

Koorie Perspectives in Curriculum Bulletin: September- October 2019

This edition of the Koorie Perspectives in Curriculum Bulletin features:

- Indigenous Literacy Day
- Piloting Bunjil's Quest for eagle-eyed young readers
- Recommended reading for all ages
- Five Indigenous female writers who should be on school reading lists
- Koorie Seasons and Astral Calendars
- Tune in to the Arts

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, go to the VCAA's guide: [Learning about Aboriginal and Torres Strait Islander histories and cultures](#).

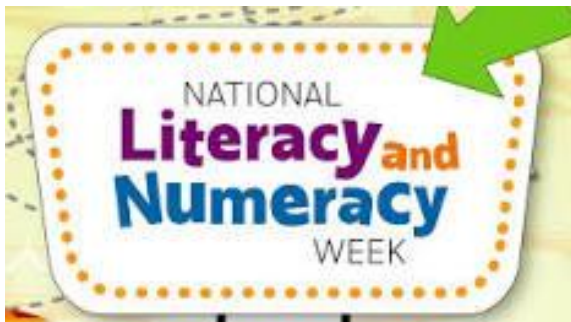
September

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





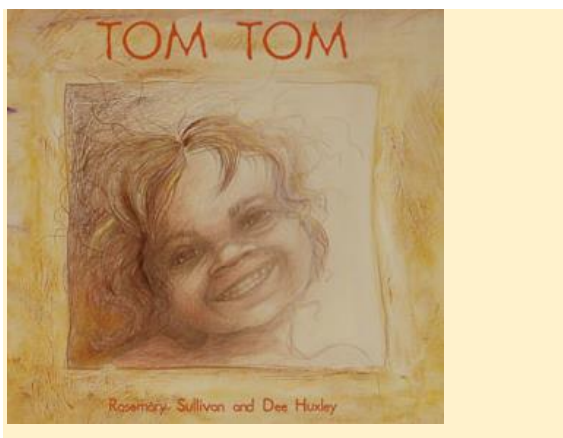
National Literacy and Numeracy Week has been held in the first week of September annually. The Week helped to raise awareness of the importance of literacy and numeracy at school and beyond.

Indigenous Literacy Day continues to be celebrated 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 on Wednesday 4th 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 2019, 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.



Bunjil's Quest, the new app that aims to develop language and literacy skills.



To honour Indigenous Literacy Day on the 4 September the Department of Education and Training launched [Bunjil's Quest](#), the new app that aims to develop language and literacy skills.

Developed with VAEAI, the app was designed for student-use on school iPads but will also be valuable for schools with a Bring-your-own-device program. It also works on the iPhone.

As part of a pilot project the app is free to Victorian government schools. The pilot will test the potential of the 'choose your own adventure' format for engaging lower primary students in reading, in supported classroom contexts.

Teachers may also use Bunjil's Quest to support or introduce learning contexts related to Learning about Aboriginal and Torres Strait Islander histories and cultures or other curriculum topics, such as Australian animals.

In the future, the Koorie Outcomes Division will ask for feedback from schools to help develop the app or similar resources for schools.

Bunjil's Quest and supporting resources are [downloadable](#) with an edumail account.

A must for young readers and dancers is a brand new children's book [Dance with Me](#) by Gunai Kurnai, Yorta Yorta, Dja Dja Wurrung, Gunditjmara, and Wiradjuri author and educator Leann Graham.

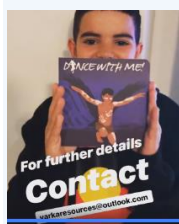


Dance with Me takes readers through a variety of animal dance moves, shared by a Koorie child who loves to dance, and introduces readers to Aboriginal cultural storytelling in a fun and interactive way.

Mother to four young children and a qualified early childhood educator, this is Leann Graham's first children's book, entirely self-published and released under her own label, [Yarka Resources](#). Yarka is a Yorta Yorta and Bangerang word, meaning children.

