This teaching resource has been developed as part of EDBT5534 at the University of Sydney.

Contents
- Notes on Indigenous Studies
- The Dharawal People
- Resources
- Activities and Local Excursions
- Website Reviews
- Book Reviews
- Sample Lesson Plan
- Bibliography

The school recognises the importance of teaching students about Indigenous culture and heritage in a proactive and responsible manner. This resource has been developed to assist teachers in preparing effective, culturally appropriate and engaging lessons.

In doing so, care has been taken to use material related to the Indigenous area of which the school is a part. For more information on Indigenous education and the relevant policies, refer to the following websites;

NSW DET Aboriginal Education and Training Policy:
https://www.det.nsw.edu.au/policies/students/access_equity/aborig_edu/PD20080385.shtml

Guidelines for ‘Acknowledgment of Country’

A Guide to Community Consultation and Protocols Working with Aboriginal Communities
(Revised edition 2008)

Teaching Aboriginal perspectives in the NSW Human Society & Its Environment K-6 syllabus

This painting titled ‘Dharawal’ is by Indigenous artist Colin Isaacs. It represents his ancestry; the generations past and generations to come.

You can see more of Colin’s work at http://www.newagemultimedia.com/isaacs/

TEACHER TIPS
- Before beginning any activities with the students, it is important to acknowledge the traditional custodians of Cronulla. A simple acknowledgement of country would be “We acknowledge the traditional owners of the land: Gweagal clan of the Dharawal nation.”

- Display a map showing the language groups of all of Australia, and highlight the Gweagal clan of the Tharawal/Dharawal people.

- Teachers should do some preliminary research about the local area and the Aboriginal group from the area before introducing it in the classroom. The resources included are a useful way for teachers to gain both general and specific knowledge to better prepare them for teaching in the classroom.
Our school is located within the area of the Gweagal (or Gwiyagal) band of Indigenous Australians. This is part of the larger area where the Dharawal (or Tharawal) language is spoken.

Geography
Dharawal is the language spoken by the mobs/bands that have a relationship with the area South of Botany Bay and the Georges river, west to Appin, down as far as Goulburn and to Wreck Bay near Nowra.

Major Totems
The three major totems of the Sydney basin are Whales, Kangaroo and Snakes. There are many others but these totems reflect the three main spirit creators and their importance to life. Individuals will have totems that are bestowed on them in the womb by their mothers. Please note that totems is not an indigenous word, it has been appropriated from North American culture due to the similarities in meaning.

Family structure
‘Mother’ refers to the birth mother and all of her sisters. Young boys cannot have contact with females from their family – this is taboo. ‘Father’ is your birth father and all of his brothers. ‘Aunty’ and ‘uncles’ are the brothers of your mother and the sisters of your father and others may be bestowed based on closeness to the family. All family members look out for each other’s wellbeing and also have the right to discipline younger family members.

In the Dharawal area it has been recorded that men were able to have 2 or more wives. Marriages were arranged from birth and followed very strict kinship systems.

Women’s business
Women have a separate system of customary law ‘secret women’s business’ involving ceremonies and ritual influencing kinship ties, marriage arrangements, land relationships and dispute resolution. Women cared for their young and did most of the food gathering. Dharawal women would fish using handlines woven from hair or twine of the cabbage tree palm. Women sewed Kangaroo and possum skin cloaks for everyone.

Men’s business
Much of men’s time involves manufacturing and maintaining tools and weapons such as axe, spears, canoes, shields and clubs. Some weapons such as the stone axe tools had spiritual significance.

This image of the whale totem is from the Dharawal Resource Kit, available from the Royal National Park Environmental Education Centre.

Barani Website – Indigenous History of Sydney City
Map of what is believed to have been the distribution of Indigenous linguistic tribes within Sydney in 1788, a table of Indigenous language groups and bands within Sydney, and discussion on significant Indigenous sites
Relevant Outcomes: CUS2.3and ENS2.6

NSW Aboriginal Land Council
Map of the various regions looked after by each of the local aboriginal land councils
Relevant Outcomes: ENS2.5
Resources

Websites

Curriculum Support
http://www.curriculumsupport.education.nsw.gov.au
This website provides several different maps (print and electronic) of Aboriginal Australia. It includes maps on various Aboriginal clans in Australia/NSW/Sydney and different languages spoken.

