

Koorie Perspectives in Curriculum Bulletin:

November-December 2019

This edition of the Koorie Perspectives in Curriculum Bulletin features:

- Remembrance Day & The Aborigines Protection Act of 1869
- The Long Walk
- Launch of Mungo Explorer a window to Australia's past
- Eureka Day & Koories on the goldfields
- Ebenezer Mission handover anniversary
- World Human Rights Day
- First Native Title settlement win in Victoria
- Xmas Eve, the Wathaurung & escapee convict William Buckley
- A Christmas Letter
- Tune into the Arts: What's on

Well into the last term of the year and holidays approaching, we hope you enjoy this 6th issue of the VAEAI Koorie Perspectives in Curriculum Bulletin.

Call out to our readers:

We're aiming to produce a special new year Bulletin showcasing how you're including Koorie Perspectives in your curriculum, teaching and learning. So please get involved, show off the good work and send us your stories, photos, links. We'll feature them in the first edition. We may even give prizes! Contact 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 pelican or link for a copy of the VCAA's: [Learning about Aboriginal and Torres Strait Islander histories and cultures](#).



November

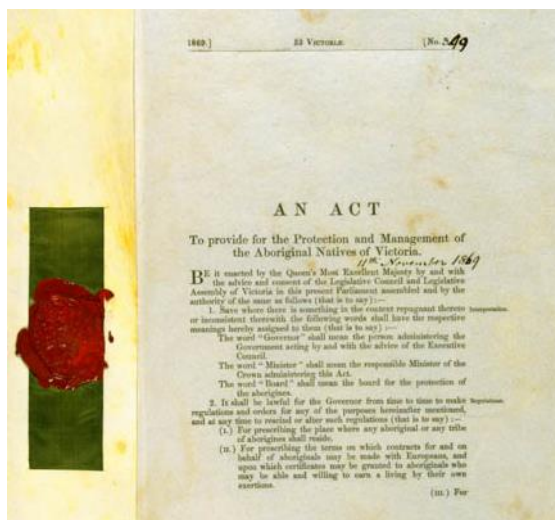
The end of the school year is fast approaching with teachers and students looking forward to holidays. Use this time to plan a stimulating new year of Koorie studies for all.

Plan for the Apology Anniversary on the 13th 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.

Remembrance Day, November 11 marks the anniversary of the armistice which ended the First World War (1914-18). Each year Australians observe one-minute of 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 Gunditjmarra 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.



MUNGO EXPLORER A WINDOW TO AUSTRALIA'S PAST



Barkindji Elder Junette Mitchell and Jim Bowler at the Mungo youth project in May this year.

THE discovery and subsequent Return to Country of Mungo Man two years ago has been the motivation behind a new history-based curriculum that will change the learning landscape for students across the country.

More than five decades in the making, the Mungo Explorer curriculum is based on the life work of Professor Jim Bowler, a geologist, climate change scientist and the man responsible for the discoveries of the 42,000 year old remains of both Mungo Lady in 1968 and Mungo Man in 1974.

The 42,000-year-old bones of Mungo Man, the oldest human remains found in Australia, were returned to Willandra Lakes, 110km north east of Mildura, two years ago after spending 43 years in Canberra. The remains of Mungo Lady were returned to Lake Mungo in 1992.

On Saturday November 16, the eve of the two-year anniversary of the Return to Country of Mungo Man, a new nationally aligned Australian ancient history curriculum was launched.

The Mungo Explorer resource has been completed in consultation with the Willandra World Heritage Traditional Elders, and features never before released, scientifically proven facts of the country's ancient history and is

written by renowned curriculum writer Jacquie Taylor.

Designed specifically for Year 4 and Year 7 students, the resource and its significance was outlined in a presentation at the Victoria University, Melbourne City campus.

This resource provides in-depth science-based historical facts, but also aims to assist in promoting cultural awareness, allowing students to establish their own understanding and connection to the culture of the nation's first people and shared history.

The launch event was facilitated by Unity Earth in partnership with Cultural Infusion with an introduction by Prof. Bowler.

Cultural Infusion's Jenny Bowler said teachers around the country had indicated they were wanting to teach ancient Aboriginal history, but until now have been lacking in detailed resources and culturally approved content.

"The Mungo Explorer national curriculum address key historical learning criteria for students," Ms Bowler said.

"It has been designed to support teachers and enable them to confidently teach their students our nation's ancient history.

"Where previously teachers have been teaching ancient Egyptian, Roman, Greek and Chinese history, they will now be able to confidently teach Australian ancient history to Australian children."

Reproduced with amendments post launch from an [article](#) in the Sunraysia Daily, Nov 08 2019, by Allan Murphy originally titled Mungo history to change learning landscape for students?

Click on the promotional video below for a glimpse of Mungo Explorer and find out more details on Cultural Infusion's [website](#).