Dance with Me introduces readers to Aboriginal cultural storytelling in a fun and interactive way. It is sure to be the first of many engaging and educational releases from Leann Graham and Yarka Resources.

Dance with Me is available directly from the author through [Yarka Resources](#).



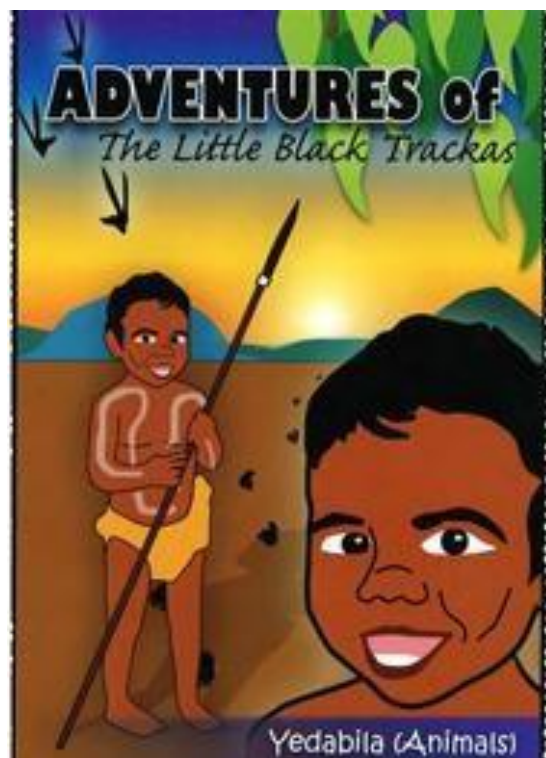
Throughout the year, explore a range of Aboriginal literature with your students. Children's stories like [TomTom](#), fiction, plays, poetry, essays, and autobiographies such as [The Black Swan: A Koorie Woman's Life](#) by Gunai Kurnai author and artist Eileen Harrison.

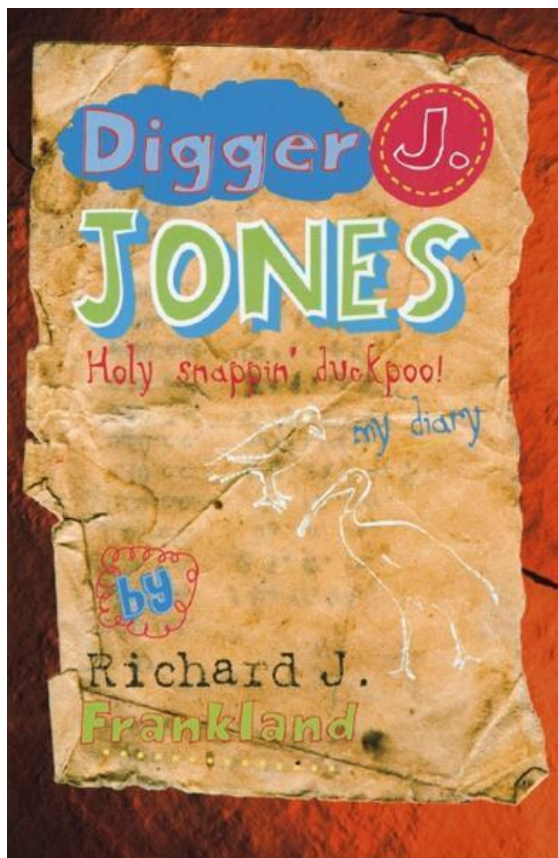
The Black Swan charts the way the policy of assimilation impacted on Eileen's family at Lake Tyers and her emerging talent as a painter.

With much 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 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.

