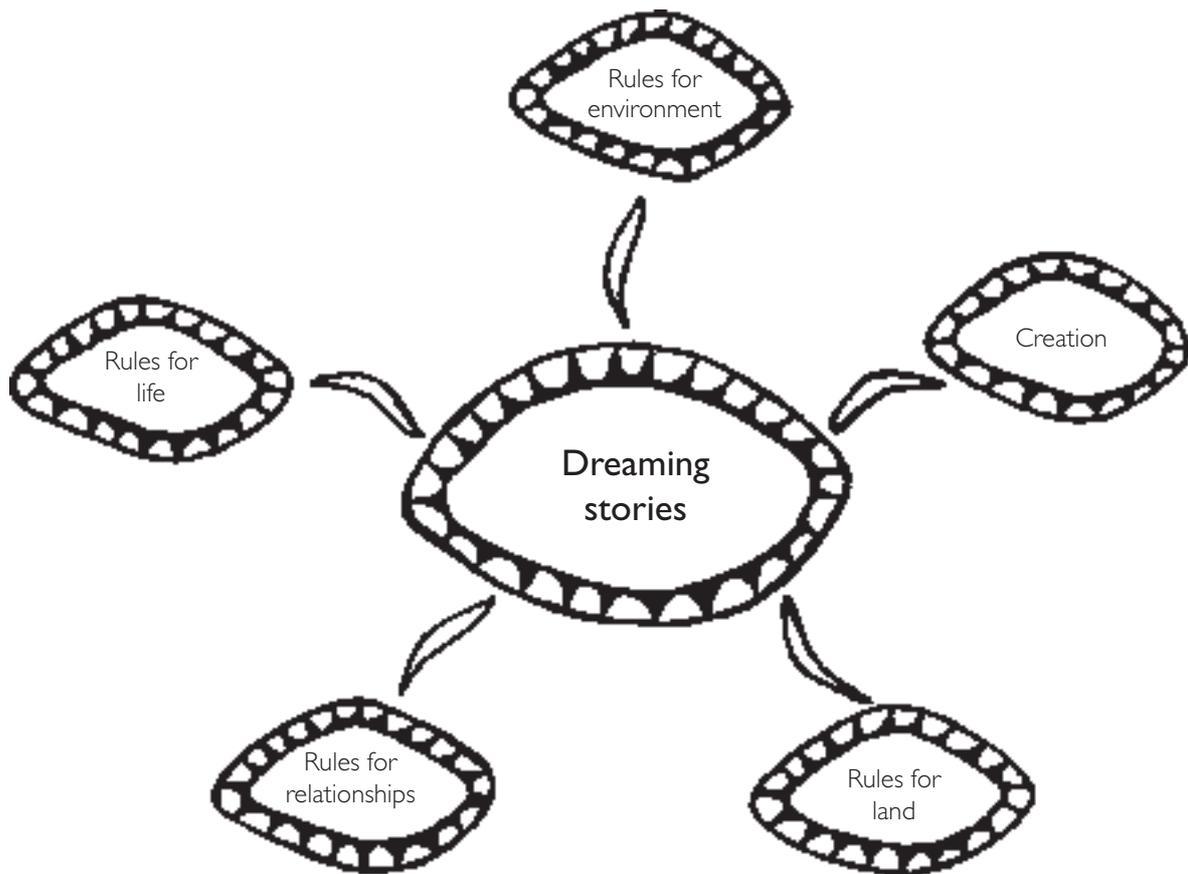
Aunty June Barker

Dreaming is the embodiment of Aboriginal creation which gives meaning to everything.

(Aboriginal Studies Syllabus Years 7–10, Board of Studies, 1993, p. 49).

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. Dreaming stories 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.



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 explain creation and deal with the responsibilities of the people to care for their land and each other. These 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 the 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.

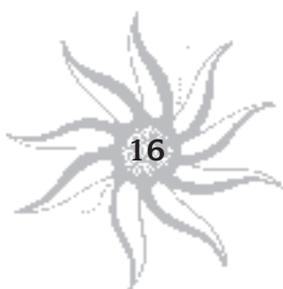
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Talking identity



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
Aboriginality	Aboriginality 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. ⁵
Aboriginal English	Aboriginal English is a dialect of Australian English and has been the “home language” or first language of Aboriginal people since their contact with non-Aboriginal people. Aboriginal English is a spoken language, but it also involves body language, silence, pauses and humour. Aboriginal English can include words from Aboriginal languages.
AECG (NSW)	The 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 Indigenous education and training. ¹
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. ²
bush tucker	Traditional food. Here bush 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 “bush tucker”. ³
ceremonies	Always involve song and dance and body decoration, and may involve other forms of artistic expression. The ownership, management and performance of ceremonies are dependent upon knowledge and status, and in turn confer status upon individuals. ²
colonisation	The intentional occupation of land by a foreign country. ¹
community(ies)	Important elements of a community are country, family ties and shared experience. Community is about interrelatedness and belonging, and is central to Aboriginality. Aboriginal people may belong to more than one community. The use of <i>community</i> or <i>communities</i> in the syllabus indicates that any one community may in fact consist of several communities. ⁴



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. ⁵
discrimination	When one person or group is treated differently from another group. This is harmful if the person or group is treated badly for no good reason.
(the) Dreaming	The embodiment of Aboriginal creation that gives meaning to everything; the essence of Aboriginal belief 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 extends from the beginning of time to the present and into the future. ¹
Elder	Elders are custodians of knowledge. They are chosen and accepted by their own communities and are highly respected. ⁴
identity	All those parts of ourself that are strong and positive, as well as negative. All the things that we belong to and all those things that belong to us. Who we are! Identity in Aboriginal societies is based on relationship to land and the clan as well as shared language, culture and experiences. The colour of hair, eyes or skin has nothing to do with one's identity. ²
Indigenous peoples	In Australia, Aboriginal and Torres Strait Islander peoples. The term should always commence with a capital when referring to Australian Indigenous people. ⁵
invasion	The forced takeover of a land and the subjugation of its people. ⁵
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. ⁴
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. ⁴
land rights	The evolving struggle of Aboriginal people for the absolute legal and moral acknowledgment of prior ownership of this land and recognition of all the accompanying rights and obligations that flow from this association. ²
lore	The learning and transmission of cultural heritage. ⁴
NATSI Week	National Aboriginal and Islander Day of Celebration (NAIDOC) Week 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 known as National Aboriginal and Torres Strait Islander Week or NATSI Week. ¹
nation or country	The area of land, river and sea that is the traditional land of each Aboriginal language group or community. ¹



prejudice	Usually an angry feeling or action towards a person who belongs to a certain group.
racism	When one cultural group of people treats another cultural group of people badly. They do this because they falsely believe they are better than the other group.
Reconciliation	The process of Reconciliation 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
resistance	One of the responses of Aboriginal peoples to invasion, including violent or political opposition. ⁵
social justice	A value that favours measures aimed at decreasing or eliminating inequities. ¹
songs	Song 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. ² Songs, in the context of this kit, may also refer to Aboriginal contemporary songs performed and written by such artists as Jimmy Little and Christine Anu.
stereotyping	Regarding everyone in a group as being the same with no individual differences. This is usually a negative way of looking at people.
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 has had an extremely damaging legacy on the self-esteem and identity of those who were subjected to it. ¹
Survival Day	Celebrated within Aboriginal communities on 26 January, Survival Day is an acknowledgment of the cultural, physical and spiritual survival of Aboriginal and Torres Strait Islander peoples since British colonisation in 1788. ¹
technology	That part of culture which assists people to interact with their environment. It includes knowledge, social organisation, systems, techniques, processes and products. ⁴

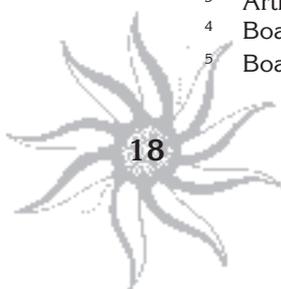
¹ Board of Studies NSW (1998). *Human Society and Its Environment K-6 Syllabus*.

² Horton, D. (ed) (1994). *The Encyclopedia of Aboriginal Australia*, Aboriginal Studies Press, Canberra. (also available in CD-ROM format).

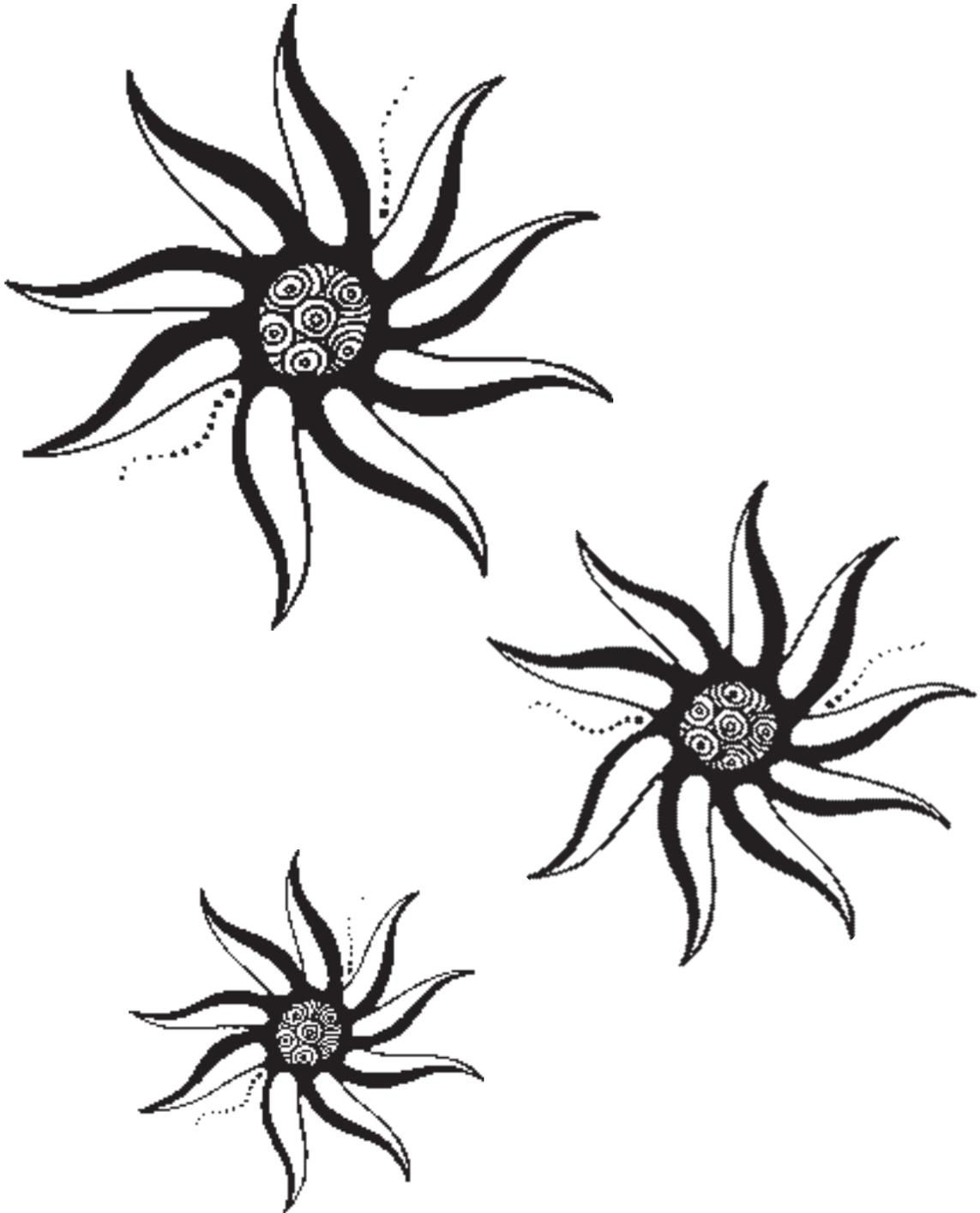
³ Arthur, J.M. (1996). *Aboriginal English*, Oxford University Press, Melbourne.

