

# Koorie Perspectives in Curriculum

2018 Annual

# Koorie perspectives in Curriculum Bulletin:

## February 2018

This edition of the Koorie Perspectives in Curriculum Bulletin features:

- The Cummeragunja Walk-off of 1939 & a Dhungala - Murray River focus
- Charles Perkins and the 1967 Freedom Rides
- The 10<sup>th</sup> Anniversary of the National Apology
- International Mother Language Day

Welcome to the first Koorie Perspectives in the Curriculum Bulletin for 2018. Focused on Aboriginal Histories and Cultures, we aim to highlight Victorian Koorie voices, stories, achievements, leadership and connections, and suggest a range of activities and resources around key dates for starters. Of course any of these topics can be taught at any time throughout the school year and we encourage you to use these bulletins and VAEAI's [Koorie Education Calendar](#) for ongoing planning and ideas.

In this bulletin, you will find Victorian Curriculum links to Content Descriptions. Select the code and it will take you directly to the Victorian Curriculum site with additional elaborations.

We know that Aboriginal people are the best equipped and the most appropriate people to teach Indigenous knowledge. Therefore wherever possible you should seek to involve your local Koorie community in education programs that involve Aboriginal perspectives. For some guidance about working with your local Koorie community to enrich your

teaching program, see VAEAI's [Protocols for Koorie Education in Primary and Secondary Schools](#).

For a summary of key **Learning Areas and Content Descriptions** directly related to Aboriginal and Torres Strait Islander histories and cultures within the Victorian Curriculum F-10, select the link for an UPDATED 2018 copy of the VCAA's: [Learning about Aboriginal and Torres Strait Islander histories and cultures](#).

## February

The 4<sup>th</sup> February marks the anniversary of the famous **Cummeragunja Walk-off** of 1939.

On that historic day, over 200 residents of the Cummeragunja Mission walked off the mission station in protest against conditions at the station, and crossed the Murray River into Victoria, leaving the state of NSW. At the time, this was in contravention of rules set by the NSW Aboriginal Protection Board restricting the movement of Aboriginal people. Many settled in Barmah, Echuca, Shepparton, Mooroopna and Fitzroy (Melbourne).

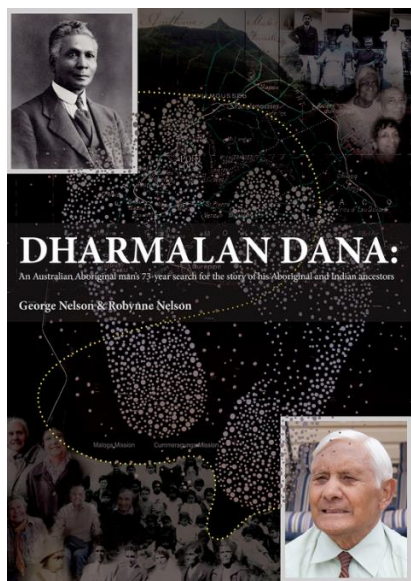


Cummeragunja lies on the NSW side of Dhungala – the Murray River – on the traditional lands of the Bangerang and Yorta Yorta peoples. The river is hugely important to the people and has sustained them for thousands of years.

The now archived **Mission Voices** website developed by the Koorie Heritage Trust is a great multimedia resource. [Listen](#) to the late Bangerang Elder Uncle Sandy Atkinson and other descendants of Cummeragunja discuss life in the day, belonging and connection to place. (*'Real Player' free software may need to be downloaded*).

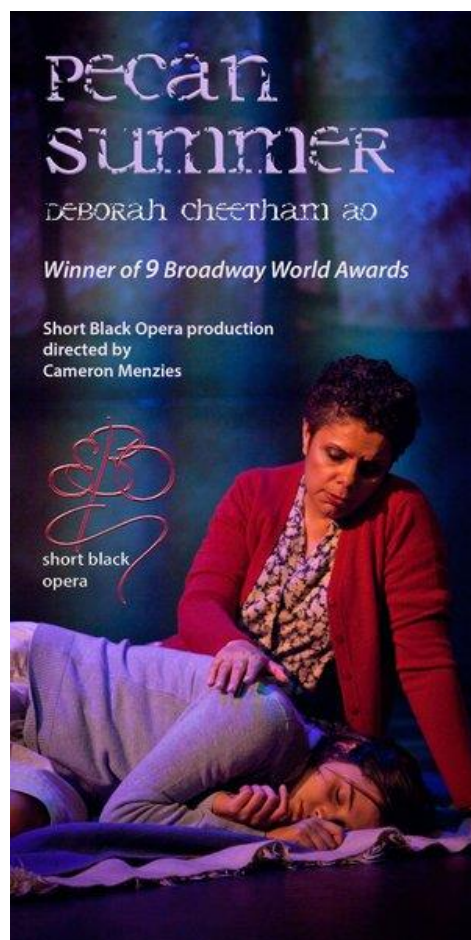
With younger students (years 5-8) explore the [Voices of Cummeragunja](#) links and read or listen to the late Bangerang Elder Uncle Sandy Atkinson [talk](#) about conservation practices. What evidence is there that people lived in harmony with their land? Provide at least one specific example of their conservation practices. (*'Real Player free software may need to be downloaded*).

[Dharmalan Dhana](#) (ANU, 2014) by George and Robynne Nelson and available in many formats tells the story of a man's 73-year search for the story of his Aboriginal and Indian ancestors and contains a lot of deeply personal and historical information about Maloga and Cummeragunja Missions both before and after the walk-off.



**Pecan Summer** is Australia's first Indigenous opera, written by Yorta Yorta soprano, Deborah Cheetham. The opera is based on the events surrounding the walk-off from Cummeragunja mission in 1939. Deborah Cheetham began writing Pecan Summer in 2008, and the opera premiered on country in Mooroopna (VIC) in 2010. The success of Pecan Summer led to the formation of **Short Black Opera Company**, a national not-for-profit opera company devoted to the development of Indigenous opera singers.

With students research the opera [Pecan Summer](#) by Yorta Yorta composer Deborah Cheetham. A **filmed version** of the opera Pecan Summer is now available through [SBS On Demand](#) and quite a number of video clips and news reports have been uploaded to [youtube](#). Further explore the life of Deborah Cheetham and her journey to be an opera singer and author.





For a **Murray River feature**, focus some learning activities around Koorie peoples, languages and stories of the Murray River region, such as the [Bangerang Dreaming story](#) \* about the creation of **Dungala** (Tongala), aka the Murray River, and the famous [Bunyip](#) story.

Behind the News (BTN) have produced a short documentary that looks at life along Australia's largest river system, the Murray River. [River Kids](#) is narrated by Tyrone, a young SA Ngarrindjeri boy, who introduces us to people who depend on it.



*Snake and Water-lilies by Ralph Nicholls (Koorie Heritage Trust AH2527)*

**With older students**, explore the ecological, spiritual, economic and aesthetic significance of the Murray-Darling basin and approaches to custodial responsibility, environmental management and sustainability. [Murray River Country: An ecological dialogue with traditional owners](#) by geographer Jessica Weir comes with downloadable [teaching notes](#) and discusses the water crisis from a unique perspective – the intimate stories of love and loss from the viewpoints of Aboriginal peoples who know the inland rivers as their traditional country.

*\*Depending on the region or the language group, there are a number of Creation Stories about the Murray River. For some good background material: [Ponde the Murray Cod – River Creator](#).*

**Did you know** that the legendary **Bunyip** is said to get its name from the Wemba Wemba and Wergaia languages of the Murray River Region?



Image from *The Bunyip of Berkeley's Creek* Written by Jenny Wagner and illustrated by Ron Brooks First edition: Longman Young Books, Melbourne, 1973.

### Victorian Curriculum: History

[VCHHK094](#) *The different experiences and perspectives of Australian democracy and citizenship, including the status and rights of Aboriginal and Torres Strait Islander peoples, migrants, women, and children: History 5-6*

[VCHHK134](#) *Intended and unintended causes and effects of contact and extension of settlement of European power(s), including Aboriginal and Torres Strait Islander peoples: History 9-10*

[VCHHK152](#) *Causes of the struggle of Aboriginal and Torres Strait Islander peoples for rights and freedoms before 1965: History 9-10*

[VCHHK156](#) *Continuity and change for Aboriginal and Torres Strait Islander peoples in securing and achieving civil rights and freedoms in Australia: History 9-10*

[VCHHC121](#) *Sequence significant events in chronological order to support analysis of the causes and effects of these events and identify the changes they brought about: History 9-10*

[VCHHC123](#) *Analyse and corroborate sources and evaluate their accuracy, usefulness and reliability: History 9-10*

[VCHHC127](#) Analyse the long-term causes, short term triggers and the intended and unintended effects of significant events and developments: History 9-10

[VCHHC124](#) Analyse the different perspectives of people in the past and evaluate how these perspectives are influenced by significant events, ideas, location, beliefs and values: History 9-10

[VCHHC126](#) Identify and evaluate patterns of continuity and change in the development of the modern world and Australia: History 9-10

[VCHHC128](#) Evaluate the historical significance of an event, idea, individual or place: History 9-10

#### Victorian Curriculum: Civics & Citizenship

[VCCCG028](#) Discuss the role of political parties and independent representatives in Australia's system of government, including the formation of governments, and explain the process through which government policy is shaped and developed: Civics & Citizenship 9-10

[VCCCG030](#) Analyse how citizens' political choices are shaped, including the influence of the media: Civics & Citizenship 9-10

[VCCCC036](#) Discuss challenges to and ways of sustaining a resilient democracy and cohesive society: Civics & Citizenship 9-10

[VCCCC038](#) Examine the influence of a range of media, including social media, in shaping identities and attitudes to diversity and how ideas about Australian identity may be influenced by global events: Civics & Citizenship 9-10

#### Victorian Curriculum: The Arts - Music

[VCAMUR039](#) Identify and connect specific features and purposes of music from contemporary and past times including music of Aboriginal and Torres Strait Islander peoples, to explore viewpoints and enrich their music making: Music 7-8

[VCAMUM043](#) Plan, develop and notate compositions with an understanding of style and convention: Music 9-10

[VCAMUR046](#) Analyse a range of music from contemporary and past times, including the music of Aboriginal and Torres Strait Islander Peoples to explore differing viewpoints, enrich their music making, and develop understanding of music practice in local, national and international contexts: Music 9-10

#### Victorian Curriculum: The Arts - Drama

[VCADRR032](#) Explain how the elements of drama and production elements communicate meaning by comparing drama from different social, cultural and historical contexts including in the drama of Aboriginal and Torres Strait Islander Peoples: Drama 7-8

[VCADRE033](#) Combine the elements of drama in devised and scripted drama to explore and develop issues, ideas and themes: Drama 7-8

[VCADRR039](#) Identify and connect specific features and purposes of drama from contemporary and past times, including the drama of Aboriginal and Torres Strait Islander peoples to explore viewpoints and enrich their drama making: Drama 7-8

[VCADRE041](#) Manipulate combinations of the elements of drama to develop and convey the physical and psychological aspects of

roles and characters consistent with intentions in dramatic forms and performance styles: Drama 9-10

[VCADRD042](#) Practise and refine the expressive capacity of voice and movement to communicate ideas and dramatic action in a range of forms, styles and performances spaces: Drama 9-10

[VCECU015](#) Investigate why ethical principles may differ between people and groups, considering the influence of cultural norms, religion, world views and philosophical thought: Ethical Capabilities 7-8

#### Victorian Curriculum: Geography

[VCGGK109](#) The spiritual, economic, cultural and aesthetic value of water for people, including Aboriginal and Torres Strait Islander peoples and peoples of the Asia region, that influence the significance of places: Geography 7-8

[VCGGK111](#) Factors that influence the decisions people make about where to live and their perceptions of the liveability of places: Geography 7-8

#### Victorian Curriculum: English

[VCELA164](#) Understand that English is one of many languages spoken in Australia and that different languages may be spoken by family, classmates and community: English F

[VCELA234](#) Understand that spoken, visual and written forms of language are different modes of communication with different features and their use varies according to the audience, purpose, context and cultural background: English 2

[VCELT240](#) Discuss how depictions of characters in print, sound and images reflect the contexts in which they were created: English 2

[VCELY220](#) Discuss different texts on a similar topic, identifying similarities and differences between the texts: English 2

[VCELA303](#) Understand that Standard Australian English is one of many social dialects used in Australia, and that while it originated in England it has been influenced by many other languages: English 4

[VCELA362](#) Understand that different social and geographical dialects or accents are used in Australia in addition to Standard Australian English: English 6

[VCELT393](#) Identify and explore ideas and viewpoints about events, issues and characters represented in texts drawn from different historical, social and cultural contexts: English 7

[VCELT404](#) Explore the interconnectedness of Country and Place, People, Identity and Culture in texts including those by Aboriginal and Torres Strait Islander authors: English 8



# The 1965 Freedom Rides

*One lesson we can all draw from the Freedom Ride is the importance of speaking out against injustice, challenging oppression and discrimination, and doing it now.*

Ann Curthoys, honorary professor, author, and original freedom-rider.



On February 12, 1965 a group of Sydney University students called Students for Aboriginal Rights (SAFA), led by **Aboriginal students Charles Perkins and Gary Williams**, began a trip that would change Australian history. Their journey was both an attempt to emulate the US Civil Rights Movement action in the early 1960s, and designed to expose the racist underbelly of Australian society in rural NSW. The book "Freedom Ride: a freedom rider remembers" by Ann Curthoys, relives the experience of the Freedom Ride, drawing largely upon a diary written during the journey and the recollections of Indigenous and non-Indigenous people who were involved. Contemporary media reports as well as secondary accounts supplement the story, drawing attention to the impact of the ride and highlighting the ways in which the events have been remembered.

Learn about the **1965 Freedom Rides** against prejudice and racial discrimination by exploring the Australian Institute of Aboriginal and Torres Strait Islander Studies' (AIATSIS). [AIATSIS' site](#) includes the diaries of freedom-rider Ann Curthoys, a photographic exhibition and a great reading list which includes a list of sources, news articles and external websites about the 1965 Freedom Ride. Your first stop for information could be the curated online exhibition, *The 1965 Freedom Ride*, which brings together primary sources from students that took part in this landmark event with newspaper coverage from the time.

Amongst the Freedom Riders was Darce Cassidy, an arts student who was also a part-time reporter for the ABC. His vivid [recordings](#) of the 1965 Freedom Ride weren't broadcast until 1978. In this excerpt, we're taken right to the centre of the confrontation at the Moree swimming pool, where tempers run high in this encounter, revealing the extent of racial segregation that prevailed in country towns at the time.



The Daily Mirror's full-page coverage of the demonstration at Moree pool, 22 February 1965. (Photo courtesy of Newspix)

Image from The Daily Mirror, February 22 1965 found at: <http://www.kooriweb.org/foley/images/history/1960s/freedom/fr13.html>



Previously unpublished photographs of the 1965 Freedom rides discovered in the NSW State Library of NSW archives were first exhibited in 2015. Encourage students to [explore](#) these photographs useful for discussions and presentations.



Watch the 2015 anniversary of the Freedom Rides film on [Living Black](#) about the Freedom Rides. Discuss how things were then and how the freedom riders feel about that time, and their historic action. Alternatively, students, especially primary school students might prefer to watch the [BTN](#) program on the Freedom Rides 50th anniversary and discuss similarly.



**Why were students compelled to take this action? What do these types of actions achieve?**

#### Victorian Curriculum: History

[VCHHK094](#) The different experiences and perspectives of Australian democracy and citizenship, including the status and rights of Aboriginal and Torres Strait Islander peoples, migrants, women, and children: *History 5-6: Australia as a nation*

[VCHHK155](#) Effects of methods used by civil rights activists to achieve change for Aboriginal and Torres Strait Islander peoples, and the role of one individual or group in the struggle.

*Elaborations: investigating the role of Charles Perkins in the Freedom Ride of 1965 and the efficacy of television in bringing the struggle: History 9-10: Rights and freedoms (1945 – the present)*

[VCHHK153](#) Effects of the US civil rights movement and its influence on Australia for rights and freedoms to national attention: *History 9-10: Rights and freedoms (1945 – the present)*

[VCHHK156](#) Continuity and change for Aboriginal and Torres Strait Islander peoples in securing and achieving civil rights and freedoms in Australia: *History 9-10: Rights and freedoms (1945 – the present)*



Excerpt of Unidentified boys in wood shack, February 1965 / from The Tribune archived collection. At:

<https://www.flickr.com/photos/statelibraryofnsw/20829135935/in/album-72157654250887374/>

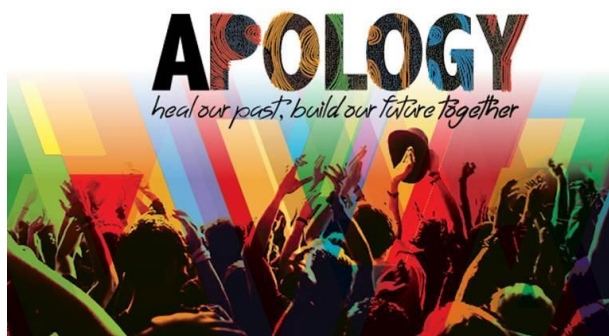
## 10<sup>th</sup> Anniversary of the National Apology

On February 13, 2008, a long-awaited National Apology to Australia's Aboriginal and Torres Strait Islander Peoples was delivered by the then Prime Minister Kevin Rudd which acknowledged in particular the Stolen Generations. **This year significantly marks the 10<sup>th</sup> anniversary of this historic occasion.**

Each year the National Sorry Day Committee encourages all schools, community groups, workplaces and individuals to commemorate the anniversary of this important event in Australia's history.

With sensitivity, honouring the Apology Anniversary and National Sorry Day builds understanding and respect between school and community, teachers and students.

If possible, invite a Stolen Generations member or another Aboriginal or Torres Strait Islander parent, Elder or community member to speak with your students about the Stolen Generations and the importance of celebrating the Apology Anniversary. Discuss with your guest speaker prior to the lesson what they are willing to talk about, especially relating to potentially sensitive issues. Remember that across Victoria and the rest of the nation almost every, if not all Aboriginal families have been negatively affected by the policies and practices that have led to dispossession and what we now call the Stolen Generations. For some, this is still very difficult to reconcile and talk about.



Reaction to the Prime Minister's apology in Canberra and Sydney today.  
Photos: Peter Rae, Jan Reid and Mark Graham., Sydney Morning Herald.

Download the National Sorry Day Committee's excellent resource [Learning about the Stolen Generation: the NSDC's school resource](#) for great classroom and whole-of-school activities.

For the speech that stopped the Nation, listen to or play [footage](#) from the Apology.

To hear personal stories from members of the Stolen Generations, go to the dedicated website: [Stolen Generations' Testimonies](#).

Some questions you might want to consider with your students as part of a lesson:

1. *When might we apologise and say sorry for something, and how important is it? Any personal stories to share? How did you feel when someone apologised?*
2. *How did your family members feel when the Australian Parliament said 'sorry' in 2008?*
3. *Why was it so important for Parliament to make an Apology?*

VAEI has produced a separate publication to commemorate the anniversary of the National Apology to Aboriginal and Torres Strait Islander People which includes a transcript of Prime minister Kevin Rudd's National Apology, downloadable [here](#). Note that curriculum links will be updated for the 10<sup>th</sup> anniversary.



**VCHHK094** The different experiences and perspectives of Australian democracy and citizenship, including the status and rights of Aboriginal and Torres Strait Islander peoples, migrants, women, and children: *History 5-6: Australia as a nation*

VCHHK154 Significance of the following events in changing society: 1962 right to vote federally, 1967 Referendum, Reconciliation, Mabo decision, Bringing Them Home Report (the Stolen Generations), the Apology and the different perspectives of these events: History 9-10: Rights and freedoms (1945 – the present).

**VCDEST0044** Investigate the ways in which designed solutions evolve locally, nationally, regionally and globally through the creativity, innovation and enterprise of individuals and groups: Design and Technology 7-8: Technologies and Society.

