Picture books for learning across the curriculum in HSIE K-10

# Aboriginal and Torres Strait Islander histories and cultures

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## Acknowledgement of Country

We acknowledge the Traditional Custodians of the various lands on which we work and pay respect to Elders past and present and emerging. We extend that respect to other Aboriginal and Torres Strait Islander Peoples with whom we work and whose books and works feature in this resource.

Note to Aboriginal and Torres Strait Islander Peoples – images, names and voices of Aboriginal people who may now have passed away are in some of the featured picture books, video links and this resource.

Note – additional picture books to support Aboriginal and Torres Strait Islander histories and cultures are available at the [National Centre for Australian Children’s Literature](https://www.ncacl.org.au/atsi-resource/).

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## About this resource

This resource aims to:

* suggest picture books to support the cross-curriculum priority of Aboriginal and Torres Strait Islander histories and cultures and general capability of intercultural understanding within the context of human society and its environment (HSIE)
* promote the value of using picture books in learning in K-10 geography and history
* provide snapshots of learning activities that enable students to:
* acquire knowledge and understandings of, and respect for, Aboriginal and Torres Strait Islander histories and cultures
* develop and practise knowledge, skills, behaviours and dispositions in intercultural understanding
* develop and practise skills in historical and geographical inquiry
* investigate, think critically about and act responsibly for their world.

For strategies in **Aboriginal education** that increase knowledge and understanding of Aboriginal histories and culture, refer to [Aboriginal education in NSW public schools](https://education.nsw.gov.au/teaching-and-learning/aec/aboriginal-education-in-nsw-public-schools).

Key strategies for effective practice in Aboriginal education include:

* seeking cultural advice and understanding from local Aboriginal communities
* consulting with your local Aboriginal Education Consultative Group (AECG)
* building connections and relationships with local Aboriginal communities
* Aboriginal content and perspectives embedded in the school curriculum
* building staff and students’ cultural knowledge about Aboriginal culture, histories and experiences
* valuing Aboriginal culture in the school environment.

The featured **picture books** can be borrowed from the department’s [Henry Parkes Equity Resource Centre](http://henryparkes.softlinkhosting.com.au/oliver/libraryHome.do), with some available as class sets. Some of the books in the resource are suitable for multiple stages and activities can be applied to other books. When using picture books, we suggest that the first reading of a text be collectively shared and enjoyed in its entirety in a relaxed space.

**Intercultural understanding elements** are quoted from the Australian Curriculum, Assessment and Reporting Authority (ACARA).

Syllabus outcomes are quoted from [Geography K-10 Syllabus](https://syllabus.nesa.nsw.edu.au/hsie/geography-k10/) © NSW Education Standards Authority (NESA) for and on behalf of the Crown in right of the State of New South Wales, 2015 and [History K-10 Syllabus](https://educationstandards.nsw.edu.au/wps/portal/nesa/k-10/learning-areas/hsie/history-k-10) © NSW Education Standards Authority (NESA) for and on behalf of the Crown in right of the State of New South Wales, 2012.

## Collecting Colour by Kylie Dunstan

**Early Stage 1** – geography, intercultural understanding, difference and diversity

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| --- | --- |
| Element | Information and suggestions |
| Collecting Colour by Kylie Dunstan. Lothian (2009) | **Synopsis**  In the Top End of Australia, young Rose and her best friend, Olive, love going into the bush with Olive’s mother and aunty. They learn how to collect pandanus leaves and natural dyes to produce fibres for weaving baskets, bags and mats. They fish and picnic on the shady riverbank, learn how to dye and weave the fibres into mats. The text is inspired by the author’s time working at the Injalak Arts Centre working with Kunwinjku, Mengerrdji and Erre Peoples.  **English textual concepts**  Code and convention  Genre |
| Intercultural understanding element | **Recognising culture and developing respect**  Identify, explore and compare culturally diverse activities and objects |
| Syllabus topic and outcomes | **People live in places**  A student:   * identifies places and develops an understanding of the importance of places to people GEe-1 * communicates geographical information and uses geographical tools GEe-2 |
| Geographical concepts | Place, space, environment |
| Connecting and engaging personally | Building the field – use a satellite image or map of Australia to locate Arnhem Land in relation to the local area. Introduce the term ‘Top End’.  Shared reading – before reading the words in the book, view the sequence of illustrations and make inferences about the story. Read the story, allowing time to examine the illustrations.  Making connections – text-to-text – stories about families in places. Text-to-self – What places are special to your family? What do you do there? Text-to-world – media stories about other places. |
| Curriculum links | Science and technology – Living world  English – noun groups, verbs, procedural texts  History – Personal and family histories |
| Supporting texts | Yirruwa Yirrilikenuma-Iangwa, when we go walkabout by Rhoda Lalara and Alfred Lalara. Allen and Unwin (2014)  Tom Tom by Rosemary Sullivan and Dee Huxley. Working Title Press (2017) |

### Collecting Colour – learning snapshots

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| Activity title | Learning activity description – Early Stage 1 |
| Arnhem Land | **Where is Arnhem Land and what are its features?**  ‘Their families live in the Top End of the Northern Territory’  Locate the Northern Territory and Arnhem Land on a map of Australia. Activate prior knowledge on the area. View images of Arnhem Land and the country, environments and people of the [Injalak Arts Centre](https://injalak.com/film-images/images/).  Re-read Collecting colour. Use [see-think-wonder](https://app.education.nsw.gov.au/digital-learning-selector/LearningActivity/Card/638#.XxtkAVQI0kg.link) to elicit observations, thoughts and questions about the environment represented in the text.  Focus on the words and pictures that describe the place. Jointly construct a [five senses chart](https://app.education.nsw.gov.au/digital-learning-selector/LearningActivity/Card/599#.Xxqxw9j6D7Q.link) to record what the place looks like and infer the sounds, textures, smells and tastes of the place. Go outside and explore locally using the senses, recording in a [five senses chart](https://app.education.nsw.gov.au/digital-learning-selector/LearningActivity/Card/599#.Xxqxw9j6D7Q.link). |
| Resources from Country | **How is the environment important to the weavers?**  ‘Karrang collects the pandanus, stringy bark and colour...’  Recall the uses of the mats and baskets made by Karrang. Recall the steps in producing a basket, recording them visually as a flow chart.  Use Google images to view photographs of mats and baskets woven by Aboriginal weavers of Arnhem Land. Recall what the environment provided for Karrang and Aunty. How did they teach Olive and Rose?  Students construct a [concept map](https://app.education.nsw.gov.au/digital-learning-selector/LearningActivity/Card/577#.Xxq1eEDJxHw.link) stating or illustrating what the natural environment provided for the women and girls. |
| Learning on Country | **How do Karrang and Aunty teach the girls?**  ‘Karrang tells Rose to look for a … bush with big leaves’  Revisit the illustrations in Collecting Colour, especially the women and children. What might Karrang or Aunty be saying to Olive and Rose? Discuss why the women are teaching the girls about Country. Invite students to share experiences of being taught cultural skills, knowledge or traditions by their family members and/or local Aboriginal people.  Invite Aboriginal community members to share knowledge of local fibre plants and teach simple weaving skills. Alternatively, learn from a video such as [Weaving with lomandra](https://youtu.be/_Nu_hMrYJS4) (Kamay Botany Bay EEC, 1:14min). |
| A special place | **How are places special to people?**  ‘Karrang makes a campfire under the big old banyan tree’  After reading Collecting Colour, students use [think-pair-share](https://app.education.nsw.gov.au/digital-learning-selector/LearningActivity/Card/645) to discuss what was special about the bush and Karrang’s yard to the women and girls. How was it special to each person?  Students [step inside](https://pz.harvard.edu/resources/step-inside) the story with Olive, Rose, Karrang and Aunty. They discuss what they imagine they would have most enjoyed doing, learning and the places they’d most like to have seen.  Students use a placemat chart to draw what would have been their favourite activity, place, new knowledge and new skill. |