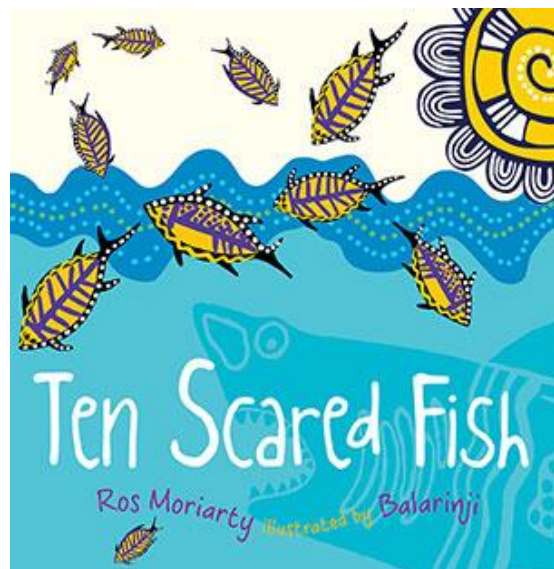




With older students study the highly readable novel *Digger J. Jones* by prominent Gunditjmara author Richard Frankland.

Digger J. Jones [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 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 50th anniversary of the 1967 Referendum.

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.



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.

Five Indigenous female writers who should be on school reading lists

According to Wiradjuri 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)

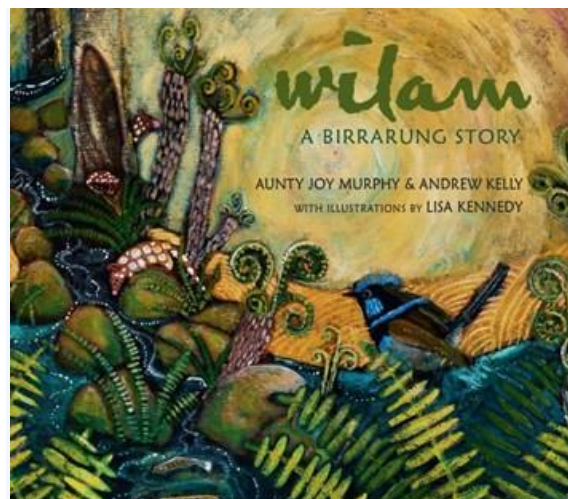
Coleman won the David Unaipon Award in 2011 with this, a fictionalised account of her mother's childhood at the Koonibba Lutheran Mission in 1940s and 1950s South Australia. It is one of the few novels by a First Nations writer that embeds her traditional language within the text.

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>



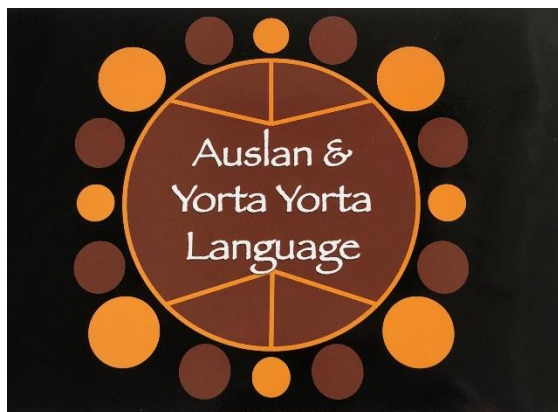
Wilam: A Birrarung Story is one day on a vital, flourishing river. As ngua rises, Bunjil soars over mountain ash, flying higher and higher as the wind warms. Below, Birrarung begins its long winding path down to palem warren, wilam – home.

Yarra River-keeper Andrew Kelly joins award-winning picture book duo Aunty Joy Murphy and Lisa Kennedy to tell the Indigenous and geographical story of Melbourne's beautiful Yarra River, from its source to its mouth; from its pre-history to the present day.

Aunty Joy Murphy is a respected Wurundjeri Elder and author of the multi-award winning children's book [Welcome To Country: A Traditional Aboriginal Ceremony](#). Andrew Kelly is the Yarra Riverkeeper, part of an international organisation of Riverkeepers. He has written numerous books for children and adults.

Illustrator Lisa Kennedy is a descendant of the Trawlwoolway People on the NE coast of Tasmania. Lisa was born in Melbourne and as a child lived close to the Maribyrnong River. Here she experienced the gradual restoration of the natural river environment alongside cultural regeneration and reclamation.