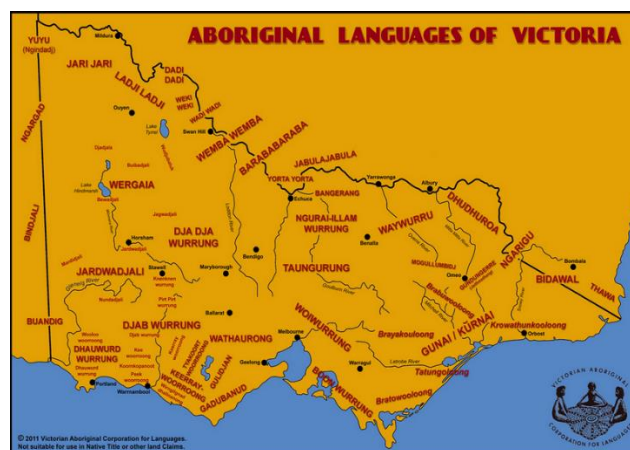
**Personal and Social Capabilities** (various CDs) - For Levels 9 and 10, the *Curriculum* focuses on analysing factors that influence respectful relationships in a range of diverse settings and the importance of empathy and respect for diversity in creating a cohesive society. Students are provided with opportunities to engage in activities that promote initiative, independence, interdependence and leadership. They evaluate their contribution to group tasks and suggest improvements to enable achievement of a team goal. Students explore the nature of conflict in a range of personal, local, national and global contexts. They evaluate a variety of strategies to prevent or resolve conflict.

*"Towards Sustainable Futures through Multilingual Education."*

**February 21 commemorates International Mother Language Day**, celebrating language diversity and variety worldwide annually. Significantly it also remembers events such as the killing of four students on February 21, 1952, because they campaigned to officially use their mother language, Bengali, in Bangladesh.



Talk with students about their own language backgrounds using maps where possible.



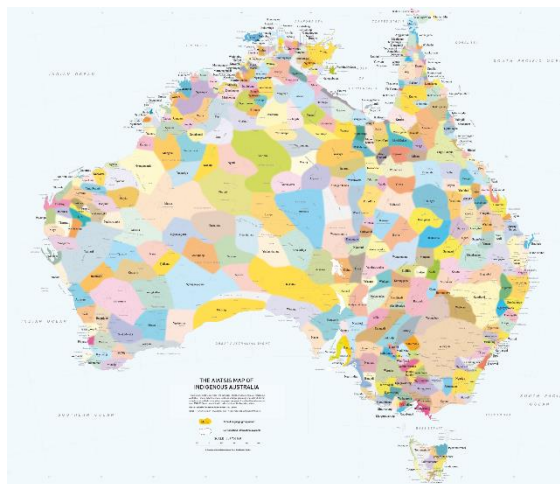
Explore Australian Languages online with the magnifying glass on the [language map link](#) connecting making connections between language and place where students and teachers were born. Large printed maps can be purchased from [AIATSIS](#) and other outlets.

With your students identify the language group or country associated with your school and research the language and its traditional speakers.

Selecting the map below will take you to a high-resolution image where sections can be easily enlarged,

See:

[http://www.abc.net.au/indigenous/map/images/asp\\_languages\\_map\\_large\\_151126.png](http://www.abc.net.au/indigenous/map/images/asp_languages_map_large_151126.png)



*And a final word ...*

*We are always seeking to improve this bulletin and to make it useful, relevant and highly readable. We invite you to email through suggestions including how you as educators incorporate Aboriginal perspectives, especially Victorian ones in your teaching and curriculum.*

Produced by the Victorian Aboriginal Education Association Incorporated (VAEAI), February 2018.

*Any enquiries, feedback and suggestions are welcomed, by contacting VAEAI on (03) 94810800 or emailing [vaso@vaeai.org.au](mailto:vaso@vaeai.org.au).*

For more Koorie Perspectives, see the

(Yes, apologies but Tasmania is missing from this poster, unfortunately!)

#### Victorian Curriculum:

There are a great many content descriptors in the Victorian Curriculum related to understanding the diversity of languages and cultures represented in the classroom, and the multilingual and multicultural character of Australian society. Entering Australian Languages in the Vic Curriculum search engine for example generates a possible 2,345, across all learning areas and many within the study of other languages. This is no surprise in a country like Australia and therefore well worth acknowledging on the day!



# Koorie perspectives in Curriculum Bulletin:

## March 2018

This edition of the Koorie Perspectives in Curriculum Bulletin features:

- International Day for the Elimination of Racial Discrimination
- Harmony Day
- Anniversary of Native Title Recognition for Gunditjmarra
- Budj Bim, ancient engineering pioneers & world heritage listing

Focused on Aboriginal Histories and Cultures, the aim of the Koorie Perspectives Bulletin is to highlight Victorian Koorie voices, stories, achievements, leadership and connections, and suggest a range of activities and resources around key dates for starters. Of course any of these topics can be taught throughout the school year and we encourage you to use these [Bulletins](#) and VAEAI's [Koorie Education Calendar](#) for ongoing planning and ideas.

In this Bulletin, you will find Victorian Curriculum links to Content Descriptions. Select the code and it will take you directly to the Victorian Curriculum P-10 site with additional elaborations.

We know that Aboriginal people are the best equipped and the most appropriate people to teach Indigenous knowledge. Therefore, wherever possible you should seek to involve your local Koorie community in education programs that involve Aboriginal perspectives. For some guidance about working with your local Koorie community to enrich your teaching program, see VAEAI's [Protocols for Koorie Education in Primary and Secondary Schools](#).



Thornbury Primary School student outside school gate. Photo by Vaso Elefsiniotis

For a summary of key **Learning Areas and Content Descriptions** directly related to Aboriginal and Torres Strait Islander histories and cultures within the Victorian Curriculum F-10, select the link to the VCAA's [UPDATED: Learning about Aboriginal and Torres Strait Islander histories and cultures](#).



Young student at Wooragee PS learning about possum skin coats (djirabi) in her Dhudhuroa Language class. Photo courtesy of Bec Crawley



Following the first month of the school year and a busy month in February with the Anniversary of the National Apology and Sorry Day, March is a good month for further curriculum and activity planning. This might be a good time to **set up a school NAIDOC committee** and seek out local and state [funding opportunities](#) to support your events and activities.

Take this time to get to know your Koorie families, to see who may be willing to come to the school or your class to support the school's Koorie cultural curriculum throughout the year.

If you can get to Carlton in inner-Melbourne, take a day to explore the brilliant **First Peoples Exhibition** and Indigenous Garden tour at the [Bunjilaka Museum](#).



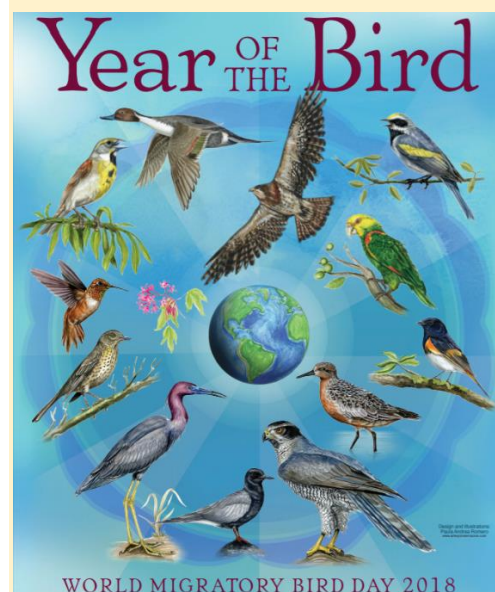
*Opening of the First Peoples Exhibition, Bunjilaka, Melbourne 2014; photo by Vaso Elefsiniotis*

Running from March until mid-July, visitors can also see [Bush Mechanics: The Exhibition](#). Drawing on images, objects and footage from the much-loved Bush Mechanics television series (PAW Media and ABC), this exhibition explores Indigenous knowledge and ingenuity, the importance of cars to remote communities, bush life and the humour of the outback. Through comedy and storytelling, learn more about Warlpiri and Yuendumu communities and contemporary Indigenous issues in the heart of Australia.

**Scholarship and funding opportunities** are often available around this time of year. Senior Koorie students with a flare for acting might be interested in applying for an [Indigenous scholarship](#) with the **Melbourne Theatre Company**. Melbourne Theatre Company, in partnership with the Wilin Centre for Indigenous Arts and Cultural Development, offers a one-of-a-kind learning opportunity to young Aboriginal and Torres Strait Islander people interested in a career in the performing arts. The program is made up of a series of workshops that explore performance skills, writing for the stage, technical and design aspects of creating a production and more. Program participants are supported by Indigenous teaching artists, mentors and the Wilin Centre where they can receive cultural support and assistance in making an application to the Victorian College of the Arts, The University of Melbourne, if they wish to explore further study. In 2018, applications close in May.

Did you know that 2018 is the **International Year of the Bird** to mark the centennial of the U.S Migratory Bird Treaty Act?

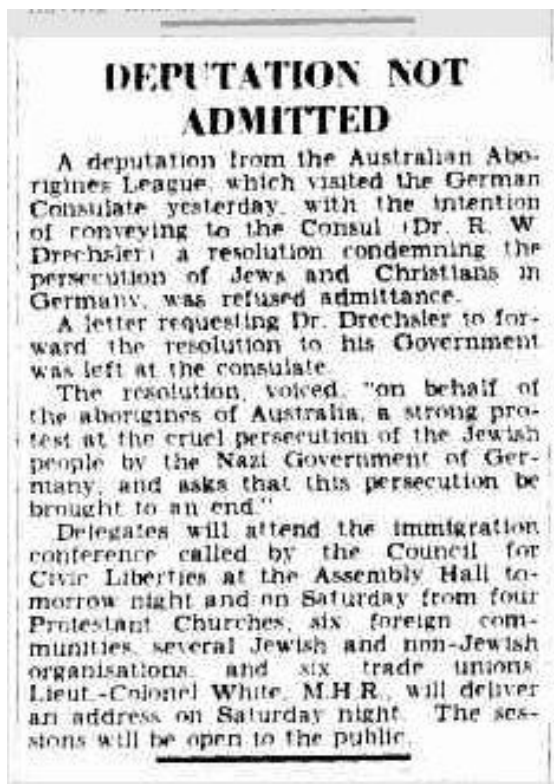
How about designing a poster or local bird book incorporating as much of the traditional language of your region as possible?



## March

### The 21<sup>st</sup> March is the International Day for the Elimination of Racial Discrimination.

Did you know that in 1938 prior to WWII, an Aboriginal delegation headed by Yorta Yorta leader William Cooper, protested against the treatment of Jewish People in Germany and tried to hand a resolution to the German consul-general condemning the Nazis' persecution of Jewish people? At the time, the German consul-general refused to see the Aboriginal delegation, which had walked into town from William Cooper's home in Melbourne's west.



*The Argus, 7 December 1938. p. 3*

For more information, read the transcript or listen to the ABC [PM report](#) from the anniversary of this unique protest against ethnic discrimination and persecution, eighty years ago.

The 21<sup>st</sup> March is also known as Harmony Day across Australia, with schools and councils across the nation celebrating cultural diversity.

The **Harmony Day** [website](#) has background information, promotional materials and resources for schools. Remember that Aboriginal Australia represents around 250 different language groups and diverse cultures. Focus on celebrating the cultural range and diversity of your school community.

## Native Title Recognition for Gunditjmarra

**The 30<sup>th</sup> March is the 11<sup>th</sup> anniversary of Native Title recognition for the Gunditjmarra of S.W. Victoria.**

On the 30<sup>th</sup> March 2007, Gunditjmarra People in south-western Victoria won an 11-year legal battle for native title rights over 140,000 hectares of crown land. Celebrations were held on Gunditjmarra country to celebrate a Native Title Consent Determination – a Determination that was reached through the consent of all parties, rather than through litigation. Celebrations were held at the base of the volcanic mountain Budj Bim, also known as Mount Eccles National Park, and followed a special hearing of the Federal Court of Australia on Country.



The Federal Court convening at Budj Bim (formerly Mt Eccles national park), for the Gunditjmarra Native title claim. Photo by Damian White

With older students [research](#) the Gunditjmara struggle for Native Title recognition.

#### Victorian Curriculum:

[VCECU014](#) Explore the contested meaning of concepts including freedom, justice, and rights and responsibilities, and the extent they are and should be valued by different individuals and groups: *Ethical Capability: 7 and 8: Understanding Concepts*.

[VCHHK094](#) The different experiences and perspectives of Australian democracy and citizenship, including the status and rights of Aboriginal and Torres Strait Islander peoples, migrants, women, and children: *History 5-6: Australia as a nation*.

[VCHHK155](#) Effects of methods used by civil rights activists to achieve change for Aboriginal and Torres Strait Islander peoples, and the role of one individual or group in the struggle: *History 9 – 10: Rights and freedoms (1945 – the present)*.

[VCHHK153](#) Effects of the US civil rights movement and its influence on Australia for rights and freedoms to national attention: *History 9-10: Rights and freedoms (1945 – the present)*.

[VCHHK156](#) Continuity and change for Aboriginal and Torres Strait Islander peoples in securing and achieving civil rights and freedoms in Australia: *History 9-10: Rights and freedoms (1945 – the present)*.

With your students research Gunditjmara, Country, people, history and culture.

If able, invite Gunditjmara community members to come to the class or school and speak about Gunditjmara, by contacting the Warrnambool or Heywood [LAECGs](#) or the [Gunditj Mirring](#) Traditional Owners Corporation.

**Lake Condah**, extremely significant to Gunditjmara People, is an Indigenous Protected Area. Visit or learn about Victorian Indigenous Protected Areas ([IPA](#)) in Victoria, such as Kurtonitj or Lake Condah in the South-west of Victoria.

Watch the [video](#) with Gunditjmara Elder Ken Saunders about Museum Victoria's Bush Blitz program, involving Gunditjmara Traditional Owners to survey biodiversity in Indigenous

Protected Areas and investigate the program and some of the flora and fauna surveyed. Where else is Bush Blitz Working?



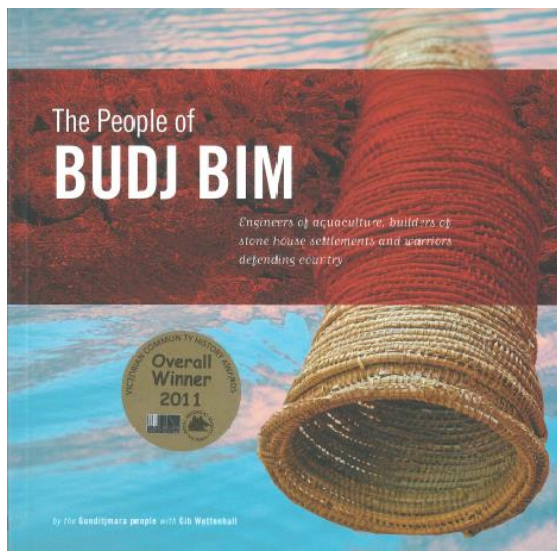
*Woven eel trap*

Lake Condah in the Budj Bim world heritage area is one of the world's most ancient examples of traditional aquaculture, dating back at least 6600 years and preceding Stonehenge or the Pyramids of Egypt, consisting of complex systems of traps and ponds engineered by the Gunditjmara people. Regarded as the world's first engineering project, the extensive and elaborate system of channels and dam walls were used over millennia predominately for catching short-finned eels for consumption and trade. SBS reported further [here](#).

The Budj Bim region is listed as a National Heritage Landscape. In January 2017, the Budj Bim region was put on Australia's list for World Heritage nomination to recognise the unique cultural heritage of permanent houses, fishtraps, channels and weirs for growing and harvesting eels created by Gunditjmara people 6600 years ago. World Heritage bodies will be assessing Budj Bim, and then make a listing recommendation to the World Heritage Committee in [mid-2019](#). Australia currently has 19 World Heritage listings, if successful Budj Bim would be the 20<sup>th</sup>, and the first solely based on Indigenous cultural value and significance.

Research Lake Condah, Budj Bim and traditional eel farming methods and purposes.





#### Victorian Curriculum:

[VCGGK052](#) The Countries/Places that Aboriginal and Torres Strait Islander people belong to in the local area: *Geography Level D: Places and our connections to them.*

[VCGGK068](#) Natural, managed and constructed features of places, their location and how they change  
**Elaboration:** identifying constructed features such as eel traps and exploring activities in local rivers and lakes: *Geography F-2: Places and our connections to them.*

[VCGGK080](#) The many Countries/Places of Aboriginal and Torres Strait Islander peoples throughout Australia, and the custodial responsibility they have for Country/Place, and how this influences views about sustainability: *Geography 3-4: Diversity and significance of places and environments.*

[VCGGK082](#) Types of natural vegetation and the significance of vegetation to the environment, the importance of environments to animals and people, and different views on how they can be protected; the use and management of natural resources and waste, and different views on how to do this sustainably: *Geography 3-4: Diversity and significance of places and environments.*

[VCGGK083](#) Similarities and differences in individuals' and groups' feelings and perceptions about places, and how they influence views about the protection of these places: *Geography 3-4: Diversity and significance of places and environments.*

[VCGGK120](#) Spiritual, cultural and aesthetic value of landscapes and landforms for people, including Aboriginal and Torres Strait Islander peoples, that influence the significance of places, and ways of protecting significant landscapes: *Geography 7-8: Landforms and Landscapes.*

[VCGGK137](#) Land and resource management strategies used by Aboriginal or Torres Strait Islander peoples to achieve food security over time: *Geography 9 – 10: Biomes and food security.*

[VCGGK149](#) Application of environmental economic and social criteria in evaluating management responses to an environmental change, and the predicted outcomes and further consequences of management responses on the environment and places, comparing examples from Australia and at least one other country: *Geography 9 – 10: Environmental change and management.*

[VCHHK078](#) The diversity and longevity of Australia's first peoples and the significant ways Aboriginal and Torres Strait Islander peoples are connected to Country and Place (land, sea, waterways and skies) and the effects on their daily lives: *History 3 – 4: First contacts.*

[VCHHK105](#) How physical or geographical features influenced the development of Aboriginal and Torres Strait Islander peoples' communities, foundational stories and land management practices: *History 7 - 8: Aboriginal and Torres Strait Islander peoples and cultures.*

[VCHHK106](#) The significant beliefs, values and practices of Aboriginal and Torres Strait Islander peoples and cultures including trade with other communities, causes and effects of warfare, and death and funerary customs: *History 7 – 8: Aboriginal and Torres Strait Islander peoples and cultures.*

[VCDSTC024](#) Investigate how forces and the properties of materials affect the behaviour of a designed solution: *Technologies 3 - 4: Engineering principles and systems.*

[CDSTS055](#) Explain how designed solutions evolve with consideration of preferred futures and the impact of emerging technologies on design decisions: *Technology 9-10: Technologies and Society.*

[VCDSTC056](#) Investigate and make judgements on how the characteristics and properties of materials are combined with force, motion and energy to create engineered solutions: *Technology 9-10: Engineering principles and systems.*

Research the lives of Gunditjmara Elders and community members who have been strong advocates for their communities such as Victorian Aboriginal Honour Roll inductees Edna Brown and William Rawlings; the [Lovett Brothers](#); [Laura Bell](#); and Young Australian of the Year state finalist, Gunditjmara and Wemba Wemba descendant [Benson Saulo](#); world famous singer Archie Roach; playwright,

author and musician Richard Frankland; and first commissioned army Aboriginal Officer Reginald Saunders for starters.

**Victorian Curriculum:**

[VCHHC084](#) Describe perspectives and identify ideas, beliefs and values of people and groups in the past: *History 5 - 6: Historical concepts and skills.*

*And a final word ...*

*We are always seeking to improve this bulletin and to make it useful, relevant and highly readable. We invite you to email through suggestions including how you as educators incorporate Aboriginal perspectives, especially Victorian ones in your teaching and curriculum.*

This edition and previous *Koorie Perspectives in Curriculum Bulletins* are available on the [VAEI website](#).

Produced by the Victorian Aboriginal Education Association Incorporated (VAEI), 2018.

*Any enquiries, feedback and suggestions are welcomed, by contacting VAEI on (03) 94810800 or emailing [vaso@vaei.org.au](mailto:vaso@vaei.org.au).*

For more Koorie Perspectives, see the VAEI [Koorie Education Calendar](#).

# Koorie perspectives in Curriculum Bulletin:

## April- May 2018

This edition of the Koorie Perspectives in Curriculum Bulletin features:

- Seasons and Calendars
- Anzac Day & Aboriginal service men and women
- National Sorry Day
- The 1967 Referendum
- National Reconciliation Week

Focused on Aboriginal Histories and Cultures, the aim of the Koorie Perspectives Bulletin is to highlight Victorian Koorie voices, stories, achievements, leadership and connections, and suggest a range of activities and resources around key dates for starters. Of course any of these topics can be taught throughout the school year and we encourage you to use these [bulletins](#) and VAEAI's [Koorie Education Calendar](#) for ongoing planning and ideas.

In this bulletin, you will find Victorian Curriculum links to Content Descriptions. Select the code and it will take you directly to the Victorian Curriculum site with additional elaborations.