## Yirruwa Yirrilikenuma-Iangwa, when we go walkabout by Rhoda Lalara and Alfred Lalara

**Early Stage 1** – geography, intercultural understanding, difference and diversity

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| Element | Information and suggestions |
| Yirruwa Yirrilikenuma-Iangwa, when we go walkabout by Rhoda Lalara and Alfred Lalara. Allen and Unwin (2014) | **Synopsis**  In the natural environment of Groote Eylandt, located in Australia’s Gulf of Carpentaria, a variety of animals and natural features are observed during a walk on Country. Written in Anindilyakwa language and English, observations include a dukwululuwawa, frill-necked lizard, basking on a log, dingarrbiya, crocodile, hiding in the river and yimawura, moon in the sky.  **English textual concepts**  Authority  Representation |
| Intercultural understanding element | **Recognising culture and developing respect**  Identify, explore and compare culturally diverse activities and objects |
| Syllabus topic and outcomes | **People live in places**  A student:   * identifies places and develops an understanding of the importance of places to people GEe-1 * communicates geographical information and uses geographical tools GEe-2 |
| Geographical concepts | Place, space, environment |
| Connecting and engaging personally | Building the field – locate Groote Eylandt in the Gulf of Carpentaria. View images of the island and use the images to define words such as ‘rock’, ‘billabong’, ‘beach’, ‘scrub’, ‘lagoon’ and ‘ocean’.  Shared reading – share the text in Anindilyakwa language using the [When we go walkabout free audio reading](https://www.allenandunwin.com/walkabout) and then in English.  Making connections – text-to-text – stories about other places. Text-to-self – local environments. Text-to-world – media about other places. |
| Curriculum links | Science and technology – Living world  History – Personal and family histories  Languages – Anindilyakwa of the Warnindilyakwa people |
| Supporting texts | Coo-ee Mittagar by Jasmine Seymour and Leanne Mulgo Watson. Magabala Books (2019) (Darug language and songlines)  Collecting Colour by Kylie Dunstan. Lothian (2009) |

### Yirruwa Yirrilikenuma-Iangwa – learning snapshots

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| Activity title | Learning activity description – Early Stage 1 |
| Warnindilyakwa people | **Who are the Warnindilyakwa people?**  ‘Yirruwa yirrilikenuma-Iangwa… When we go walkabout…’  View the illustrations in the book. Ask students to name the features and animals shown in the pictures. Make comparisons to the local environment. Discuss the style and decorative elements of the illustrations and what they convey (teacher prompts may be required).  Locate Groote Eylandt and view images of the place. Introduce the Warnindilyakwa people as the Traditional Owners. Activate prior knowledge of other Aboriginal Peoples. Acknowledge the Aboriginal Peoples of the local area and the original Aboriginal language/s spoken.  Using [see-think-wonder](https://app.education.nsw.gov.au/digital-learning-selector/LearningActivity/Card/638?clearCache=ea56da4f-dd40-7ab6-5d59-f234cacdd0#.Xxqz02uTAvk.link), students describe and discuss their observations, thoughts and questions about the places shown. |
| Special places | **How are places special?**  ‘Wrapped in a leaf we see something crawling towards us…’  Revisit the illustrations. How is each place special to the animals? How would each place be special to the Warnindilyakwa people? Discuss ways in which Aboriginal Peoples take care of places.  View the traditional map of Groote Eylandt on the book’s inside front cover. Students use [think-pair-share](https://app.education.nsw.gov.au/digital-learning-selector/LearningActivity/Card/645) to discuss the potential symbolism of the black and white hands, swordfish and tools on the map.  Students trace their hand. Inside their hand stencil they draw and write how they can take care of places that are special to people. |
| Representing places | **How can we represent special places?**  ‘Up in the sky we see something shining at us…’  Revisit the illustrations in the text. Outside, using a sandpit, or chalk on asphalt and natural materials, sequence, map and recount the places visited and sights seen on the walkabout journey described in the text. |

## Tom Tom by Rosemary Sullivan and Dee Huxley

**Early Stage 1** – history, intercultural understanding, difference and diversity

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| Element | Information and suggestions |
| Tom Tom by Rosemary Sullivan and Dee Huxley. Working Title Press (2017) | **Synopsis**  Young Tom Tom lives in the Top End of Australia. Free to play in the natural environment, Tom Tom swims and splashes in the water hole with the other children of the area. Enjoying the richness and security of his extended family, Tom Tom loves to play with his brothers and sisters and brother-cousins and sister-cousins and to stay overnight with his grandparents. At pre-school, Tom Tom enjoys painting and playing in the mud-kitchen and Aboriginal shelter.  **English textual concepts**  Character  Context |
| Intercultural understanding element | **Reflecting on intercultural experiences and taking responsibility**  Identify similarities and differences between themselves and their peers |
| Syllabus topic and outcomes | **Personal and family histories**  A student:  communicates stories of their own family heritage and the heritage of others HTe-1  demonstrates developing skills of historical inquiry and communication HTe-2 |
| Historical concepts | Continuity and change, empathetic understanding, significance |
| Connecting and engaging personally | Building the field – locate the [Top End of Australia](https://northernterritory.com/us/en/map) in relation to the local area. Acknowledge the Aboriginal Peoples of the local area and Aboriginal language/s spoken. Note cultural diversity within the class.  Shared reading – share the book with the students then re-examine the illustrations looking for small details such as people in the backgrounds. Who are the people in the illustrations?  Making connections – text to text – stories about families. Text to self – family members, activities with family members. Text-to-world – articles, events and advertisements relating to family. |
| Curriculum links | Geography – People and places  PDHPE – health, wellbeing and relationships  English – verbs, noun groups |
| Supporting text | Collecting Colour by Kylie Dunstan. Lothian (2009). |

### Tom Tom – learning snapshots

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| Activity title | Learning activity description – Early Stage 1 |
| Tom Tom’s family | **Who are the people in Tom Tom’s family?**  ‘…his other two mothers and four fathers…’  Reread the first three pages of Tom Tom. Explain ‘mother’, ‘father’, ‘brother-cousins’ and ‘sister-cousins’ in Aboriginal kinship systems used in many Aboriginal communities. For instance, a child’s parent’s siblings are also the child’s mother and father. Hence Tom Tom has two other mothers and four other fathers. Note – not all Aboriginal Communities follow the same kinship systems.  Jointly construct a [concept map](https://app.education.nsw.gov.au/digital-learning-selector/LearningActivity/Card/577#.Xxq1eEDJxHw.link) of Tom Tom’s family. Add the activities Tom Tom does with his different family members. Students draw and label a picture of Tom Tom playing with or doing an activity with his family, for example, swimming at Lemonade Springs. |
| My family | **How is my family similar and different to other families?**  ‘Tom Tom … snuggles up to Granny May’  Recall what foods Grannie Annie and Grannie May cook for Tom Tom. Explain ‘fried damper’ and other unfamiliar words. Discuss how caring for Tom Tom is shared across the extended family.  In small sharing circles, students talk about their special time and favourite foods shared with grandparents or close family members. Students create a [concept map](https://app.education.nsw.gov.au/digital-learning-selector/LearningActivity/Card/577#.Xxq1eEDJxHw.link) of their own family, interpreting ‘family’ in their own way. They draw a picture of a favourite family activity. |
| Similarities and differences | **How are family structures the same and different?**  Identify and record the relatives in Tom Tom’s life. Students could draw an illustration of Tom Tom’s family.  Where possible, students bring a photo to school of their family or students may draw an illustration of their family.  Identify and record similarities and differences between Tom Tom’s family and student families, looking at number of children, language spoken at home and number of adults in the immediate family. |

## Big Rain Coming by Katrina Germein and Bronwyn Bancroft

**Stage 1** – geography, intercultural understanding, difference and diversity

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| Element | Information and suggestions |
| Big Rain Coming by Katrina Germein and Bronwyn Bancroft. Puffin Books (2002) | **Synopsis**  It is hot, dry and dusty in Australia’s Top End as Old Stephen and the children wait for rain. Watching the clouds and signs for rain, Old Stephen predicts when rain will come. But the week gets hotter and hotter. The children sleep outside and swim in the billabong and the dogs dig down into the dust. Finally, the rain arrives, and everyone celebrates.  **English textual concepts**  Connotation, imagery and symbol  Representation |
| Intercultural understanding element | **Recognising culture and developing respect**  Describe and compare the way they live with people in other places or times |
| Syllabus topic and outcomes | **Features of places, people and places**  A student:  describes features of places and the connections people have with places GE1-1  communicates geographical information and uses geographical tools for inquiry GE1-3 |
| Geographical concepts | Place, space, environment, interconnection |
| Connecting and engaging personally | Building the field – activate prior knowledge on weather elements. Locate the [Top End of Australia](https://northernterritory.com/us/en/map) in relation to the local area.  Shared reading – share the book with the students, sharing just the illustrations and naming the days of the week. Infer the weather each day of the week. Compare the setting and weather to the local area.  Making connections – text-to-text – stories of places and weather. Text-to-self – our place, current season and daily weather, how the weather affects our activities. Text-to-world – weather forecasts. |
| Curriculum links | English – noun groups  Science and technology – Earth and space |
| Supporting text | Big Fella Rain by Fern Martins and Beryl Webber. Magabala (2017) |