Published April 2019, by Black Dog Books of [Walker Books](#).



Auslan & Yorta Yorta Language

Aunty Merle Miller is a strong and proud Yorta Yorta woman, mother, grandmother, sister, aunty, cousin, friend and community member. She has worked as a teacher, early childhood educator, community development officer and more recently as a writer.

In her beautifully produced tri-lingual book *Auslan and Yorta Yorta Language*, we see Merle's granddaughter Pearl sign commonly used words and expressions in Yorta Yorta language and English, using Auslan. Published with the support of the Victorian Aboriginal Corporation for Languages (VACL), *Auslan & Yorta Yorta Language* is available directly from the author. Enquiries can be made through VAEAI.



SBS inspires all Australians to celebrate languages with the SBS National Languages Competition 2019



Encouraging language learning and language retention in Australia, and in recognition of the International Year of Indigenous languages, SBS is running the **National Languages Competition 2019**.

In its fourth year, the nationwide competition is open to Australians of all ages who are learning a language, including English and Aboriginal and Torres Strait Islander languages.

Until Friday 27 September 2019, entrants can submit their stories at sbs.com.au/nlc19 – with either a drawing or a written entry answering the question: *“How does learning a language make a world of difference to you?”*

Kinders and schools teaching a Victorian Koorie language – time to show it off!

Victorian Curriculum:

Issue #5 Koorie Perspectives in Curriculum Bulletin is dedicated to Koorie literature. Most themes and topics from the curriculum can be deeply explored through literature written by Aboriginal writers – this is how to best learn about Koorie Perspectives. The following content descriptors are just a start.

Geography

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.*

History

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.*

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).*

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.*

Auslan

VCAF010 Explore ideas of identity, social groupings, relationship, space and place, and how these relate to the Deaf community Auslan: First Language Learner F-2, Communicating, Identity.

VCAF012 Explore connections between identity and cultural values and beliefs and the expression of these connections in Auslan: *Auslan: Second Language Learner 3-4: Understanding, Role of language and culture.*

VCAF014 Translate words used in everyday contexts from Auslan into English and vice versa: *Auslan: Second Language Learner F-2: Communicating, Translating.*

Dance

VCADAR024 Identify where people can experience dance in the local community, for example, talking with Aboriginal and Torres Strait Islander people about how dance sustains and communicates cultural knowledge: *Dance 1-2, Respond and Interpret.*

VCADAD026 Use choreographic devices to organise dance sequences, and practise body actions and technical skills: *Dance 3-4, Dance Practices.*

VCADAR028 Identify how the elements of dance and production elements are used to express ideas in dance they make, perform and view, including in dances from local Aboriginal and Torres Strait Islander peoples: *Dance 3-4, Respond and Interpret.*

October

With the weather *almost* warming up after a long cold winter in many parts of Victoria, explore Koorie seasons in your region, such as the 6-7 seasons of the Wurundjeri and learn about how seasonal change is signalled through plants, animals and other signs such as the night sky. Where possible, invite knowledgeable Koorie cultural educators into the classroom to discuss further.

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 differently, so it appears to be either running or sitting down. When the emu is ‘sitting’, it’s time to collect their eggs.

Download [Koorie Seasons and Astral Calendars](#) for a variety of resources and suggested activities about seasons, seasonal activities and stories in the night sky.

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, re-design an alternative seasonal calendar for your region, highlighting key changes in the natural environment - be creative in naming.

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. Click on the moths to learn about Bogong moth and further study it’s significance for Koories in the region.



Tune in to the ARTS

at Federation Square, Melb.

TANDERRUM



Launching the Melbourne International Arts Festival since 2013, Tanderrum is not to be missed.

Tanderrum is a ceremony bringing together the Woiwurrung, Boon Wurrung, Taungurung, Wadawurrung and Dja Dja Wurrung language groups of the Eastern Kulin Nation—a ceremony of celebration, strength and coming together. In what has become a growing annual event, the Eastern Kulin brought *Tanderrum* back to central Melbourne to open the Festival, six years ago.