We know that Aboriginal people are the best equipped and the most appropriate people to teach Indigenous knowledge. Therefore, wherever possible you should seek to involve your local Koorie community in education programs that involve Aboriginal perspectives. For some guidance about working with your local Koorie community to enrich your

teaching program, see VAEAI's [Protocols for Koorie Education in Primary and Secondary Schools](#).

For a summary of key **Learning Areas and Content Descriptions** directly related to Aboriginal and Torres Strait Islander histories and cultures within the Victorian Curriculum F-10, select the link for an UPDATED 2018 copy of the VCAA's: [Learning about Aboriginal and Torres Strait Islander histories and cultures](#).

### April

With the weather finally starting to cool off in many parts of Victoria, this is an ideal time to explore Koorie seasons in your region, like the 6-8 seasons of the Wurundjeri and learn about how seasonal change is signalled through plants, animals and other signs, such as in the night sky.

From April-June for example, if you can get away from town and city lights, look out for the giant Emu sitting on his eggs in the Milky Way, signalling the time to collect emu eggs.



*Emu formation in the Milky Way signalling the time to collect emu eggs (April-June)*



Where possible, invite knowledgeable Koorie cultural educators into the classroom to discuss further.

Learn about significant foods, animals and plants for Victorian Koories such as the staple murrnong (yam daisy) for the Kulin, eel farming practices of the Gunditjmara, and possum skin cloaks for warmth, comfort and much more.



[Watch the video](#) with Boon Wurrung Elder Aunty Carolyn Briggs who discusses how to gather and hunt for food with respect to seasons and ongoing life, and discuss traditional sustainable practices with your students. With your students and based on research, redesign an alternative seasonal calendar for your region, highlighting key changes in the natural environment - be creative in naming.

#### Victorian Curriculum:

[VCGGK137](#) Land and resource management strategies used by Aboriginal or Torres Strait Islander peoples to achieve food security over time: Geography 9-10: Biomes and food security

**Phenology** is the science of the timing of natural cycles. Discuss with students how rising temperatures and shifting weather patterns due to climate change might cause these cycles to move. Record changes in wildlife or plants on [Climate Watch](#), a resource where you can help scientists understand what's happening with the behaviours of common species of birds, insects and plants. Go nature spotting using the Koorie seasons calendar as a guide

for the wildlife and plants you might see. Museum Victoria has a succinct guide on the flora and fauna found in the Kulin nation.

If your school environment allows, consider raising some frogs from tadpoles in the classroom and document their lifecycle; when it's time to return them to their original water source do so with care and ceremony.



Diagram of the Frog Life Cycle

Go nature spotting using the Koorie seasons calendar as a guide for the wildlife and plants you might see. Museum Victoria has a succinct [guide](#) on the flora and fauna found in the Kulin nation.

Find out more about Indigenous seasons in other Aboriginal and Torres Strait communities, including the Victorian Gariwerd Grampians region, using the Bureau of Meteorology's [Indigenous Weather Knowledge](#) website.

#### Victorian Curriculum:

[VCGGK067](#) Weather and seasons and the ways in which different cultural groups, including Aboriginal and Torres Strait Islander peoples, describe them: Geography F-2

[VCMMG118](#) Name and order months and seasons: Mathematics L2

[VCHHK060](#) How the present, past and future are signified by terms indicating and describing time: History F-2

[VCSSU058](#) Different living things have different life cycles and depend on each other and the environment to survive: Science 3-4

*"Aboriginal ancestral narratives aren't just about the land – they're also about the Sun, the Moon and the stars. Indigenous people have a very holistic understanding of the universe. It doesn't just stop at the horizon."*

*Stephen Gilchrist, Indigenous art curator at Melbourne's National Gallery of Victoria.*

Focus some learnings around the night sky. The sky was and remains a stellar calendar indicating when the seasons are shifting and when certain foods are available. For example within the spread of the Milky Way an emu is visible – not a constellation as such but a clear emu shape formed in the blend of star and black matter. At different times of the year this Emu in the Sky is oriented, so it appears to be either running or sitting down. When the emu is 'sitting', it's time to collect their eggs.

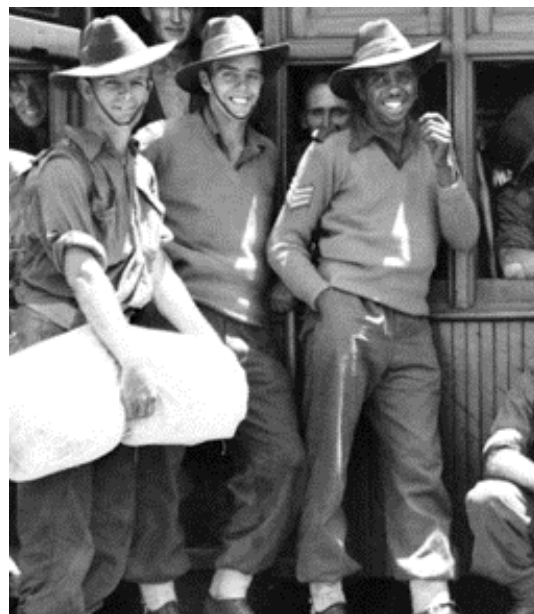
**Did you know** that in late 2017, the International Astronomical Union (IAU) approved 86 new names for stars drawn from those used by other cultures - namely Australian Aboriginal, Chinese, Coptic, Hindu, Mayan, Polynesian, and South African? **Four Aboriginal Australian star names** were added to the IAU stellar name catalogue, including the Wardaman names Larawag, Ginan, and Wurren, and significantly from Victoria, the Boorong name Unurgunite for the star (Sigma) Canis Majoris (an ancestral figure who fights the Moon), representing some of the most ancient star names in the IAU catalogue.

See: <https://www.iau.org/news/pressreleases/detail/iau1707/>

<https://www.sbs.com.au/nitv/article/2018/01/15/stories-behind-aboriginal-star-names-now-recognised-worlds-astronomical-body>

## ANZAC Day on the 25th April is

a prime time to acknowledge Aboriginal and Torres Strait Islander services to this nation. Over 1000 Aboriginal and Torres Strait Islanders fought for Australia in World War I despite profound barriers to enlisting.



**Did you know** that Victorian Gunditjmara man Reg Saunders was the first Aboriginal person to be commissioned as an officer in the Australian Army?

*"When my uncle came back from serving in Korea he couldn't even get a beer in a pub let alone a pension, and he wasn't permitted to become a citizen until 1968"*

*John Kinsella, nephew of Australia's most famous Aboriginal soldier, Captain Reg Saunders MBE.*

Explore Indigenous Australians' war service.

The [Australian War Memorial](#) site has a variety of online resources (see below), as well as the [Department of Veteran Affairs](#) (DVA). Using the Australian War Memorial's online

databases, [investigate](#) the war service of Aboriginal servicemen and women.

Download DVA's [Indigenous Service](#) publications for primary and secondary schools for background and suggested inquiry activities. Search 'Indigenous Service'.

[Contact](#) the Australian War Museum to borrow **Memorial Box 03: Too Dark for the Light Horse**. This site also takes you to online resources and Australian Curriculum links.

**Bush TV's** [Untold Stories](#) about WW1 Aboriginal service men and research the lives of Victorian Koories such as Brabuwooloon private Harry Thorpe. *Why were there such barriers and how did some overcome them?*

Watch a range of videos such as Living Black's [Unidentified Soldier](#), [Indigenous Servicemen through the Years](#) and ABC Message Stick's [ANZAC](#), and discuss issues of equality, identity, recognition and life after service raised.

Explore the [AIATSIS](#) dedicated site – Indigenous Australians at War.



*Group portrait of Aboriginal women and girls knitting socks, jumpers and balaclavas for the war effort at Cummeragunja Government Mission, NSW (opposite Barmah, Vic) on the Murray River. Identified, left to right, back row: Merle Morgan, June Morgan, Weeny Charles, Amy Briggs, Valda McGee, Edna Walker, Sheila Charles, Joan Charles, Elsie Cooper, Midge Walsh, Florry Walker. Front row: Joyce Atkinson, Clare Charles, Alma Charles, Ada Cooper, Nelly Davis?, Elizabeth Morgan, Lauraine Charles, Greta Cooper, Violet Charles, Wynn timer Walker, Hilda Walker, Georgina Atkinson, Lydia Morgan, Reta Cooper, Maggie Weston. **Australian War Memorial: P01562.001.***

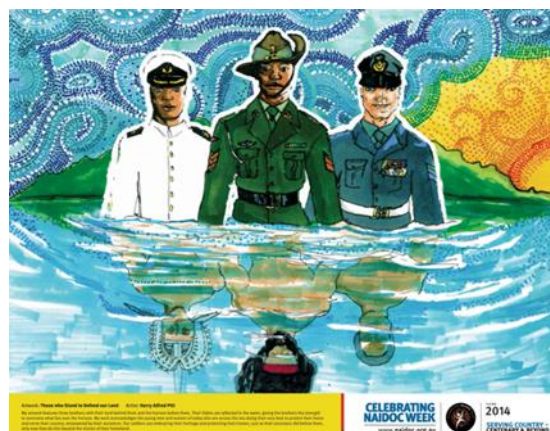
Consider participating in the **Shrine of Remembrance** [Poster Competition](#) highlighting the participation of Aboriginal service men and women as a class or whole-school activity.

The 2018 theme is *Helping and Healing*, and the panel is looking for original artworks inspired by the work of the Medical Corps., volunteers, service personnel on peacekeeping missions and individual stories or experiences that reflect the theme of Helping and Healing. The winning poster will become the official Remembrance Day 2018 poster for the Shrine of Remembrance and will appear on banners and posters around the City of Melbourne. Schools awarded prizes to the winning and highly commended artworks receive a selection of books from the Department of Veterans' Affairs, a personalised visit to the Shrine and are invited to place a flower in the Field of Poppies whilst attending the Official Remembrance Day Service on 11 November. Winning entries and highly commended artworks will be displayed in an exhibition at the Shrine to coincide with Remembrance Day 2018.

*Entry closes, September 2018 (date TBC).*

See more at: <http://www.shrine.org.au/Education/Poster-Competition>

Schools and individuals might be interested in attending the annual [Victorian Aboriginal Remembrance Service](#) held at the Shrine of Remembrance on the **31<sup>st</sup> May, from 11am-2 pm**, with the laying of a wreath on the forecourt.



*NAIDOC 2014 poster see*

<http://www.naidoc.org.au/poster-gallery>



May



**National Sorry Day** on the 26<sup>th</sup> May, is a day of commemoration and remembrance for the Stolen Generations - the Aboriginal and Torres Strait Islander children forcibly removed from their families, communities and cultures between the 1800s and the 1970s. The *first* Sorry Day was held in Sydney on 26 May 1998, and has been commemorated nationally on 26 May each year since, with thousands of Australians from all walks of life participating in memorial services, commemorative meetings, survival celebrations and community gatherings, in honour of the Stolen Generations. National Sorry Day was born out of a key recommendation made by the National Inquiry into the Separation of Aboriginal and Torres Strait Islander children from their families in the *Bringing Them Home Report* that was tabled in Federal Parliament on 26 May 1997.

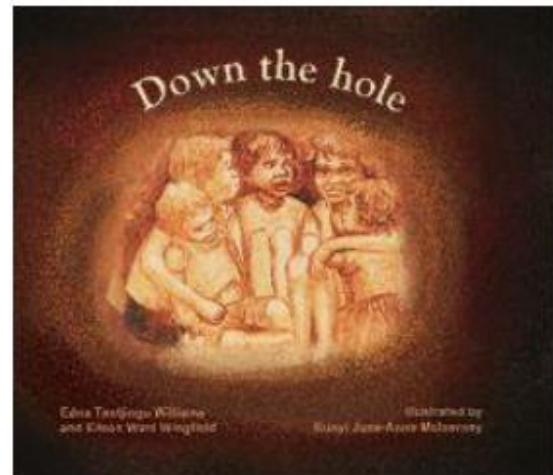
Over time, state and territory governments issued apologies for the laws, policies and practices which had governed forcible removal. However, at that time (1998), the Australian Government, refused to make a formal National Apology in the Australian Parliament and instead offered a motion of reconciliation.

Download the National Sorry Day Committee's excellent resource [Learning about the Stolen Generation: the NSDC's school resource](#)\* for great classroom and whole-of-school activities.

With students explore the deeply personal [Stolen Generations Testimonies](#) site featuring

the stories of those taken from their homes and communities and information about the subsequent Inquiry.

Organise a school National Sorry Day event, such as an assembly, ceremony, concert, or oral history/ story sessions.



The illustrated children's book '[Down the Hole](#)' by Edna Tantjingu Williams, tells a true and different story about a group of children in Cooper Pedy, and how when the government came to take the fair-skinned Aboriginal children away, they didn't always find them ... For a paper attesting to the power of stories such as *Down the Hole* in "positioning child readers both to understand the dislocation and pain caused by government policies such as those which enforced the removal of the Stolen generations in Australia, and to appreciate the tactics of resistance by which children evaded or subverted institutional power", read '[They went Home: racialised spaces in contemporary picture books](#)'.

With secondary students, a number of plays and songs powerfully tell the stories of the Stolen Generations. Victorian singer Mati-mati singer Kutcha Edwards is both a member of the Generations and sings these stories. Archie Roach's music also starting with [They took the Children Away](#).

The acclaimed plays *Stolen* and *Yibiyung* include teacher notes also. [Stolen](#) by Jane Harrison tells of five young Aboriginal children forcibly removed from their parents, brought up in a repressive children's home and trained for domestic service and other menial jobs. Segregated from society from their earliest years, not all of them successfully manage their lives when released into the outside world. [Yibiyung](#) is a Western Australian Noongar story of the play writer's nan who was forcibly removed and story uncovered through archived government records.

*\* Developed by the National Sorry Day Committee in 2013, the Learning about the Stolen Generations resource provides accurate and concise background information about the Stolen Generations as well as a set of age-appropriate useful classroom exercises and ideas for commemorating both National Sorry Day and the Anniversary of the Apology. In previous years schools were encouraged to register with the NSDC, join their schools program and download **Learning about the Stolen Generations** from their website. However, since last year, this is no longer available online. Given the value of this resource to schools and the NSDC's original aims, VAEAI has temporarily made this resource directly available on our resources site. To download a copy, click [here](#).*

With secondary students, explore the excellent National Museum Australia site [Collaborating for Indigenous Rights](#) and teaching [resources](#) and work through the activities with your students.

AIATSIS holds over [500 Sorry Books](#); 461 these have been placed on the [UN Australian Memory of the World Register](#). The **Sorry Books** were a response to the National Inquiry into the Separation of Aboriginal and Torres Strait Islander Children from their Families, which released its findings in 1997. A key recommendation of the Bringing Them Home Report was the need for official

acknowledgement of, and apology for, the forcible removal of Aboriginal and Torres Strait Islander children. The Sorry Books are a powerful record of the personal responses of Australians to the unfolding history of the Stolen Generations. They are a "people's apology" for past wrongs to Indigenous Australians, a public expression of regret, compassion, and hope. The Sorry Books campaign was launched in Sydney on Australia Day, 26 January 1998. Over the following four months, around 1000 Sorry Books were circulated around Australia by ANT, Australians for Native Title and Reconciliation, and networks of volunteers. Many organisations and individuals also made up their own Books.

### Victorian Curriculum:

[VCHHK076](#) Significance of days and weeks celebrated or commemorated in Australia and the importance of symbols and emblems, including Australia Day, ANZAC Day, Harmony Week, National Reconciliation Week, NAIDOC week and National Sorry Day: History 3-4: Community, remembrance and celebrations.

[VCHHK094](#) The different experiences and perspectives of Australian democracy and citizenship, including the status and rights of Aboriginal and Torres Strait Islander peoples, migrants, women, and children: History 5-6: Australia as a nation.

[VCHHK154](#) Significance of the following events in changing society: 1962 right to vote federally, 1967 Referendum, Reconciliation, Mabo decision, Bringing Them Home Report (the Stolen Generations), the Apology and the different perspectives of these events: History 9-10: Rights and freedoms (1945 – the present).

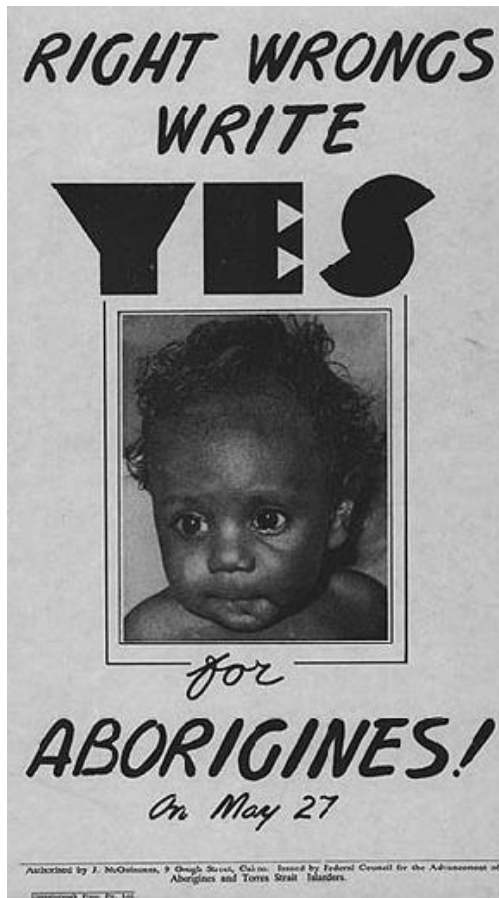
[VCCCG031](#) Explain the Australian government's roles and responsibilities at a global level, including provision of foreign aid, peacekeeping and the United Nations: Civics & Citizenship 9-10: Government and Democracy.

[VCDSTS044](#) Investigate the ways in which designed solutions evolve locally, nationally, regionally and globally through the creativity, innovation and enterprise of individuals and groups: Design and Technology 7-8: Technologies and Society.

Personal and Social Capabilities (various Content Descriptions) -

For Levels 9 and 10, the curriculum focuses on analysing factors that influence respectful relationships in a range of diverse settings and the importance of empathy and respect for diversity in creating a cohesive society. Students are provided with opportunities to engage in activities that promote initiative, independence, interdependence and leadership. They evaluate their contribution to group tasks and suggest improvements to enable achievement of a team goal. Students explore the nature of conflict in a range of personal, local, national and global contexts. They evaluate a variety of strategies to prevent or resolve conflict.

## Anniversary of the 1967 Referendum



On 27 May 1967, the Australian Government held a referendum.

This was a momentous turning point in Australian history. **More than 90 per cent** of Australian voters chose 'Yes' to count Aboriginal and Torres Strait Islander peoples in the census and give the Australian Government the power to make laws for Aboriginal and Torres Strait Islander peoples.

The purpose of the **1967 Referendum** was to make two changes to the Australian Constitution. These changes enabled the Commonwealth Government to:

(i) Make laws for all of the Australian people by amending s51 of the Constitution (previously people of the 'Aboriginal race in any state' were excluded) and;

(ii) Take account of Aboriginal people in determining the population of Australia by repealing s127 of the constitution (formerly, Indigenous peoples had been haphazardly included in the census but not counted for the purposes of Commonwealth funding grants to the states or territories)

From 1967, Aboriginal people were counted in the census and included in base figures for Commonwealth funding granted to the states and territories on a per capita basis.

Contrary to popular thinking the 1967 Referendum did NOT

- give Aboriginal peoples the right to vote
- give Aboriginal peoples citizenship rights
- give Aboriginal peoples the right to be counted in the census.