### Big Rain Coming – learning snapshots

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| --- | --- |
| Activity title | Learning activity description – Stage 1 |
| Country | **How did Old Stephen know rain was on its way?**  ‘Old Stephen nodded to the dark clouds ...’  Examine the first two double page spreads. Analyse what is happening in the illustrations. How does Old Stephen know rain is coming? Why has the illustrator included faces on the clouds? How does Old Stephen share his knowledge with the children? What might he be saying?  Recall environmental signals and indicators in the local environment, such as bird alarm calls and weather signals such as thunder. Students use [think-pair-share](https://app.education.nsw.gov.au/digital-learning-selector/LearningActivity/Card/645) to discuss the concept of Country as being alive. How did it ‘speak’ to Old Stephen? Students write a sentence starting with ‘Where I live I think it’s going to rain when…’. |
| Weather | **How does the weather affect our activities?**  ‘The night was so warm…kids dragged their beds outside…’  Examine the double page spread of the nightscape. Note the moon’s face, tree branches and word placement. Do the children feel safe outside at night? How do you know? Recall the other activities of the children. How do their activities relate to the weather?  Collectively create a table of the week’s weather and activities in Big rain coming. Use the headings ‘day’, ‘weather’, ‘activities'. Also record the local weather and activities for a week to make comparisons. |
| Environments | **How can we describe and represent places?**  ‘The panting dogs … dug themselves dusty holes’  Share the supporting text, Big Fella Rain, with the students. Discuss how it connects to Big rain coming. Identify the noun groups in both texts that describe the environments. Compare the illustrations in each text. Students imagine sensory observations, guided by a [five senses chart](https://app.education.nsw.gov.au/digital-learning-selector/LearningActivity/Card/599#.Xxqxw9j6D7Q.link).  Students use [think-pair-share](https://app.education.nsw.gov.au/digital-learning-selector/LearningActivity/Card/645) to discuss how and why Aboriginal artistic elements are used in the illustrations. What do they represent?  Experiment with body percussion to create sounds of the landscape in each text – water splashing, wind, thunder and rain. Re-read the texts aloud, Big Rain Coming then Big Fella Rain, with students adding orchestrated body percussion sound effects through the readings. |
| Rain | **What is the importance of the ‘big rain’?**  ‘The children swam in the billabong after school.’  Revisit the illustrations of the children in the billabong, the water tank and the rain. How did the children feel when it rained? How is water important to people and animals? View a satellite image of the local waterway and trace its journey.  View the illustrations of the stylised river running as a thread through the text. Students use [think-puzzle-explore](https://pz.harvard.edu/resources/think-puzzle-explore) to discuss the symbolism of the river in Big rain coming. |

## Sam’s Bush Journey by Sally Morgan, Ezekial Kwaymullina and Bronwyn Bancroft

**Stage 1** – geography, intercultural understanding, difference and diversity

|  |  |
| --- | --- |
| Element | Information and suggestions |
| Sam’s Bush Journey by Sally Morgan, Ezekial Kwaymullina and Bronwyn Bancroft. Hardie Grant Egmont (2011) | **Synopsis**  Sam likes to stay with his Nanna but doesn’t enjoy bushwalking with her as the plants are scratchy, branches might fall and mosquito's bite. Sam’s Nanna teaches him what the bush can provide and the signs to know that they are there. Sam draws on the knowledge taught to him to find himself food, shelter and water. For Sam, the bush becomes a very different place that he can enjoy and appreciate with his Nanna.  **English textual concepts**  Character  Perspective  Representation |
| Intercultural understanding element | **Recognising culture and developing respect**  Describe ways that diversity presents opportunities for new experiences and understandings |
| Syllabus topic and outcomes | **People and places**  A student:  describes features of places and the connections people have with places GE1-1  communicates geographical information and uses geographical tools for inquiry GE1-3 |
| Geographical concepts | Place, space, environment |
| Connecting and engaging personally | Building the field – define ‘nanna’, ‘bush’ and ‘gum forest’.  Shared reading – share the illustrations with the students as the first reading. Students predict the storyline and feelings of Sam.  Making connections – text-to-text – other texts illustrated by Bronwyn Bancroft, for example, Big rain coming. Text-to-self – own experiences in bushland. Text-to-world – local bushland and natural environments. |
| Curriculum links | Science and technology – Living World |
| Supporting text | The Lost Girl by Ambelin Kwaymullina and Leanne Tobin.  Walker (2014) |

### Sam’s Bush Journey – learning snapshots

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| --- | --- |
| Activity title | Learning activity description – Stage 1 |
| Features | **What are the features of bushland?**  ‘Her house was surrounded by bush.’  Re-read the text, noticing the descriptions of the forest in the illustrations and the words, for instance ‘buzzed with mosquitoes’. Students [step inside](https://pz.harvard.edu/resources/step-inside) to imagine they are in the forest with Sam and his nanna. Using [think-pair-share](https://app.education.nsw.gov.au/digital-learning-selector/LearningActivity/Card/645), they infer the sights, sounds, smells and textures. How were the walks led by Sam and Nanna similar and different? Why? What are their connections to the place?  In role as Nanna, then as Sam, students lead a partner on an imaginary journey of the forest in which they verbally describe the features using languages relating to the senses. |
| Heart map | **How is Nanna connected to her bushland?**  ‘Nanna liked to walk deep into the gum forest.’  Read the first three pages of the text. Use [think-feel-care](https://pz.harvard.edu/resources/think-feel-care) to identify and discuss Nanna’s and Sam’s feelings about the forest. Why do you think they have different perspectives about the place? Read the rest of the text. How is Nanna connected to her local bushland, her Country?  In groups, students create a heart map for Nanna. In a large heart shape, students list or draw the feelings that Nanna has about the bush. Students compare their heart maps, justifying their inferences. |
| Bush knowledge | **What does Nanna teach Sam about the bush?**  “I hope you’ll learn to love the bush one day, Sam”  Revisit the pages of Sam alone in the bush. What did Sam’s nanna teach him about the forest? How would Nanna have learnt her bush knowledge? Does Sam like the forest now? Why or why not?  Students list Nanna’s bush teachings in a [T-chart](https://app.education.nsw.gov.au/digital-learning-selector/LearningActivity/Card/599#.XxuTJwaBsZQ.link) headed ‘Nanna’s said’ and ‘How Sam used it’.  Walk on Country with local Aboriginal community members to learn about local bush resources. Alternatively view videos of bush resources such as [Traditional weaving](https://www.ourknowledgeholders.com/tools-and-weapons) (Our Knowledge Holders, 7:04min). |
| Care and respect | **How can we respect and care for places?**  ‘The birds at the waterhole made a racket’  Revisit the illustration of the waterhole. How could Nanna and Sam care for the waterhole so the water stays fresh for people and animals? How could they care for the plants, animals and environment?  Use [What makes you say that?](https://pz.harvard.edu/resources/what-makes-you-say-that) to guide a discussion on how people can respect and care for bushland and places important to people.  Students create a [Y-chart](https://app.education.nsw.gov.au/digital-learning-selector/LearningActivity/Card/599#.Xxua_gINUQw.link) for the topic ‘care and respect of places’. |