Visit also the National Museum Australia (NMA) Kspace site [Lake Mungo Curriculum links](#) designed for primary school students, aligned to the Australian Curriculum. Designed for primary students, they can be adapted for use by any year group. There is also a quiz and primary source study.

Both featured resources are entirely adaptable and extensively applicable to the Victoria Curriculum P-10 across many levels.



Victorian Curriculum & Mungo: History

VCHHK063 The history of a significant person, building, site or part of the natural environment in the local community and what it reveals about the past: *History, Foundation to Level 2, Historical Knowledge, Community histories.*

VCHHK064 The significance today of an historical site of cultural or spiritual importance: *History, Foundation to Level 2, Historical Knowledge, Community histories.*

VCHHK065 The effect of changing technology on people's lives and their perspectives on the significance of that change: *History, Foundation to Level 2, Historical Knowledge, Community histories.*

VCHHK072 The significance of Country and Place to Aboriginal and Torres Strait Islander peoples who belong to a local area. *History, Levels 3 and 4, Historical Knowledge, Community, remembrance and celebrations.*

VCHHK073 A significant example of change and a significant example of continuity over time in the local community, region or state/territory: *History, Levels 3 and 4, Historical Knowledge, Community, remembrance and celebrations.*

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, Levels 3 and 4, Historical Knowledge, 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, Levels 7 and 8, Historical Knowledge, 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 custom: *History, Levels 7 and 8, Historical Knowledge, Aboriginal and Torres Strait Islander peoples and cultures.*

VCHHK107 The nature of sources of evidence about ancient Australia and what they reveal about Australia's ancient past, such as the use of resources: *History, Levels 7 and 8, Historical Knowledge, Aboriginal and Torres Strait Islander peoples and cultures.*

VCHHK108 The importance of conserving the remains of the ancient past, including the heritage, culture and artefacts of Aboriginal and Torres Strait Islander peoples: *History, Levels 7 and 8, Historical Knowledge, Aboriginal and Torres Strait Islander peoples and cultures.*

VCHHK115 The significance and importance of conserving the remains and heritage of the past: *History, Levels 7 and 8, Historical Knowledge, Ancient world and early civilisations – 60 000 BC (BCE) – c.650 AD (CE).*

Science

VCSSU046 Observable changes occur in the sky and landscape; daily and seasonal changes affect every-day life: *Science, Foundation to Level 2, Science Understanding, Earth and space sciences.*

VCSIS050 Respond to and pose questions and make predictions about familiar objects and events: *Science, Foundation to Level 2, Science Inquiry Skills, Questioning and predicting.*

VCSIS055 Represent and communicate observations and ideas about changes in objects and events in a variety of ways: *Science, Foundation to Level 2, Science Inquiry Skills, Communicating.*

VCSSU058 Different living things have different life cycles and depend on each other and the environment to survive: *Science, Levels 3 and 4, Science Understanding, Biological sciences.*

VCSSU062 Earth's surface changes over time as a result of natural processes and human activity: *Science, Levels 3 and 4, Science Understanding, Earth and space sciences.*

VCSSU073 Scientific understandings, discoveries and inventions are used to inform personal and community decisions and to solve problems that directly affect people's lives: *Science, Levels 5 and 6, Science Understanding, Science as a human endeavour.*

Geography

VCGGC057 Represent and communicate observations and ideas about changes scale and how they change, recognising that people describe the features of places differently: *Geography, Foundation to Level 2, Geographical Concepts and Skills, Place, space and interconnection.*

VCGGC059 Identify how people are connected to different places: *Geography, Foundation to Level 2, Geographical Concepts and Skills, Place, space and interconnection.*

VCGGK068 Natural, managed and constructed features of places, their location and how they change: *Geography, Foundation to Level 2, Geographical Knowledge, Places and our connections to them.*

VCGGK069 Reasons why some places are special and some places are important to people and how they can be looked after: *Geography, Foundation to Level 2, Geographical Knowledge, Places and our connections to them.*

VCGGK070 Activities in the local place and reasons for their location, and the influence of purpose, distance and accessibility on the frequency with which people visit places: *Geography, Foundation to Level 2, Geographical Knowledge, Places and our connections to them.*

VCGGC073 Identify and explain the interconnections within places and between places: *Geography, Levels 3 and 4, Geographical Concepts and Skills, Place, space and interconnection.*

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, Levels 3 and 4, Geographical Knowledge, Diversity and significance of places and environments.