⁴ Board of Studies NSW (1999). *Aboriginal Studies Stage 6 Syllabus*.

⁵ Board of Studies NSW (1998). *New South Wales Aboriginal Languages Interim Framework K-10*.



Teaching topics



Topic 1

The land, the lore and the Dreaming

Task:

To investigate and identify the original inhabitants of the local community area.

Materials required:

- Text: *The fat and juicy place* (provided in kit)
- Additional text: *The little flying fox* (Appendix 1)
- Local area map
- Student worksheets 1, 2, 3, 4, 5, 6 & 6a

Teaching and learning sequence	Outcomes and indicators
<p>Lesson activities PART 1</p> <ul style="list-style-type: none"> • As an introduction to Aboriginal Dreaming read <i>The little flying fox</i>. (Appendix 1). [Note: If a local Dreaming story is available from your area, and the appropriate protocols have been followed, then substitute that story for <i>The little flying fox</i>.] • Using <i>The Aboriginal languages and countries map in NSW</i>, have students locate the areas in which the Dreaming story, <i>The little flying fox</i>, originated. <p>Note: <i>The little flying fox</i> is a Dreaming story shared by a number of language groups in the far north of NSW and over the Queensland border.</p> <p>Discuss with students the setting of the Dreaming story that is read and use it as a basis for a future visit by an Elder or community member.</p> <ul style="list-style-type: none"> • Invite an Aboriginal Elder or member of AECG or Aboriginal performer to be interviewed by students in this first unit of work. This visit will be an opportunity to relate and discuss other local Dreaming stories, if possible. Be guided by your local Aboriginal community for appropriate Dreaming stories. <p>Develop a set of questions for the guest speaker(s) through discussion with students. The guest speaker needs to be briefed about the questions and have the content and context of the lesson explained. Please “talk through” the lesson with the guest. This will benefit both teacher and guest speaker. [Note: Give the guest a final copy of the questions to be asked prior to the visit.]</p> <ul style="list-style-type: none"> • Explain to students, using an overhead of Worksheet 1, how they can record the information for Worksheet 1 while the guest speaker is talking. <p>During the talk, on Worksheet 1, the students record responses from the guest about their childhood and adult life. A family timeline of the guest might be constructed. Make it clear to the students that it is not necessary to fill in all the sheet.</p> <p>Invite the guest speaker to stay for the rest of lesson.</p>	<p>CUS2.4 Describes different viewpoints, ways of living, languages and belief systems in a variety of settings.</p> <ul style="list-style-type: none"> • <i>describes the Dreaming story in the context of its purpose to teach value and respect for others in the community.</i> <p>CCS2.2 Explains changes in the community and family life and evaluates the effects of these on different individuals, groups and environments.</p> <ul style="list-style-type: none"> • <i>identifies changes; such as use of language, access to schooling and rules taught; in the life stories of Aboriginal people.</i>

Topic 1 continued

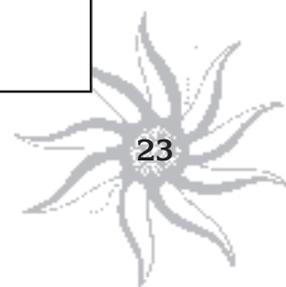
The land, the lore and the Dreaming

Teaching and learning sequence	Outcomes and indicators
<p>PART 2</p> <ul style="list-style-type: none"> In preparation for Worksheets 2 and 5 read Part One of <i>The fat and juicy place</i> (time allowance: 20–30 minutes). Discuss the significance of design on the cover and have students predict character and events. Suggested prompts: <i>Where is this book set? What characters are in the story? What is interesting about the front cover? Who wrote the book?</i> <p>Using information from Part One of <i>The fat and juicy place</i>, discuss with students and jointly construct a concept map for Jack, using Worksheet 2 (e.g. food, language spoken, favourite activities).</p> <ul style="list-style-type: none"> Using an enlarged map of the local area, have students identify where they live in the area. <p>Refer to Worksheet 3: Aboriginal languages and countries in NSW and identify with students the Aboriginal country they are living in. This can be more clearly done by making an overhead of Worksheet 4: Map of NSW, with the local area marked on it, and overlaying onto an overhead of Worksheet 3.</p> <p>Discuss with class: <i>Who are the local Aboriginal custodians of the land? If more than one Aboriginal group is represented as the original custodian, why might this be? Why might maps differ about what is the Aboriginal language group for that area?</i></p> <p>Have students colour in their local language group on Worksheet 3. Students can also identify two other language groups and colour them in different colours. The exact boundaries can be found in <i>The Encyclopaedia of Aboriginal Australia</i>.</p> <ul style="list-style-type: none"> On Worksheet 5, ask each student to complete each section for him or herself. Students can then compare and discuss their responses in terms of similarities and differences. <p>Suggested prompts: Ask students... <i>Which of you have the same symbols? Is there a reason for this? Where did the rules you follow come from? Who guides you in choosing the food you eat?</i></p> <p>Have students transfer information about Jack from Worksheet 2 and record responses on Worksheet 5.</p> <p>PART 3</p> <ul style="list-style-type: none"> As a final activity to gain a better understanding of the interrelationships of Aboriginal Dreaming, ask students to cut up the 15 connections on Worksheet 6, which make up the Dreaming, and place them around the image on Worksheet 6a. Students can then colour in the worksheet. 	<p>ENS2.5 Describes places in the local area and other parts of Australia and explains their significance.</p> <ul style="list-style-type: none"> recognises that Aboriginal nations and boundaries are a way of understanding the Australian continent identifies Aboriginal language group of the local area and other Aboriginal groups in NSW. <p>CUS2.3 Explains how shared customs, practices, symbols, languages and traditions in communities contribute to Australian community identities.</p> <ul style="list-style-type: none"> recognises the similarities and differences of symbols important to others identifies some significant customs, practices and traditions of the Aboriginal people. <p>ENS2.6 Describes people's interactions with environments and identifies responsible ways of interacting with environments.</p> <ul style="list-style-type: none"> recognises that Aboriginal peoples have a special relationship with the land and the sea identifies the different aspects that make up the Dreaming and recognises how they are interrelated.



Aboriginal guest speaker

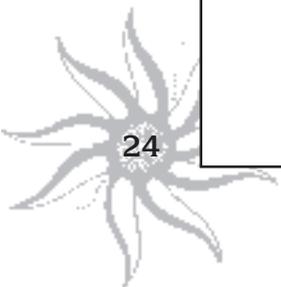
Age	As a child	As an adult
Language group or Aboriginal country		
Schooling: where and what kind		
Language used		
Symbols that are important		
Values that are important		
Rules taught		
Clothing worn and available		
Food grown and available		
Water available		
Medicine used and available		





Concept map: Jack

Jack





Aboriginal languages and countries in NSW



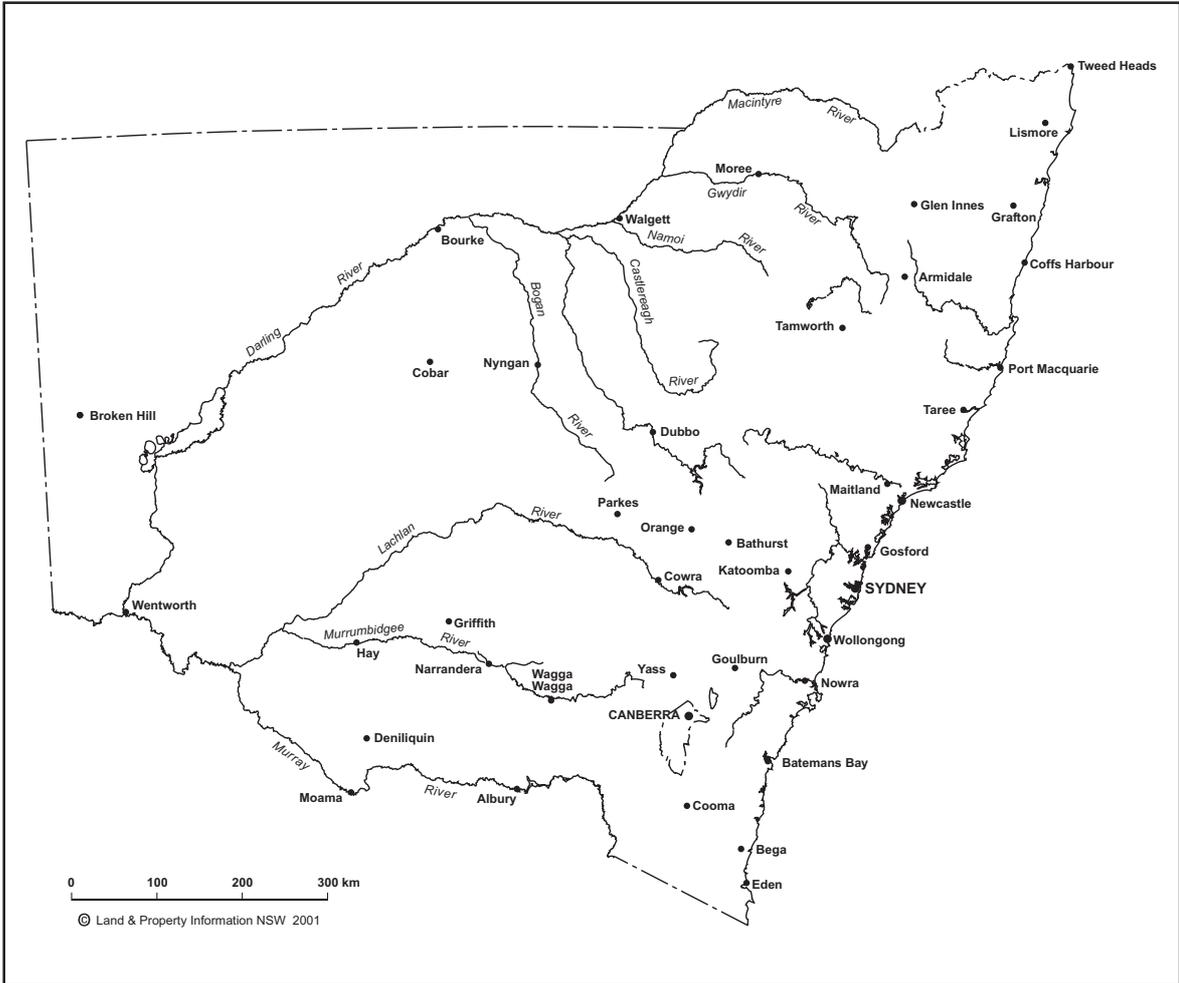
Bagandji	also spelt	Paakantyi Baakantji
Gamilaroi	also spelt	Gamilaraay Gamilroy Kamilaroi
Dharug	also spelt	Dharuk
Guringai	also spelt	Guring-gai Kuring-gai Ku-ring-gai
Dharawal	also spelt	Tharawal