## A is for Aunty by Elaine Russell

**Stage 1** – history, intercultural understanding, difference and diversity

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| --- | --- |
| Element | Information and suggestions |
| A is for Aunty by Elaine Russell. ABC Books (2000) | **Synopsis**  Elaine Russell grew up on an Aboriginal Mission at Murrin Bridge in central NSW. She remembers the games and toys they made and played, the animals at the waterhole, those she kept as pets and some of the old ways taught to her by the old people.  **English textual concepts**  Context  Style |
| Intercultural understanding element | **Recognising culture and developing respect**  Describe and compare the way they live with people in other places or times |
| Syllabus topic and outcomes | **Present and past family life**  A student:  communicates an understanding of change and continuity in family life using appropriate historical terms HT1-1  demonstrates skills of historical inquiry and communication HT1-4 |
| Historical concepts | Continuity and change, empathetic understanding, significance |
| Connecting and engaging personally | Building the field – locate the Lachlan River and Murrin Bridge on a map of Australia as the setting of the story. Define the terms ‘Aunty’, ‘mission’ and ‘oldies’ in relation to Aboriginal culture and histories.  Shared reading – examine the opened covers of the book before reading the story. Use [see-think-wonder](https://app.education.nsw.gov.au/digital-learning-selector/LearningActivity/Card/638#.XxvMa1vbQgA.link) predict the place, people and their story on the covers. Share the book with the students, allowing time to examine the illustrations.  Making connections – text-to-text – texts about families and places. Text-to-self – own family activities, grandparents’ stories of their childhood. Text-to-world – Aboriginal and historical sites, museums. |
| Curriculum links | Geography – People and places  Science and technology – Material world  English – proper nouns, verbs, exclamation marks |
| Supporting texts | Tom Tom by Rosemary Sullivan and Dee Huxley. Working Title Press (2017)  Remembering Lionsville by Bronwyn Bancroft. Allen and Unwin (2016) |

### A is for Aunty – learning snapshots

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| Activity title | Learning activity description – Stage 1 |
| M is for mission  Several Aboriginal children sit on a fence under a sign that says Murrin Bridge Aboriginal Station  Murrin Bridge Aboriginal station. [State Library NSW](http://digital.sl.nsw.gov.au/delivery/DeliveryManagerServlet?dps_pid=FL1060496&embedded=true&toolbar=false). [Out of copyright](http://archival.sl.nsw.gov.au/Details/archive/110167413). | **What was life like on an Aboriginal mission?**  ‘The mission where I lived … was like a small suburb.’  As settlement spread in NSW, Aboriginal people were taken off their land to live in Aboriginal reserves, missions, stations and the outskirts of towns. Focus on the pages depicting and describing the mission on which the author grew up. Students use [see-think-wonder](https://app.education.nsw.gov.au/digital-learning-selector/LearningActivity/Card/638#.Xxy_Au20O8k.link) to list their wonderings about life on the mission. Discuss questions such as – Why were there house inspections? How would that make families feel? How did the ‘oldies’ feel about the new houses? Why?  Locate the school on the map of the mission. What did the author recall about her school day? Students draw a picture and write a sentence to describe the author doing one of her ‘best things’ at school. |
| C is for canoes | **What games and toys did the children make and use?**  ‘Some canoes floated and some just sank to the bottom’  Read the pages describing the canoes, billycarts, canoes, marbles and dolls the children made. What found objects were used to make them? What dispositions do the children show in their games and play?  Students make model canoes from foil. In a tote tray or sandpit, they create a 3D model of the river. Students video their canoes floating on the river. They narrate a voice over describing how the canoes were made and used by the children on the mission.  Have a class discussion round what games and toys children play today? Why do you think they may be different? |
| S is for suppertime | **What foods were eaten and how were they cooked?**  ‘my mother sometimes cooked on an open fire’  Read the pages Q is for Quandong, S is for Suppertime and W is for Witchetty Grubs. Observe the details in the illustrations. What information do these pages provide about food and cooking during Elaine Russell’s childhood? Relate this to students’ own experiences of home-made jam, damper, johnny cakes, fried scones, campfire cooking and bush foods.  To experience a food of the past described by the author, students make small individual dampers using flour and water. Cook them on the school’s barbeque and spread with fruit jam. Invite an Aboriginal community member to share their family’s recipe and method. |
| L is for lagoon | **What places were special to the author?**  ‘We … would say this is the animals’ Meeting Place.’  Read the page describing the lagoon. What reasons does the author give for naming it a Meeting Place? Examine the illustrations in the text. What other places and animals were special to the author in her childhood? Why were they special? How do you know?  Jointly create a [concept map](https://app.education.nsw.gov.au/digital-learning-selector/LearningActivity/Card/577#.XxwHqaar3XA.link) to express the author’s special places. Students create freeze frames of the author’s activities in these places. |

## You and Me Murrawee by Kerri Hashmi and Felicity Marshall

**Stage 2** – geography, intercultural understanding, difference and diversity

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| Element | Information and suggestions |
| You and Me Murrawee by Kerri Hashmi and Felicity Marshall. Puffin (1999) | **Synopsis**  Set on the Murray River in South Australia, a young girl is camping by the river with her family. As she walks through the bush and explores the river bank she recounts what life in that location would have been like for Murrawee, an Aboriginal girl of her age living there over 200 years ago. In the language of the Ngarrindjeri Peoples, ‘Murrawee’ is older sister. As Murrawee recounts foods, knowledge and technologies used by the Aboriginal Peoples of the area, she makes comparisons to her family’s activities at the campsite.  **English textual concepts**  Context  Representation |
| Intercultural understanding element | **Reflecting on intercultural experiences and taking responsibility**  Identify and describe what they have learnt about themselves and others from real, virtual and vicarious intercultural experiences |
| Syllabus topic and outcomes | **The Earth’s Environment**  A student:  describes the ways people, places and environments interact GE2-2  acquires and communicates geographical information using geographical tools for inquiry GE2-4 |
| Geographical concepts | Place, space, environment, interconnection |
| Connecting and engaging personally | Building the field – recall and acknowledge the traditional owners of the local area. Activate prior knowledge of ways Aboriginal and Torres Strait Islander Peoples value environments.  Shared reading – share the book with the students, enabling time for examination of the illustrations.  Making connections – text-to-text – texts about connection to Country. Text-to-self – past learning experiences of Aboriginal culture. Text-to-world – acknowledgment of Country, media about Aboriginal sites. |
| Curriculum links | History – Community and Remembrance, First Contacts |
| Supporting text | Cooee Mittigar – a story on Darug songlines by Jasmine Seymour and Leanne Mulgo Watson. Magabala Books (2019) |

### You and Me Murrawee – learning snapshots

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| Activity title | Learning activity description – Stage 2 |
| Country | **How do people value natural environments?**  **‘We walk this same brown earth – you and me, Murrawee.’**  Reread the text. What additional information do the illustrations provide to the words? How is the past and present woven together? What questions do the illustrations raise? Acknowledge and make connections to the Traditional Owners and Custodians of the local area.  Students use [see-think-wonder](https://app.education.nsw.gov.au/digital-learning-selector/LearningActivity/Card/638#.Xytmi4iWfWQ.link) to explore the illustrations. They use a [T-chart](https://app.education.nsw.gov.au/digital-learning-selector/LearningActivity/Card/599#.XytqtLOU9iE.link) to list ways Murrawee and her family valued the environment in the past and ways the girl and her family value it in the present. |
| Natural resources | **What resources does the natural environment provide?**  ‘You swim across into the reeds to collect some eggs’  Recall the **plants, animals and natural features used by Murrawee and her family for food, tools, water, shelter, heating/cooking and play. Students record these on a table using the categories as headings.**  **Examine the sunset illustration showing children from both families. How is similarity and difference represented? Students use** [think-pair-share](https://app.education.nsw.gov.au/digital-learning-selector/LearningActivity/Card/645) **to recall how the natural environment is used by the present day girl and her family. They make comparisons to the Aboriginal family of the past, recording similarities and differences on a** [Venn diagram](https://app.education.nsw.gov.au/digital-learning-selector/LearningActivity/Card/599#.XyuCsSnnofU.link)**.** |
| Bark canoes | **How are bark canoes made and used?**  ‘We can see the scars … where your father cut his canoe.’  Examine the two double page spreads showing the canoe and rowboat on the river. What can we learn from the illustrations about the river as a resource and Aboriginal tools and technologies?  View the YouTube video [Making a bark canoe](https://youtu.be/mDbmOoZm9XY) (Kamay Botany Bay EEC, 4:54min), or one from your local Country. Students complete [I used to think… Now I think...](https://pz.harvard.edu/resources/i-used-to-think-now-i-think).  View the model bark canoe shown in the double page spread and illustration on the last page of the text. Students go outside into a natural area and use found natural materials to construct a simple toy bark canoe, like the one in the illustration in the text. |
| Custodial responsibility | **How do Aboriginal people value environments?**  ‘your grandmother … tells you the old, old stories’  **Examine the illustration of Murrawee with her grandmother in the evening and read the words.** Notice the images in the smoke of the fire. **What is the author’s and illustrator’s intent of the page?**  **Students use** [think-pair-share](https://app.education.nsw.gov.au/digital-learning-selector/LearningActivity/Card/645) **to** infer the meanings represented by the elements in the illustration. On a copy of the illustration, they use sticky notes to annotate the meanings represented in the illustration. |