VCGGK081 Main climates of the world and the similarities and differences between the climates of different places: *Geography, Levels 3 and 4, Geographical Knowledge, 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, Levels 3 and 4, Geographical Knowledge, Diversity and significance of places and environments.*

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, Levels 7 and 8, Geographical Knowledge, Water in the world.*

VCGGK116 Different types of landscapes and their distinctive landform features: *Geography, Levels 7 and 8, Geographical Knowledge, Landforms and landscapes.*

VCGGK117 Geomorphic processes that produce landforms, including a case study of at least one landform: *Geography, Levels 7 and 8, Geographical Knowledge, Landforms and landscapes.*

VCGGK118 The differences in at least one landform in Australia compared to other places and the geomorphic processes involved: *Geography, Levels 7 and 8, Geographical Knowledge, Landforms and landscapes.*

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, Levels 7 and 8, Geographical Knowledge, Landforms and landscapes.*

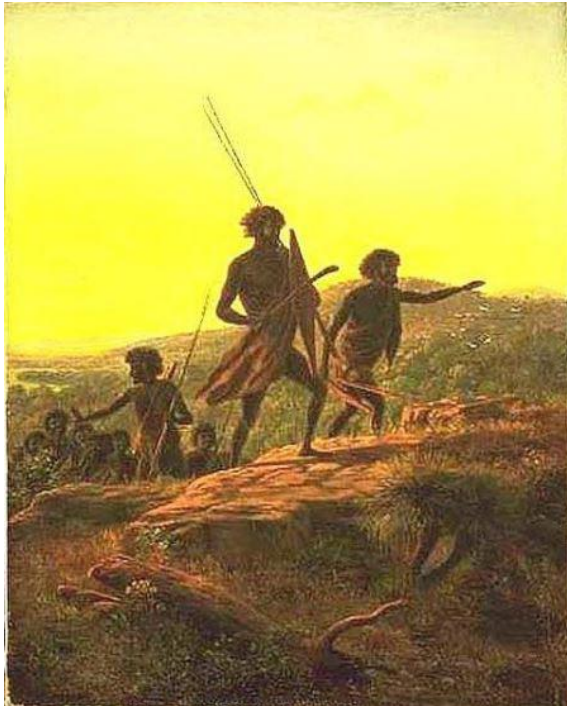
VCGGK147 Causes and consequences of an environmental change, comparing examples from Australia and at least one other country: *Geography, Levels 9 and 10, Geographical Knowledge, Environmental change and management.*

VCGGK148 Aboriginal and Torres Strait Islander peoples' approaches to custodial responsibility and environmental management in different regions of Australia: *Geography, Levels 9 and 10, Geographical Knowledge, Environmental change and management.*

December

The Eureka Stockade of 1854

Celebrated on the 3rd 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

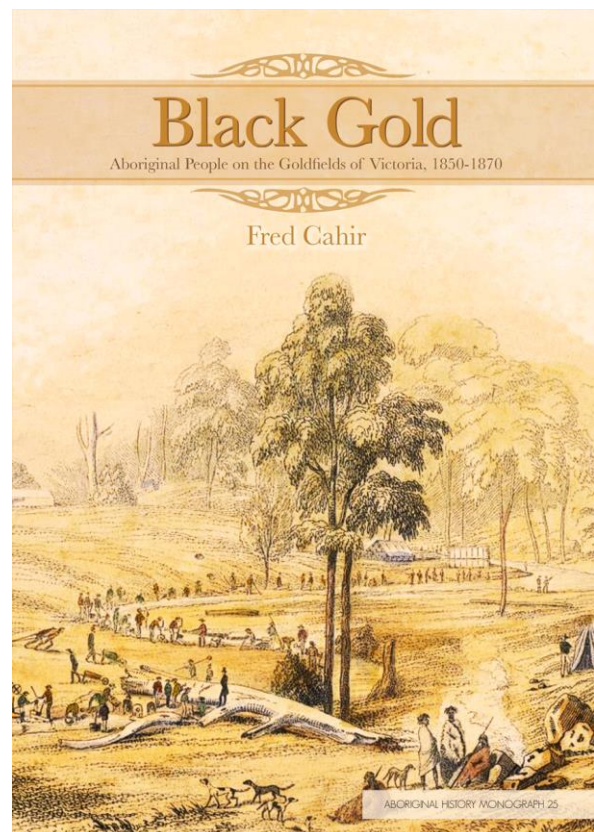
Research the largely unacknowledged involvement of Koories on the Victorian goldfields. The State Library of Victoria site [Ergo](#) is a good starting point.

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.

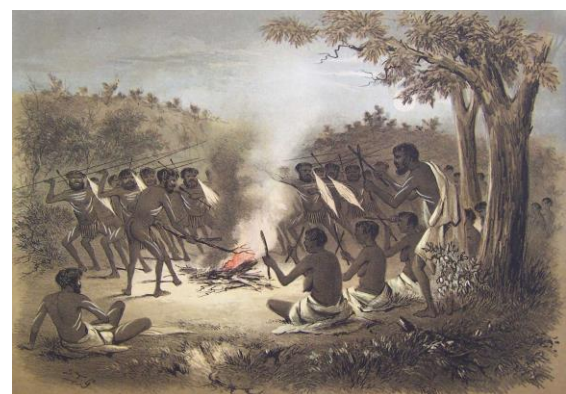
Historian Ian Clark explores the question of Aboriginal involvement in the Eureka Rebellion in his [paper](#) *Another Side of Eureka - the Aboriginal presence on the Ballarat goldfields in 1854 - Were Aboriginal people involved in the Eureka rebellion?*

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.