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





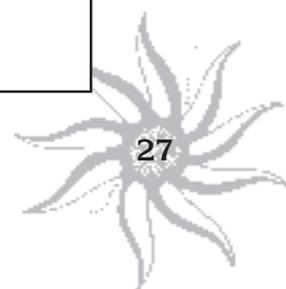
Map of NSW



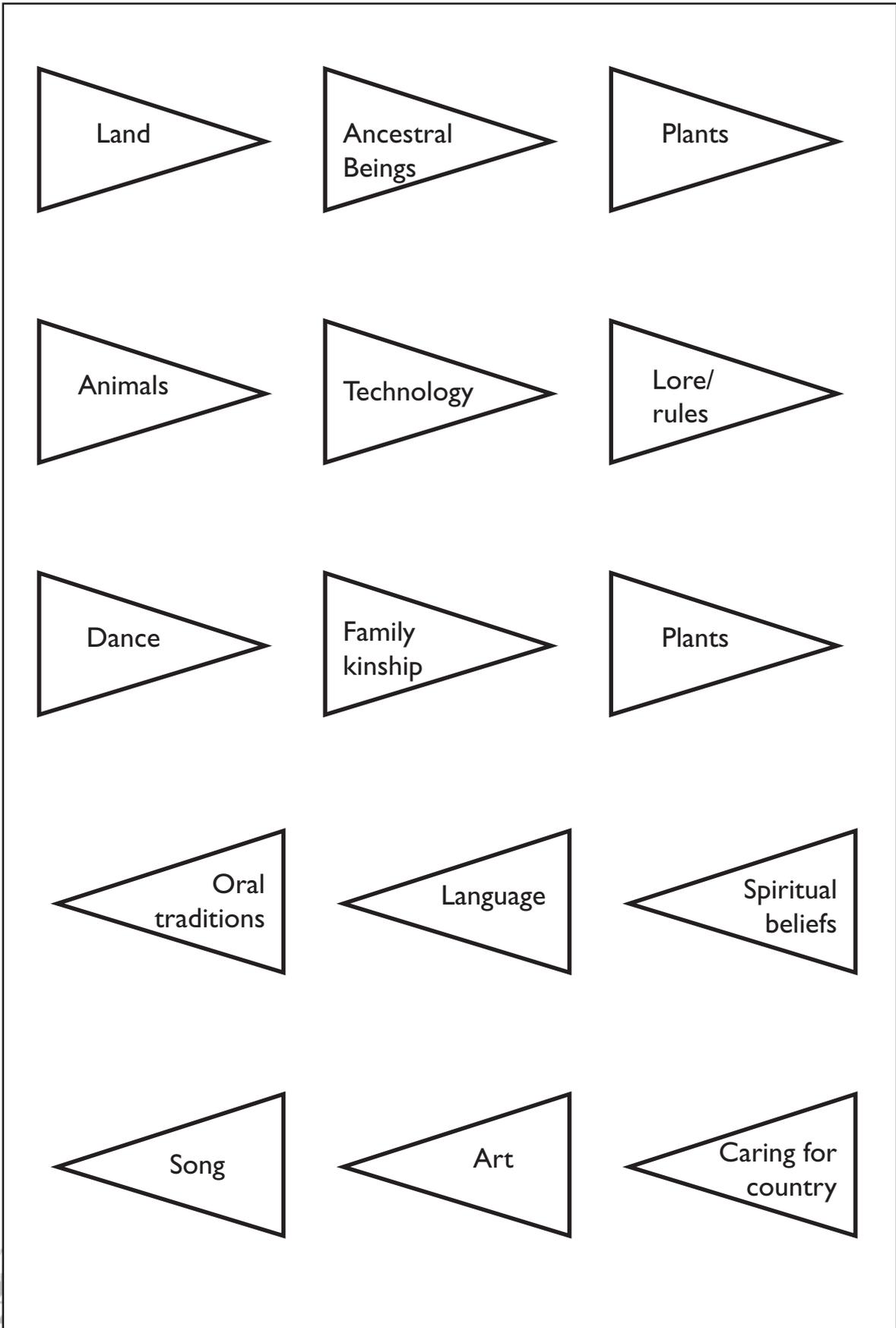


Character retrieval chart

	Student	Jack	Susie	Mum	Gran
Language group or Aboriginal country					
Schooling: where and what kind					
Language(s) used					
Symbols that are important					
Values that are important					
Rules taught					
Food grown and available					



Aboriginal Dreaming: Interrelationships



Aboriginal Dreaming: Interrelationships



Topic 2

The community

Task:

To examine changes in the local community

Materials required:

- Text: *The fat and juicy place* (provided in kit)
- Student worksheets 1, 8 & 9
- Recommended resource: *My place* by Nadia Wheatley

Teaching and learning sequence	Outcomes and indicators
<p>Lesson activities</p> <ul style="list-style-type: none">• Read Part Two of <i>The fat and juicy place</i> to the class. (Time allowance: 20–30 minutes).• <i>The fat and juicy place</i> Have students look at the text in terms of community. <p>Suggested prompts: Ask students...</p> <p><i>Who are all the characters in the text?</i> <i>What more can we find out about the characters in Jack's local community?</i></p> <p>On Worksheet 8 ask students to create a character board of the characters that are important or special to Jack.</p> <p>Have students illustrate the characters and then cut and re-paste these on a sheet in order of importance to Jack.</p> <ul style="list-style-type: none">• Examine the concept of community change with students. Have students look at the change that has taken place in Jack's community. If possible read and discuss Nadia Wheatley's <i>My place</i> with class. <p>Suggested prompts: Ask students...</p> <p><i>What changes have taken place for the people who live in Jack's community?</i> <i>How has the environment or community changed?</i></p> <p>On Worksheet 9 have students list changes for Jack under the headings "People" and "Places".</p> <p>Using completed Worksheet 1, discuss and transfer the changes that the Elder has seen from his or her childhood onto Worksheet 9.</p> <p>On Worksheet 9 ask students to list changes they have noticed to people and places in the local community.</p>	<p>CUS2.3 Explains how shared customs, practices, symbols, languages and traditions in communities contribute to Australian and community identity.</p> <ul style="list-style-type: none">• <i>identifies some significant customs, practices and traditions of communities beginning with Aboriginal people.</i> <p>CCS2.2 Explains changes in the community and family life and evaluates the effects of these on different individuals, groups and environments.</p> <ul style="list-style-type: none">• <i>identifies the change to people and places in the local area in their lifetime.</i>

Topic 2 continued

The community

Teaching and learning sequence	Outcomes and indicators
<ul style="list-style-type: none">On Worksheet 9 have students research the changes which their parents, grandparents or family members have seen over a period of time in the local community. Use the recommended resources listed in References.	<p>ENS2.5 Describes places in the local area and other parts of Australia and explains their significance.</p> <ul style="list-style-type: none"><i>describes how places in the local area have changed over the lifetime of the student's family and friends.</i>

Talking identity



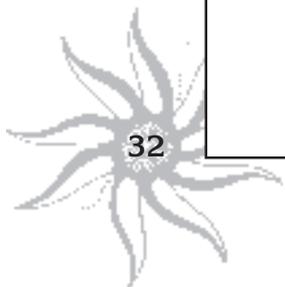


Characters important to Jack

Jack	Mum	Gran	Fleabag
Aunty Del	Susie	Birdman	Dad

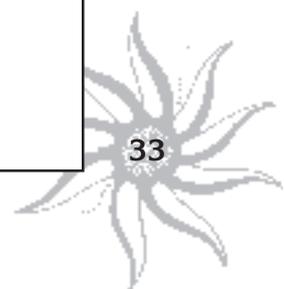
Characters in order of importance to Jack

Jack			
	1 (most important)	2	3
4	5	6	7 (least important)



Changes in community

Name	People	Places
Jack		
Elder		
Student		
Parent or Grandparent		



Topic 3

Community symbols

Task:

To investigate and identify the symbols of some community groups.

Materials required:

- Text: *The fat and juicy place* (provided in kit)
- Student worksheets 10, 11, 12, 13 & 14
- Australian flags (Appendix 2)

Teaching/learning sequence	Outcomes and indicators
<p>Lesson activities</p> <ul style="list-style-type: none"> • Read Part Three of <i>The fat and juicy place</i> to the class. (Time allowance: 20-30 minutes). • <i>The fat and juicy place</i> Together look at the text in terms of community symbols. • Brainstorm: Have students draw and describe the “symbols” which Jack identified with throughout <i>The fat and juicy place</i>. For example: Football jumper Dad Lizard security Spacemen Jack and Dad Birdman protector <p>Ask students to complete Worksheet 10 by drawing Jack’s “symbols”.</p> <ul style="list-style-type: none"> • Have students investigate flags as community symbols, for example: the Aboriginal, Torres Strait Islander and Australian flags <p>Teachers’ notes (see Appendix 2)</p> <p>Suggested prompts: Ask students... <i>What are the colours of each flag?</i> <i>What does each section of each flag represent?</i> <i>Who designed each flag?</i></p> <p>Using Worksheet 11, ask students to colour the different parts of each flag according to the description in Appendix 2. Do this as a joint activity and discuss the meaning of each part as it is coloured in.</p> <p>Have students cut out the parts and assemble into the flags on Worksheet 12.</p> <p>Discuss the flags of different countries which represent some of the students in the class.</p>	<p>CUS2.3 Explains how shared customs, practices, symbols, languages and traditions in communities contribute to Australian and community identities.</p> <ul style="list-style-type: none"> • <i>identifies and draws symbols used by the central characters in the text, The fat and juicy place</i> • <i>explains the essential components of the Aboriginal, Torres Strait Island and Australian flags.</i>

Topic 3 continued

Community symbols

Teaching/learning sequence	Outcomes and indicators
<ul style="list-style-type: none">Using Worksheet 13 have students investigate symbols and colours used in Aboriginal community symbols and logos, as well as school symbols, i.e. uniform and badge. <p>Suggested prompts: Ask students...</p> <ul style="list-style-type: none"><i>Why have people designed these logos?</i><i>Why have different logos been used to represent particular places?</i><i>Why do they use "this" symbol?</i> <p>Ask students to identify symbols and logos used within the community, and draw some of these symbols and logos on Worksheet 14.</p> <ul style="list-style-type: none">Whole class activity: On the chalkboard have students produce their own class logo or flag, incorporating an Aboriginal perspective.	<p>CUS2.3 Explains how shared customs, practices, symbols, languages and traditions in communities contribute to Australian and community identities.</p> <ul style="list-style-type: none"><i>identifies symbols used by the Aboriginal community and explains the meaning of designs used in these symbols and logos</i><i>identifies some community groups that people belong to</i><i>gathers information about the roles, symbols and practices of some community groups, including Aboriginal community groups</i><i>explains the connection between symbols and community identity.</i>

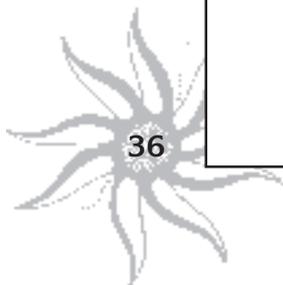
Talking identity





Jack's symbols

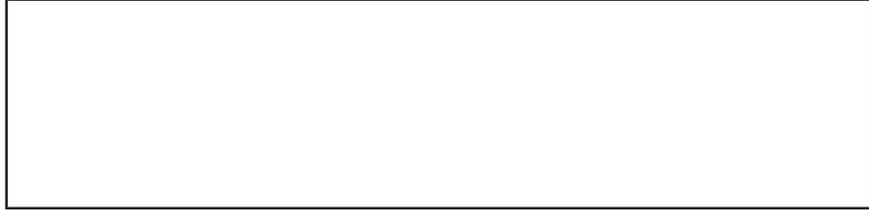
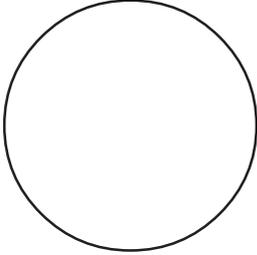
<p>Jack's symbol representing his Dad</p>	<p>Jack's symbol representing security</p>
<p>Jack's symbol representing Jack and Dad together</p>	<p>Jack's symbol representing the protector</p>