## Bittangabee Tribe by Rebecca Kirby, Liddy Stewart, Beryl M Cruse and Steven Thomas

**Stage 2** – history, intercultural understanding, difference and diversity

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| Element | Information and suggestions |
| Bittangabee Tribe by Rebecca Kirby, Liddy Stewart, Beryl M Cruse and Steven Thomas. Aboriginal Studies Press (2016) | **Synopsis**  Written by a group of Aboriginal adults, Bittangabee tribe recounts the lives of a tribe of Aboriginal Peoples from the south coast of New South Wales, believed to be ancestors of the Yuin people.  Centred around the warrior, Nimima, the story tells of his family’s annual journeys to the mountains to feast on bogong moths, trade weapons and tools, and to sing, feast and dance at large corroborees.  Note – the use of ‘tribe’ is linked to this particular community but may not be a word used by other Aboriginal communities.  **English textual concepts**  Authority  Code and convention |
| Intercultural understanding element | **Recognising culture and developing respect**  Describe and compare a range of cultural stories, events and artefacts |
| Syllabus topic and outcomes | **Community and remembrance, first contacts**  A student:  describes and explains how significant individuals, groups and events contributed to changes in the local community over time HT2-2  applies skills of historical inquiry and communication HT2-5 |
| Historical concepts | Cause and effect, continuity and change, significance |
| Connecting and engaging personally | Building the field – recall and acknowledge the traditional owners of the local area. View an Aboriginal language map of Australia.  Shared reading – share the book with the students.  Making connections – text-to-text – texts about connection to Country. Text-to-self – past learning experiences of Aboriginal culture. Text-to-world – acknowledgment of Country, media about Aboriginal sites. |
| Curriculum links | Geography – The Earth’s Environment |
| Supporting text | You and me Murrawee by Kerri Hashmi and Felicity Marshall. Puffin (1999) |

### Bittangabee Tribe – learning snapshots

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| Activity title | Learning activity description – Stage 2 |
| Mountains | **How are the mountains significant to the Bittangabee tribe?**  ‘Up in the mountains, people from all over would meet.’  Re-read pages 1 to 13 of Bittangabee tribe. Why does Nimima’s family go to the mountains in summer? Why do other Aboriginal Peoples go there? Recall the activities undertaken and the plants and animals collected and hunted for food. Using [think-pair-share](https://app.education.nsw.gov.au/digital-learning-selector/LearningActivity/Card/645) students discuss the significance of the mountains as a meeting place for Aboriginal Peoples from many areas.  Students create a [concept map](https://app.education.nsw.gov.au/digital-learning-selector/LearningActivity/Card/577#.XxwHqaar3XA.link) of the foods sourced and activities undertaken by Aboriginal Peoples in the mountains in summer. |
| Roles | **What are the roles of Bittangabee men and women?**  ‘Mina and her daughter ... would search for nuts and berries’  View the illustrations as memory prompts to recall the activities undertaken by males and females in the mountains during summer. Re-read the words to recall how skills and knowledge are taught to the children. Discuss the benefits of learning on Country.  Students use a [Venn diagram](https://app.education.nsw.gov.au/digital-learning-selector/LearningActivity/Card/599#.XxzJykYD7OA.link) to list the activities of the men and boys and of the women and girls. In the centre they list the activities undertaken together, such as feasting, singing and dancing. |
| Coast | **What sea resources are used by the Bittangabee tribe?**  ‘they could always eat abalone, oysters … and lobsters.’  Re-read page 1 and pages 15 to 25 of the text. Why did the family return to Bittangabee on the coast? Recall how the family knew it was time to return. Collaborate with local Aboriginal community members to identify local seasonal calendars and indicators.  Recall the smells, sounds and sights of the coast at Bittangabee. List the sea resources used by the family. Recall the method of catching and cooking lobster taught to the children by the father Ninima. Students create a [storyboard](https://app.education.nsw.gov.au/digital-learning-selector/LearningActivity/Card/559#.XxzJyIbT-Oc.link) to explain the methods of catching and cooking lobster. |
| Country | **How are the Bittangabee people connected to Country?**  ‘… happy about the sea and the land, their Mother.’  Re-read page 25. Why does Ninimi refer to the sea and land as ‘their Mother’? How has the land and sea looked after his family? How has his family looked after the land and sea?  Discuss how the text teaches the reader about the relationship of Aboriginal Peoples to their Country. What authority does the text have? Students use [think-feel-care](https://pz.harvard.edu/resources/think-feel-care) to describe the relationship that the Bittangabee Peoples have with Country. They create an illustration or artwork that could be used to illustrate the writing on page 25. |

## Coo-ee Mittagar by Jasmine Seymour and Leanne Mulgo Watson

**Stage 2** – geography, intercultural understanding, difference and diversity

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| Element | Information and suggestions |
| Coo-ee Mittagar by Jasmine Seymour and Leanne Mulgo Watson. Magabala Books (2019) | **Synopsis**  ‘Warami mittagar’ – ‘hello friend’. On a virtual walk through Darug Country led by Mulgo the black swan, a variety of plants and animals are observed, Dreaming stories are shared and environmental changes are described in Darug language and in English. The spiritual and cultural journey on Country through the seasons begins as the weather warms bringing ‘wumbat’ babies and ‘warada’ flowers. It concludes with a reminder that Country is kin and that the Dreaming is continuous.  **English textual concepts**  Context  Representation |
| Intercultural understanding element | **Reflect on intercultural experiences**  Identify and describe what they have learnt about themselves and others from real, virtual and vicarious intercultural experiences |
| Syllabus topic and outcomes | **The Earth’s Environment**  A student:  examines features and characteristics of places and environments GE2-1  describes the way people, places and environments interact GE2-2 |
| Geographical concepts | Place, environment, interconnection |
| Connecting and engaging personally | Building the field – recall and acknowledge the Traditional Owners and Custodians of the local area. Use the [AIATSIS map of Indigenous Australia](https://aiatsis.gov.au/explore/articles/aiatsis-map-indigenous-australia) to locate the language group of the local area and also Darug Country.  Shared reading – share the book with the students.  Making connections – text-to-text – texts about connection to Country, Dreaming stories. Text-to-self – past learning experiences of Aboriginal culture. Text-to-world – acknowledgment of Country, interpretive panels and about Aboriginal sites and relationship to Country. |
| Curriculum links | Languages – Darug language  Visual arts – symbolism, print making |
| Supporting text | Welcome to Country by Aunty Joy Murphy and Lisa Kennedy. Walker Books (2016) |

### Coo-ee Mittagar – learning snapshots

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| Activity title | Learning activity description – Stage 2 |
| Seasons | **How do Darug people describe seasons?**  ‘Our song begins when the darraba grows long …’  Re-read the pages that describe the seasons and the environmental changes each brings to the weather, plants, animals and skies. Examine how the characteristics of each season are represented in the illustrations – colours, patterns, motifs. What would you see hear, smell and feel? Students use a [five senses chart](https://app.education.nsw.gov.au/digital-learning-selector/LearningActivity/Card/599#.Xxqxw9j6D7Q.link) to describe one season.  With reference to photographs and the illustrations, students create a visual timeline or journey map to sequence the six seasons described in the text that illustrates the indicators of each season. |
| Environments | **Flora and Fauna**  Students to draw a table with five columns, using the headings below, to record the flora and fauna in the student’s local community. This activity can be undertaken as a whole class effort, with small groups working on sections of the whole table.  Column 1: common use name  Column 2: botanical name of these flora and fauna  Column 3: visual, either photograph captured by a child or through an internet search  Column 4: identify as Indigenous or introduced species  Column 5: climate (best environment for flora and fauna to thrive)  Repeat the above activity using information from the text to identify flora and fauna on Darug Country. For example, black swan, wombat, feather tailed glider, bottle brush, eastern rosella, grass tree. |
| Protection of environments | ‘Light barabung on the ground and gwarra from the buruwi brings the time for firestick farming.’  What is fire stick farming? How did this help to preserve Earth Mother? Students examine how the practices of Aboriginal and Torres Strait Islander Peoples support the sustainable use of environments. |
| Country | **What is Darug people’s relationship to Country?**  ‘Darug Nura is our wiyanga, our biyanga, our djuramin …’  Re-read the last two pages of the text. What is the relationship between Darug people and Country? Share the last page of the text ‘About Darug country’. What are the key messages? Recall examples of caring, respecting and managing Country described in the text.  Students use a [Y-chart](https://app.education.nsw.gov.au/digital-learning-selector/LearningActivity/Card/599#.XzTH64xkaWI.link) or placemat chart to express how the authors [think-feel-care](https://pz.harvard.edu/resources/think-feel-care) about Country. |