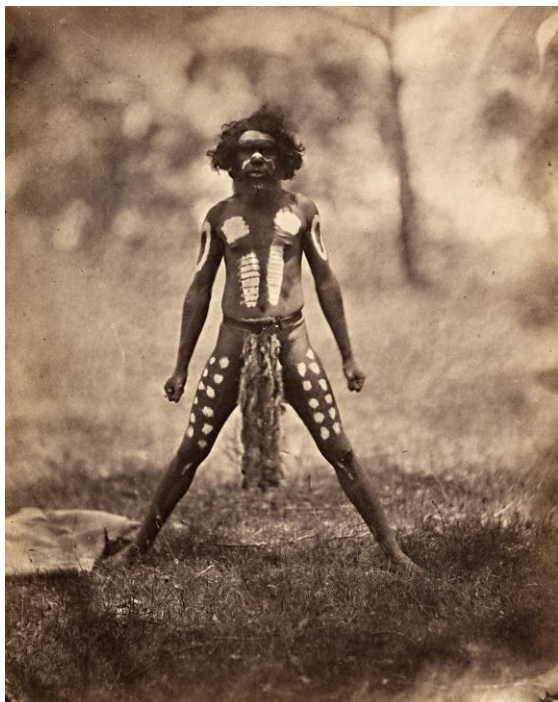
The series begins with words from one of Ballarat's original inhabitants, Aunt Lizzie of the Wathaurung people; and listeners are then taken into the sprawling mining settlement of Ballarat to meet figures on both sides of the law who influenced one of the defining moments in Australia's democracy.

[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.*

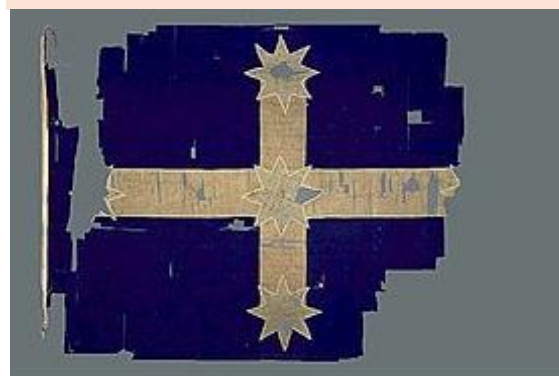
VCGGK080 The many Countries/Places of Aboriginal and Torres Strait Islander peoples throughout Australia, and the custodial responsibility they have for Country/Place, and how this influences views about sustainability: *Geography 3 – 4, Geographical Knowledge, Diversity and significance of places and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





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.



EBENEZER MISSION, 1892

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	"	105	...	27
Lake Wellington	"	80	...	35
Lake Tyers	"	112	...	27
Lake Hindmarsh	"	85	...	19
		536		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 Murray. 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	...	24	...	0
Condah	...	3	...	0
Wellington	...	32	...	0
Tyers	...	3	...	0
Hindmarsh	...	5	...	2
		25		3
		25		30

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 70th year in 2018, 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.

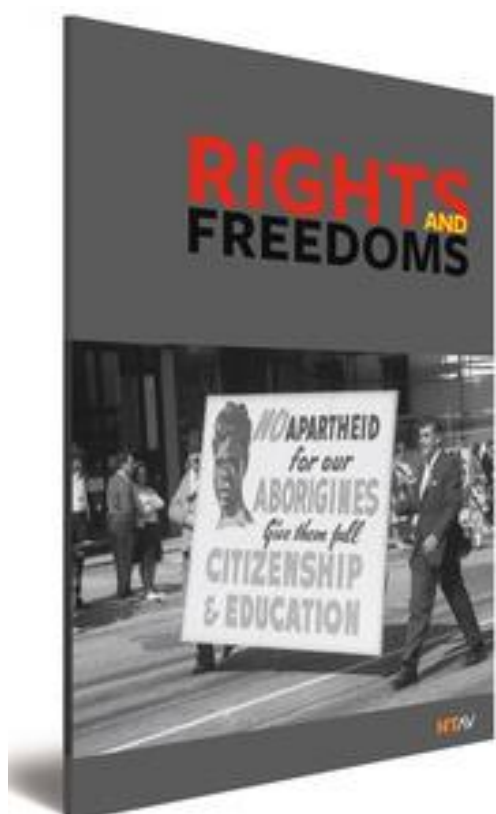


In 1950, The UN General Assembly proclaimed December 10 as **Human Rights Day**, to bring to the attention 'of the peoples of the world' the Universal Declaration of **Human Rights** as the common standard of achievement for all peoples and all nations.