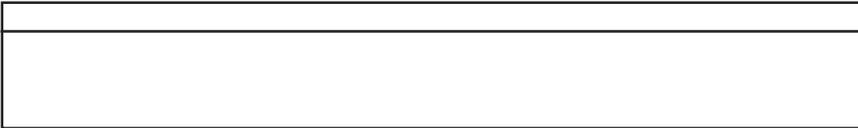
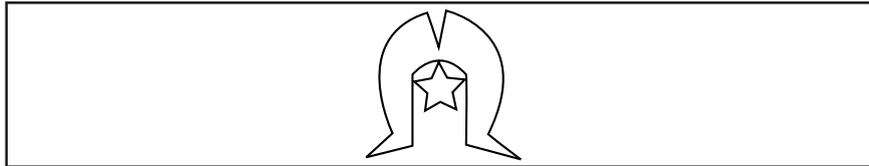


Australian flags (in separate parts)

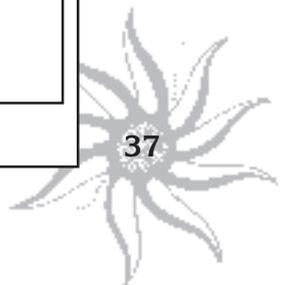
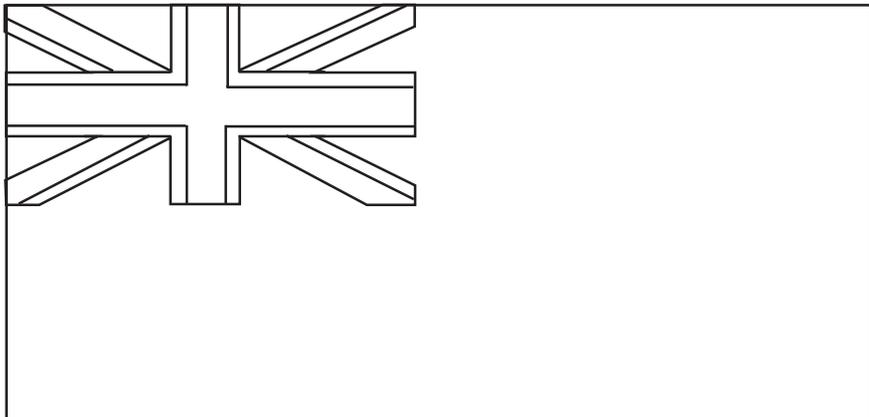
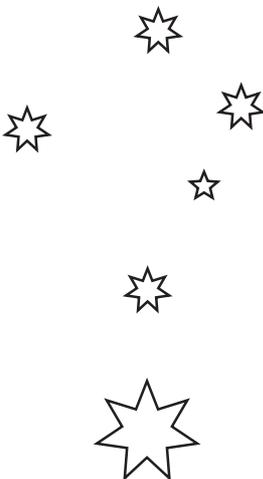
Aboriginal Flag



Torres Strait Islander Flag



Australian Flag



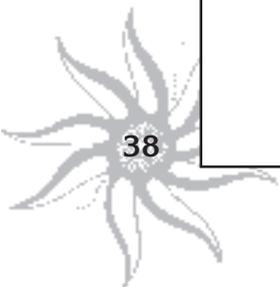


Australian Flags (assembled)

Aboriginal Flag

**Torres Strait
Islander Flag**

Australian Flag





Aboriginal community symbols and logos

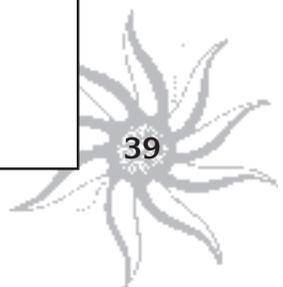


**ABORIGINAL
HOSTELS LIMITED**

ABN 47 008 504 587

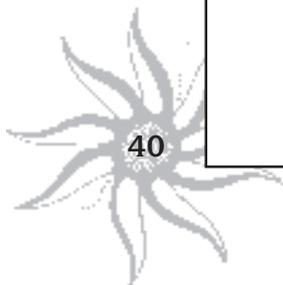


Australian Institute of Aboriginal
and Torres Strait Islander Studies





Community symbols and logos



Topic 4

Families: our heritage

Task:

To investigate and identify the diversity of Aboriginal families and cultural groups.

Materials required:

- Text: *Rak Niwili* (provided in kit)
- Tape: *Rak Niwili* (provided in kit)
- Student worksheet 15
- Overhead 1
- Chart, paper and pens

Teaching and learning sequence	Outcomes and indicators
<p>Lesson activities</p> <ul style="list-style-type: none">• Ask students to name some ways in which we can communicate to each other without using writing. <p>Record ideas on a chart and display on the wall.</p> <ul style="list-style-type: none">• Introduce <i>Rak Niwili</i> and look at text in terms of families. (<i>Rak Niwili</i> is also available in the NSW Board of Studies <i>Aboriginal Literacy Kit</i>.) <p>Investigate the cover of the book, <i>Rak Niwili</i>. Suggested prompts: Ask students... <i>What can you tell me about the cover?</i> <i>Who might the characters be?</i> <i>What could the story tell us?</i> <i>Can you name the animals?</i> <i>Could the child and animals be special to each other? Why or why not?</i> <i>What does the background tell us about the story's origin?</i></p> <ul style="list-style-type: none">• Read <i>Rak Niwili</i> to the class. <p>Ask students to locate places on the map shown at the back of the book.</p> <p>Display Overhead 1.</p> <p>With the class, using the book, locate where each character comes from. Next to each location write the character's name. Suggested prompts: Ask students... <i>Where does Niwili come from?</i> <i>What connection does Niwili's name have to his family?</i> <i>Does anyone in the class have a name given to them that has a special meaning?</i></p> <p>[Note: Niwili is an ancestral name from Marrityefin language group from Moyle River. "Rak" means "family belonging to" in Ngangiwumerrri or Ngangikurungkurr languages.]</p>	<p>CUS2.3 Explains how shared customs, practices, symbols, languages and traditions in communities contribute to Australian and community identities.</p> <ul style="list-style-type: none">• <i>explains the contribution of customs, symbols, practices, languages and traditions to the identity of the boy, Niwili.</i>

Topic 4 continued

Families: our heritage

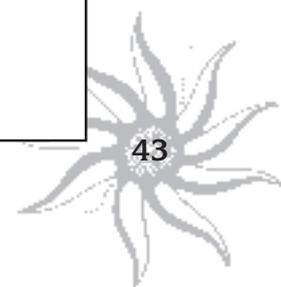
Teaching and learning sequence	Outcomes and indicators
<ul style="list-style-type: none">• Evaluate, through discussion, the effectiveness of the book presentation. Possible discussion points: Ask students... <i>Why do you think the author has chosen not to place the title on the front cover?</i> <i>Do we need to have the title on the front cover? Why or why not?</i>• Display Overhead 1 and demonstrate steps involved in students recording information on Worksheet 15. Using the book and/or Overhead 1 have students record on Worksheet 15, next to each character's name: their totem or animal their location (where they are from) their language group or nation the direction they must travel to get to Niwili's party (i.e. north or south-east etc...).• Display students' work.• Have students listen to the tape recording of <i>Rak Niwili</i>. Students can then follow on Aboriginal languages map, the nations, from which the characters come and through which they travel to get to Niwili's party.	<p>ENS2.5 Describes places in the local area and other parts of Australia and explains their significance.</p> <ul style="list-style-type: none">• <i>recognises that Aboriginal nations and boundaries are a way of understanding the Australian continent</i>• <i>locates rivers, cities and places using locational terminology, such as north, south, east or west.</i>





Character profile

Name	Animal totem	Location or place name	Nation or language group	Direction travelled
Alice Rigney				
Alma Ridgeway				
Adrian Tucker				
Graeme Mooney				
Mary Kannji				
Robert Compton				
Maka Bauman				
Jackie Nabbityn				



Topic 5

Belonging to country

Task:

To appreciate the environment using the body's senses and to recognise the diversity of environments that Aboriginal communities live in.

Materials required:

- Student worksheets 16, 17 18, 19, 20 & 21
- Text: *Rak Niwili* (provided in kit)
- Blindfold for student

Teaching and learning sequence	Outcomes and indicators
<p>Lesson activities</p> <ul style="list-style-type: none">• Organise an excursion to the playground. <p>Have students work in groups of 3, taking turns at being:</p> <ul style="list-style-type: none">• an investigator• a reporter• a writer. <p>Activity 1: Worksheet 16 Investigator sits blindfolded on the ground. Smells the air.</p> <p>Investigator explains to the reporter the sensations of smells in the environment which he or she experiences.</p> <p>The reporter relays key concept words to the writer, who notes points.</p> <p>TRIAD GROUPS CHANGE ROLES</p> <p>Activity 2: Worksheet 16 The blindfolded investigator listens to the sounds of the environment. The investigator can either stay in one location or can move with the assistance of the reporter.</p> <p>The investigator explains to the reporter the sense of sound experienced.</p> <p>The reporter relays key concept words to writer, who notes these.</p> <p>TRIAD GROUPS CHANGE ROLES</p> <p>Activity 3: Worksheet 16 The blindfolded investigator takes off shoes and feels the sensation of the environment with hands and feet.</p> <p>The investigator explains to the reporter the sensations experienced.</p> <p>The reporter relays the key concept words to the writer, who notes these.</p>	<p>ENS2.6 Describes people's interactions with environments and identifies responsible ways of interacting with environments.</p> <ul style="list-style-type: none">• <i>describes features of the environment using key concepts in an experiential situation.</i>

Topic 5 continued

Belonging to country

Teaching and learning sequence	Outcomes and indicators
<ul style="list-style-type: none"> • Have students bring the key concepts back to the classroom. <p>Ask the reporter from each section to meet with the reporters from other groups (for the same sense) to discuss findings between each of the groups.</p> <p>Have each group transfer the key concepts onto Worksheets 17, 18, 19, in either written or pictorial. These worksheets can then be made into posters.</p> <ul style="list-style-type: none"> • Display posters. • Reintroduce <i>Rak Niwili</i>. <p>Review the countries to which each family member belongs.</p> <p>Choose one of the characters and look at the type of environment in which that character lives, e.g. coastal, bush, river etc.</p> <p>Brainstorm:</p> <p><i>What would the environment look like? (water, trees, rocks etc.)</i> <i>What would the environment sound like? (waves crashing, birds chirping)</i> <i>What would the environment feel like? (hot, windy, sandy)</i> <i>What would the environment smell like? (dusty, wet, salty)</i></p> <p>Have students list their responses on Worksheet 20.</p> <ul style="list-style-type: none"> • Using Worksheet 21 ask students to write places they regard as special to them, e.g. home, cubby house, Uncle's house, Nanna's house etc... <p>Next to each place ask students to write what makes each place special:</p> <ul style="list-style-type: none"> • Feels like... • Sounds like... • Smells like... • Looks like... <p>Note: It is important at the end of this lesson to introduce to students the concept of Aboriginal peoples' special relationship with the land. This relationship is part of the Dreaming that was examined in Topic 1. Please refer to Appendix 4 for background information.</p>	<p>ENS2.5 Describes places in the local area and other parts of Australia and explains their significance.</p> <ul style="list-style-type: none"> • <i>describes different environments of Aboriginal communities around Australia.</i> <p>ENS2.6 Describes people's interactions with environments and identifies responsible ways of interacting with environments.</p> <ul style="list-style-type: none"> • <i>demonstrates an aesthetic awareness of environments, both natural and built, relating these environments to their key body senses.</i>

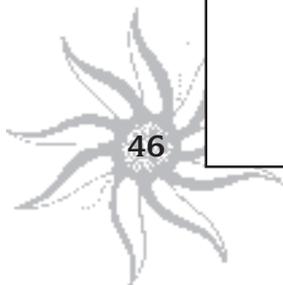
Talking identity





Investigating the environment

Sense of smell	Sense of sound	Sense of feel or touch
Investigator:	Investigator:	Investigator:
Reporter:	Reporter:	Reporter:
Writer:	Writer:	Writer:
Report	Report	Report



Key concepts: Smell

Smells like...