## Say Yes – a story of friendship, fairness and a vote for hope by Jennifer Castles and Paul Seden

**Stage 3** – history, intercultural understanding, difference and diversity

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| Element | Information and suggestions |
| Say Yes - a story of friendship, fairness and a vote for hope by Jennifer Castles and Paul Seden. Allen and Unwin (2017) | **Synopsis**  Centred on two young friends, this is a story about the Constitutional restrictions imposed on Australian Aboriginal Peoples prior to the 1967 Referendum. Included is the lead up to the Referendum and its successful outcome in changing the law to enable improved rights for Aboriginal Peoples.  Note – reference to Aboriginal Peoples in the primary sources in the text uses terminology of the time but is now inappropriate.  **English textual concepts**  Authority  Context |
| Intercultural understanding element | **Reflecting on intercultural experiences and taking responsibility**  Explain the impact of stereotypes and prejudices on individuals and groups within Australia |
| Syllabus topic and outcomes | **Australia as a nation**  A student:  describes and explains the struggles for rights and freedoms in Australia, including Aboriginal and Torres Strait Islander Peoples HT3-4  applies a variety of skills of historical inquiry and communication HT3-5 |
| Historical concepts | Cause and effect, continuity and change, significance |
| Connecting and engaging personally | Building the field – define ‘democracy’ and ‘referendum’.  Shared reading – share the book with the students, firstly as a blind reading so students can make inferences about the context.  Making connections – text-to-text – texts about human rights. Text to self – difference and diversity in friends. Text to world – decision making in government, plebiscites, postal votes and referendums. |
| Supporting text | The Burnt Stick by Anthony Hill. Puffin (1996) |

### Say Yes – learning snapshots

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| Activity title | Learning activity description – Stage 3 |
| Human rights | **What restrictions were placed Aboriginal and Torres Strait Islander Peoples?**  ‘the pool man says NO. Mandy’s not allowed in. It’s the law.’  Re-read the text. Students use [think-pair-share](https://app.education.nsw.gov.au/digital-learning-selector/LearningActivity/Card/645) to reflect on the text, to discuss how the text makes them feel and what they wonder about.  Recall restrictions to Aboriginal Peoples outlined in the text. There were many more restrictions for Aboriginal Peoples up to the mid 1970s.  Using [jigsaw groupings](https://app.education.nsw.gov.au/digital-learning-selector/LearningActivity/Card/546#.Xx9eXnjYhqM.link), students read and share other restrictions summarised in [The Australian Aboriginals: a summary of their situation in all states in 1962](https://www.nma.gov.au/explore/features/indigenous-rights/resources/civil-rights/expansion/benefits) by Shirley Andrews, campaign organiser, Federal Council for Aboriginal Advancement, Collaborating for Indigenous Rights (National Museum of Australia). Students infer the impacts of the restrictions on the lives of Aboriginal people and summarise their inferences in a [cause and effect](https://app.education.nsw.gov.au/digital-learning-selector/LearningActivity/Card/599#.Xx9c-V3cJv4.link) table. |
| 1967 referendum | **What was the significance of the 1967 Referendum?**  ‘So, what do we do? We change that law ... We vote YES.’  Revisit the intertextual references in the text promoting a ‘yes’ vote. What is the author’s intent of integrating primary sources? What is their effect? How do they add authority?  View the image [Student action for Aboriginal people, protest outside Moree Artesian Baths, 1965](https://gather.sl.nsw.gov.au/digital-heritage/student-action-aborigines-protest-outside-moree-artesian-baths) and videos [Faith Bandler – 1967 Referendum](https://dl.nfsa.gov.au/module/1025/) (National Film and Sound Archive Australia 1:10min) and [1967 Referendum - Behind the News](https://youtu.be/pz7hrwgczPg), (BTN 3:59min). Students use [I used to think-now I think](https://pz.harvard.edu/resources/i-used-to-think-now-i-think) to clarify their understanding of the 1967 Referendum and the significance of the campaign and the ‘yes’ vote. What were the key messages in the campaign? How do you know?  Students record a 30 second campaign speech persuading voters to vote ‘yes’. |
| Australian activists | **Who were the key people who fought for Aboriginal Peoples’ rights and freedoms in the 1967 Referendum?**  ‘It’s just a beginning… A good beginning.’  View the images in the text of Jessie Street, Faith Bandler and Harriett Ellis. Who are these women and what roles did they play in the 1967 Referendum? View the ABC Splash video, [Faith Bandler on Voting Yes in the 1967 Referendum](https://abcspla.sh/m/2567339) (1:14min).  In [jigsaw groupings](https://app.education.nsw.gov.au/digital-learning-selector/LearningActivity/Card/546#.Xx9eXnjYhqM.link) students complete a [Who? What? When? Where? Why? How? chart](https://app.education.nsw.gov.au/digital-learning-selector/LearningActivity/Card/599#.Xx9zylQcvkk.link) for one of the campaigners listed on the AIATSIS page, [The Campaigners](https://aiatsis.gov.au/exhibitions/campaigners). They share their information on their person’s contribution to the 1967 Referendum. |

## Sorry Day by Carol Vass and Dub Leffler

**Stage 3** – history, intercultural understanding, difference and diversity

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| Element | Information and suggestions |
| Sorry Day by Carol Vass and Dub Leffler. National Library Australia (2018) | **Synopsis**  Young Aboriginal girl Maggie travels with her mother to the large gathering in front of Australia’s parliament house in which the prime minister of the time, Kevin Rudd, apologises to Aboriginal Peoples for the Stolen Generations – ‘To the mothers and the fathers, the brothers and the sisters … we say sorry’. As a dual narrative set in the past, Aboriginal children playing then hiding are found by government officials and forcibly removed from their families.  **English textual concepts**  Code and convention  Point of view |
| Intercultural understanding element | **Interacting and empathising with others**  Imagine and describe the situations of others in local, national and global contexts |
| Syllabus topic and outcomes | **Australia as a nation**  A student:  describes and explains the struggles for rights and freedoms in Australia, including Aboriginal and Torres Strait Islander Peoples HT3-4  applies a variety of skills of historical inquiry and communication HT3-5 |
| Historical concepts | Cause and effect, perspectives, empathetic understanding, significance |
| Connecting and engaging personally | Building the field – activate prior knowledge of Sorry Day, Stolen Generations and The Apology. Read aloud the end pages about National Sorry Day.  Shared reading – share the inside front and back covers. Students make inferences on what the images represent. Share the book.  Making connections – text-to-text – texts about human rights and the experiences of Aboriginal People. Text-to-self – experiences with Aboriginal people, their personal stories and Country. Text-to-world – human rights, Aboriginal rights, Stolen Generation. |
| Curriculum links | English – visual literacy, literary devices  PDHPE – health, wellbeing and relationships |
| Supporting texts | Stolen girl by Trina Saffioto and Norma MacDonald. Magabala Books (2011)  The Burnt Stick by Anthony Hill. Puffin (1996)  Idjhil by Helen Bell. Cygnet (1996) |