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.



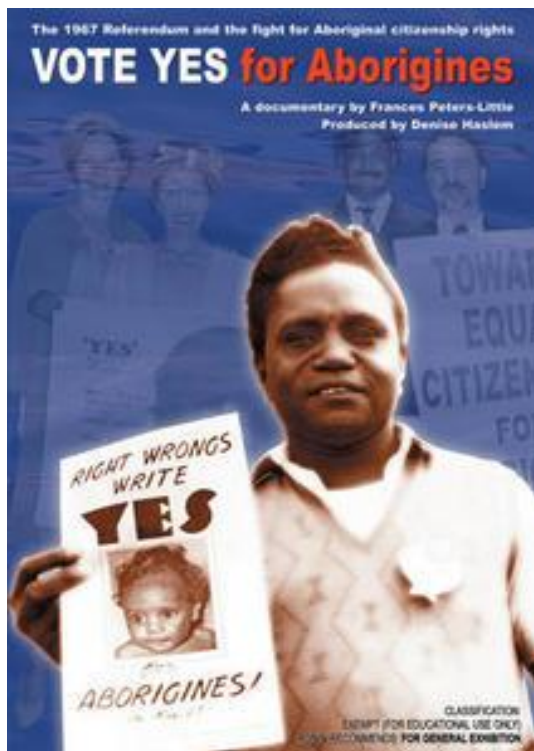
Explore the **Indigenous Rights SLV website** for an introduction into Native Title and the struggle for land, the history of Reconciliation in Australia, the impact of European settlement on Aboriginal communities in Victoria and how individuals spoke out for their right to fair treatment.



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.*

VCPSCS0039 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.*

VCPSCS0048 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.

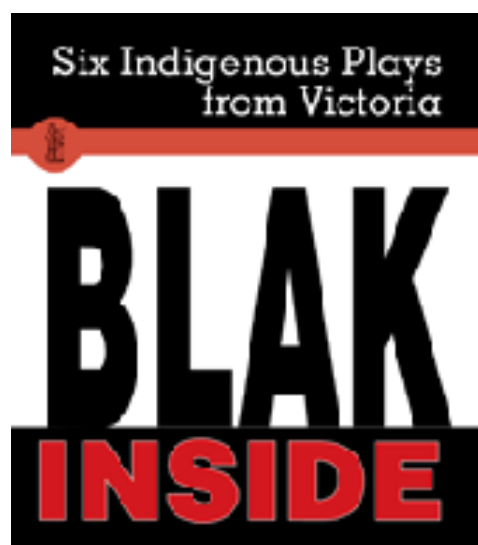
Discuss the commonality between the first successful Native Title determination in Australia (hint aka Mabo decision) and the first successful determination in Victoria. What might it be like to fight for years for Native Title recognition and to not live to see victory. How can we honour those activists?

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 - Wotjabaluk, 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*.

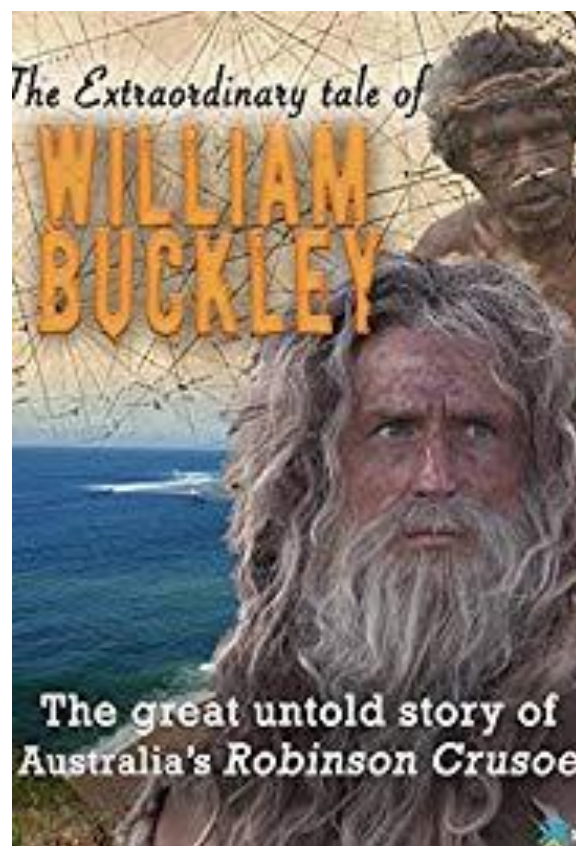
[VCELT437](#) Explore and reflect on personal understanding of the world and significant human experience gained from interpreting various representations of life matters in texts: *English 9, Reading and Viewing, Literature*.