**Did you know** that from 1947 Aboriginal and Torres Strait Islander People were counted in the official Commonwealth census but were first classified as Polynesians, then as Pacific Islanders? Prior to this, Torres Strait Islander people were regarded as 'aboriginal natives' and were excluded from population figures if they were of more than 50 per cent Torres Strait Islander heritage. See:

<https://www.sbs.com.au/news/myths-persist-about-the-1967-referendum>

<http://abs.gov.au/ausstats/abs@.nsf/Lookup/2071.0Feature+Article2July+2011>

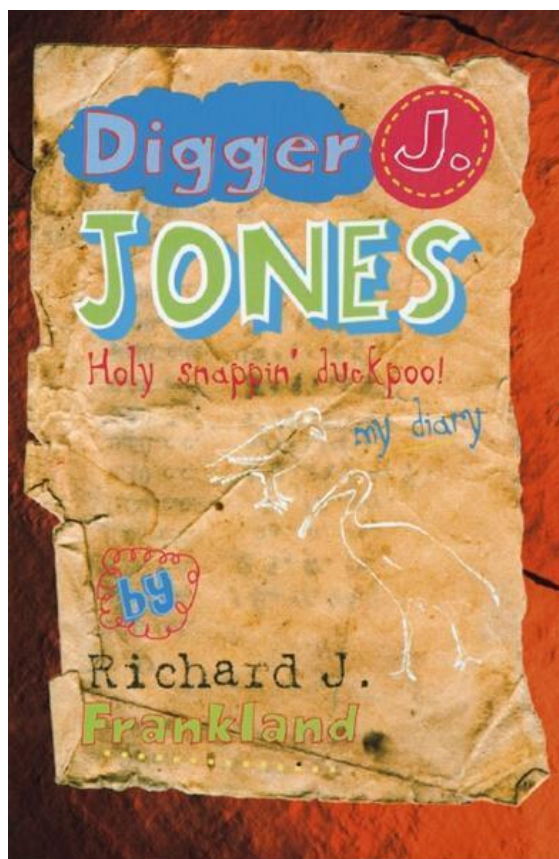
Download the revised [VCAA 1967 Referendum sample history unit](#). The unit is a series of six activities and a historical inquiry assessment task which could form part of a unit of learning on 'Rights and freedoms (1945-the present)', at Levels 9 and 10. The unit also contains a section 'Background reading on the 1967 Referendum', which teachers should consult before beginning the teaching and learning activities.



The NSW-AECG has also produced a set of [teaching and learning activities](#) about the 1967 Referendum or Reconciliation Australia with [fact sheet](#) for background and activities.

With secondary students explore the excellent '67 [Referendum site](#) **Collaborating for Indigenous Rights** and [teaching resources](#) and incorporate suggested activities into your lessons.

With older students study the highly readable novel *Digger J. Jones* by prominent Gunditjmara author Richard Franklin. [Teaching notes](#) offer a range of class discussion points. Told in diary form, *Digger J. Jones* tells the story of Digger - an Aboriginal boy caught up in the events of the 1960s and the lead up the 1967 Referendum which officially counted Aboriginal people in Australia as citizens in the eyes of the Federal Government.



With upper primary school students set up a school [referendum](#) around issues relevant to your school or local community and involve students in electoral processes as a prelude to discussions about the 1967 Referendum.

[Watch](#) the short video with Faith Bandler, former Secretary of the Federal Council for the Advancement of Aboriginal and Torres Strait Islanders talking about why it was so important to have a referendum and discuss with students.

With your students [watch](#) *Vote Yes for Aborigines* (2007) directed by Yorta Yorta woman Frances Peters-Little about the 1967 referendum and the campaign for Aboriginal citizenship rights that led up to it. [Download](#) the teachers' study guide to *Vote Yes for Aborigines* and design some lessons and activities suitable for your students.

Investigate the role of the Victorian [Aborigines Advancement League](#) in the '67 referendum.



Bill Onus's protest banner in the 1940s.

With senior students download the [Recognising Aboriginal and Torres Strait Islander people in the Constitution](#) - school learning guide (2014), work through the activities and discuss the case for recognition of Aboriginal and Torres Strait Islander people in our Constitution.



## Victorian Curriculum:

[VCHHK094](#) The different experiences and perspectives of Australian democracy and citizenship, including the status and rights of Aboriginal and Torres Strait Islander peoples, migrants, women, and children: *History 5-6*

[VCCCG021](#) Describe the process of constitutional change through a referendum: *Civics and Citizenship 7-8*

[VCCCG030](#) Analysing how citizens' political choices are shaped, including the influence of the media: *Civics and Citizenship 9-10*

[VCHHC121](#) Sequence significant events in chronological order to support analysis of the causes and effects of these events and identify the changes they brought about: *History 9-10*

[VCHHC123](#) Analyse and corroborate sources and evaluate their accuracy, usefulness and reliability: *History 9-10*

[VCHHC124](#) Analyse the different perspectives of people in the past and evaluate how these perspectives are influenced by significant events, ideas, location, beliefs and values: *History 9-10*

[VCHHC125](#) Evaluate different historical interpretations and contested debates: *History 9-10*

[VCHHC126](#) Identify and evaluate patterns of continuity and change in the development of the modern world and Australia: *History 9-10*

[VCHHC127](#) Analyse the long-term causes, short term triggers and the intended and unintended effects of significant events and developments: *History 9-10*

[VCHHC128](#) Evaluate the historical significance of an event, idea, individual or place: *History 9-10*

[VCHHK151](#) Significance of the Universal Declaration of Human Rights, including Australia's involvement in the development of the declaration: *History 9-10*

[VCHHK152](#) Causes of the struggle of Aboriginal and Torres Strait Islander peoples for rights and freedoms before 1965: *History 9-10*

[VCHHK153](#) Effects of the US civil rights movement and its influence on Australia: *History 9-10*

[VCHHK154](#) Significance of the following events in changing society: 1962 right to vote federally, 1967 Referendum, Reconciliation, Mabo decision, Bringing Them Home Report (the Stolen Generations), the Apology and the different perspectives of these events: *History 9-10*

[VCHHK155](#) Effects of methods used by civil rights activists to achieve change for Aboriginal and Torres Strait Islander peoples, and the role of one individual or group in the struggle: *History 9-10*

[VCHHK156](#) Continuity and change for Aboriginal and Torres Strait Islander peoples in securing and achieving civil rights and freedoms in Australia: *History 9-10*



## National Reconciliation Week

27 May - 3 June

## Don't Keep History a Mystery is the 2018 National Reconciliation Week theme.

Did you know that **National Reconciliation Week** starts with the anniversary of the 1967 Referendum and ends on the anniversary of the Mabo victory, which led to the Australian Government recognising native title and acknowledging Indigenous Australians as the original occupants of Australia?

**National Reconciliation Week** celebrates the relationship between Aboriginal and Torres Strait Islanders and all other Australians. Every year, the week is held between the same dates, 27 May to 3 June. The dates draw attention to significant historical events. The 27 May marks the day in 1967 when the referendum was passed for the Australian Government to make laws for Aboriginal and Torres Strait Islanders and to allow them to be recognised in the census. The 3rd of June marks the day in 1992



that led the Australian Government to recognise native title and acknowledge Indigenous Australians as the original occupants of Australia.

If your school does not already have one, consider developing a [Reconciliation Action Plan](#) and include activities linking National Sorry Day and reconciliation Action Week, so that colleagues and students see how these days are inter-connected. Include students, colleagues and your [LAECG](#) where possible in its development.

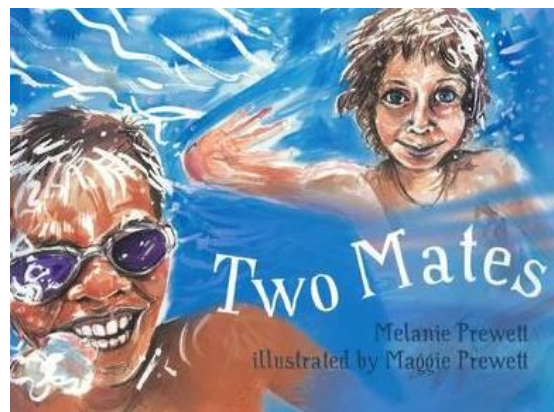
To find out more about Reconciliation Action Plans ([RAPs](#)), and about planning events to celebrate National Reconciliation Week, contact [Reconciliation Australia](#). The site has a number of updated resources.



With younger students read stories to encourage thinking about reconciliation such as the Broome-set [Two Mates](#) by Melanie Prewett (teaching [resources](#) available).

With local Koorie community members and colleagues organise a week of cultural activities such as performances, films, stories,

workshops. Focus on the contribution that Aboriginal people have and continue to make to Australian society, and work with students to complete a variety of tasks that explore what reconciliation means for young Australians.



#### Victorian Curriculum:

[VCHHK076](#) Significance of days and weeks celebrated or commemorated in Australia and the importance of symbols and emblems, including Australia Day, ANZAC Day, Harmony Week, National Reconciliation Week, NAIDOC week and National Sorry Day: *History 3- 4*

[VCCCC027](#) Examine how national identity can shape a sense of belonging and examine different perspectives about Australia's national identity, including **Aboriginal** and Torres Strait Islander peoples' perspectives: *Civics and Citizenship 7-8*

[VCHHK154](#) Significance of the following events in changing society: 1962 right to vote federally, 1967 Referendum, Reconciliation, Mabo decision, Bringing Them Home Report (the Stolen Generations), the Apology and the different perspectives of these events: *History 9-10*







*And a final word ...*

*We are always seeking to improve this bulletin and to make it useful, relevant and highly readable. We invite you to email through suggestions including how you as educators incorporate Aboriginal perspectives, especially Victorian ones in your teaching and curriculum.*

Produced by the Victorian Aboriginal Education Association Incorporated (VAEAI), April 2018.

*Any enquiries, feedback and suggestions are welcomed, by contacting VAEAI on (03) 94810800 or emailing [vaso@vaeai.org.au](mailto:vaso@vaeai.org.au).*

For more Koorie Perspectives, see the VAEAI [Koorie Education Calendar](#).

# Koorie perspectives in Curriculum Bulletin:

## June-July 2018

This edition of the Koorie Perspectives in Curriculum Bulletin features:

- Mabo Day
- World Environment Day
- Batman's Treaty
- Reserves & Missions: Coranderrk, Framlingham, Lake Tyers
- Schools National Tree Day

Focused on Aboriginal Histories and Cultures, the aim of the Koorie Perspectives Bulletin is to highlight Victorian Koorie voices, stories, achievements, leadership and connections, and suggest a range of activities and resources around key dates for starters. Of course any of these topics can be taught throughout the school year and we encourage you to use these [bulletins](#) and VAEAI's [Koorie Education Calendar](#) for ongoing planning and ideas.

In this bulletin, you will find Victorian Curriculum links to Content Descriptions. Select the code and it will take you directly to the Victorian Curriculum P-12 site with additional elaborations.

We know that Aboriginal people are the best equipped and the most appropriate people to teach Indigenous knowledge. Therefore, wherever possible you should seek to involve your local Koorie community in education programs that involve Aboriginal perspectives. For some guidance about working with your local Koorie community to enrich your teaching program, see VAEAI's [Protocols for Koorie Education in Primary and Secondary Schools](#).

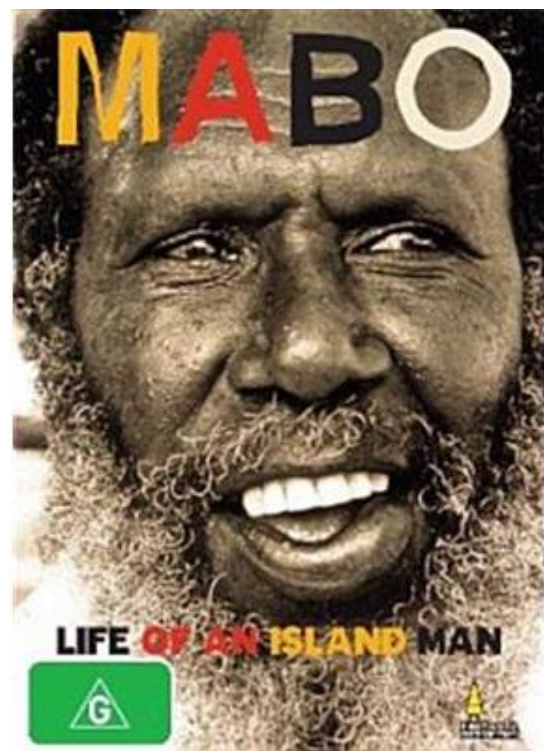
For a summary of key **Learning Areas and Content Descriptions** directly related to Aboriginal and Torres Strait Islander histories and cultures within the Victorian Curriculum F-10, select the link for an UPDATED 2018 copy of the VCAA's: [Learning about Aboriginal and Torres Strait Islander histories and cultures](#).

Did you know that 2018 is the **International Year of the Bird** to mark the centennial of the U.S Migratory Bird Treaty Act?

How about designing a poster or local bird book incorporating as much of the traditional language of your region as possible?

### June

**Mabo Day** occurs annually on 3 June,



The day commemorates Eddie Koiki Mabo (1936–1992) a Torres Strait Islander whose campaign for Indigenous land rights led to a landmark decision of the High Court of Australia 3 June 1992, overturning the legal fiction of *terra nullius* which had characterised Australian law with regards to land and title since the voyage of James Cook in 1770.

**The Mabo decision** was a legal case held in 1992. It is short for *Mabo and others v Queensland (No 2) (1992)*. The legal decision was made by the High Court on 3 June 1992. The High Court is the highest court in Australia's judicial system. The Mabo decision was named after [Eddie Mabo](#), the man who challenged the Australian legal system and fought for recognition of the rights of Aboriginal and Torres Strait Islander peoples as the traditional owners of their land.



In 2010 a campaign was launched to make Mabo Day a national holiday. It has been suggested that Mabo Day is more significant to Australians than the Queen's Birthday. In 2002, on the tenth anniversary of the High Court decision, Mabo's widow, Bonita Mabo, called for a national public holiday on 3 June. On the eleventh anniversary, in 2003, the Aboriginal and Torres Strait Islander Commission (ATSIC) launched a petition to make 3 June an Australian Public Holiday. Eddie Mabo Jnr, for the Mabo family, said:

*We believe that a public holiday would be fitting to honour and recognise the contribution to the High Court decision of not only my father and his co-plaintiffs, James Rice, Father Dave Passi, Sam Passi and Celuia Salee, but also to acknowledge all*

*Indigenous Australians who have empowered and inspired each other.*

*To date we have not had a public holiday that acknowledges Indigenous people and which recognises our contribution, achievements and survival in Australia.*

*A public holiday would be a celebration all Australians can share in with pride ... Mabo symbolises truth and justice and is a cornerstone of Reconciliation."* [http://en.wikipedia.org/wiki/Mabo\\_Day](http://en.wikipedia.org/wiki/Mabo_Day)

Watch the [BTN](#) report about the life of Eddie Mabo and why he is such a significant Australian.

What do you know about the Mabo case? Watch this short [ABC video](#) and meet Gail Mabo, the daughter of famous land rights campaigner, Eddie Mabo.

**MABO: Life of an Island Man** traces the story of the life of the extraordinary man, Eddie Koiki Mabo. His struggle for land rights, and his remarkable life in general, have had a profound effect on Indigenous rights in Australia. The film is a celebration of his achievements. It highlights how Mabo pursued the case to have his ownership of property on Mer (Murray Island) legally recognised, and how that claim grew into a case that changed indigenous rights in Australia. Study notes are available [here](#). The film can be seen on [SBS On Demand](#) or purchased on DVD

With students listen to the **ABC National podcast** [Don't Fence Me In](#) - a deeply personal account about Edie Mabo presented by family spokesperson Gail Mabo and filmmaker Trevor Graham, as they remember what life was like while the court case consumed their lives - full of stories we've not heard before about Eddie Koiki Mabo.

In 2010 a [campaign](#) was launched to make Mabo Day a national holiday in Australia. With your students develop a proposal for making Mabo Day a national public holiday and consider sending it to your local member.

Explore the excellent [Mabo - The Native Title Revolution](#) website and learning resources.



**Mabo - The Native Title Revolution** delves into the Mabo legal case and the important issues it raises for Australians and indigenous peoples everywhere. It gives an overview of the case and provides an insight into both the man at its centre, Eddie "Koiki" Mabo, and Torres Strait Islander culture. Broader concepts such as colonisation, land rights and native title are explored through hundreds of specially created mini movies, animations, archival film clips and a wealth of stills and stories from primary and secondary sources.

Also featured on the site is a 37-minute online version of the film *Land Bilong Islanders* by award winning director Trevor Graham. Discuss the importance of Native Title with your students.



Significant in Victoria is the rejection of the **Yorta Yorta Native Title case** in 1998 in the High Court - a decision upheld again in 2002.

In April 2004, the Bracks government announced a cooperative agreement with the Yorta Yorta people that included recognition of public land, rivers and lakes throughout north-central Victoria.

With senior secondary students discuss: To what extent does the concept of justice correlate with courts upholding laws; and to what extent is the law adequate in addressing issues of justice, under current Native Title legislation?

Background information about the landmark Yorta Yorta case can be found on the SLV site [here](#). More comprehensive information about the Yorta Yorta Struggle for Land Justice can be found on the [On country Learning Course](#) Wordpress site.



Mabo Day Celebrations in Townsville, QLD 2011 see: <http://www.abc.net.au/local/videos/2011/06/03/3235188.htm>



Image source: <https://waynera.wordpress.com/yorta-yorta-struggle-for-land-justice/>

#### Victorian Curriculum:

[VCHHK076](#) Significance of days and weeks celebrated or commemorated in Australia and the importance of symbols and emblems, including Australia Day, ANZAC Day, Harmony Week, National Reconciliation Week, NAIDOC week and National Sorry Day: *History 3- 4*

[VCHHK154](#) Significance of the following events in changing society: 1962 right to vote federally, 1967 Referendum, Reconciliation, Mabo decision, Bringing Them Home Report (the Stolen Generations), the Apology and the different perspectives of these events: *History 9-10*

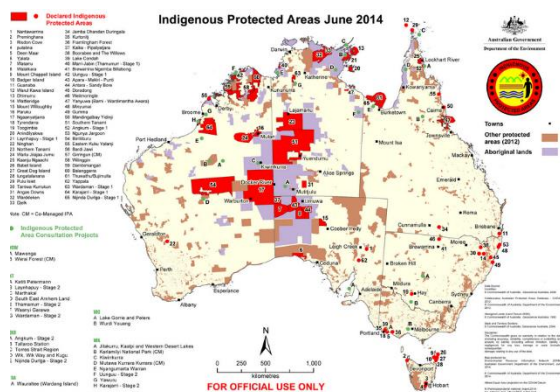
[VCCCL023](#) Compare how laws are made in Australia, including through parliaments (statutory law) and courts (common law), and explain different types of laws, including executive law (delegated law), criminal law, civil law and the place of Aboriginal and Torres Strait Islander customary law; *Civics and Citizenship 7-8*

[VCHHK155](#) Effects of methods used by civil rights activists to achieve change for **Aboriginal** and Torres Strait Islander peoples, and the role of one individual or group in the struggle: *History 9-10*

**World Environment Day** on June 5 is celebrated every year to raise global awareness to take positive environmental action to protect nature and the planet Earth.

Aboriginal Australians have managed their country for tens of thousands of years. An **Indigenous Protected Area** is an area of Indigenous-owned land or sea where traditional owners have entered into an agreement with the Australian Government to promote biodiversity and cultural resource conservation. Indigenous Protected Areas make a significant contribution to Australian biodiversity conservation - making up over a third of Australia's National Reserve System.

Visit or learn about Victorian Indigenous Protected Areas ([IPA](#)) in Victoria, such as Kurtonitj or Lake Condah in the South-west of Victoria. The online map below shows IPAs across the nation. Click on the link for an enlarged version.



Watch the [video](#) with Gunditjmara Elder Ken Saunders about Museum Victoria's Bush Blitz program, working with the Gunditjmara Traditional Owners to survey biodiversity in Indigenous Protected Areas and investigate the program and some of the flora and fauna surveyed. Where else is bush Blitz Working?

Download the Bush Blitz teaching [resource](#) and work with local community members and Koorie educators to include some of the activities, such as inviting local Koorie Community members to talk to your students

and tell them what they know about the movement and interactions among animals in the local area.

Teachers might want to investigate the pilot educational program- [bush blitz teachlive](#).

Did you know that the Gunditjmara in the South West of Victoria established intricate **kuuyang** (*kooyang*) or eel trapping and farming systems, and developed smoking techniques to preserve and trade their harvest - possibly one of the first cultures in the world to do so?