Since then this cross-cultural moment has become an essential and living element of the Festival and a Welcome to Country for local and international artists and audiences. Tanderrum is well worth experiencing.

In the documentary **Tanderrum** by Ilbjerrie Theatre, **Easter Kulin** Elders discuss the significance of Tanderrum, reviving ceremony and strengthening our young ones through culture and purpose. **Wed, 2 Oct, 6:30 PM.**

Historically, a Tanderrum was an important diplomatic ritual and ceremony involving the exchange of gifts conducted by the various Kulin nations allowing foreign people safe access and temporary use of land and resources. In March 1845 William Thomas, Assistant Protector of Aborigines for the Port Phillip region of Victoria, described a **Tanderrum** he witnessed from an encampment east of Melbourne, when 'near 200 strangers arrived.'

'Two fires are made, one for the males and the other for the females. The visitors are attended on the first day by those whose country they are come to visit, and not allowed to do anything for themselves; water is brought them which is carefully stirred by the attendant with a reed, and then given them to drink ...'

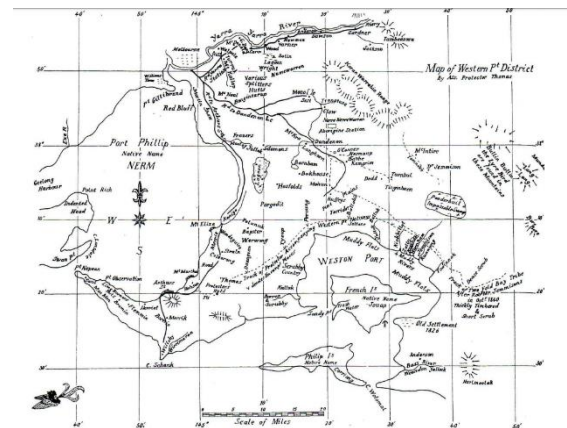
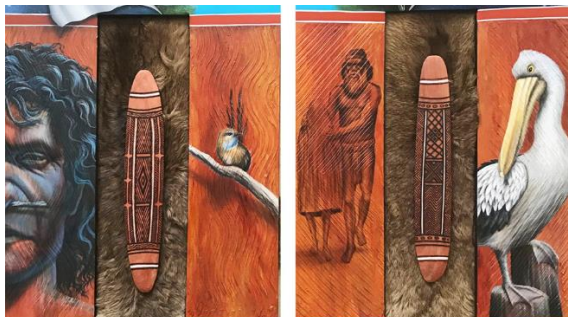


Figure 3.25 William Thomas's 1840 map of the Westernport District (Source Presland 1994:74). The original is found in Thomas to Robinson n.d. in VPRS 11, Unit 7, Item 365.



at East Gippsland Art Gallery



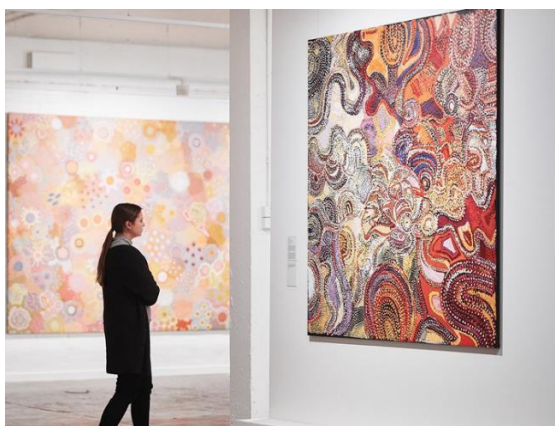
RAY THOMAS AND TIRILLI THOMAS - MOONGAN AND LIT

20-21 September

Moongan and Lit means father and child in Gunnai language. For Ray being able to share this space on Gunnai Wurruk and tell this story between father and his youngest son Tirilli, fills him with immense pride as a Moongan.