The nature of sources of evidence about ancient Australia and what they reveal about Australia's ancient past, such as the use of resources

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.

A companion [study guide](#) is available through ATOM.



A Christmas Letter

Jemima Dunolly, Healesville, to Mr Ditchburn, Secretary, BPA, 16 December 1913

Dear Sir,
I am writing for permission for my three sons to stay with me at Coranderrk through the Christmas Holidays for a fortnight; kindly oblige. Hoping to hear favourably Shortly

Yours Obedient Servant

Mrs T. Dunolly

Frank, William & James Wandin

Jemima's request was approved.

Jemima Dunolly was born in 1855 and sent as an orphaned child from her home in Echuca to the mission reserve of Coranderrk, near Healesville. It was here that she met her first husband, Wurundjeri man Robert Wandin and raised their 10 children. Widowed in 1908, Jemima was remarried at the mission two years later to Thomas Dunolly, a DjaDja Wurrung man.

Jemima was an advocate for the rights of her people, the Wurundjeri of the Woiwurrung language group (part of the Kulin Alliance).

In an incredibly forthright letter she wrote to the Board for the Protection of Aborigines she asserts her belief the Aboriginal people have a right to own their own land and states;

'I am of the opinion now that I would like a home of my own with the help of the Board for Protection of Aborigines for which I think I am

now justly entitled to.' Jemima Burns Wandin Dunolly, 1912....

During her time at Coranderrk, Jemima continued many cultural traditions, including spear fishing and gathering reeds from the river-bank to make baskets, which she sold to tourists travelling along the upper Yarra River.

When Coranderrk officially closed in 1923, Jemima refused to leave; she was the last person to live there. On her death in 1944, she was buried in the Coranderrk cemetery. Jemima left behind many descendants who are significant members of the Coranderrk community, including Auntie Joy Murphy Wandin who continues her advocacy and is a highly respected leader and Elder. Auntie Joy Murphy Wandin speaks fondly of her Granny Jemima's strong will to preserve her culture;

'The people that were resident at Coranderrk came from mainly Victoria and southern parts of New South Wales but they were forbidden to speak their language and the government called this the Protection Act. But my grandmother refused not to be able to speak her language. And at an evening, when it was prayer time she would call the women into her house and pull the little hessian curtains across the window and they would all speak their language. So in her way she was a little bit of a renegade and I hope some of that is within me.'

Auntie Joy Murphy Wandin 2016:

<http://www.cv.vic.gov.au/stories/aboriginal-culture/contemporary-artists-honour-barak/auntie-joy-murphy-wandin-coranderrk/>

Sister basket made using plant fibre and the bundle-coil technique by Jemima Burns Wandin Dunolly circa 1910 at Coranderrk Aboriginal Station. It is referred to as a sister basket as it is made from two identical sides woven together.

See more of the basket and read about Coranderrk, Jemima Dunolly, and the Museum's collection with [Culture Victoria](#).

Excerpt source: Culture Victoria.



LETTERS FROM ABORIGINAL WOMEN OF VICTORIA,

1867 – 1926

A Christmas letter written just over 100 years ago shows the systematic and institutionalised control of Aboriginal people, families and mobs and their movements, by governments and their authorities, agents and public servants across the state and nation.

"This collection of letters [[available online](#)], consists of transcripts of letters written by Aboriginal women between the years 1867 and 1926. The majority of the letters were addressed to the BPA, usually to the Board's Secretary. There are also letters to other members of the Board, the Chief Secretary, missionaries and station managers, local guardians, family members, newspaper editors, police, members of parliament, and the Governor of Victoria. [with] some missionaries' and officials' responses. Apart from a few letters located in the Chief Secretary's Department files, the letters in this collection are deposited in the BPA's records, held partly by the Public Record Office Victoria and by the National Archives of Australia, Victorian Office. "

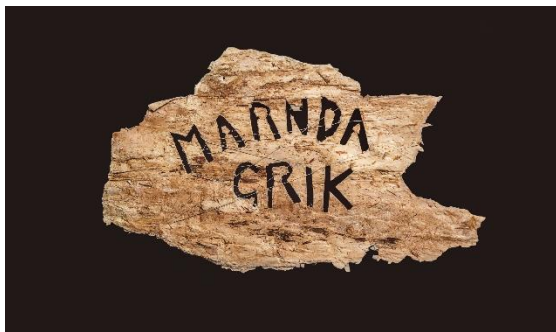
Excerpt. Published by the University of Melbourne (2002), edited by Elizabeth Nelson, Sandra Smith and Patricia Grimshaw.



Aboriginal women and children, Coranderrk Station, Victoria, ca. 1900 by Nicholas Cairel. Select the photo to open and enlarge, from the National Library Collection: [nla.obj-138522475](#)

Tune into the ARTS

at The Koorie Heritage Trust



Marnda Grik – Blackgin
5th October – 24th November

Marnda Grik means large spider in the Woiwurrung language of the Wurundjeri. Marnda Grik is a weaver of story, history and Country. She embodies the matriarchs of our past.