### Sorry Day – learning snapshots

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| Activity title | Learning activity description – Stage 3 |
| Stolen Generations | **Who are the Stolen Generations?**  ‘Long ago and not so long ago, the children were taken’  The text has dual story threads. Read aloud just the words communicated in italics as a blind reading. Identify and discuss the effect of the descriptive language and the use of literary devices such as onomatopoeia. Identify how it expresses the point of view.  Share the illustrations. Using [claim-support-question](https://pz.harvard.edu/resources/claim-support-question) students analyse the visual elements in the monochrome illustrations that engage the emotions of the viewer, such as salience, demand, gaze and vector. What are they communicating? Students record their responses in groups using a [graffiti board](https://www.coe.arizona.edu/sites/coe/files/graffiti_board.pdf) or in pairs using a [gallery walk](https://app.education.nsw.gov.au/digital-learning-selector/LearningActivity/Card/555?clearCache=c585fb45-4f2e-7bca-7b51-909afd95d116#.XyNIk-MCWMw.link).  What does the text teach us about the Stolen Generations and the impact on Aboriginal Peoples? |
| The Apology | **What is the significance of the Apology?**  ‘As Prime Minister of Australia … I am sorry.’  Share the story thread communicated in colour. Use [What makes you say that?](https://pz.harvard.edu/resources/what-makes-you-say-that) to analyse the techniques used in the words and illustrations that position the reader to take on a particular point of view.  View the My Place video [The Apology](https://www.myplace.edu.au/teaching_activities/2008/1/the_apology.html) (3:14min). Make comparisons to the text Sorry Day. How is the significance of the event communicated?  Students uses sources such as [The Apology](https://www.reconciliation.org.au/wp-content/uploads/2018/02/ra-letstalk_factsheet-apology_v1.pdf) by Reconciliation Australia to complete a [Who? What? When? Where? Why? How? chart](https://app.education.nsw.gov.au/digital-learning-selector/LearningActivity/Card/599#.XyNXFsA_Wdw.link) that summarises key information on the Apology. |
| Impacts | **What are the impacts of the Stolen Generations on Aboriginal and Torres Strait Islander Peoples?**  ‘And in that moment, there was hope.’  Analyse the illustration in the triple page spread. How does it represent a timeline of the Stolen Generations in the struggles of rights and freedoms of Aboriginal and Torres Strait Islander Peoples?  View oral histories of Aboriginal Peoples recounting their experiences in [Telling our stories – our Stolen Generations](https://www.youtube.com/playlist?list=PL7NB9PMVMPig61KWlykQHY5xCX6gBX8C5), the Healing Foundation. Students record impacts on a [cause and effect chart](https://app.education.nsw.gov.au/digital-learning-selector/LearningActivity/Card/599#.XyNiaCZrQYs.link). |
| Sorry | **What is the significance of the word ‘sorry’?**  ‘“We say sorry!” said the man.’  The word ‘sorry’ is repeated three times on the final page of the text. How is this word of particular significance to Aboriginal Peoples? Define ‘Sorry Business’. [Reconciliation Australia](https://www.reconciliation.org.au/resources/?download_search=the+apology&download_category=#ra-downloadables-wrapper) states that ‘sorry’ in the context of the Apology ‘expresses empathy, sympathy and an acknowledgment of loss rather than responsibility’.  Students research National Sorry Day, summarising information in a [Who? What? When? Where? Why? How? chart](https://app.education.nsw.gov.au/digital-learning-selector/LearningActivity/Card/599#.XyNXFsA_Wdw.link). |

## Nyuntu Ninti: What you should know by Bob Randall and Melanie Hogan

**Stage 4** – geography, intercultural understanding, difference and diversity

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| Element | Information and suggestions |
| Nyuntu Ninti – what you should know by Bob Randall and Melanie Hogan. ABC Books (2011) | **Synopsis**  Meaning ‘what you should know’, Nyuntu ninti is written in the words of Bob Randall (c.1934–2015), a Yankunytjatjara elder, songwriter and NAIDOC Person of the Year, 1999. Bob explains the longevity of Aboriginal Peoples and the connection of the Anangu Peoples to Uluru, the surrounding country and to all living things. He highlights the importance of looking after the land and living in harmony with it.  **English textual concepts**  Authority  Context |
| Intercultural understanding element | **Recognising culture and developing respect**  Understand the importance of maintaining and celebrating cultural traditions for the development of personal, group and national identities |
| Syllabus topic and outcomes | **Landscapes and landforms**  A student:  examines perspectives of people and organisations on a range of geographical issues GE4-4  discusses management of places and environments for their sustainability GE4-5  communicates geographical information using a variety of strategies GE4-8 |
| Geographical concepts | Place, environment, interconnection, sustainability |
| Connecting and engaging personally | Building the field – activate prior knowledge on contemporary issues and management of Uluru.  Shared reading – share the book with the students. Provide time for carefully observing the landscapes and people’s interactions with them.  Making connections – text-to-text – texts about connection to Country. Text-to-self – past learning experiences of Aboriginal culture, travel to Uluru and Kata Tjuta. Text-to-world – land claims, land management. |
| Curriculum links | Visual arts – Western Desert Aboriginal arts  History – Depth study 6 – expanding contacts – 6d Aboriginal and Indigenous Peoples, colonisation and contact history |
| Supporting text | Shapes of Australia by Bronwyn Bancroft. Little Hare Books (2017) |

### Nyuntu Ninti – learning snapshots

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| Activity title | Learning activity description – Stage 4 |
| Cultural and spiritual values | **How do the Anangu people value Country?**  ‘Uluru is the largest rock in the world. When I see her, I feel as though I’m home. I belong here.’ – Bob Randall  Share the book Nyuntu Ninti and identify the values of the Uluru environment. Read the lyrics of Bob Randall’s song, Where we came from (last page) and view the author singing [Bob Randall: where we come from](https://youtu.be/u5infho-6nQ), Global Oneness Project (4:17min). Invite local Aboriginal community members to share the value and importance of their local Country to them. Also view the YouTube video [Who we are – Country/Place](https://youtu.be/scPVu7BASeA), Reconciliation Australia (6:30min).  Students create a [concept map](https://app.education.nsw.gov.au/digital-learning-selector/LearningActivity/Card/577#.XzTjfnWH2E0.link) identifying the values of Country to Aboriginal Peoples, as explained and represented in each text. |
| Aesthetic values | **What is the aesthetic value of landscapes and landforms?**  **‘**Every action is an action of beauty. We are aware of everything that is around us.’  Re-read the last page of Nyuntu Ninti. Using [think-pair-share](https://app.education.nsw.gov.au/digital-learning-selector/LearningActivity/Card/645) students discuss the meaning of ‘an action of beauty’. Define ‘aesthetic value’.  Share the supporting text Shapes of Australia by Djanbun woman Bronwyn Bancroft. Read her dedication on the last page. Examine the illustrations and the viewpoints and styles she uses to represent landscapes. Compare her illustration of the termite nests to the landscape photographs in Nyuntu-Ninti. How has the essence and beauty of the landscape been captured and represented by Bancroft?  Students select a photograph of a landscape or landform in Nyunti-Ninti and create a stylised representation of it. They add a sentence or words that reflect the aesthetic value of the landscape. |
| Uluru–Kata Tjuta National Park management | **How is Uluru–Kata Tjuta National Park sustainably managed and protected?**  ‘Mother Earth looks after us and we … must look after her.’  Recall people’s relationship with the landscape and landforms in Nyuntu-Ninti. Anangu are the custodians and owners of Uluru-Kata Tjuta National Park (Nguraritja) which is jointly managed with Parks Australia. Tjukurpa is the foundation of Anangu life and of the joint management of the park.  Students read and view the videos [Looking to the future – joint management of the park](https://aiatsis.gov.au/exhibitions/looking-future) (AIATSIS). In the video ‘The way forward’, it is stated, ‘This rock is protected by the work of many’.  In role as a newly trained tour guide for the park, they prepare and record an introductory statement to park visitors that outlines the aesthetic, cultural, spiritual and economic values of Uluru to the Anangu people and an overview of its management and protection. |

## Jandamarra by Mark Greenwood and Terry Denton

**Stage 4** – history, intercultural understanding, difference and diversity

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| Element | Information and suggestions |
| Jandamarra by Mark Greenwood and Terry Denton. Allen and Unwin (2013) | **Synopsis**  Called ‘Pigeon’ by the white bosses, Bunuba man, Jandamarra, was a highly valued shearer, rifleman, horseman and tracker in the Kimberley Region in the 1890s. Bitter conflict arose between the Bunuba Peoples and the colonisers. Caught between two worlds, Pigeon’s loyalties were torn but when he finally sides with his people, a series of violent events occur that result in him being the tracked and hunted.  **English textual concepts**  Character  Context |
| Intercultural understanding element | **Interacting and empathising with others**  Imagine and describe the feelings and motivations of people in challenging situations |
| Syllabus topic and outcomes | **Depth study 6 – expanding contacts – 6d Aboriginal and Indigenous Peoples, colonisation and contact history**  A student:  describes and assesses the motives and actions of past individuals and groups in the context of past societies HT4-3  describes and explains the causes and effects of events and developments of past societies over time HT4-4  uses evidence from sources to support historical narratives and explanations HT4-6  selects and uses appropriate oral, written, visual and digital forms to communicate about the past HT4-10 |
| Historical concepts | Cause and effect, perspectives, empathetic understanding, significance |
| Connecting and engaging personally | Building the field – activate prior knowledge on frontier conflict.  Shared reading – share the book with the students, being sensitive to the impact on the students.  Making connections – text-to-text – texts relating to war and conflict. Text-to-self – personal experiences of Kimberley and arid landscapes. Text-to-world – Aboriginal resistance fighters and frontier conflict. |
| Curriculum links | Geography – interconnections – personal connections |
| Supporting text | Welcome to Country: A Travel Guide to Indigenous Australia by Marcia Langton. Hardie Grant Travels (2018). |