Key concepts: Hearing

Sounds like...

Key concepts: Touch

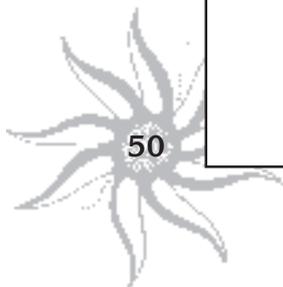
Feels like...



Rak Niwili: Special place

Character from Rak Niwili:

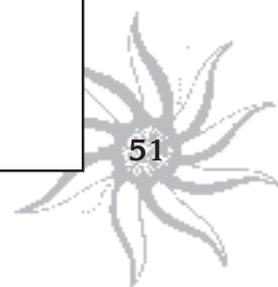
Place looks like...	Feels like...	Sounds like...	Smells like...





Student: *Special places*

Special place	
1.	Feels like...
	Sounds like...
	Smells like...
	Looks like...
2.	Feels like...
	Sounds like...
	Smells like...
	Looks like...



Topic 6

Roles, rules and responsibilities

Task:

To investigate and identify the roles and responsibilities of some community groups.

Materials required:

- Student worksheets 22, 23 & 24
- Text: *The bunyip* (Appendix 3)
- Text: *The little flying fox* (Appendix 1)

Teaching and learning sequence	Outcomes and indicators
<p>Pre-lesson preparation</p> <ul style="list-style-type: none">• Invite an Aboriginal Elder, local Aboriginal community member or Aboriginal performer in to be interviewed by students. This visit will be an opportunity for the guest speaker to discuss the different roles and responsibilities they have been taught during their lifetime. <p>Develop a set of questions for the guest speaker through discussion with students. The guest speaker needs to be briefed beforehand about the questions and have the content and context of the lesson explained. Please “talk through” the lesson with the guest speaker. This will benefit the teacher, guest speaker and students.</p> <p>[Note: Supply the guest with a copy of the questions to be asked prior to the visit.]</p> <p>Lesson activities</p> <ul style="list-style-type: none">• Have students interview the visiting speaker about family life, rules of family and roles in the family. <p>On Worksheet 22 ask students to record the key concepts during the interview.</p> <p>Invite the guest speaker to stay for rest of lesson.</p> <ul style="list-style-type: none">• Read the Dreaming story, <i>The bunyip</i> (Appendix 3).• Discuss the main concepts of <i>The bunyip</i>. <p>Brainstorm: Ask students...</p> <ul style="list-style-type: none">What was the rule?Who made the rule?Why did they have that rule?What can happen if you disobey a rule? <p>Ask students to complete the top section of the table from Worksheet 23, to explain “the rules of the Elders” from <i>The bunyip</i>.</p>	<p>CCS2.2 Explains changes in the community and family life, and evaluates the effects of these on different individuals, groups and environments.</p> <ul style="list-style-type: none">• identifies and expands key concepts of roles and responsibilities taught to Aboriginal community members. <p>CUS2.3 Explains how shared customs, practices, symbols, languages and traditions in communities contribute to Australian and community identities.</p> <ul style="list-style-type: none">• identifies and explains rules from the text, <i>The bunyip</i>.

Topic 6 continued

Roles, rules and responsibilities

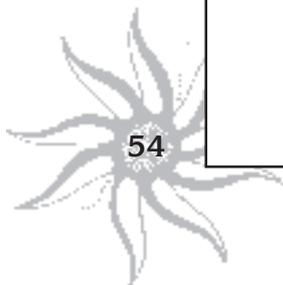
Teaching and learning sequence	Outcomes and indicators
<ul style="list-style-type: none"> • Discuss and record other rules we have in the community on the retrieval chart on Worksheet 23. <ul style="list-style-type: none"> • Write the class rules. • Write the school rules. • Write the rules students have at home. • Optional box for other rules students may have in their local community, e.g. soccer or netball club etc. <p>Display “rules worksheet”, Worksheet 23, in classroom.</p> <ul style="list-style-type: none"> • Using Worksheet 24, have the class jointly fill out each section based on <i>The bunyip</i>: <ul style="list-style-type: none"> • Students write the title of the book. • They list the characters in order of appearance. • They write a short phrase or sentence to describe the main point or moral of the story. • They illustrate their favourite section of the book. <p>Note: One purpose for Dreaming stories is to establish rules governing relationships between people, the land and all things for Aboriginal peoples.</p> <ul style="list-style-type: none"> • Ask students to read <i>The little flying fox</i> (Appendix 1) • Using the information from <i>The little flying fox</i>, have the students, in groups, complete Worksheet 24, following the guidelines of <i>The bunyip</i>. • Using <i>The Aboriginal languages and countries map in NSW</i>, have students locate the areas in which Dreaming stories, <i>The bunyip</i> and <i>The little flying fox</i>, originated. <p>Note: <i>The bunyip</i> is a Dreaming story from the Wiradjuri Nation. <i>The little flying fox</i> is a Dreaming story shared by a number of language groups in the far north of NSW and over the Queensland border.</p> <p>Lesson extensions</p> <ul style="list-style-type: none"> • After the interview with the Elder or community member, discuss and expand recorded material with more detail. <p>Read and review recordings to jointly construct the Elder or community member’s oral history.</p> <ul style="list-style-type: none"> • Have students, in pairs, develop their own story plan, using the model from Worksheet 25. The students can then create their own story based on this model. 	<p>SSS2.8 Investigates rights, responsibilities and decision making processes in the school and community, and demonstrates how participation can contribute to the equality of their school and community life.</p> <ul style="list-style-type: none"> • <i>gathers information about rules from the text, The bunyip, and discusses and records how these rules relate to school and home</i> • <i>contributes to decision making processes in the class, school and community.</i> <p>CUS2.4 Describes different viewpoints, ways of living, languages and belief systems in a variety of communities.</p> <ul style="list-style-type: none"> • <i>listens to a Dreaming story and, using information from that story, constructs a story of their own highlighting the importance of rules and responsibilities in the community.</i>



Key concepts

Guest speaker _____

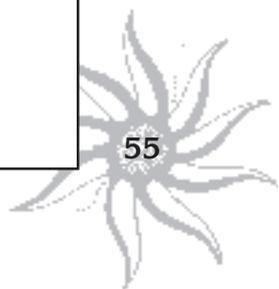
Key concepts	Expand in more detail, using an example where there has been a change
1. Family life	
2. Rules in family	
3. Roles and responsibilities in family	





Rules

Bunyip	
Class	
School	
Home	
Option	

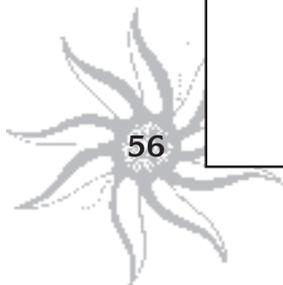




Story: Characters and setting

Title: _____

<p>Detail of the characters and setting:</p>	<p>Main point or moral of the story:</p>
	<p>Illustration:</p>



Topic 7

Who we are: identity, racism and prejudice

Task:

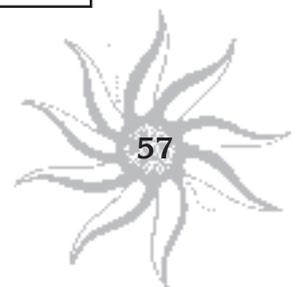
To investigate different concepts relating to who we are.

Materials required:

- Student worksheets 25, 26, 27.

Teaching/learning sequence	Outcomes and indicators
<p>Lesson activities</p> <ul style="list-style-type: none">• Group students (approx. 5 per group) and, using Worksheet 25, give each student one of the following words with its meaning:<ul style="list-style-type: none">• racism• identity• discrimination• prejudice• stereotyping.• Using Worksheet 25, have students cut the word sections from the meaning sections and mix them up. Students then have to correctly match the words to their meanings. Groups discuss results.• Conduct a class discussion, reading out each of the words and its meaning. Discuss the meanings of each of the words.• Generalisations & stereotyping <p>Introduce students to the concept of generalisations. Ask students to name a food they don't like and ask them to describe it. Come up with generalisations such as:</p> <p><i>Sweet potatoes taste terrible.</i> <i>Sweet potatoes are orange in colour.</i> <i>Therefore, all orange foods taste terrible.</i></p> <p>Introduce and discuss a generalisation that has to do with cultural identity such as:</p> <p><i>Joe Flick is quiet.</i> <i>Joe Flick is Italian.</i> <i>Therefore, all Italians are quiet.</i></p> <p>Discuss with students that once a generalisation becomes fixed in people's minds it may become a <i>stereotype</i>.</p>	<p>CUS2.4 Describes different viewpoints, ways of living, languages and belief systems in a variety of communities.</p> <ul style="list-style-type: none">• <i>recognises and understanding the meaning of key words relating to identity, racism and prejudice</i>• <i>gives examples of generalisations and stereotyping.</i>

Talking identity



Topic 7 continued

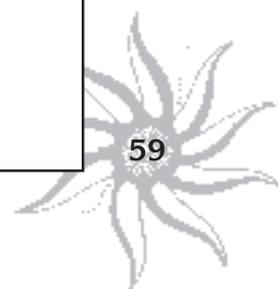
Who we are: identity, racism and prejudice

Teaching/learning sequence	Outcomes and indicators
<ul style="list-style-type: none"> • Stereotyping <p>Ask students to complete the stereotype-fact test Worksheet 26.</p> <p>Refresh students' memories by giving them a definition of <i>stereotype</i> or, better yet, have them provide you with their own definition of the term.</p> <p>Give students a copy of the test. Ask them to mark an "S" before statements that are examples of <i>stereotyping</i> and an "F" before those which are <i>facts</i>. In the following discussion, explain in detail why each of the statements are facts or stereotypes or, even better, have the students explain why.</p> • Discrimination and prejudice <p>Refresh students' memories by giving them a definition of <i>discrimination</i> or, better yet, have them provide you with their own definition of the term.</p> <p>Ask students to identify all the types of people they think are discriminated against in our society. From their responses make a list on the board. Include on the list racial and ethnic groups, some religious groups, handicapped people, poor people, old people, children and certain language and cultural groups.</p> <p>Have the students identify some of the ways in which these people are discriminated against. Finish the discussion with suggested positive changes that can be made to overcome each of these examples of discrimination.</p> • Identity <p>Using Worksheet 27, direct students in constructing a mind map of all the things that they think shape their identity, including any negative stereotyping, prejudices and discrimination that they or members of their family might have been exposed to.</p> 	<p>CUS2.4 Describes different viewpoints, ways of living, languages and belief systems in a variety of communities.</p> <ul style="list-style-type: none"> • <i>identifies examples of statements promoting stereotypes</i> • <i>constructs a mind map that shows an understanding of the concepts of identity, racism and prejudice</i> • <i>identifies examples of systemic unfairness, e.g. discrimination based on race, skin colour, language, religion or gender.</i>