In this new body of work, Wurundjeri artist Blackgin explores her relationship with Marnda Grik. For most of her life Blackgin has struggled with debilitating arachnophobia. With paper bark being her preferred medium to create art work, Blackgin has often struggled with using what is a natural habitat of the Huntsmen spider. Blackgin's arachnophobia has led to her querying whether arachnophobia is a colonial concept that has created a disconnect between her and her country?

In western narratives spiders are often depicted as female, including Charlotte from

Charlotte's Web, Shelob the demon spider in the Lord of the Rings and the weaver Arachne who challenged Athena, the Greek goddess of wisdom and crafts. Spiders are acknowledged as weavers and are unique in their abilities to create one off works of art in nature.

French-American artist Louise Bourgeois is famous for creating multiple large-scale public art sculptures of spiders, partly referencing her mother the tapestry weaver. To some extent Blackgin is inspired and even envious of Bourgeois' personal and quite loving relationship with spiders, which has been a source of influence on Blackgin's desire to repair the colonial disconnect she has with them.

Marnda Grik is based on the notion of recognising the important role spiders play in nature and their cultural significance as a part of Country. Through creating works that honour Marnda Grik, Blackgin aims to challenge those colonial notions and repair her spiritual relationship with this ancient matriarch, as well as inviting viewers into the space of Marnda Grik to also pay homage.

With a focus on exploring themes around her matriarchal lineage and notions of feminism, Blackgin engages with materials that connect her to her cultural heritage through traditional uses. Blackgin is particularly known for her work using paperbark. While historically paper bark has been used as housing, bandaging, cooking and a range of other activities, Blackgin is drawn to its flesh like qualities and the way that its textures and colours draw the eye.



The 7th Koorie Art Show 2019

7th December - 23rd February

The Koorie Art Show is an annual event showcasing the diverse talent of Victoria's Aboriginal and Torres Strait Islander artists in one inclusive space.

The Koorie Art Show is an open-entry, non-acquisitive award exhibition, presenting the works of emerging to senior, Koorie and Victorian based Aboriginal and Torres Strait Islander artists aged 17 years and above.

Winners will be announced at the exhibition launch and community day on Saturday 7 December, 2-4pm. Voting for the People's Choice Award open on the day and the winner announced at the end of the Koorie Art Show.

The Koorie Art Show is a Victorian Government initiative through Creative Victoria in partnership with the Koorie Heritage Trust.



∞ The NGV

Black Bamboo:

Contemporary Furniture Design

From Mer, Torres Strait

26 Oct 19 – 5 Apr 20



In February 2019, a group of artists living and working on Mer commenced work on a collection of contemporary bamboo furniture design. Mer, also known as Murray Island, is a small volcanic island in Eastern Torres Strait. Mer marks the start of the Great Barrier Reef and is home to a native species of bamboo, known in Meriam language as *marep*, and colloquially in English as black bamboo. The collective of artists became affectionately known as the *Marep Pamle*, or bamboo family.

Working in groups, the artists developed ideas for bamboo cabinets and seating; each object designed to tell a collectively agreed upon story informed by Meriam life and culture. The eighteen women and men of the Marep Pamle worked for three weeks to produce the cabinets, seating and cushions in this exhibition with the support of Melbourne furniture designer and craftsman Damien Wright, and the workshop team, including curators from the National Gallery of Victoria, Cairns Art Gallery and Gab Titui Cultural Centre.



Pupiya Louisa Napaljarri Lawson, *Mala Jukurrpa (hare wallaby Dreaming)*, 1986

Marking Time

On until 14th June 2020

Marking Time explores drawings and markings of figures, signs or text made on public surfaces across Indigenous Australia, from rock face to now. The impulse to draw and make images is deeply embedded in Indigenous cultures and is fundamental to human experience.

This exhibition shows that this ephemerality can be counteracted by the inventions of Indigenous artists who reimagine a recovered and regenerated visual language and thus present new forms of aesthetic durability. For instance, ochre images that stain the rock escarpment of Western Arnhem Land have been re-imagined on bark or in sculpture.

Artists of the Western Desert transfer designs from the ceremonial ground and body to the wider world of circulating images on gallery walls. Reko Rennie and Brook Andrew translate incisions on carved trees or shields into bold neon icons, whereas Josh Muir and Hannah Brontë use video art to communicate voices of dissent, create dialogue between groups and to effect change.

Content: National Gallery of Victoria

The East Gippsland Art Gallery

Animal Dreaming

On until 31st January 2020

East Gippsland Art Gallery presents, *Animal Dreaming* by Patricia Pittman at Krowathunkooloong Keeping Place, 37 Dalmahoy Street Bairnsdale VIC.