### Jandamarra – learning snapshots

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| Activity title | Learning activity description – Stage 4 |
| Jandamarra | **Who was Jandamarra? What are his experiences of contact?**  ‘the boss at Lennard River called him Pigeon’  Examine the illustrations. **What contact did the Bunuba Peoples have with the non-Aboriginal people? Why was there conflict? Students use** [circle of viewpoints](https://pz.harvard.edu/resources/circle-of-viewpoints) **to consider the responses and actions of both groups of people. What big decisions did Jandamarra have to make in his life? What personal conflicts did he face? How did he resolve them? Is he a hero? Why or why not?**  **Students use the text and other sources to:**  **construct a chronological** [cause and effect chart](https://app.education.nsw.gov.au/digital-learning-selector/LearningActivity/Card/599#.XyviqIJseWc.link) **outlining the causes and effects of contact between the Bunuba people and non-Aboriginal people**  **create a timeline outlining key events in Jandamarra’s life**  **compose four visitor information panels that describe and assess the life of Jandamarra for display in Tunnel Creek National Park.** |
| Relationships to Country | **What are the differences between Aboriginal and non-Aboriginal relationships to Land and Country?**  ‘station owners fenced billabongs and sacred Bunuba sites’  Recall the diverse attitudes to Country and land in the text. View the ABC Splash video [Bardi Jawi Rangers: Caring for Country](https://abcspla.sh/m/526699) (3:01min). Students use a [T-chart](https://app.education.nsw.gov.au/digital-learning-selector/LearningActivity/Card/599#.Xyvb7RK1V3Q.link) to list the literal and implied attitudes to Country and land by the Aboriginal Peoples and non-Aboriginal people in both sources.  Students think from the different perspectives of Pigeon and Trooper Richardson on page 22 of the text. Students consider what Pigeon could have told Trooper Richardson about the Bunuba’s relationship to land and what Richardson’s reply may have been in expressing the perspective of the colonisers. Students justify their responses and create a [storyboard](https://app.education.nsw.gov.au/digital-learning-selector/LearningActivity/Card/599#.Xyvb7RK1V3Q.link) or compose a script of the conversation. |
| Impacts of colonisation | **What are the impacts of colonisation to 1900?**  ‘For wages of flour and sugar, Pigeon watched over sheep’  Compare the front and back cover images. How do they represent the effects of colonisation? How did it personally affect Jandamarra? Students use [step inside](https://pz.harvard.edu/resources/step-inside) to explore the impacts of colonisation on Jandamarra and the Bunuba Peoples.  Students locate and use sources in order to:  outline the developments in government policies towards Aboriginal and Torres Strait Islander peoples to 1900  explain the results of colonisation for Aboriginal and Torres Strait Islander Peoples and non-Aboriginal people to 1900  comment on the usefulness and reliability of the sources. |

## Stolen Girl by Trina Saffioto and Norma MacDonald

**Stage 5** – history, intercultural understanding, difference and diversity

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| Element | Information and suggestions |
| Stolen Girl by Trina Saffioto and Norma MacDonald. Magabala Books (2011) | **Synopsis**  A young Aboriginal girl is taken by a government officer and sent to a children’s home. She reminisces about her family whilst participating in the drudgery of her new life. Trying to maintain a connection to her mother through her dreams, she finally escapes to return home.  **English textual concepts**  Character  Connotation, imagery and symbol  Narrative |
| Intercultural understanding element | **Interacting and empathising with others**  Imagine and describe the feelings and motivations of people in challenging situations |
| Syllabus topic and outcomes | **Depth study 4 – rights and freedoms (1945–present)**  A student:  explains and analyses the motives and actions of past individuals and groups in the historical contexts that shaped the modern world and Australia HT5-3  selects and analyses a range of historical sources to locate information relevant to an historical inquiry HT5-8  selects and uses appropriate oral, written, visual and digital forms to communicate effectively about the past for different audiences HT5-10 |
| Historical concepts | Cause and effect, perspectives, empathetic understanding, significance |
| Connecting and engaging personally | Building the field – read aloud the preface about the Stolen Generation. Provide time for personal and sensitive shared reflection.  Shared reading – share the book with the students.  Making connections – text-to-text – personal recounts by Aboriginal Peoples. Text-to-self – experiences with Aboriginal Peoples and their personal stories. Text-to-world – Aboriginal rights and freedoms. |
| Curriculum links | English – visual literacy – colour, symbolism |
| Supporting texts | [Rabbit-proof fence](https://acmi.net.au/education/online-learning/rabbit-proof-fence/?_ga=2.224483162.1951359056.1601001384-1609116577.1601001384#history). Film by Philip Noyce’s (2002) (Clips on YouTube)  Idjhil by Helen Bell. Cygnet (1996)  The Burnt Stick by Anthony Hill. Puffin (1996) |

### Stolen Girl – learning snapshots

Note – cultural sensitivity needs to be shown in these activities.

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| Activity title | Learning activity description – Stage 5 |
| Aboriginal Protection Board | **What rights and freedoms were denied to Aboriginal and Torres Strait Islander Peoples before 1965?**  ‘The Chief Protector of Aboriginals is sending you to a new home.’  In the text, the young girl is forcibly taken from her family by a uniformed man and refers to the ‘Chief Protector of Aboriginals’. This was a government position attached to the Aboriginal Protection Board.  Students research the role and policies of the NSW Aboriginal Protection Board and subsequent Aboriginal Welfare Board. They outline the rights and freedoms denied to Aboriginal and Torres Strait Islander Peoples whilst under control of these boards. They create a [one-pager](https://education.nsw.gov.au/teaching-and-learning/school-learning-environments-and-change/contemporary-learning-and-teaching-from-home/learning-from-home--teaching-strategies/one-pager) to summarise the key information. |
| Experiences | **What were the experiences of Aboriginal and Torres Strait Islander peoples who were forcibly removed?**  ‘They took away the clothes that her mother had sewn’  Re-read Stolen girl and identify the girl’s feelings, shown in the words and illustrations. Why does the girl remain nameless in the story? What is the significance of the bright yellow ochre formed on the girl’s first day at the children’s home? What does it represent in the illustrations throughout the story?  ‘The bush was heavy as the sorrow of broken hearts coated its spirit.’ (p.34, Idjhil by Helen Bell)  Share supporting texts such as Idjhil by Helen Bell, Rabbit-proof fence or [Telling our stories – our Stolen Generations](https://www.youtube.com/playlist?list=PL7NB9PMVMPig61KWlykQHY5xCX6gBX8C5) by the Healing Foundation that recount a child’s experiences of being taken. Identify the visuals and words used to express people’s emotional impacts.  Students use a [socratic seminar](https://www.facinghistory.org/resource-library/teaching-strategies/socratic-seminar) to analyse two or three of the texts. They [step inside](https://pz.harvard.edu/resources/step-inside) and create a [Y-chart](https://app.education.nsw.gov.au/digital-learning-selector/LearningActivity/Card/599#.XySZUqn3FAQ.link) to express the experiences and impacts on Aboriginal people who were forcibly removed. |
| Effects of assimilation | **What were the effects of the assimilation policy?**  ‘… they shout at her for talking in her own language.’  Using [think-pair-share](https://app.education.nsw.gov.au/digital-learning-selector/LearningActivity/Card/645) students recall the actions at the children’s home that had the intent of breaking the Aboriginal girls’ culture and assimilating them into white society. What did the girl do to try to maintain her Aboriginal identity and connection to her family?  Using sources such as [Explainer – The Stolen Generations](https://www.sbs.com.au/nitv/explainer/explainer-stolen-generations) (SBS), students outline the effects of the assimilation policy on the rights and freedoms of Aboriginal and Torres Strait Islander Peoples. They select one photograph from [Remembering the mission days](https://aiatsis.gov.au/remembering-mission-days) (AIATSIS) and outline how it represents the assimilation policy. |