This show is dedicated to Raymond Noel Lindsay Thomas, one of Tirilli's older brothers, the middle Lit, who they tragically lost. Everybody loves Raymond.

at The Mitchelton Gallery of Aboriginal Art



GENERATIONS 2: POSSUM FAMILY EXHIBITION at the Mitchelton Gallery of Aboriginal Art

20-22 September

Generations No. 2, a collection of works from the iconic Possum Family - Clifford Possum Tjapaltjarri, Gabriella Possum Nungurrayi, Michelle Possum Nungurrayi, Lionel Possum Tjungurrayi and extended family, and is the second exhibition of its type.

The first Generations was curated by Adam Knight's Aranda Art Gallery in Melbourne in 2009 and was the first and only exhibition where Clifford's artistic family members were represented together. Generations No. 2, some 10 years later includes four generations of Clifford's family, including some who have more recently taken up the brush.

Internationally renowned Anmatyerr (NT) artist Clifford Possum Tjapaltjarri AO is considered to be one of the most collected and renowned Australian Aboriginal artists. His paintings are held in galleries and collections in Australia and elsewhere, including the Art Gallery of New South Wales, the National Gallery of Australia, the Kelton Foundation and the Royal Collection.

According to the curators, Generations No. 2, allows visitors to observe the artistic similarities and subtle differences between generations. and gain an understanding of the importance of these artworks and how stories and knowledge are passed on through art works, stories, songs and dancing to future generations to educate and preserve our Indigenous culture.

Mitchelton Gallery of Aboriginal Art, 470
Mitchellstown Road, Nagambie.

DRY YOUR DISHES ON MY CULTURE

28 September – 24 November

∞ The Koorie Heritage Trust

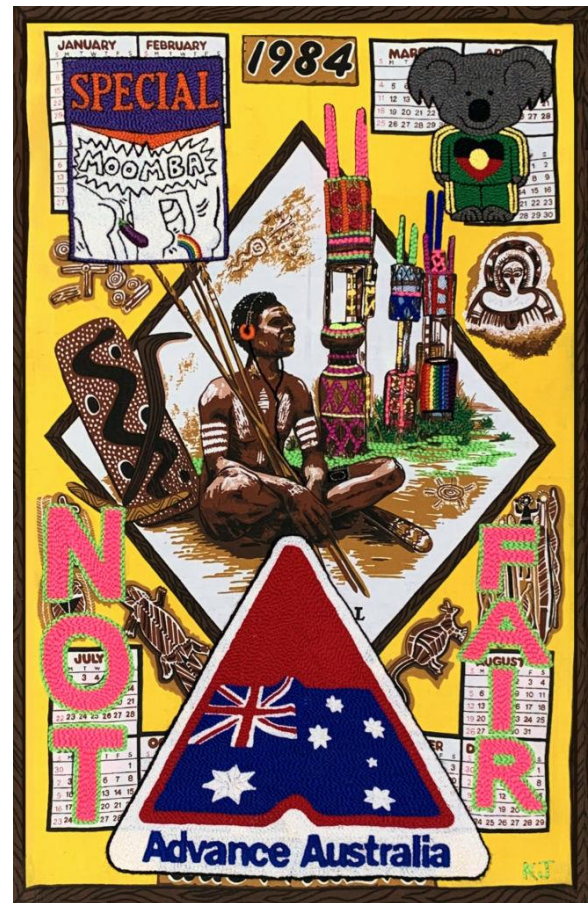


CAMPING ON GROUND

5 October – 25 November

Camping on Country is an ambitious and immersive solo exhibition by Gunditjmara master weaver, Aunty Bronwyn Razem. *Camping on Country* tells the stories of families coming together and elders teaching the importance of being on Country — passing down knowledge and old ways.

“The traditional knowledge of weaving was passed down from my grandmother to my mother, to myself. Mum taught me how to recognise different grasses and how to cut and split them. Elders had no names for weaving grasses but knew which grasses to get because they all had different heads. They would walk into the bush and know which ones to get. They are so recognisable. Weaving has kept us connected to each other, our culture, our community, our Country. Most importantly, the continuation of this tradition has given us a strong and independent voice in the modern world which we’ve used to build bridges, heal broken relationships and make new connections.” – Aunty Bronwyn Razem.