Patricia Pittman is originally from Bega NSW, but now settled in Bairnsdale. Patricia is a highly prolific artist and this is her first solo exhibition.



Turtles and Jellyfish Feeding time. Turtles catching a feed. Turtles like eating jellyfish

Content: East Gippsland Art Gallery

Victorian Curriculum:

VCAVAR024 Respond to visual artworks, including artworks by local Aboriginal and Torres Strait Islander peoples, by describing subject matter and ideas. **Visual Arts, Levels 1 and 2, Respond and Interpret.**

VCAVAE025 Explore ideas and artworks from different cultures and times as inspiration to create visual artworks. **Visual Arts, Levels 3 and 4, Explore and Express Ideas.**

VCAVAR028 Identify and discuss how ideas are expressed in artworks from a range of places, times and cultures, including artworks by Aboriginal and Torres Strait Islander peoples. **Visual Arts, Levels 3 and 4, Respond and Interpret**

VCAVAR032 Identify and describe how ideas are expressed in artworks by comparing artworks from different contemporary, historical and cultural contexts, including artworks by Aboriginal and Torres Strait Islander peoples. **Visual Arts, Levels 5 and 6, Respond and Interpret.**

VCAVAE034 Explore how artists use materials, techniques, technologies and processes to realize their intentions in art works. **Visual Arts, Levels 7 and 8, Explore and Express Ideas.**

VCAVAR039 Analyse how ideas and viewpoints are expressed in art works and how they are viewed by audiences. **Visual Arts, Levels 7 and 8, Respond and Interpret.**

VCAVAR038 Identify and connect specific features of visual artworks from different cultures, historical and contemporary times, including artworks by Aboriginal and Torres Strait Islander peoples. **Visual Arts, Levels 7 and 8, Respond and Interpret.**

VCAVCDR005 Identify and describe the use of methods, media, materials, design elements and design principles in visual communications

from different historical, social and cultural contexts. **Visual Communication Design, Levels 7 and 8, Respond and Interpret.**

VCAMAR032 Explain how the elements of media arts and story principles communicate meaning and viewpoints by comparing media artworks from different social, cultural and historical contexts, including media artworks of Aboriginal and Torres Strait Islander Peoples. **Media Arts, Levels 5 and 6, Respond and Interpret.**

VCAMAR039 Identify specific features and purposes of media artworks from contemporary and past times to explore viewpoints and enrich their media arts making, including those of Aboriginal and Torres Strait Islander peoples. **Media Arts, Levels 7 and 8, Respond and Interpret.**

VCAMAR045 Analyse and evaluate how technical and symbolic elements are manipulated in media artworks to challenge representations framed by social beliefs and values in different community and institutional contexts. **Media Arts, Levels 9 and 10, Respond and Interpret.**

VCAMAR046 Analyse and evaluate a range of media artworks from contemporary and past times, including the media artworks of Aboriginal and Torres Strait Islander peoples, to explore differing viewpoints and enrich their media arts making. **Media Arts, Levels 9 and 10, Respond and Interpret**

VCAMUR028 Identify features of the music they listen to, compose and perform, and discuss the purposes it was created for including the music of Aboriginal and Torres Strait Islander peoples, using music terminology. **Music, Levels 3 and 4, Respond and Interpret.**

VCAMUR032 Explain how aspects of the elements of music are combined to communicate ideas, concepts and feelings by

comparing music from different cultures, times and locations including the music of Aboriginal and Torres Strait Islander peoples. **Music, Levels 5 and 6, Respond and Interpret.**

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, Levels 7 and 8, Respond and Interpret.**

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, Levels 9 and 10, Respond and Interpret.**

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, Levels 9 and 10, Respond and Interpret.**

VCAVAR046 Analyse, interpret and evaluate a range of visual artworks from different cultures, historical and contemporary contexts, including artworks by Aboriginal and Torres Strait Islander peoples to explore differing viewpoints. **Visual Arts, Levels 9 and 10, Respond and Interpret.**

VCAVCDR011 Analyse and evaluate the use of methods, media, materials, design elements and design principles in visual communications from different historical, social and cultural contexts, including presentations by Aboriginal and Torres Strait Islander peoples. **Visual Communication Design, Levels 9 and 10, Respond and Interpret.**



Mt Margaret Mission Christmas, 1933. State Library of Western Australia

Image source in: The Conversation, December 22, 2017
Friday essay: dreaming of a 'white Christmas' on the
Aboriginal missions by Laura Rademaker.



Photo: Ingetjetje Tadros ;
<https://www.mediastorehouse.com/australian-views/special-events/christmas/little-aboriginal-girl-wearing-santa-hat-10387564.htm>



And a final word ...

We are always seeking to improve this bulletin and to make it useful, relevant and highly readable. You are invited 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), November 2019.

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