#### Victorian Curriculum:

[VCGGK083](#) Similarities and differences in individuals' and groups' feelings and perceptions about places, and how they influence views about the protection of these places: *Geography 3-4*

[VCGGK080](#) The many Countries/Places of Aboriginal and Torres Strait Islander peoples throughout Australia, and the custodial responsibility they have for Country/Place, and how this influences views about sustainability: *Geography 3-4*

[VCHHK078](#) The diversity and longevity of Australia's first peoples and the significant ways Aboriginal and Torres Strait Islander peoples are connected to Country and Place (land, sea, waterways and skies) and the effects on their daily lives: *History 3-4*

[VCDST033](#) Investigate how people in design and technologies occupations address competing considerations, including sustainability, in the design of solutions for current and future use: *Design and Technology 5-6*

[VCGGK094](#) Influence of people, including the influence of Aboriginal and Torres Strait Islander peoples, on the environmental characteristics of Australian places: *Geography 5-6*

[VCGGK120](#) The spiritual, cultural and aesthetic value of landscapes and landforms for people, including Aboriginal and Torres Strait Islander peoples, that influence the significance of places, and ways of protecting significant landscapes *Geography 7-8*

[VCHPEP131](#) Plan and implement strategies for connecting to natural and built environments to promote the health and wellbeing of their communities: *Health and Physical education 7-8*

[VCGGK148](#) Aboriginal and Torres Strait Islander peoples' approaches to custodial responsibility and environmental management in different regions of Australia: *Geography 9-10*

**Batman's Treaty was signed on the 6<sup>th</sup> June in 1835**, by a group of 8 Kulin Elders - including Wurundjeri Ngurungaetas (most senior leaders) Bebejan (Babajen) and three brothers with the same name, Jika Jika (Jaga Jaga) or Billibellary – and John Batman, an Australian born grazier, businessman and explorer, for the purchase of land around Port Phillip, near the present site of the city of Melbourne.

John Batman believed he was purchasing 600,000 acres, and paid 40 pairs of blankets, 42 tomahawks, 130 knives, 62 pairs of scissors, 40 looking glasses, 250 handkerchiefs, 18 shirts, 4 flannel jackets, 4 suits of clothes and 150 lb. of flour.



John Batman's famous treaty, Merri Creek, Northcote 1835. By George Rossi Ashton. National Library of Australia, nla.pic-an9025854

Batman's Treaty is significant, as it was the first and only documented time when Europeans negotiated their presence and occupation of Aboriginal lands directly with the traditional owners, in accordance with English Common Law. However the treaty was declared void by the Governor of New South Wales, Richard Bourke on the basis that the Kulin people did not have a right to deal with the land, which 'belonged' to the Crown.

With students explore the National Museum Australia's [educational resources](#) focused on Batman's treaty.

Visit State Library Victoria's [teachers page](#) which examines, through primary source analysis and stimulating discussion questions,

some of the problems historians have with John Batman's 'treaty'.

[View](#) a graphic of Batman's Treaty including a transcript of the Batman Land Deed.



After researching Batman's Treaty, discuss mutual (mis) understandings, alternate world views and the terms of this original transaction.

With your students learn as much as you can about the [Kulin](#) Nations.

For a great description of the Kulin including the signing of the treaty and daily life in days gone by, purchase copies of or borrow [First People: The Eastern Kulin of Melbourne, Port Phillip & Central Victoria](#) (Presland G. MV)



**Tanderrum** is a traditional ceremony of the Kulin Nations. It is a welcoming festival of song, dance, trading and cultural exchange. In Melbourne annually, members of the Kulin Nations now gather to hold a Tanderrum which launches the Melbourne Festival. Download the [Tanderrum Education Resource](#) for information about the Kulin Nations and Tanderrum and consider attending this incredible event later in October (date TBC).



#### Victorian Curriculum:

[VCHHC028](#) Explore a range of sources that describe an event in the recent past: *History Level C*

[VCHHK062](#) How they, their family, friends and communities commemorate past events that are important to them: *History F-2*

[VCHHC067](#) Identify the origin and content features of primary sources when describing the significance of people, places and events: *History 3-4*

[VCHHK106](#) The significant beliefs, values and practices of Aboriginal and Torres Strait Islander peoples and cultures including trade with other communities, causes and effects of warfare, and death and funerary customs: *History 7-8*

[VCHHK134](#) Intended and unintended causes and effects of contact and extension of settlement of European power(s), including Aboriginal and Torres Strait Islander peoples: *History 9-10*

[VCHHC121](#) Sequence significant events in chronological order to support analysis of the causes and effects of these events and identify the changes they brought about *History 9-10*

## Coranderrk Reserve established

On the 30<sup>th</sup> June 1836, the Victorian Government Gazette reported that 2,300 acres of land around Badger's Creek in what is now Healesville, had been temporarily reserved "for the use of Aborigines (in lieu of the land at Watt's Creek) by Order of the 22<sup>nd</sup> June 1863", following a deputation to Queen Victoria during her visit in the same year, by 15 Wurundjeri (Woiwurrung), Boon Wurrung and Taungurung people.



Some background information is available of the SLV site [here](#).

Visit the [Minutes of Evidence](#) website and learn more about Coranderrk and its significance to Victorian Koories, and explore the comprehensive **Coranderrk Teacher Resource Package** on [FUSE](#), aligned to the Victorian Curriculum, and targeted to Years 9 and 10: History & Civics and Citizenship, easily adapted for other year levels. If able to, visit Coranderrk in Healesville.

Explore the excellent [Mission Voices](#) website and teacher resources around the Coranderrk reserve. This site is dedicated to all the Aboriginal missions and reserves in Victoria, once used to control the movements and activities of Victorian Koories.

[Purchase](#) or borrow the excellent publication *Coranderrk: We Will Show the Country* (2013) about Coranderrk and the 1881 Parliamentary Enquiry.

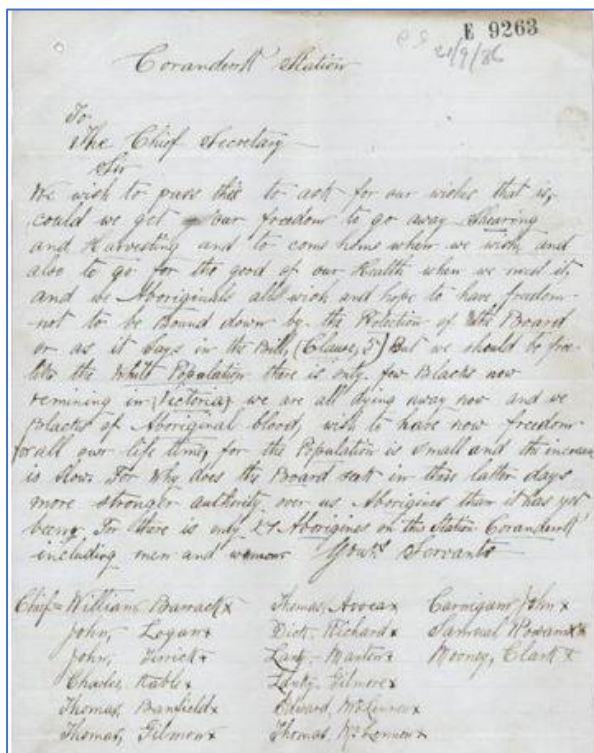
Listen to the 2013 ABC Radio interview [podcast](#) **Leave Us Here: 150 years of Coranderrk** with senior descendants of Coranderrk Aunty Joy Murphy Wandin, Murrundindi, Aunty Carolyn Briggs, Uncle Wayne Atkinson and others.

There are many heroes surrounding Coranderrk and many stories of success, resilience, survival and injustice. With your students explore the lives of Wurundjeri, Taungurung and Dja Dja Wurrung heroes: [William Barak](#), John Green, [Thomas Bamfield](#), [Robert Wandoon](#), [Thomas Dunolly](#) and Caroline Morgan and their involvement in the [Coranderrk Parliamentary Inquiry](#) of 1888.

#### Victorian Curriculum:

[VCHHK134](#) Intended and unintended causes and effects of contact and extension of settlement of European power(s), including Aboriginal and Torres Strait Islander peoples: *History 9-10*

[VCHHK136](#) Patterns of continuity and change and their effects on influencing movements of people, ways of life and living conditions, political and legal institutions, and cultural expression around the turn of the twentieth century: *History 9-10*.



Coranderrk petition - Activist William Barak and others sent this petition on behalf of the Aboriginal people of Coranderrk to the Victorian Government in 1886, see: <https://museumvictoria.com.au/melbournmuseum/whatson/current>



**NAIDOC Week 2018**  
**BECAUSE OF HER, WE CAN!**

NAIDOC Week 2018 celebrates the invaluable contributions that Aboriginal and Torres Strait Islander women have made and continue to make to our communities, our families, our culture and our nation.

The artwork depicts the courage and resilience of Aboriginal and Torres Strait Islander women. From the making of food and water to the making of the land, the artwork and song honor their traditional knowledge and skills.

NAIDOC Week 2018 is a time to celebrate the achievements of Aboriginal and Torres Strait Islander women. From the making of food and water to the making of the land, the artwork and song honor their traditional knowledge and skills.



July

NAIDOC celebrations are held around Australia each July to celebrate the history, culture and achievements of Aboriginal and Torres Strait Islander peoples.

The week is celebrated not only in Indigenous communities but also in increasing numbers of government agencies, schools, local councils and workplaces. In 2018, National NAIDOC week is being held from **July 8-July 15**.

This year's **theme** *Because of Her we Can* is a fantastic opportunity to commemorate the active and significant role Aboriginal and Torres Strait Islander women have played – and continue to play – at the community, local, state and national levels.

**Free copies** of the 2018 National NAIDOC Poster are available for collection through the Department of Prime Minister and Cabinet's Regional Network offices - call 1800 079 098 (toll-free) or available for download from the NAIDOC [website](http://naidoc.org.au).

NAIDOC week can be recognised in schools at any time of the year, however holding events close to the actual week makes it much more relevant.



**BECAUSE OF HER,**  
**We Can!**

**8-15 JULY 2018**



With local Koorie community members and colleagues organise a range of cultural activities such as performances, films, stories, and workshops. Many schools form a NAIDOC committee to do this.

Dedicate a special day or even better, a week to whole-off-school and class activities celebrating our Aboriginal and Torres Strait communities and heritage. Contact the national NAIDOC Committee for posters and local events.

Some schools know how to make a lasting impact for NAIDOC. This is what Thornbury Primary School students made in 2016 for their special day of celebration.



Photo: Vaso Elefsiniotis

### Victorian Curriculum:

[VCHHK076](#) Significance of days and weeks celebrated or commemorated in Australia and the importance of symbols and emblems, including Australia Day, ANZAC Day, Harmony Week, National Reconciliation Week, NAIDOC week and National Sorry Day: *History 3-4*

## July 24 marks the anniversary of the handover to community of two significant mission reserves, Framlingham and Lake Tyers.

These handovers also mark the first Aboriginal land rights victory in Australia.

PAST PRESENT FUTURE PAST PRESENT FUTURE

**FRAMLINGHAM ABORIGINAL RESERVE**

**150th**  
(plus 50,000!)

**ANNIVERSARY CELEBRATION**

archie roach, shane howard, kutcha edwards, yung warriors, sonny boy morgan, johnny lovett, tony lovett, the cutting, denise mcguinness, children's choir, cultural and historical displays & talks, traditional games, dance

**WHERE:** framlingham aboriginal community (20 mins from Warrnambool)

**SATURDAY APRIL 12, 2014** 10am-6pm  
GATE OPENS 10AM. OPENING CEREMONY 11AM.

**INFO:** email: [augle@fram.org.au](mailto:augle@fram.org.au) ph: 03 5567 1003

**FRAMLINGHAM ABORIGINAL TRUST**

free event

drug & alcohol free

Accommodation

Cost & All

Acciona

In the 1800s, the Victorian Colonial Government decided to allocate reserves of land variously known as stations, missions or reserves on which Aboriginal people were to live. While the Government ran some Aboriginal stations, others were in the control of missionaries such as those of the Anglican or Moravian Churches. Regardless of their secular or religious management, life on Aboriginal stations revolved around efforts to control and 'civilise' Aboriginal people.

In Victoria the Government supported the establishment of thirty-four Aboriginal missions and reserves, while over two hundred existed across Australia. Some of these sites lasted many years, while others closed soon



after their formation. The Victorian Government strictly controlled life on the missions and reserves through the Aborigines Protection Board based in Melbourne.

See the very comprehensive archived website [Mission Voices](#) for further information about Victorian missions and reserves, interviews, resources and more.

**Framlingham** was an Aboriginal reserve established by the Board for the Protection of Aborigines in Victoria, in 1861, located beside the Hopkins River in the territory of the **Kirrae wurrung** near the boundary with the **Gunditjmara**, close to Warrnambool in the south-west coast of the state.

The reserve operated until 1916, with Aboriginal community members continuing to reside there today. The people of Framlingham have fought hard for their country, from the sustained guerrilla warfare waged by the Gunditjmara, Kerrupjmara and Kirrae wurrung, to the activism of residents in the later part of the twentieth century. The Board attempted to shut Framlingham down a number of times but were met with great resistance by the people of the mission and non-Aboriginal people in nearby townships.

The people of Framlingham eventually won ownership of the place that had become home. In 1970, 586 acres were handed over by the government in what was, along with Lake Tyers, the first Aboriginal land rights victory in Australia. The handover was formalised on the 24th July 1971.

Read more about the [history](#) of the Framlingham community and the history of the reserve [here](#).

Listen to interviews with Framlingham residents Uncle Lenny Clarke and Uncle Bill Edwards on the Mission Voices site [here](#), and discuss aspects of life on Framlingham with students.

Prominent Gunditjmara Elder [Banjo Clarke](#), also known as Rainbow man and Wisdom Man was born on Framlingham. Research Banjo Clarke's life and views.

**Bung Yarnda is the true name of the mission known as Lake Tyers in Victoria's Gippsland region.** Originally the land of the Gunai /Kurnai people, it became home to Aboriginal people from all over the state who were forcibly removed from their homelands.

The people of Lake Tyers were strong and vocal in their struggle to retain their land. In 1971 this fight was rewarded with the handing back of Lake Tyers, Bung Yarnda to the people.



Image: Lake Tyers for the Aborigines march, Melbourne 1963. Left to right, Clive Stoneham, Labor Leader of the Opposition, Bill Onus, Pastor Doug Nicholls, Joe McGinness and Laurie Moffatt lead 40 Aboriginal men and women protesting at the government's plans to close Lake Tyers.

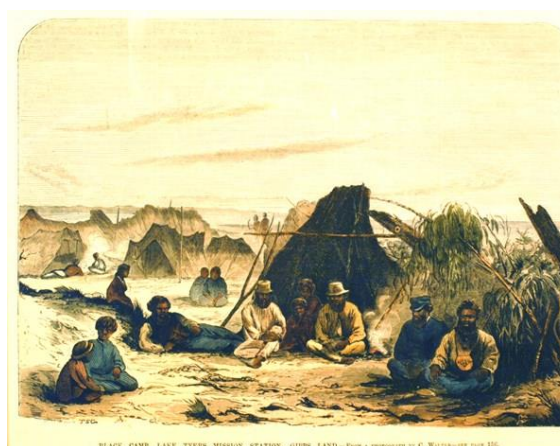
Read more about the history of the Lake Tyers community and the history of the mission here and here and explore each dedicated site.

Listen to the 'Voice of Lake Tyers', the experiences of several who were part of the Lake Tyers mission.

[Watch](#) the Culture Victoria video featuring Gunai/Kurnai elders Murray Bull, and Elvie and Elaine Mullett about growing up at Lake Tyers, and discuss life on the mission and in the bush, and the significance of the handover with students. Students can prepare a presentation using a range of media (drawings, animation, IT, narrative, oral history recordings, drama etc) depicting aspects of life at Lake Tyers.

Featured in the photo above are prominent Victorian Aboriginal leaders [Bill Onus](#), [Pastor Doug Nicholls](#), Joe McGuinness and Laurie Moffatt. Research their lives and efforts for land rights and recognition.

With your secondary students read *The Black Swan: A Koorie Woman's Life* by Gunai/Kurnai author and artist Eileen Harrison. [The Black Swan](#) charts the way the policy of assimilation impacted on Eileen's family at Lake Tyers and her emerging talent as a painter.



Lake Tyers Mission Station, Gippsland from a photograph by C. Walter published in 'The Illustrated Australian News for Home Readers' on the 14<sup>th</sup> August 1869. Click on image for TROVE newspaper archive.

The image of Lake Tyers Mission Station from a photograph by C. Walter in the previous column provides students the opportunity to search newspaper archives through TROVE, read an article published in 1869 and edit/correct the digitised archive. Click on the image to go directly to the digital archive.

#### Victorian Curriculum:

[VCHHK094](#) The different experiences and perspectives of Australian democracy and citizenship, including the status and rights of Aboriginal and Torres Strait Islander peoples, migrants, women, and children: *History 5-6*

[VCHHK134](#) Intended and unintended causes and effects of contact and extension of settlement of European power(s), including Aboriginal and Torres Strait Islander peoples: *History 9-10*



**Celebrate Schools National Tree Day on Friday 27<sup>th</sup> July** by holding a whole-of school event planting local Indigenous plants.

Investigate the local Koorie language names and uses for the plants – cultivate species that have known uses - and initiate a school signage project incorporating names from the local Koorie language and uses.



*Woven eel trap*



Planting of Indigenous Wurundjeri garden at Thornbury Primary School (2015) – photo: Vaso Elefsin

Visit the [Planet Ark website](https://www.planetark.com/) for more suggestions and resources about holding events at school.



### Victorian Curriculum:

[VCDSTC015](#) Explore how plants and animals are grown for food, clothing and shelter.

- *exploring which plants and animals can provide food or materials for clothing and shelter and what basic needs those plants and animals have*
- *identifying products that can be designed and produced from plants and animals, for example food products, paper and wood products, fabrics and yarns, and fertilisers*



2018 | YEAR OF THE BIRD

### *And a final word ...*

*We are always seeking to improve this bulletin and to make it useful, relevant and highly readable. We invite you to email through suggestions including how you as educators incorporate Aboriginal perspectives, especially Victorian ones in your teaching and curriculum.*

This and previous *Koorie Perspectives in Curriculum Bulletins* are available on the [VAEAI website](#).

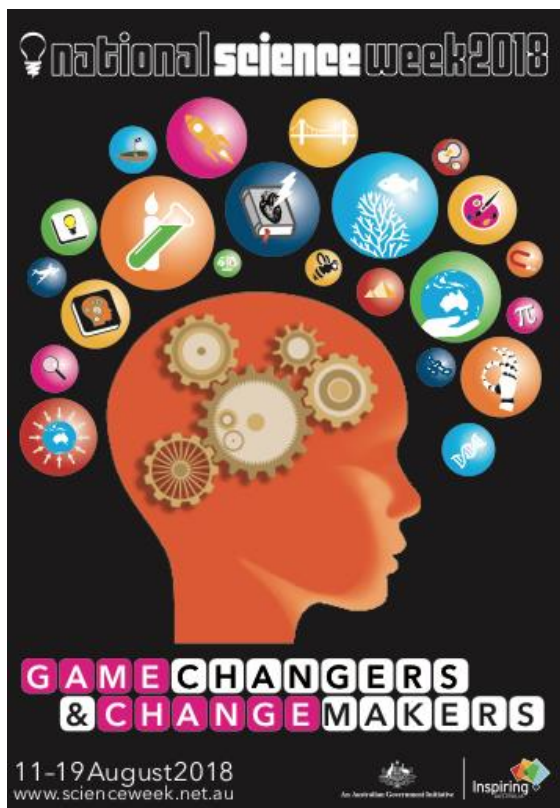
Produced by the Victorian Aboriginal Education Association Incorporated (VAEAI), June 2018.

*Any enquiries, feedback and suggestions are welcomed, by contacting VAEAI on (03) 94810800 or emailing [vaso@vaeai.org.au](mailto:vaso@vaeai.org.au).*

For more Koorie Perspectives, see the VAEAI [Koorie Education Calendar](#).



# Koorie perspectives in Curriculum Bulletin: August- September 2018



This edition of the Koorie Perspectives in Curriculum Bulletin features:

- National Science Week & Koorie Perspectives in STEM
- National Aboriginal and Islander Children's Day
- International Day of the World's Indigenous People
- Wurundjeri hero William Barak
- National Literacy Week & Indigenous Literacy Day
- Five Indigenous female writers who should be on school reading lists

**Settling into the second semester now with NAIDOC celebrations mostly behind us, we hope you enjoy this 4<sup>th</sup> issue of the VAEAI Koorie Perspectives in Curriculum Bulletin.**

In this Bulletin, you'll find Victorian Curriculum links to Content Descriptions. Select the code and it will take you directly to the Victorian Curriculum site with additional elaborations. Our Bulletins are interactive and images and links will take you to a host of accessible online resources, audio-visual and print.

We know that Aboriginal people are the best equipped and the most appropriate people to teach Indigenous knowledge. Therefore wherever possible you should seek to involve your local Koorie community in education programs that involve Aboriginal perspectives. For some guidance about working with your local Koorie community to enrich your teaching program, see VAEAI's [Protocols for Koorie Education in Primary and Secondary Schools](#).