Dry Your Dishes on My Culture by Wadawurrung visual artist Kait James explores questions relating to identity, perception and our knowledge of Australia’s Indigenous communities. In this exhibition, James focuses on Aboriginal Calendar Tea Towels from the 70-80’s that generalise and stereotype Indigenous culture, and subverts them with familiar pop-cultural references, Indigenous issues relevant to that era as well as the present day to reflect her contemporary perspective. Through her art, James personally reflects on her Indigenous heritage as well as addresses the way non-Indigenous western culture has dominated Australia’s history and how Australia and the world perceives First Nations’ People.

Kait James is a proud Wadawurrung woman and visual artist based in Melbourne. Using

Punch Needling techniques with predominately wool and cotton, she embroiders and reappropriates kitsch found materials such as souvenir tea towels in ways that encourages responsiveness, unity and optimism within and beyond Indigenous communities.

Kait obtained a Bachelor of Media Arts (Photography) from RMIT University in 2001 but only recently returned to making art through her love of textiles and colour. She is a past exhibitor in the Koorie Art Show 2018, as well as the Wyndham Art Prize 2019 and was a finalist in the Wangaratta Contemporary Textile Biannual.



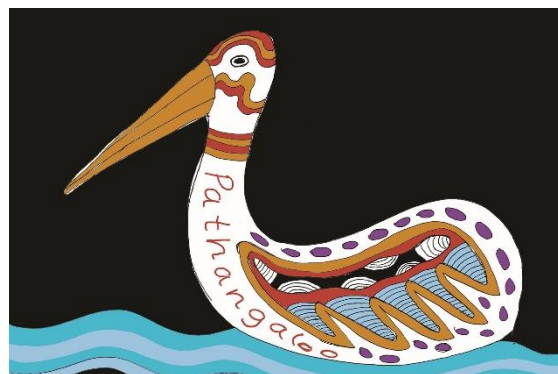
Corroboree by Full Moon

Beginning as darkness descends on **Sunday 13 October**, *Corroboree by Full Moon* will feature Wadawurrung dancers and their friends from the broader Aboriginal and Torres Strait Islander community in Ballarat. The performance presents an opportunity to learn about the region's 50,000+ year history and vibrant Aboriginal culture today, and how we can all play a part in caring for Country. The event forms part of the annual [Gnarrwurring Ngitj: Learning Together Program](#)

Tickets: To purchase tickets visit <https://bookings.sovereignhill.com.au> children under 15 are free.



Bunjilaka Museum



NGULU WURNEET, GALADA-AL
WURRUNG-U, PARNIWARU TYALINGI,
WARAN WOORROONG-EE, BARRINGGI
DYALING - RIVER OF LANGUAGE

Until October 13th

A [multimedia soundscape exhibition](#) that celebrates UNESCO's International Year of Indigenous Languages and the 25th Anniversary of the Victorian Aboriginal Corporation for Languages (VACL).

Co-curated with VACL, ngulu wurneet, galada-al wurrun-g-u, parniwaru tyalingi, waran woorroong-ee, barringgi dyaling - River of Language encourages visitors to be immersed in Aboriginal Ways of Knowing, Being and Doing, and learn through listening and observation.

The VACL curatorial working group of Vicki Couzens and Brendan Kennedy, ask visitors to take the time and "learn to see the world through our eyes, through our words, stories and images."

Melbourne Museum and the [Bunjilaka Aboriginal Cultural Centre](#) has been transformed into an immersive and vivid mixed media experience that explores language as culture, knowledge and empowerment.

Be surrounded by spears and shields made from box, red gum and belar tree species, and watch the wall of the Birrarung Gallery come to life with a striking 28 metre mural in honour of Victoria's 44 language groups – a collaboration between young indigenous creatives and the exhibition Curators.



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), September 2019.

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

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