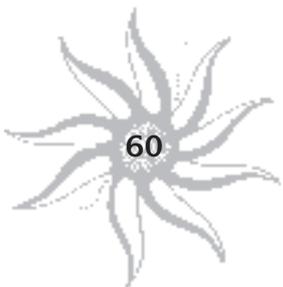
Definitions

<p>racism</p>	<p>When one cultural group of people treats another cultural group of people badly. They do this because they falsely believe they are better than the other group.</p>
<p>identity</p>	<p>All those parts of ourself that are strong and positive, as well as negative. All the things that we belong to and all those things that belong to us. Who we are!</p>
<p>discrimination</p>	<p>When one person or group is treated differently from another group. This is harmful if the person or group is treated badly for no good reason.</p>
<p>prejudice</p>	<p>Usually an angry feeling or action towards a person who belongs to a certain group.</p>
<p>stereotyping</p>	<p>When we regard everyone in a group as being the same with no individual differences. This is usually a negative way of looking at people.</p>

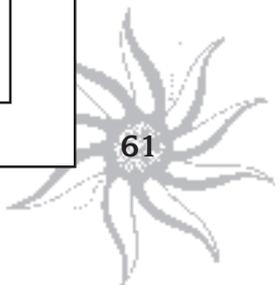
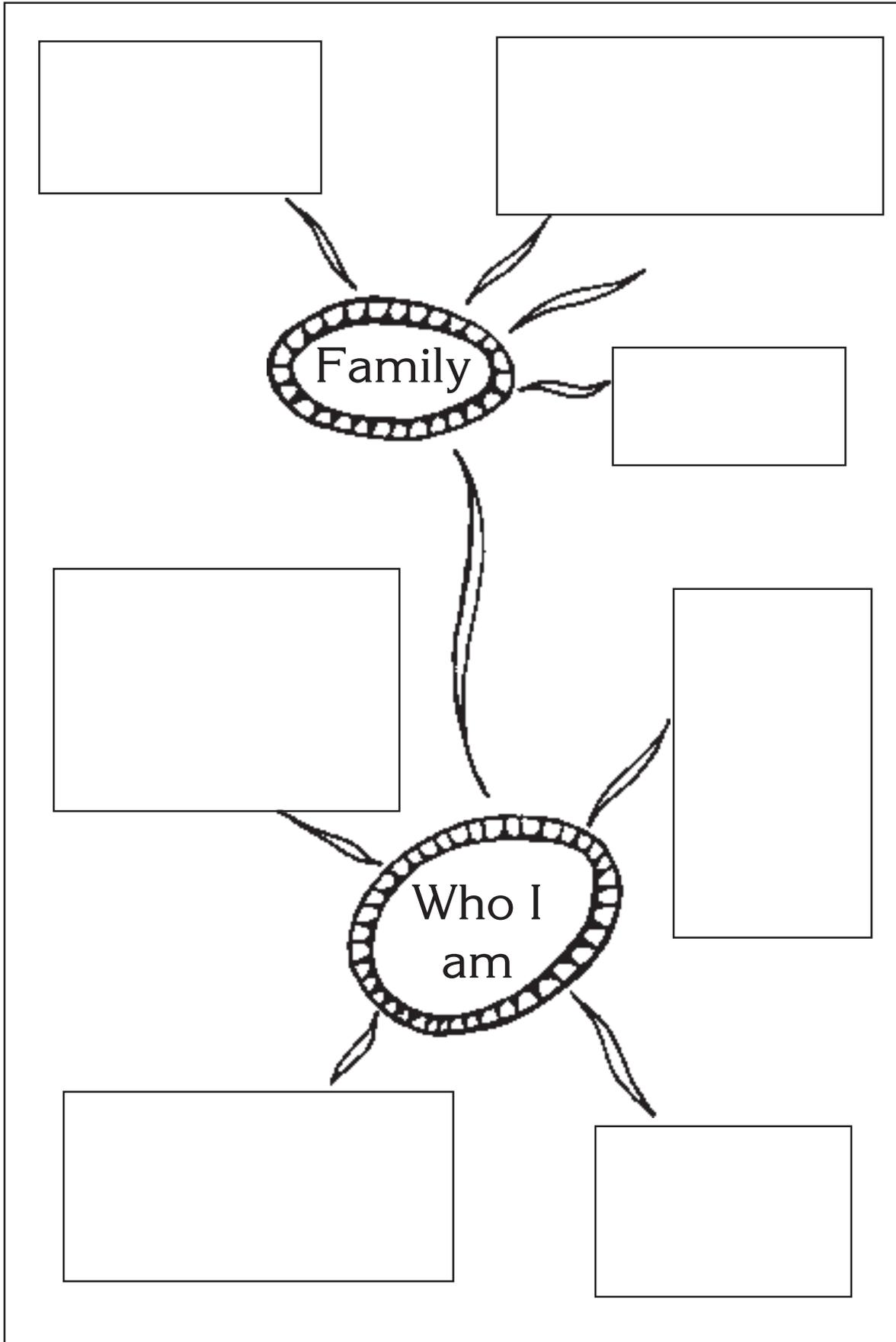


Stereotype-fact test

Statement	Stereotype	Fact
Most people over 65 are no longer employed full-time.		
Politicians are dishonest and can't be trusted.		
Africans are primitive and backward.		
All Americans are rich.		
People are poor because they are lazy and don't want to work.		
The majority of the elected members of the Australian Parliament are men.		
People in wheelchairs can play sports like basketball.		
Aboriginal people are the original inhabitants of Australia.		
Boys are braver than girls.		
Basketball can be played by both men and women.		



Identity mind map



Topic 8

Diversity

Task:

To identify and investigate groups to which students belong, including the family.

Materials required:

- Text: *The fat and juicy place* (provided in kit)
- Student worksheets 28, 29, 30, 31
- Overhead 4

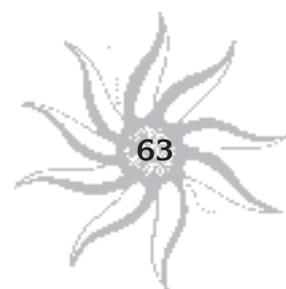
Teaching and learning sequence	Outcomes and indicators
<p>Lesson activities</p> <ul style="list-style-type: none"> • Ask students to create flow charts of their lives, recording and including places where they have lived and significant events in their lives. They use Worksheet 28. • An example could be: <ul style="list-style-type: none"> • <i>I'm a baby in Ryde</i> • <i>I'm a toddler in Ryde</i> • <i>I go to pre-school in Ryde</i> • <i>I move to Broken Hill</i> • <i>I go to school at Broken Hill PS.</i> <p>On Overhead 4 show students how Connie, an Aboriginal education worker, chose to show a flow chart of her life when she put it down on paper. Connie's friend, Rick, has also drawn his flow chart. Note: If students have lived in the same town all their lives but have moved streets, they could use a local area map for a flow chart.</p> <ul style="list-style-type: none"> • Each student transfers information from Worksheet 28 onto Worksheet 29, a map of NSW. Record where: <ul style="list-style-type: none"> • students were born • students live now • family members live. <p>Note: If students were born outside NSW, they can draw an arrow indicating the direction from NSW and then write name of state, country etc.</p> <p>Note: Be aware some students or their parents may be from a "stolen generation", foster family or adopted family and do not wish to indicate this.</p> <ul style="list-style-type: none"> • Teacher and students evaluate the information from Worksheet 29, and plot the language groups in which students have lived or are living onto Worksheet 30, an Aboriginal languages map of NSW. The map will need to be enlarged so as to be a class resource. • Discuss with students the name of: <ul style="list-style-type: none"> • Aboriginal country where they were born. • Aboriginal country where they went to school. • Aboriginal country where their parents lived as children. 	<p>CCS2.2 Explains changes in the community and family life, and evaluates the effects of these on different individuals, groups and environments.</p> <ul style="list-style-type: none"> • <i>outlines changes in students' lives and give an evaluation of the effects of these changes on students' lives.</i> <p>ENS2.5 Describes places in the local area and other parts of Australia and explains their significance.</p> <ul style="list-style-type: none"> • <i>identifies local Aboriginal groups for areas where people in the class have lived.</i>

Topic 8 continued

Diversity

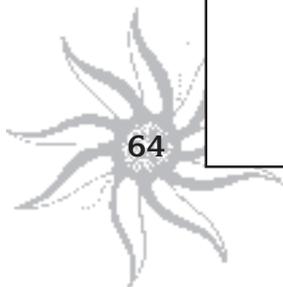
Teaching and learning sequence	Outcomes and indicators
<ul style="list-style-type: none">• With students, develop a concept map to demonstrate the groups to which students belong. <p>Demonstrate to the class, the use of a concept map of Jack from Topic Two, <i>The fat and juicy place</i>.</p> <p>On Worksheet 31 have students complete a concept map for themselves: Who am I?</p> <p>Note: Cultural diversity is the varied and different beliefs, attitudes, skills and tools by which communities structure their lives and interact with their environment.</p> <ul style="list-style-type: none">• Discuss cultural diversity by comparing students' concept maps. <p>Brainstorm: Ask students...</p> <p><i>What are the similarities or differences?</i></p> <p><i>What is each student's understanding of cultural diversity?</i></p> <p><i>What does diversity mean?</i></p> <p><i>Why is there such multicultural diversity in Australia?</i></p> <p><i>Does Australia have other countries or nations in it?</i></p>	<p>ENS2.5 Describes places in the local area and explains their significance.</p> <ul style="list-style-type: none">• <i>recognises that Aboriginal language groups' boundaries are a way of understanding land and place.</i> <p>CUS2.4 Describes different viewpoints, ways of living, languages and belief systems in a variety of communities.</p> <ul style="list-style-type: none">• <i>discusses and identifies the cultural, linguistic and religious diversity of communities in Australia,</i>

Talking identity

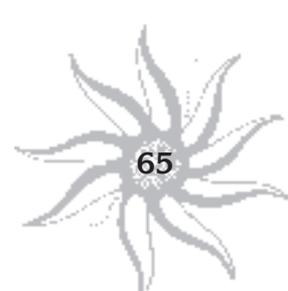
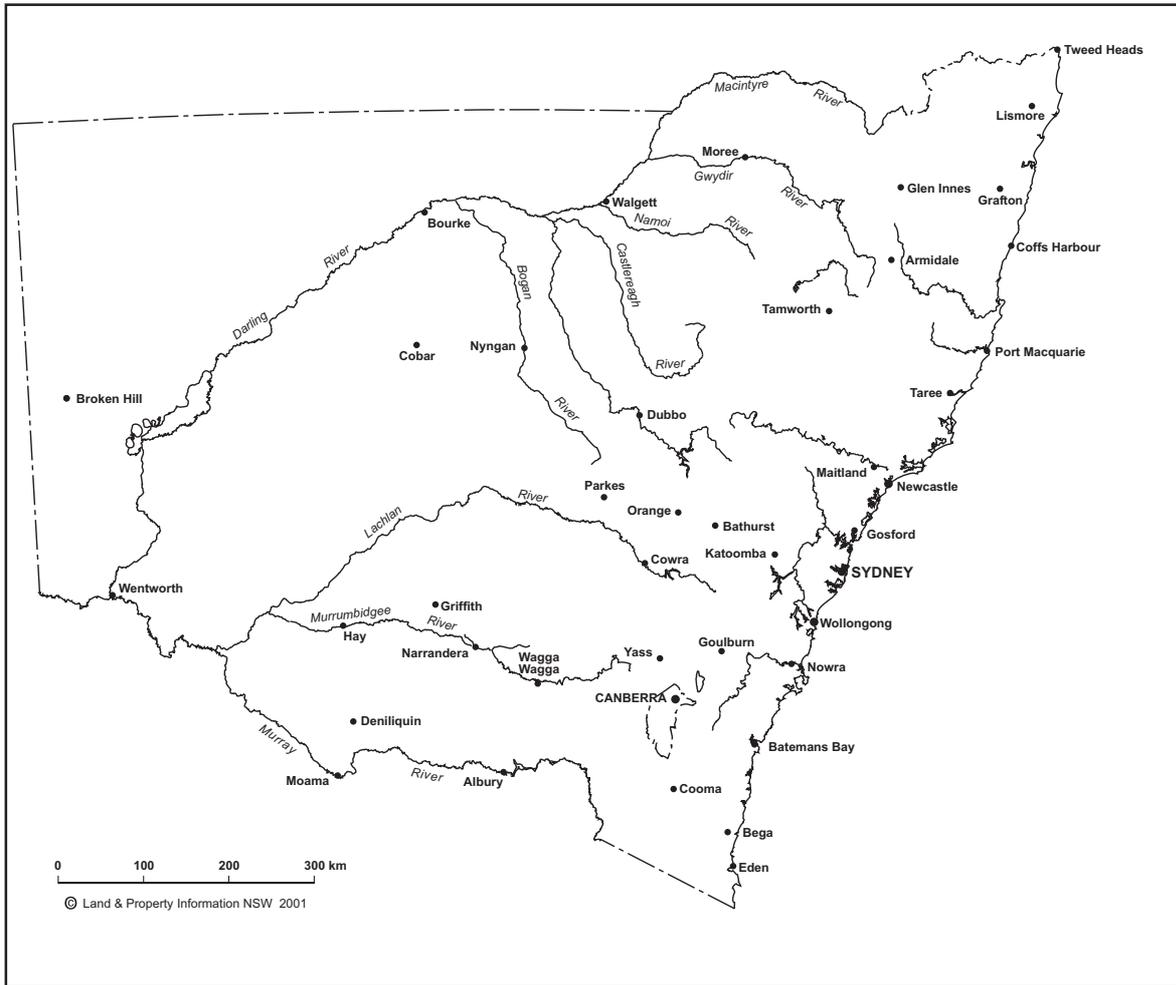