For a summary of key **Learning Areas and Content Descriptions** directly related to Aboriginal and Torres Strait Islander histories and cultures within the Victorian Curriculum F-10, select the link for a copy of the VCAA's: [Learning about Aboriginal and Torres Strait Islander histories and cultures](#)

# August

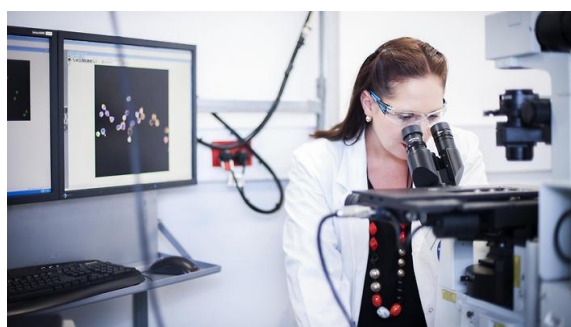
**National Science Week is on from August 11-19.** National Science Week is Australia's annual celebration of science and technology and thousands of individuals – from students, to scientists to chefs and

musicians – get involved, taking part in more than 1000 science events across the nation.

National Science Week provides an opportunity to acknowledge the contributions of Australian scientists to the world of knowledge. It also aims to encourage an interest in science pursuits among the general public, and to encourage younger people to become fascinated by the world we live in.

There's a bit of a buzz at the moment about STEM education. A new approach, STEM is about focusing on specific knowledge across the four learning areas of Science, Technology, Engineering and Mathematics; and the interrelationship between them. Integrating Koorie perspectives into these four learning areas, supports a range of alternative viewpoints and a deeper engagement in these four learning areas.

For National Science Week 2018, VAEAI has published a **Special Feature: Koorie Perspectives in STEM**, where you can learn about Gunditjmara scientist Dr. Misty Jenkins' aim to cure brain cancer, eel traps and award-winning bridges, ancient engineering feats and much more. Koorie Perspectives in STEM is available online or by selecting the image below. Our **Koorie Seasons and Astral Calendars** feature can also be tied into National Science Week and STEM learning.



Gunditjmara scientist Dr. Misty Jenkins

## National Aboriginal and Islander Children's Day

National Aboriginal and Islander Children's Day (NAICD) is held on 4 August each year to honour and celebrate the importance of Aboriginal and Torres Strait Islander children within family and community.

First held in 1988, the Secretariat of National Aboriginal and Islander Child Care (SNAICC) also uses this day to increase awareness in the wider community of important issues impacting on Aboriginal and Torres Strait Islander children.



National Aboriginal and Torres Strait Islander Children's Day is the largest national day to celebrate our children, and this year we celebrate the anniversary of this national day with the theme *Celebrating Our Children for 30 Years*.

National Aboriginal and Torres Strait Islander Children's Day (Children's Day) is a time for Aboriginal and Torres Strait Islander families to celebrate the strengths and culture of their children, an opportunity for all Australians to show their support for Aboriginal children, as well as learn about the crucial impact that community, culture and family play in the life

of every Aboriginal and Torres Strait Islander child.

Each year SNAICC produces and sends out resources to help you celebrate NAICD. Visit the SNAICC website for suggested activities and [resources](#) to help celebrate the day within the school with the support of Koorie parents and local Koorie community members. [Register](#) your event, promote it and let everyone know how you'll be celebrating our kids on 4 August.

#### Victorian Curriculum:

[VCHHK076](#) Significance of days and weeks celebrated or commemorated in Australia and the importance of symbols and emblems, including Australia Day, ANZAC Day, Harmony Week, National Reconciliation Week, NAIDOC week and National Sorry Day: *History 3-4*.

[VCHHK094](#) The different experiences and perspectives of Australian democracy and citizenship, including the status and rights of Aboriginal and Torres Strait Islander peoples, migrants, women, and children: *History 5-6*.

[VCHHK154](#) Significance of the following events in changing society: 1962 right to vote federally, 1967 Referendum, Reconciliation, Mabo decision, Bringing Them Home Report (the Stolen Generations), the Apology and the different perspectives of these events: *History 9-10*.

### 9<sup>th</sup> August: International Day of the World's Indigenous People

The International Day of the World's Indigenous People is observed on August 9 each year to recognise the first United Nations Working Group on Indigenous Populations meeting in Geneva in 1982. The International Day of the World's Indigenous People aims to promote and protect the rights of the world's indigenous population.

There are an estimated 370 million indigenous people in the world, living across 90 countries. They make up less than 5 per cent of the world's population, but account for 15 per cent of the poorest. They speak an overwhelming

majority of the world's estimated 7,000 languages and represent 5,000 different cultures.

As Indigenous people we 'are inheritors and practitioners of unique cultures and ways of relating to people and the environment. We have retained social, cultural, economic and political characteristics that are distinct from those of the dominant societies in which we live.' <http://www.un.org/en/events/indigenousday/>



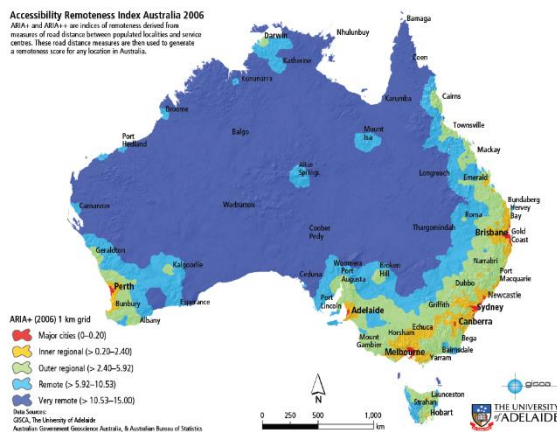
The theme for this year's IDWIP is: *Indigenous peoples' migration and movement* focusing on the current situation of indigenous territories, the root causes of migration, trans-border movement and displacement, with a specific focus on indigenous peoples living in urban areas and across international borders. The observance aims to explore the challenges and ways forward to revitalise indigenous peoples' identities internationally and encourage the protection of their rights in or outside their traditional territories.

Consider a whole-of-school event that could include an educational forum, performances by Aboriginal and Torres Strait Islander artists, a panel discussion on reconciliation or other classroom activities.



Did you know that the largest Aboriginal populations are in the cities? Of the total Aboriginal population, 31% live in major cities, 22% in inner regional Australia, 23% in outer regional, 8% in remote and 16% in very remote (based on 2006 measures).

Click on map to enlarge:



#### Victorian Curriculum:

[VCGGK093](#): Differences in the demographic, economic, social and cultural characteristics of countries across the world: *Geography 5-6*.

[VCGGC103](#): Select and represent data and information in different forms, including by constructing appropriate maps at different scales that conform to cartographic conventions, using digital and spatial technologies as appropriate: *Geography 7-8 Geographical Concepts and Skills, Data and information*.



Anniversary of the passing of William Barak on the 15<sup>th</sup> August 1903

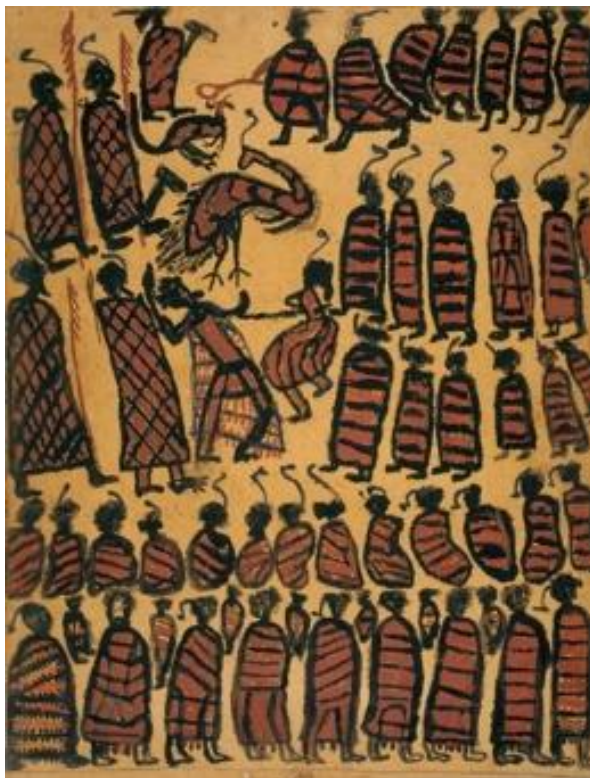


William Barak, known also as Beruk, was an extremely significant Wurundjeri activist, and cultural leader, as well as a prominent artist.

Barak's paintings depict ceremonies, cultural and spiritual life. He combined traditional Indigenous materials – like ochre and charcoal – with European techniques and manufactured paints, and was one of the few Indigenous artists in the 19th century who welcomed the chance to experiment with new materials: For an introduction and links to resources, see the State Library Victoria's [SLV site](#).

Learn more about Wurundjeri hero William Barak's life, political involvement, art, homeland language and mob (people) through Culture Victoria's [site](#), and click on the image of *Ceremony, with wallaby and emu* on this page for a range of perspectives on William Barak.

[Download](#) the interview of Wurundjeri Elder Aunty Joy Wandin-Murphy about Barak by Yorta Yorta /Jaara artist Lou Bennet and study with your students. Consider how interviews of Aboriginal people by Aboriginal draw out particular personal reflections and cultural information.



Ceremony, with wallaby and emu: This painting features a ceremony which depicts hunting, with wallaby and emu. William Barak was ngurungaeta (a clan leader) of the Woiwurung (Wurundjeri).

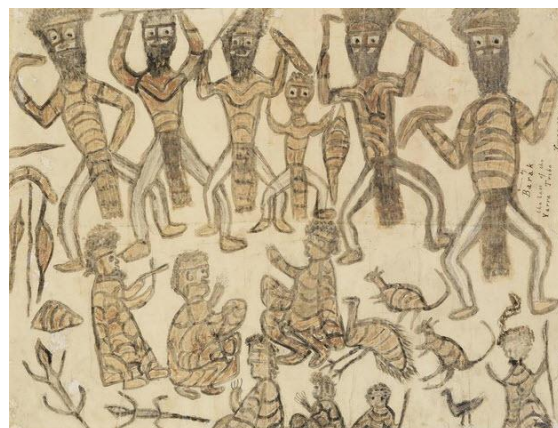
See: <http://www.cv.vic.gov.au/stories/william-barak/5565/ceremony-with-wallaby-and-emu/>

The National Gallery of Victoria produced an [education resource](#) to accompany the exhibition *Remembering Barak* (2003) which commemorated the life and work of the great ngurungaeta (headman) Barak. The illustrated resource explores Barak's life and work, and includes a detailed discussion of his subject matter and technique, and his life at Coranderrk Aboriginal Station. A series of questions help students examine Barak's imagery.

In June 2016, a painting entitled *Ceremony* by William Barak was auctioned in London. Descendants of Barak and Wurundjeri Council attempted to raise funds through crowdfunding in order to purchase the painting and return it home. The painting sold to a private collector for over half a million dollars, double the estimated amount!

**“That painting there showed you how we painted ourselves, it showed you the clothes we wore, it showed possum skin drums. How many people knew our women played possum skin drums? It was so important the stories there. It's just another little bit of my culture, another little bit of my people that someone has taken from me.”**

Read the article from [The Conversation](#) and discuss the significance of this sale for Wurundjeri people.



#### Victorian Curriculum:

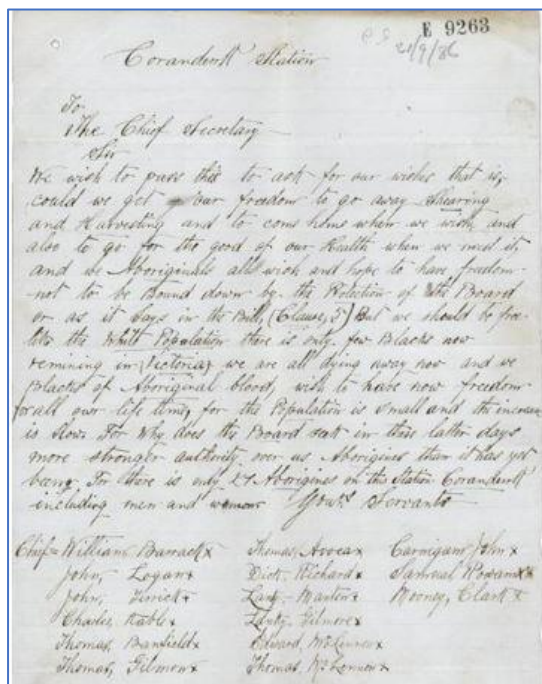
[VCECU015](#): Investigate why ethical principles may differ between people and groups, considering the influence of cultural norms, religion, world views and philosophical thought: *Capabilities, Ethical Capability, Levels 7- 8, Understanding Concepts.*

[VCAVAE034](#): Explore how artists use materials, techniques, technologies and processes to realise their intentions in art works: *Visual Arts 7 and 8, Explore and Express Ideas.*

[VCAVAE041](#): Explore how artists manipulate materials, techniques, technologies and processes to develop and express their intentions in art works: *Visual Arts 9-10, Explore and Express Ideas.*

[VCAVAR045](#): Analyse and interpret artworks to explore the different forms of expression, intentions and viewpoints of artists and how they are viewed by audiences: *Visual Arts, 9 and 10, Respond and Interpret.*





Coranderrk petition - Activist William Barak and others sent this petition on behalf of the Aboriginal people of Coranderrk to the Victorian Government in 1886. See <https://museumvictoria.com.au/melbournemuseum/whatson/current>

## September



**National Literacy and Numeracy Week** is held in the first week **September**. National Literacy and Numeracy Week helps to raise awareness of the importance of literacy and numeracy at school and beyond.

Two copies of a promotional poster have been sent to every Australian school, but you can also download a high-resolution version of the official National Literacy and Numeracy Week poster [PDF 611KB] [here](#).

You can share your ideas and thoughts for National Literacy and Numeracy Week via the campaign's social media channels, Facebook and Twitter. You can also subscribe to the National Literacy and Numeracy Week YouTube channel, which includes promotional videos and a variety of student activities.

**Indigenous Literacy Day is celebrated during Literacy Week, on the first Wednesday in September annually**, and aims to raise funds to raise literacy levels and improve the lives and opportunities of Indigenous Australians living in remote and isolated regions.

**This year, Indigenous Literacy Day is held on Wednesday 5<sup>th</sup> September.**

Check out the [Indigenous Literacy Foundation](#) website for events and activity suggestions to support Indigenous Literacy Day.

Consider running a fundraiser leading up to or following Indigenous Literacy Day and make a donation to the Indigenous Literacy Foundation – some inspiring examples can be found on their website.

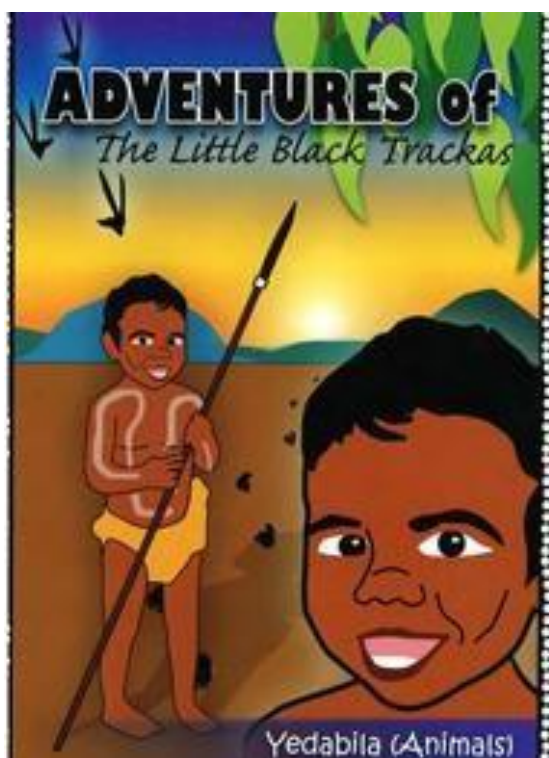
There are many ways to get involved in 2018, but when it comes to Indigenous Literacy, we believe that **EVERY DAY** should be about Indigenous literacy. There's a host of fantastic books written and illustrated by Aboriginal people across the nation.

Throughout the year, explore a range of Aboriginal literature with your students, children's stories like [TomTom](#), fiction, plays, poetry essays, and autobiographies such as [The Black Swan: A Koorie Woman's Life](#) by Gunai/Kurnai author and artist Eileen Harrison.



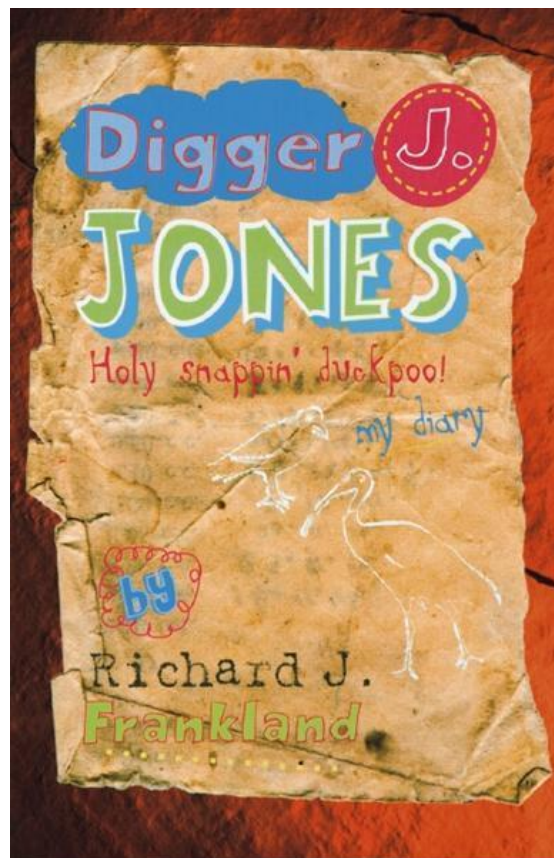
*The Black Swan* charts the way the policy of assimilation impacted on Eileen's family at Lake Tyers and her emerging talent as a painter.

With younger students, focus on stories such as those suggested on the [Better Beginnings](#) site: [Deadly books for little kids](#). The Victorian Aboriginal Corporation for Languages (VACL) has published a selection of [Victorian children's stories](#), and check out the adventures of [The Little Black Trackas](#) by Victorian Bangerang educator and author Esme Bamblett.

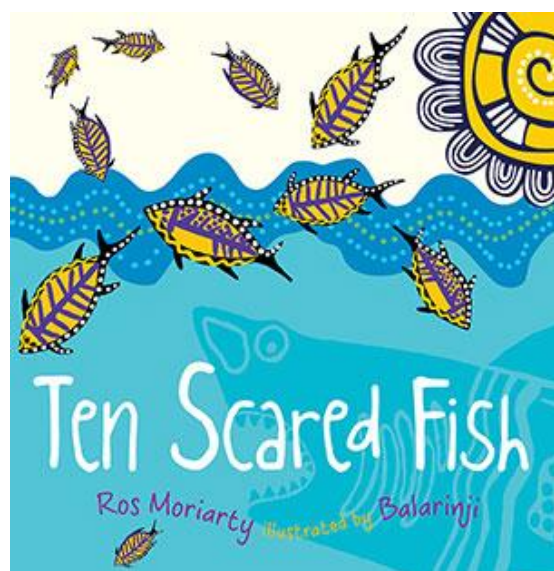


Source or download a copy of [Nyernila: Listen Continuously – Aboriginal Creation Stories of Victoria](#) for a range of Victorian creation stories as told by Traditional Owners.

With older students study the highly readable novel *Digger J. Jones* by prominent Gunditjmara author Richard Franklin. [Teaching notes](#) (currently offline) offer a range of class discussion points. Told in diary form, *Digger J. Jones* tells the story of Digger - an Aboriginal boy caught up in the events of the 1960s and the lead up to the



1967 Referendum which officially counted Aboriginal people in Australia as citizens in the eyes of the Federal Government. This short novel is especially relevant this year, being the 50<sup>th</sup> anniversary of the 1967 Referendum.



Ten Scared Fish is an animal counting book with a difference. Following the river to the sea, the reader meets and counts the animals until finally ten little fish meet a big scary shark! By Ros Moriarty, author of *Listening to Country*, and founder of a non-profit organisation, Indi Kindi, supporting pre-literacy education.

The Macquarie Pen [Anthology of Aboriginal Literature](#), edited by Wiradjuri (NSW) writer Anita Heiss and Peter Minter is worth exploring with older students. The anthology includes journalism, petitions and political letters from both the nineteenth and twentieth centuries, as well as major works that reflect the blossoming of Aboriginal poetry, prose and drama from the mid-twentieth century onwards.

**Five Indigenous female writers who should be on school reading lists:**

According to writer Anita Heiss, as we move into appropriately embedding Indigenous perspectives into the ... curriculum, and we increasingly recognise the need to move away from a homogenous reading experience, these are the women writers and their works that Australian educators in particular (secondary and tertiary) should be adding to their reading lists and class discussions. Here is a selection of the more powerful novels that should be considered for inclusion:

*Mullumbimby* — Melissa Lucashenko (2014)

Set in the northern NSW town of the same name, this is an emotionally powerful and impossible-to-put-down read. Through its main characters Jo Breen and her lover, the gorgeous Two Boy Jackson, readers get a glimpse into the complex meaning of connection to country, Bundjalung country specifically. Their relationship is offset against a story about native title, and the difficulties faced by many if not most claimants today, especially on the east coast that bore the brunt of colonisation. The novel has a raw honesty, and is dotted with shocking but hilarious one-liners.

*Home* — Larissa Behrendt (2004)

Home won the David Unaipon Award in 2002 and the Commonwealth Writers' Prize in the South-East Asia region three years later. It is the story of three generations of removed children in NSW. Also recommended is

Behrendt's second novel, *Legacy*, for a basic understanding of the meaning of sovereignty and the history of land rights.

*The Boundary* — Nicole Watson (2009)

Set in Brisbane's West End, *The Boundary* has everything: native title, community activism, black bureaucrats, police thuggery and black deaths in custody, infidelity, and racism – all wrapped up in a multi-murder mystery. Eloquently written by a first-time novelist, Birri-Gubba/Yugembeh lawyer Nicole Watson, it won the David Unaipon Award in 2009.

*Mazin' Grace* — Dylan Coleman (2012)

Coleman won the David Unaipon Award in 2011 with this, a fictionalised account of her mother's childhood at the Koonibba Lutheran Mission in 1940s and 1950s South Australia. It is one of the few novels by a First Nations writer that embeds her traditional language within the text.

*Butterfly Song* — Terri Janke (2005)

Janke's work is pretty much my idea of the 'great Australian novel'. It covers the geography from Sydney to Cairns and the Torres Strait, and manages to be a love story, crime novel, legal lesson, and a comment on contemporary Indigenous Australians who live in cities, go to university and contribute to every part of the nation's society. And it's a treasure trove of eloquent writing.

Source:

<https://www.theguardian.com/culture/australia-culture-blog/2014/jul/08/five-indigenous-female-writers-who-should-be-on-school-reading-lists>



*And a final word ...*

*We are always seeking to improve our bulletins and to make them useful, relevant and highly readable. We invite you to email through suggestions including how you as educators incorporate Aboriginal perspectives, especially Victorian ones in your teaching and curriculum.*

This edition and previous *Koorie Perspectives in Curriculum Bulletins* are available on the [VAEAI website](http://vaeai.org.au).

Produced by the Victorian Aboriginal Education Association Incorporated (VAEAI), 2018.

*Any enquiries, feedback and suggestions are welcomed, by contacting VAEAI on (03) 94810800 or emailing [vaso@vaeai.org.au](mailto:vaso@vaeai.org.au).*

For more Koorie Perspectives, see the VAEAI [Koorie Education Calendar](#).





# Koorie perspectives in Curriculum Bulletin: October-December 2018

This edition of the Koorie Perspectives in Curriculum Bulletin features:

- Remembrance Day & The Aborigines Protection Act of 1869
- The Long Walk
- Eureka Day & Koories on the goldfields
- Ebenezer Mission handover anniversary
- 70<sup>years</sup> of the UDHR & World Human Rights Day
- First Native Title settlement win in Victoria anniversary
- Xmas Eve, the Wathaurung & escapee convict William Buckley

*With winter nearly behind us and into the last term of the year, we hope you enjoy this 5<sup>th</sup> issue of the VAEAI Koorie Perspectives in Curriculum Bulletin.*

## Call out to our readers:

We're aiming to produce a special end-of-year Bulletin showcasing how you're involving Koorie Perspectives in your curriculum, teaching and learning. So send us your stories, photos, links and we'll feature them in the final edition. We may even give prizes! Contact [vaso@vaeai.org.au](mailto:vaso@vaeai.org.au).

In this Bulletin, you'll find Victorian Curriculum links to Content Descriptions. Select the code and it will take you directly to the Victorian Curriculum site with additional elaborations. Our Bulletins are interactive, and images and links will take you to a host of accessible online resources, audio-visual and print.

We know that Aboriginal people are the best equipped and the most appropriate people to teach Indigenous knowledge. Therefore, wherever possible you should seek to involve your local Koorie community in education programs that involve Aboriginal perspectives. For some guidance about working with your local Koorie community to enrich your teaching program, see VAEAI's [Protocols for Koorie Education in Primary and Secondary Schools](#).

For a summary of key **Learning Areas and Content Descriptions** directly related to Aboriginal and Torres Strait Islander histories and cultures within the Victorian Curriculum F-10, select the link for a copy of the VCAA's: [Learning about Aboriginal and Torres Strait Islander histories and cultures](#).



# October

The end of the school year is fast approaching with teachers and students looking forward to holidays. Use this time to plan a stimulating new year of Koorie studies for all.

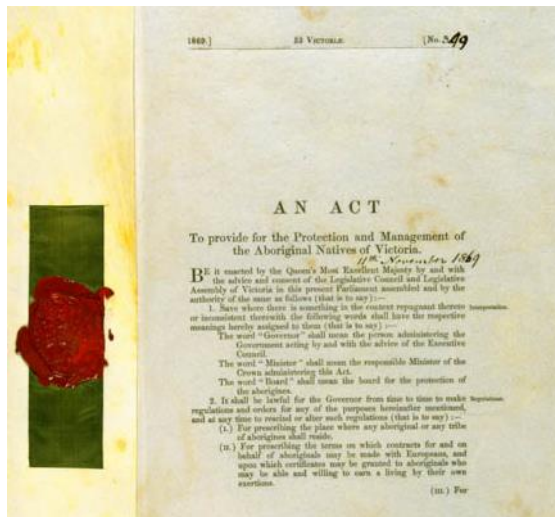
Plan for the Apology Anniversary on the 13<sup>th</sup> February. The Apology Anniversary generally falls within the first fortnight of the school year, so plan early for next year involving local Aboriginal and Torres Strait Islander community members

Download the National Sorry Day Committee's excellent resource [Learning about the Stolen Generation: the NSDC's school resource](#) for great classroom and whole-of-school activities.

# November

**Remembrance Day, November 11** marks the anniversary of the armistice which ended the First World War (1914-18). Each year Australians observe one-minute silence at 11 am on 11 November, in memory of those who died or suffered in all wars and armed conflicts.

Remember and acknowledge Aboriginal and Torres Strait Islander men and women who fought and died in the Australian Services without citizenship rights, proper wages and due recognition.



## Victorian Curriculum:

[VCHHK076](#) Significance of days and weeks celebrated or commemorated in Australia and the importance of symbols and emblems, including Australia Day, ANZAC Day, Harmony Week, National Reconciliation Week, NAIDOC week and National Sorry Day: *History 3-4*

[VCHHK062](#) How they, their family, friends and communities commemorate past events that are important to them: *History P-2: Community histories*

[VCHHK094](#) The different experiences and perspectives of Australian democracy and citizenship, including the status and rights of Aboriginal and Torres Strait Islander peoples, migrants, women, and children: *History 5-6: Australia as a nation.*

[VCHHK144](#) Different historical interpretations and contested debates about World War I and the significance of Australian commemorations of the war: *History 9-10: The modern world and Australia, Australia at war (1914 – 1945): World War I.*

[VCHHK146](#) Significant places where Australians fought and their perspectives and experiences in these places: *History 9-10: The modern world and Australia | Australia at war (1914 – 1945): World War II.*

[VCCCC027](#) Examine how national identity can shape a sense of belonging and examine different perspectives about Australia's national identity, including Aboriginal and Torres Strait Islander peoples' perspectives: *Civics and Citizenship 7 – 8: Citizenship, Diversity and Identity.*

## The Aborigines Protection Act 1869

came into place significantly on this day in 1869, when the Victorian colonial government passed an act "To Provide for the Protection and Management of the Aboriginal Natives of Victoria". This gave the Victorian government control of where Aboriginal people could live, of how they would relate to Europeans, of their labour and earnings and of the "care, custody and education" of all Aboriginal children.

With older students read the [article](#) *Lest we forget a cruel act of dispossession*, by Gunditjmara activist, singer/songwriter, author and film director, Richard Frankland and Peter Lewis and discuss.

### Victorian Curriculum:

[VCHHK094](#) The different experiences and perspectives of Australian democracy and citizenship, including the status and rights of Aboriginal and Torres Strait Islander peoples, migrants, women, and children: *History 5-6: Australia as a nation*.

[VCHHK134](#) Intended and unintended causes and effects of contact and extension of settlement of European power(s), including Aboriginal and Torres Strait Islander peoples: *History 9-10*.



Michael Long on his way to Canberra on the very first Long Walk to get Indigenous Affairs back on the agenda

### The Long Walk: On 21 November 2004

former Essendon player Michael Long embarked on an historic trek, walking from his home in the suburbs of Melbourne all the way to Parliament House in Canberra – more than 650 kilometres away.

After returning home from yet another Aboriginal funeral, Michael decided that something needed to be done about the plight of his people. He took it upon himself to get Aboriginal and Torres Strait Islander issues back on the national agenda and resolved to meet with Prime Minister John Howard to discuss his concerns... even if he had to walk all the way to Canberra to do it.

Michael was joined on the road by Aboriginal and non-Aboriginal supporters from all over Australia. Some walked in support for an hour, some for a day and some took the journey all the way to Canberra. As the walkers passed through the Victorian countryside, local people

came out to meet them, offering encouragement, support and assistance.



Michel Long (centre) with walkers 10 years after the original Long Walk.

**Walk the Talk** tells the story of Michael Long's walk to Canberra to introduce Aboriginal & Torres Strait Islander Studies into schools and encourage students to create change; while assisting in meeting the Aboriginal and Torres Strait Islander history and cultures cross curriculum priority of the Australian National Curriculum.

If you haven't done so already, [register](#) your school with *The Walk the Talk Education Program* for free resources or a school visit and explore the interactive [activity zone](#) with students.

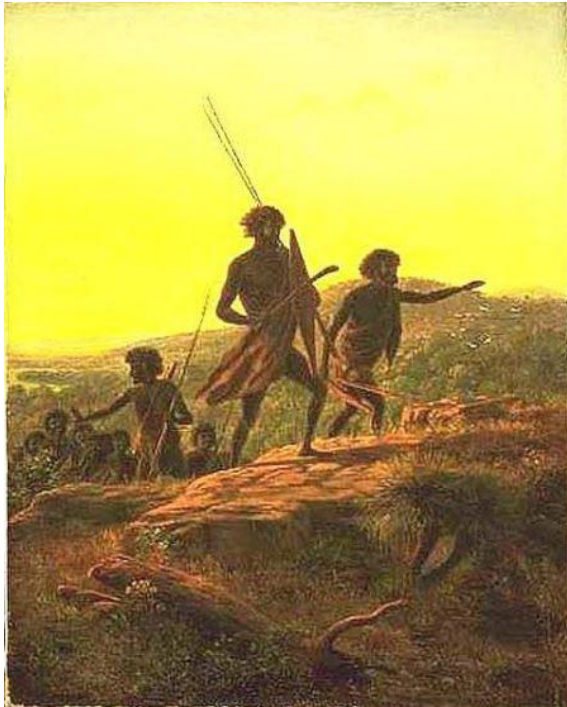
With middle years or older students read the letter presented to the then PM John Howard, and [media](#) reports about the Long Walk and discuss the reasons behind it.

Discuss with your students the powerful impact and effect of mass marches and walks.





The Eureka Stockade of 1854 celebrated on the 3<sup>rd</sup> December, took place on *Wathaurung Country* in the Ballarat District. Aboriginal people played an important role in the daily life of the Victorian goldfields - heavily involved in trade, as labourers, occasional miners and according to oral history carers of non-Koorie children.



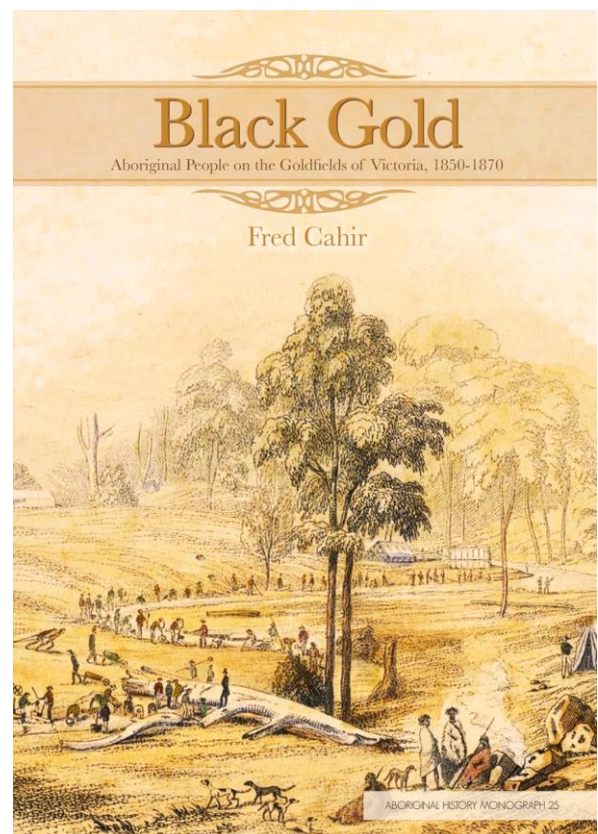
*Aborigines met on the road to the diggings by Eugene von Guerard (1854) - NLA ref 1874055 used with permission of the National Library, Australia*

Research the largely unacknowledged involvement of Koories on the Victorian goldfields. The State Library of Victoria site [Ergo](#) is a good starting point.

**Hidden Histories:** *The Wadawurrung People* is a digital tour about gold rush Ballarat, which brings to life the perspectives and participation of Victorian Koories. It is the ideal site to investigate Wadawurrung people, history and culture, impacts of the goldrush, and involvement of the Native Police in the early gold rush period. The dedicated site contains a large [collection](#) of audio files, historical images and links to other resources, blogs and articles.

“On Saturday morning”, says the *Maryborough Advertiser*, “a party of aborigines commenced a search for gold on the pipeclay at the White Hills, near Mark Drewin’s store, and in a very short time they discovered pieces which they sold for 12shillings, 15shillings, and 10 pounds odd. They say the same party were successful some time since in the neighbourhood of Amherst and Talbot”...

*Melbourne Argus, October 3rd 1866*



Fred Cahir’s *Black Gold: Aboriginal People on the Goldfields of Victoria, 1850-1870* offers a comprehensive account. Downloadable [online](#).



This photograph was taken by Antoine Fauchery and Richard Daintree between late 1857 and early 1859 for inclusion in their Photographic Series *Sun Pictures of Victoria*. The album consists of fifty albumen silver prints, twelve of which are photographs of Aboriginal Victorians. See the [Culture Victoria](#) site for more online images from the collection.

Some of the photos from this collection were among the first to be sold to the public. Learn more about photographer Richard Daintree after whom QLD's Daintree Rainforest is named, and his glass plates online exhibition, at the [NMA site](#).



NATSIEC 2015 Possum-skins. Photo: Vaso Elefsiniotis

**Possum skin cloaks** were highly sought after on the Victorian goldfields, selling for as much as £5, and known as the best way to keep out the cold.

[Read](#) about the trade for possum skin rugs and cloaks on the goldfields.

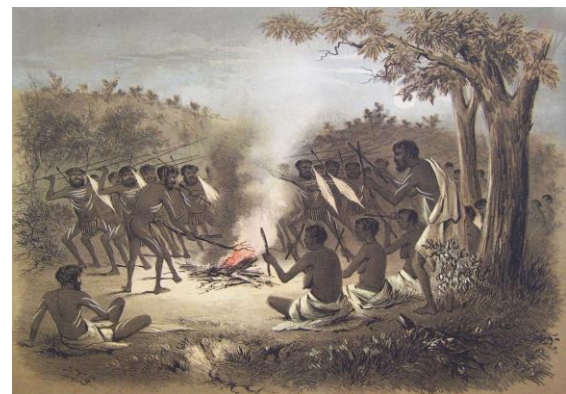
Historian Ian Clark explores the question of Aboriginal involvement in the Eureka Rebellion in his [paper](#) *Another Side of Eureka - the Aboriginal presence on the Ballarat goldfields in 1854 - Were Aboriginal people involved in the Eureka rebellion?*

In 2004 the ABC commissioned acclaimed storyteller Anne E Stewart to write and produce [Eureka Tales](#), a 20 part radio series bringing to life the people involved in the events leading up to the Eureka Stockade, and what happened in the aftermath.

Produced by Paul Nunn, Eureka Tales takes the listener on an aural journey back to the days of 1854 upon the Ballarat goldfields.

The series begins with words from one of Ballarat's original inhabitants, Aunt Lizzie of the Wathaurung people; and listeners are then taken into the sprawling mining settlement of Ballarat to meet figures on both sides of the law who influenced one of the defining moments in Australia's democracy.

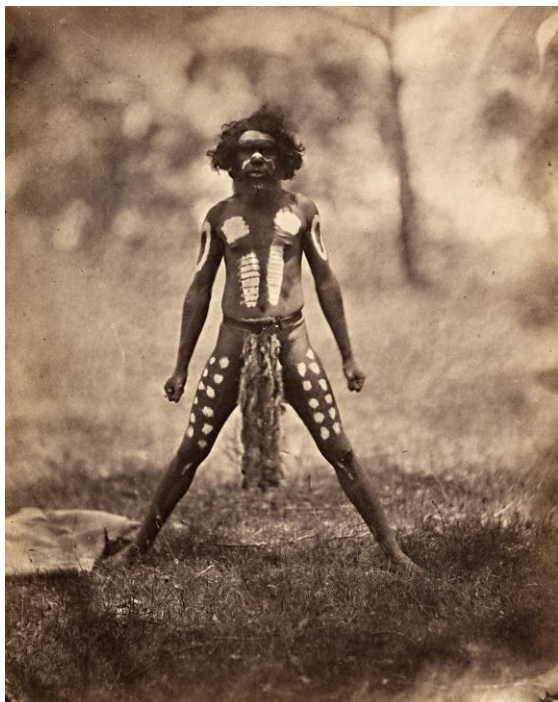
[Download](#) 01 Eureka Tales: Aunty Lizzie, to begin with a Wathaurong perspective.



S. T. Gill, Corroboree, c.1864

The many paintings, drawings, photographs and written reports of Corroborees from the 19th century indicate just how popular and fascinating these events were to early colonists.





Aboriginal Australian man ornamented for a corroboree; Sun Pictures of Victoria: the Fauchery-Daintree collection, 1858

The photograph above from the *Sun Pictures of Victoria: the Fauchery-Daintree collection*, (1858) taken during the goldrush period, shows an unnamed man dressed for ceremony. Newspapers of the time record that corroborees were performed on the goldfields in exchange for money and goods. While traditionally many ceremonial dances are sacred and people from outside a community are not permitted to watch them, it is thought that Aboriginal dancers invented much of these performances at the time to protect their genuine cultural practice from Europeans.

Explore this photograph further on the [Ergo](#) site.