Flow chart

A large, empty rectangular box with a thin black border, occupying most of the page. It is intended for the student to draw a flow chart.

Map of NSW



Aboriginal languages and countries in NSW

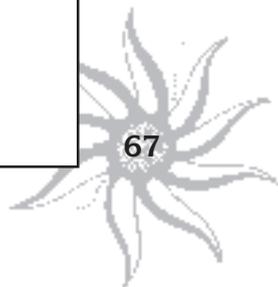


Bagandji	also spelt	Paakantyi Baakantji
Gamilaroi	also spelt	Gamilaraay Gamilroy Kamilaroi
Dharug	also spelt	Dharuk
Guringai	also spelt	Guring-gai Kuring-gai Ku-ring-gai
Dharawal	also spelt	Tharawal

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

Flow chart: Concept map: groups I belong to

SELF
[optional: A photo of student to be attached in centre]



Topic 9

Let's celebrate!

Task:

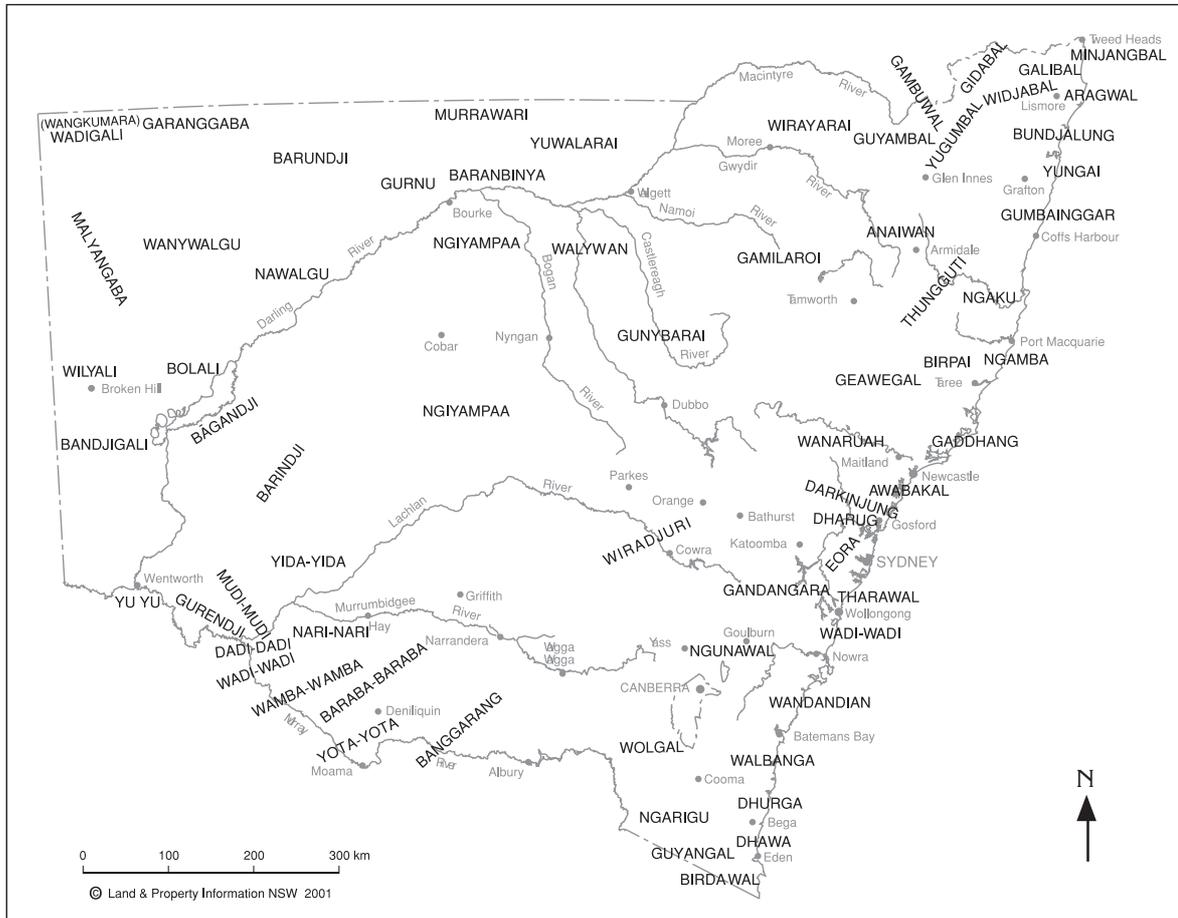
To celebrate the conclusion of the unit with community and parents.

Teaching and learning sequence	Outcomes and indicators
<p>Lesson activities</p> <ul style="list-style-type: none">• Invite the Aboriginal community members and parents who assisted the class with the unit to a celebration party where they can peruse all the information the class has compiled over the term. <p>A suggested food theme for the celebration part could be bush tucker mixed with a multicultural perspective, with students bringing a plate of food from their own cultural background.</p> <ul style="list-style-type: none">• Using the celebration song from <i>Rak Niwili</i> as a melody, students insert their names and present the song to a school assembly or make a tape and present it to an Elder or member of the Aboriginal community who has assisted the class with this unit.• Have community members plant trees or shrubs as a start to the schools bush tucker or native vegetation garden.• Initiate an oral history project where Aboriginal and non-Aboriginal community members can record their local and cultural history in words and pictures. <p>It may be possible to set up a wall of recorded oral history at a prominent place in the school. This wall could be the focus of a continuing record of local community history.</p>	<p>CUS2.3 Explains how shared customs, practices, symbols, languages and traditions in communities contribute to Australian and community identities.</p> <ul style="list-style-type: none">• gathers and displays information that identifies the diversity of the origins and backgrounds of people in the local community• gathers and displays information that records an Aboriginal perspective of local community history• identifies local Aboriginal community members and acknowledges their contribution to community and family life.

Aboriginal languages map of Australia (from Rak Niwili)

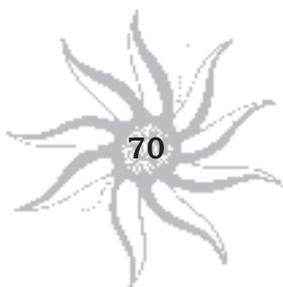


Aboriginal languages and countries in NSW

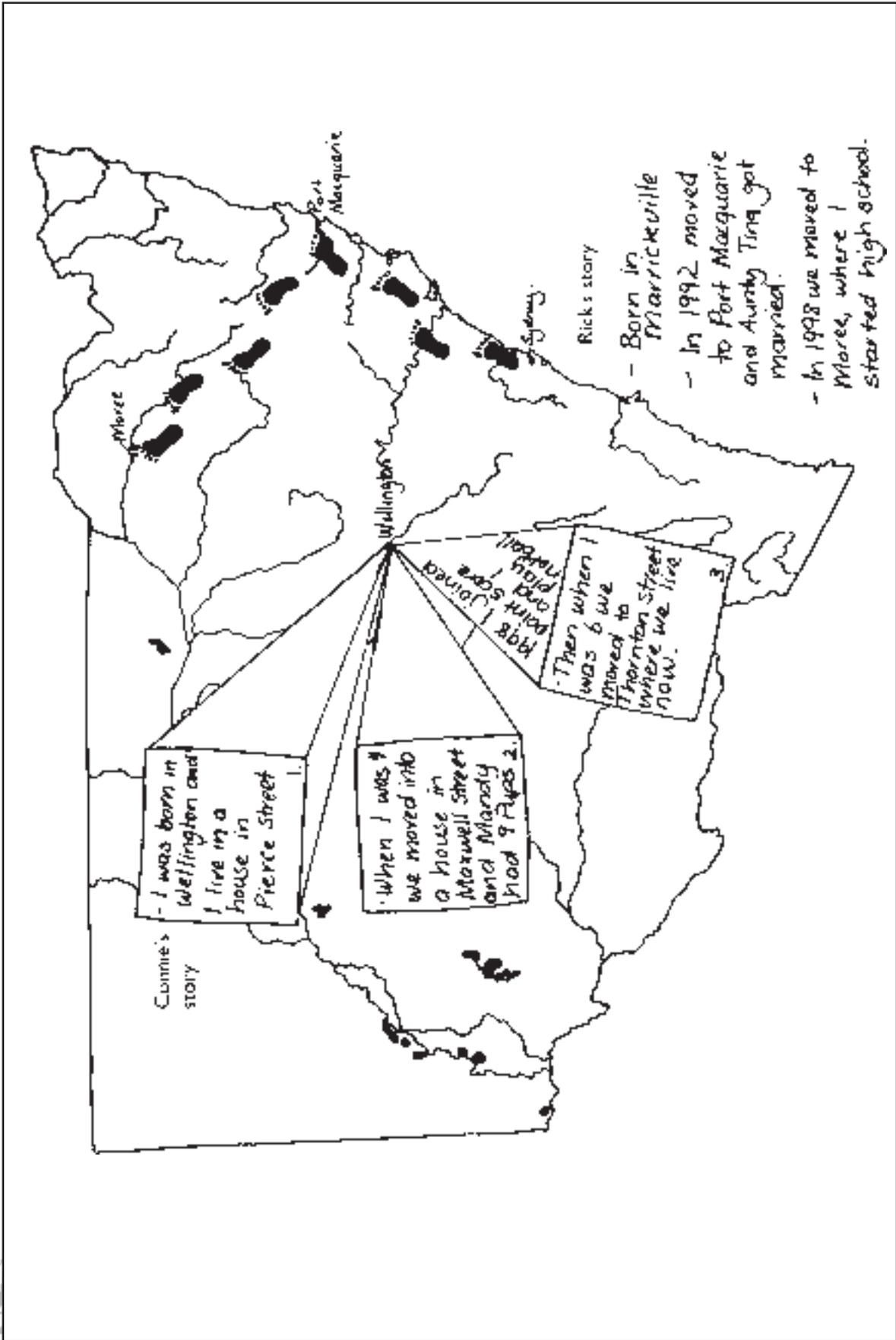


Bagandji	also spelt	Paakantyi Baakantji
Gamilaroi	also spelt	Gamilaraay Gamilroy Kamilaroi
Dharug	also spelt	Dharuk
Guringai	also spelt	Guring-gai Kuring-gai Ku-ring-gai
Dharawal	also spelt	Tharawal

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



Connie's and Rick's flow chart



Appendix I

The little flying fox



Hello! My name is Pauline and I'm a storyteller. My favourite stories are Dreaming stories. When you listen carefully, you can hear lessons that come from the Dreaming. Here is a story from the Dreaming about the little flying fox.

When the world was young, flying fox thought he was a bird.

He went to the Great Spirit who was here teaching the birds how to be birds, like how to make nests, how to lay eggs, how to find food.

The little flying fox went over to the Great Spirit and asked him if he would teach him how to be a bird.

The Great Spirit said, "You are not a bird you are a bat. I will teach you how to be a bat."

But the little flying fox would not listen.

Little flying fox got under the feet of the Great Spirit and cried out, "Teach me to be a bird, I want to be a bird now!"

Well, the Great Spirit stopped. He picked the little flying fox up by his feet and hung him upside down in the branch of a tree and left him there to teach him a lesson.

When the Great Spirit had finished with all the birds he went over to the little flying fox and said, 'Have you learnt your lesson little flying fox? Do you know that you are a bat and not a bird?'

But little flying fox had not learnt and he said, "I don't care, I can hang upside down forever if I want to. I still think I'm a bird!"

Well, the Great Spirit left the little flying fox hanging upside down in the branches of trees forever, to remind him that he is not a bird, but a bat.

And that is the reason why the flying fox hangs upside down in the branches of trees, instead of sitting the right way around like birds.



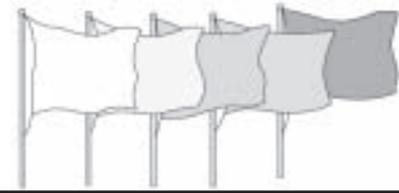
[*The little flying fox* is a Dreaming story shared by a number of language groups in the far north of NSW and over the Queensland border.]

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Sydney NSW 2001



Appendix 2

Australian flags



Australian flag

Flag adopted: 14 April 1954

Flag proportion: 1:2

Australia's first Federal flag was chosen from a national flag competition held in 1901. Five people submitted almost identical designs. These people were declared joint winners and shared the prizemoney. They were Annie Dorrington, Ivor Evans, Leslie Hawkins, Egbert Nuttall and William Stevens. The original design has been changed three times since 1901. The present design was officially adopted in 1954.

In the upper left-hand corner of the flag is the Union Jack. On the right-hand side are 5 white stars, representing the Southern Cross, a constellation of stars generally visible only in the southern hemisphere. Each of these stars has 7 points except for the smallest star, which has only five. Directly below the Union Jack is a large 7-pointed white star called the Federation Star, representing the federation of the colonies of Australia on 1 January 1901. There is one point for each of the six original states, and one to represent all of Australia's internal and external territories.

Aboriginal flag

Flag adopted: 14 July 1995 (in use since 12 July 1971)

Flag proportion: 2:3

The Aboriginal flag was designed by Harold Thomas, an Arrente man from central Australia. It was first flown on National Aboriginal and Islander Day in July 1971 in Adelaide, South Australia. The flag is symbolic to Aboriginal people in a number of ways: the black represents the Aboriginal people, past, present and future; the yellow represents the sun, the giver of life; the red represents the earth, red ochre and the spiritual relationship to the land. The flag became a powerful uniting symbol of identity for Aboriginal people across the country when it was flown at the Aboriginal Embassy in Canberra in 1972.

The little red, yellow & black (and green and blue and white) book: a short guide to Indigenous Australia, Australian Institute for Aboriginal and Torres Strait Islander Studies, 1994, p. 12.

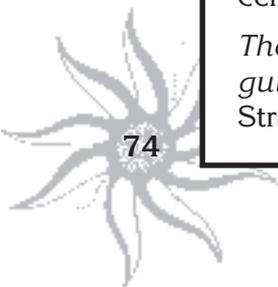
Torres Strait Islander flag

Flag adopted: 14 July 1995 (in use since 29 May 1992)

Flag proportion: 2:3

The Torres Strait Islander flag was designed by Bernard Namok from Thursday Island and launched in 1992. It features three horizontal bands, two of them green for the land and one blue for the sea. These bands are separated by black stripes which represent the people. A further symbol of all Torres Strait Islander people is the white dhari—the traditional headdress. Underneath this is a white five-pointed star which represents the five island groups: eastern, western, central, Port Kennedy area and North Peninsula area.

The little red, yellow & black (and green and blue and white) book: a short guide to Indigenous Australia, Australian Institute for Aboriginal and Torres Strait Islander Studies, 1994, p. 13.



Appendix 3

The bunyip

In the Dreaming, there were two Koori children.
The boy was called Surrin and the girl was called Lulardeea.
They were from the Wiradjuri Nation.

The children were told by the Elders, “Never, ever go to the river alone.”
“Why?” they asked.
“Because a big, scary, hairy, hungry bunyip lives in the river and he likes to eat children.”

One hot day the children decided to disobey their Elders and go for a swim in the river.

On the way they met an old, dusty, jumping kangaroo.
“Where are you going?” asked the kangaroo.
“We are going to the river for a swim,” said the children.
“No, don’t go!” said the old, dusty, jumping kangaroo.
“A big, scary, hairy, hungry bunyip lives in the river and he will eat you.”
“Don’t be silly! We don’t believe in buniyips!” said the children.
Off they went on their way to the river.

Next they met a long-necked, long-legged, sharp-clawed emu.
“Where are you going?” asked the emu.
“We are going to the river for a swim,” said the children.
“No, don’t go!” said the long-necked, long-legged, sharp-clawed emu.
“A big, scary, hairy, hungry bunyip lives in the river and he will eat you.”
“Don’t be silly! We don’t believe in buniyips!” said the children.

At last they came to the river.
The children began taking off their clothes.
Suddenly a big, fat, golden cod poked his head out of the water and said, “What are you doing?”
“We are going for a swim,” said the children.
“No, don’t go!” said the big, fat, golden cod. “There’s a big, scary, hairy, hungry bunyip who lives in the river and he will eat you.”
“Don’t be silly!” said the children, and into the river they dived.

And do you know, the cod was the last one to see those children.

So you must never ever go swimming without an older person with you, and never, ever go swimming alone and always obey your Elders!

[A Dreaming story, Wiradjuri Nation (Narrandera)]

This story is dedicated to the memory of William Archibold Lyons
who told this Dreaming story to his children.

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Sydney NSW 2001



Appendix 4

Living with the land

Over thousands of years of careful observation of their environment, Aboriginal people developed a detailed knowledge of food and water sources and created a wide range of tools. This is a “technology”, a valuable “how to” manual for the Australian environment and is the very foundation of one of the oldest human cultures in the world.

Aboriginal people do not separate themselves from the workings of their environment. Technology, spirituality, family and lawmaking are all part of the same body of knowledge. There is no separation between the health of the land and the health of the people. They have long known that to care for the environment is to care for all the living things; that all life is part of the enormous network of relationships that were created by the Great Spirit ancestors of the Dreaming.

Aboriginal people know too, that the Dreaming ancestors created the whole pattern of life and gave them the law which is still followed today. They know that by honouring the powers of the ancestral beings in special ceremonies, the land and its life forms will continue. Without these ceremonies, they believe that the cycles of life will cease to exist.

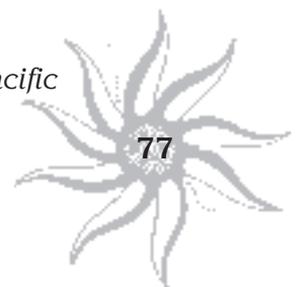
Towards a new Dreaming... future directions for land management in Australia, Clean Up Australia Ltd, 1995, p. 10.





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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. For twenty years the NSW AECG has been recognised as the peak body in Aboriginal education and the principal source of advice on Aboriginal education and training issues.

The AECG network includes:

- Aboriginal independent providers
- Office of the Board of Studies NSW
- Board of Vocational Education and Training
- Catholic Education Commission
- Early Childhood Education
- NSW Department of Education and Training (NSW DET)
- NSW TAFE Commission
- Universities.

The NSW AECG represents NSW community views on all education and training. The AECG has the mandate to provide Aboriginal community-based advice on all Aboriginal education and training in NSW from early childhood through schooling to all tertiary and community education.

Each year the NSW AECG Inc. convenes two State Committee Meetings and one Annual General Meeting to receive reports from providers and address issues on Aboriginal education and training.

Local AECGs feed into eighteen regional AECG meetings that are held throughout the year. All people involved in Aboriginal education and training are encouraged to be members of their local AECG Committees.

Association Executive

President

Vice President

Secretary

Treasurer

Executive Members (5)

Administrative Assistant

Secretariat

Executive Officer

Administration Officer

Field Officer

President's Assistant

Research Officer

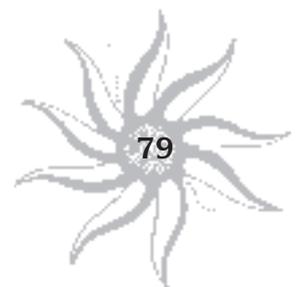
NATSIEP Project Officer

NSW AECG Inc. Representative Regions

Metropolitan East Region	Upper South Coast Region
Metropolitan West Region	Lower South Coast Region
Metropolitan North Region	Western 1 Region
Metropolitan South West Region	Western 2 Region
North West 1 Region	Western 3 Region
North West 2 Region	Riverina 1 Region
Hunter Region	Riverina 2 Region
Upper North Coast Region	Riverina 3 Region
Lower North Coast Region	Manning Region

NSW AECG Inc. Committees

Strategic Planning Coordinating Committee (SPCC)
Inter-departmental Committee on Otitis Media (IDCOM)



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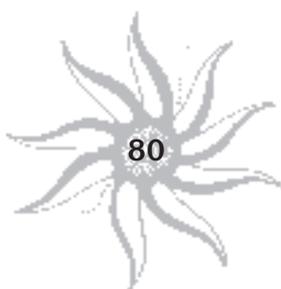
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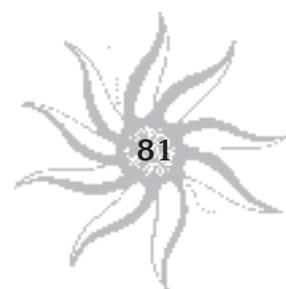
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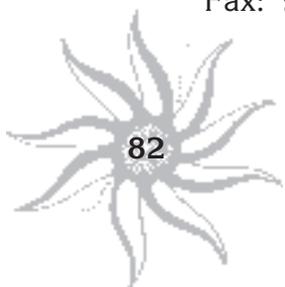
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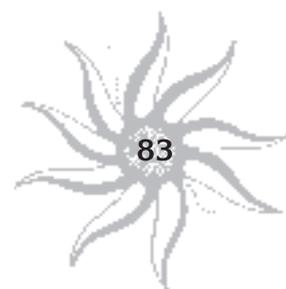
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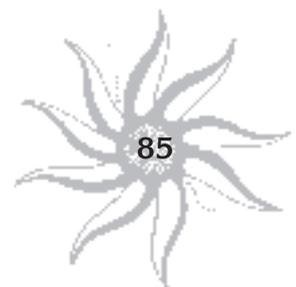
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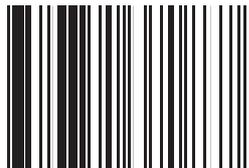
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