NATSIEC 2015 Possum-skins. Photo: Vaso Elefsiniotis

#### Victorian Curriculum:

[VCHHC086](#) Explain the causes of significant events that shaped the Australian colonies, contributed to Australian Federation and the effects of these on Aboriginal and Torres Strait Islander peoples and migrants. *History: 5 – 6, Historical Concepts and Skills, Cause and effect.*

[VCHHK090](#) The effects of a significant development or event on a colony: *History 5 – 6, Historical Knowledge, The Australian colonies.*

[VCHHK106](#) The significant beliefs, values and practices of Aboriginal and Torres Strait Islander peoples and cultures including trade with other communities, causes and effects of warfare, and death and funerary customs: *History 7-8, Historical Knowledge, Aboriginal and Torres Strait Islander peoples and cultures.*

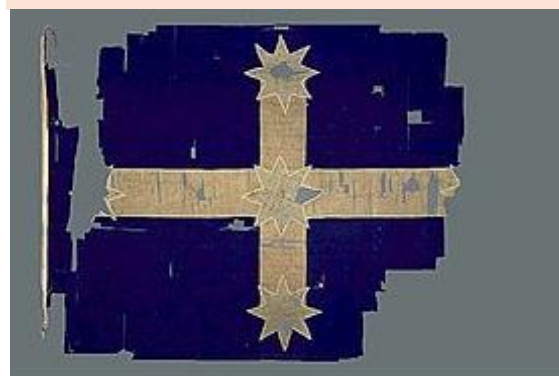
[VCGGK080](#) The many Countries/Places of Aboriginal and Torres Strait Islander peoples throughout Australia, and the custodial responsibility they have for Country/Place, and how this influences views about sustainability: *Geography 3 – 4, Geographical Knowledge, Diversity and significance of places and environments.*

[VCHHK081](#) The nature of contact between Aboriginal and Torres Strait Islander peoples and others, for example, the Macassans and the Europeans, and the effects of these interactions: *History 3 – 4, Historical Knowledge, First contacts.*

[VCHHC085](#) Identify and describe patterns of continuity and change in daily life for Aboriginal and Torres Strait Islander peoples, 'native born' and migrants in the Australian colonies: *History 5 – 6, Historical Concepts and Skills, Continuity and change.*

[VCCCL013](#) Explain how and why laws are enforced and describe the roles and responsibilities of key personnel in law enforcement, and in the legal system: *Civics and Citizenship 5 – 6, Laws and Citizens.*

[VCHHK137](#) Different experiences and perspectives of non-Europeans and their perspectives on changes to society, significant events, ideas, beliefs and values: *History 9 – 10, Historical Knowledge, The making of the modern world, Australia and Asia.*





# December



Ebenezer Mission Station, 1892. Unknown photographer

On Thursday 5th December 2013, the National Trust handed over their freehold interests in the **Ebenezer Mission**, Antwerp to the [Barengi Gadjin Land Council Aboriginal Corporation](#) - Traditional Owners, Registered Aboriginal Party and Native Title Holders.

The Ebenezer Mission was first gazetted in 1861 as the “Lake Hindmarsh Aboriginal Reserve” and was later closed in 1904. From 1968 until 1991, the National Trust managed the whole site of 0.8Ha, assuming Committee of Management status for the Crown Land reserve and freehold ownership of the balance of the site. The Crown Land reservation was revoked in 1991 and the Crown allotment was sold as freehold land to Goolum Goolum Aboriginal Co-op Ltd., a health and welfare cooperative. In recent years the Barengi Gadjin Land Council have managed the site on the behalf of Goolum Goolum and the National Trust.



Victorian missions and reserves

[Locate](#) and learn about the [Ebenezer reserve](#) on the Mission Voices website. When the mission was closed down in 1905 many residents were forced to relocate to Lake Tyers in Gippsland.

Using [maps](#), locate all Victorian reserves and missions and discuss what it may have been like for those who had settled at Ebenezer to be forced to live outside of their Country, on land where they had no spiritual and cultural connections.



REPORT.				
MAY IT PLEASE YOUR EXCELLENCY.				
1st September 1882.				
The Board for the Protection of the Aborigines have the honor to submit the Eighteenth Report of their proceedings.				
The number of Aborigines on the several stations is as follows:—				
Coranderrk, under the management of Mr. W. Goodall	...	101	...	30
Framlingham	...	83	...	20
Lake Condah	...	103	...	27
Lake Wellington	...	80	...	35
Lake Tyers	...	112	...	27
Lake Hindmarsh	...	85	...	19
		556		158
Of this number 258 are half-castes.				
There are about 300 Aborigines supplied by the Board away from the stations, principally located in the Swan Hill District and about the junction of the Goulburn and the Murrumbidgee. Of this number about 60 are half-castes.				
The Board have held nine ordinary and twelve special meetings during the year.				
The number of births, marriages, and deaths during the financial year is as follows:—				
Coranderrk	...	7	...	1*
Framlingham	...	2†	...	0
Condah	...	3	...	0
Wellington	...	3‡	...	0
Tyers	...	3	...	0
Hindmarsh	...	6	...	2
		25		3

18th Report of The Board For The Protection Of The Aborigines In The Colony Of Victoria (1882).

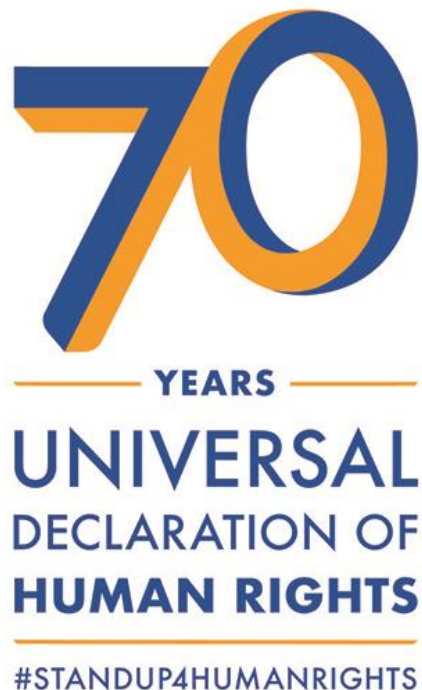
## Victorian Curriculum:

[VCHHK094](#) The different experiences and perspectives of Australian democracy and citizenship, including the status and rights of Aboriginal and Torres Strait Islander peoples, migrants, women, and children: *History 5-6*.

[VCHHK134](#) Intended and unintended causes and effects of contact and extension of settlement of European power(s), including Aboriginal and Torres Strait Islander peoples: *History 9-10*.

[VCHHK081](#) The nature of contact between Aboriginal and Torres Strait Islander peoples and others, for example, the Macassans and the Europeans, and the effects of these interactions: *History 3 – 4, Historical Knowledge, First contacts*.

## World Human Rights Day: Dec 10



Human Rights are inherent rights that belong to every person, without discrimination of any kind.

**Celebrating its 70<sup>th</sup> year, the Universal Declaration of Human Rights (UDHR)** is a milestone document in the history of human rights. Drafted by representatives with different legal and cultural backgrounds from all regions of the world, the Declaration was proclaimed by the United Nations General Assembly in Paris on 10 December 1948 (General Assembly resolution 217 A) as a common standard of achievements for all peoples and all nations. It sets out, for the first time, fundamental human rights to be universally protected and it has been translated into over 500 languages.

[The Kids World Citizens](#) site helping young minds 'go global' features resources, activities, books, and lessons on human rights to help parents and teacher introduce them to their kids.



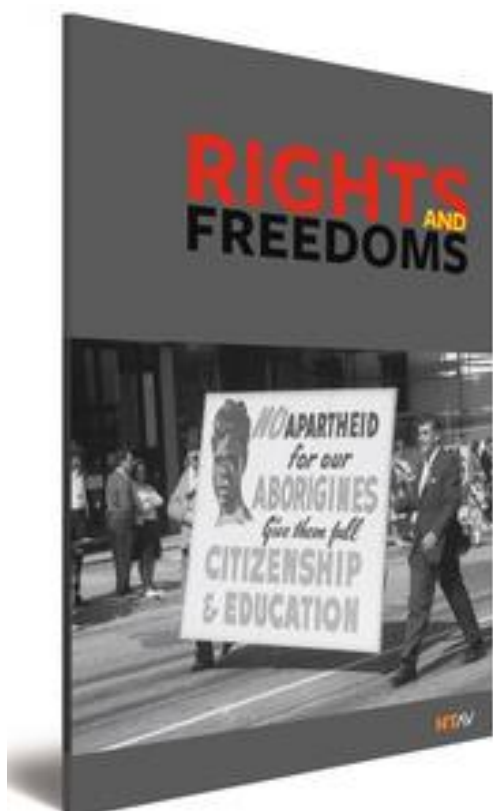
In 1950, The UN General Assembly proclaimed December 10 as **Human Rights Day**, to bring to the attention 'of the peoples of the world' the Universal Declaration of **Human Rights** as the common standard of achievement for all peoples and all nations.

**Rights and Freedoms** produced by the HTAV in consultation with Koorie community members, examines Aboriginal and Torres Strait Islander rights and freedoms in Australia in the context of international declarations and movements. Written for the Australian Curriculum: History at Year 10, it includes



summaries, curriculum links, sources, varied activities and an accompanying CD, relevant to both national and Victorian examples.

Purchase a copy of the Victorian-based teacher resource - [Rights and Freedoms](#) with great background information, curriculum links and variety of activities. This is particularly relevant for upper secondary students.



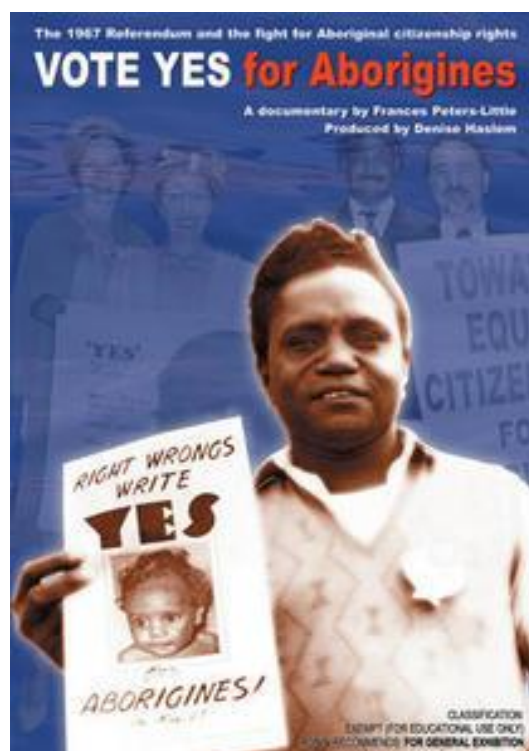
Explore the **Indigenous Rights** [SLV website](#) for an introduction into Native Title and the struggle for land, the history of Reconciliation in Australia, the impact of European settlement on Aboriginal communities in Victoria and how individuals spoke out for their right to fair treatment.



Margaret Wirrapunda from the Ulupna clan of the Yorta Yorta people reacting to the *native title* claim rejection by the Federal Court in 1988; The Age, 19 Dec 1998, p8; photograph by Luis Ascu.

With your students [watch](#) *Vote Yes for Aborigines* (2007) by Yorta Yorta director Frances Peters-Little about the 1967 referendum and the campaign for Aboriginal citizenship rights that led up to it.

[Download](#) the teachers' study guide to *Vote Yes for Aborigines* and design some lessons and activities suitable for your students.





With upper primary school students, explore the [Talk about Rights](#) website and teaching resources for a range of activities. Students are led into issues through famous Australian speeches.

[Talk about Rights](#) explores the changes to democratic and citizenship rights of Aboriginal and Torres Strait Islander peoples since 1900. Students are led into issues through famous Australian speeches. They will explore how authors use language in creative ways to persuade and describe, and how people use written and spoken language to suit social purposes and address particular audiences.



Former Prime Minister Gough Whitlam pours soil into the hands of traditional landowner Vincent Lingiari, Northern Territory, 1975. © Commonwealth of Australia. Purchased 1994, National Gallery of Australia, Canberra, photograph by Mervyn Bishop.

#### Victorian Curriculum:

[VCECD002](#) Explore the type of acts often considered right and those often considered wrong and the reasons why they are considered so: *Ethical Capability F -2, Decision Making and Actions*.

[VCECU005](#) Explore the extent to which particular acts might be regarded by different people as good or bad, right or wrong, better or worse, and explain why: *Ethical Capability 3 – 4, Understanding Concepts*.

[VCECU014](#) Explore the contested meaning of concepts including freedom, justice, and rights and responsibilities, and the extent they are and should be valued by different individuals and groups: *Ethical Capability 7 – 8, Understanding Concepts*.

[VCPSCSO039](#) Investigate human rights and discuss how these contribute to a cohesive community: *Personal and Social Capability 7 – 8: Social Awareness and Management, Relationships and diversity*.

[VCPSCSO048](#) Acknowledge the importance of empathy and the acceptance of diversity for a cohesive community and reflect on the effectiveness of strategies for being respectful of diversity and human rights: *Personal and Social Capability 9 and 10, Social Awareness and Management, Relationships and diversity*.

[VCHHK094](#) The different experiences and perspectives of Australian democracy and citizenship, including the status and rights of Aboriginal and Torres Strait Islander peoples, migrants, women, and children: *History 5-6, Historical Knowledge, Australia as a nation*.

[VCHHK151](#) Significance of the Universal Declaration of Human Rights, including Australia's involvement in the development of the declaration: *History 9 - 10: Historical Knowledge, The modern world and Australia, Rights and freedoms (1945 – the present)*

[VCHHK152](#) Causes of the struggle of Aboriginal and Torres Strait Islander peoples for rights and freedoms before 1965: *History 9 – 10, Historical Knowledge, The modern world and Australia, Rights and freedoms (1945 – the present)*.

[VCHHK156](#) Continuity and change for Aboriginal and Torres Strait Islander peoples in securing and achieving civil rights and freedoms in Australia: *History, 9 – 10, Historical Knowledge, The modern world and Australia, Rights and freedoms (1945 – the present)*.

[VCCCC015](#) Identify different points of view on a contemporary issue relating to democracy and citizenship: *Civics and Citizenship 5 – 6, Citizenship, Diversity and Identity*.

[VCCCC017](#) Examine the concept of global citizenship: *Civics and Citizenship 5 – 6, Citizenship, Diversity and Identity*.

[VCCCC025](#) Identify how values can promote cohesion within Australian society, including the values of freedom, respect, inclusion, civility, responsibility, compassion, equality and a 'fair go': *Civics and Citizenship 7 – 8, Citizenship, Diversity and Identity*.

[VCELT437](#) Explore and reflect on personal understanding of the world and significant human experience gained from interpreting various representations of life matters in texts: *English 9, Reading and Viewing, Literature*.

[VCGGK154](#) Role of initiatives by international and national government and non-government organisations to improve human wellbeing in Australia and other countries: *Geography, 9 – 10, Geographical Knowledge, Geographies of human wellbeing*.

December 13 marks the anniversary of the first successful Native Title settlement in Victoria - found in favour of the Wotjobaluk, Jaadwa, Jadawadjali, Wergaia and Jupagalk Traditional Owners.

On the 13th December 2005, the Federal Court of Australia ruled in favour of Native Title claimants the Wotjobaluk, Jaadwa, Jadawadjali, Wergaia and Jupagalk Peoples of Western Victoria. This determination was particularly significant for the Jardwadjali and Wergaia peoples as it was the first successful native title claim in south-eastern Australia.

With students [locate](#) Wotjobaluk, Jaadwa, Jadawadjali, Wergaia and Jupagalk Country in the Wimmera region of western Victoria and learn as much as you can about connection to Country, languages and culture.

Read The Age [article](#) about the native title recognition of the Wotjobaluk, Jaadwa, Jadawadjali, Wergaia and Jupagalk Peoples. Discuss with students why this determination is so important. Discuss how the settlement recognised native title to only 2% of the land originally claimed.

[Read](#) about the life of Wotjobaluk Elder Uncle William John Kennedy Snr acknowledged by the NT court, who sadly passed away before Native Title settlement was reached.

Discuss the commonality between the first successful Native Title determination in Australia (hint aka Mabo decision) and the first successful determination in Victoria. What might it be like to fight for years for Native Title recognition and to not live to see victory. How can we honour those activists?

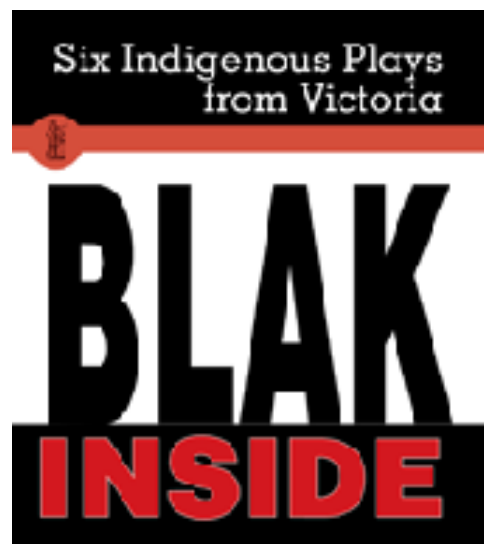
Justice Merkel said the success of the Wotjobaluk, Jaadwa, Jadawadjali, Wergaia and Jupagalk peoples' native title claims was testimony to their acknowledgement of traditional laws and observance of customs.

He said the case was "a living example" that traditional laws were not fixed and unchanging. Rather, they evolved over time in response to changing social and economic needs to which all societies adapted.



Making a splash: Local Aboriginal children swim in the Wimmera River, which was part of yesterday's native title determination.  
Photo: Pat Scala

Photo source: <http://www.theage.com.au/news/national/past-gives-aborigines-strength/2005/12/13/1134236064303.html>



[Blak Inside](#) is a collection of six plays from Victoria by Aboriginal writers which encompass a myriad of issues about the Aboriginal experience.

Learn about the works of Tracey Rigney - Wotjobaluk /Ngarrindjeri storyteller, actor and playwright - and study the play [Belonging](#) which follows the taunts and temptations of a school girl, and her personal struggle to remain true to her culture and herself.

For advice and protocols around Aboriginal and Torres Strait Islander drama/theatre education, see the excellent [guidelines](#) published by Drama Australia.

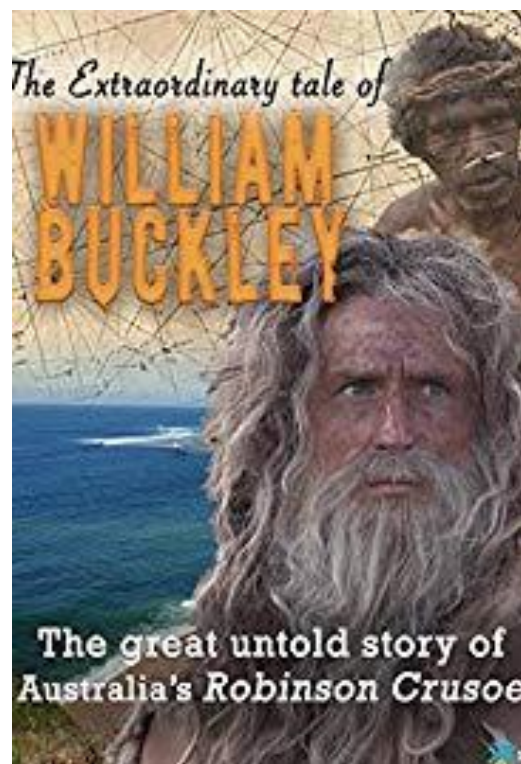
#### Victorian Curriculum:

[VCHHK094](#) The different experiences and perspectives of Australian democracy and citizenship, including the status and rights of Aboriginal and Torres Strait Islander peoples, migrants, women, and children: *History 5-6*.

[VCHHK134](#) Intended and unintended causes and effects of contact and extension of settlement of European power(s), including Aboriginal and Torres Strait Islander peoples: *History 9-10*.

[VCECU015](#): Investigate why ethical principles may differ between people and groups, considering the influence of cultural norms, religion, world views and philosophical thought: *Ethical Capability, Levels 7- 8, Understanding Concepts*.

[VCELT437](#) Explore and reflect on personal understanding of the world and significant human experience gained from interpreting various representations of life matters in texts: *English 9, Reading and Viewing, Literature*.



**Did you know that on Christmas Eve 1803,** a young English convict named William Buckley escaped from Sullivan Bay settlement near Sorrento, travelled by foot along Port Phillip Bay and then lived with the Wathaurong People for 32 years before returning to colonial settlements?

*The Extraordinary Tale of William Buckley* (2010) presented by Michael Cathcart, tells the story. Adapted from journalist John Morgan's 1852 book, and based on William Buckley's own personal accounts, *The Extraordinary Tale of William Buckley* tells the remarkable true story of the escaped convict who lived with the Wathaurong long before white colonization. On a stifling hot Christmas night in 1803, William Buckley, a young English convict, escaped from the doomed first settlement of Port Phillip Bay in South Eastern Australia, who joined the Wathaurong people for 32 years. An engaging recreation of history, featuring Jean-Marc Russ as Buckley, Chris Haywood as John Morgan and professionally presented by historian Michael Cathcart, *The Extraordinary Tale of William Buckley* is a gripping story.

An accompanying [study guide](#) is available through ATOM.

For more Koorie Perspectives, see the VAEAI [Koorie Education Calendar](#).

Produced by the Victorian Aboriginal Education Association Incorporated (VAEAI).

*Any enquiries, feedback and suggestions are welcomed, by contacting VAEAI on (03) 94810800 or emailing [vaso@vaeai.org.au](mailto:vaso@vaeai.org.au).*