Education Network Australia website
- Resource links for teaching Aboriginal studies for School Education
  http://www.edna.edu.au/edna/go/resources/browse/cache/bypass?catpath=0,24319,15919,11190

Barani - Indigenous History of Sydney
- Various artwork images
- Landmark events significant to Indigenous Australians since white invasion
Relevant Outcomes: CCS2.1 CCS2.2

Little Red Yellow Black Site
- Related to book titled ‘Little Red Yellow Black Book’ (Bruce PASCOE with AIATSIS)
- Teaching notes, suggested readings, external resource links
Relevant Outcomes: CUS2.3, ENS2.6

National Aboriginal and Torres Strait Islander Educational website (NATSIEW)

Message Club Website for kids
- Reviews on Indigenous storybooks
- Interactive games
- Gallery of Indigenous children’s art, photos and stories
  http://www.abc.net.au/messageclub/
Relevant Outcomes: CUS2.3

Australian Museum website
- Dreaming stories by state http://australianmuseum.net.au/Stories-of-the-Dreaming
- Information on the Indigenous Australians of Coastal Sydney including language groups and a chart on Indigenous clan names http://australianmuseum.net.au/Aboriginal-People-of-Coastal-Sydney/
- Information about Indigenous Australia (e.g. spirituality and the land)
  http://australianmuseum.net.au/Indigenous-Australia
Relevant Outcomes: CUS2.3

Department of Environment, Climate Change and Water – NSW website
- Management plan for Dharawal Nature Reserve and State Conservation Area
Relevant Outcomes: ENS2.3

Botanic Gardens Trust
Relevant Outcomes: CCS2.1

Wollongong City Council website
- Aboriginal history and some Dharawal words
Relevant Outcomes: CUS2.3, CCS2.1, CCS2.2

Book on Dharawal language
Relevant Outcomes: CUS2.3

Sutherland Shire Environment Centre
Relevant Outcomes: CUS2.3

Books and DVDs

The story of children from Southwest Sydney who embark on a day trip through the Wolli Creek Valley. Includes Indigenous perspectives on use and management of the environment and encourages students to explore their emotional and sensory reactions to the bush. There are accompanying teachers notes with good activity suggestions.
Relevant Outcomes: ENS2.5, ENS 2.6

Rivers and Resilience: Aboriginal People on Sydney's Georges River by Heather Goodall and Allison Cadzow
Explores the history of the lives and cultures of the Aboriginal people on the George’s River. This resource is a reliable, authentic, and steers clear of stereotypes of the Aboriginal people. Could provide extracts from the book as the foundation for discussion within the classroom.

Dharawal: the story of the Dharawal speaking people of Southern Sydney by Les Bursil, Mary Jacobs, artist Deborah Lennis, Dharawal Elder Aunty Beryl Timberly Beller and Dharawal spokesperson Merv Ryan.
Relevant Outcomes: CUS2.3, CUS2.4

Dharawal (DVD) from RNPECC
Providing Dharawal perspectives in Royal National Park. Contact the Centre to borrow this resource.
Relevant Outcomes: ENS2.5 & ENS2.6

This teaching resource has been developed as part of EDBT5534 at the University of Sydney | © 2010
Activities

1. Importance of Nature as Resource

Aim
Students will learn about the importance the Gweagal people place on various elements of the natural world, and how they use/d these elements.

Steps
1. Take students on an excursion through the playground. In groups of five or six, ask the students to find one piece of nature that they think is important to them and bring it back to the classroom.
2. When everyone is back in the classroom, students will write down why their choice is important to them.
3. Students will discuss with their classmates what they chose and why.
4. Students will learn about different elements of the natural world that were of particular importance to the Gweagal people, the local clan. (This information can be found from many resources, particularly 'Dharawal').
5. A comparison will be made between what the students used the natural world for compared to the Gweagal clan.

Outcomes and Indicators
ENS2.5 Describes places in the local area and other parts of Australia and explains their significance.
- Describes ways in which Aboriginal peoples have used and interacted with the environment to meet their needs

2. Getting Around

Aim
This activity aims to get students to think about how the Gweagal clan used to move around the land and water without the modern tools we now have. Through this exercise, students will explore the close relationship and intimate knowledge the Aboriginal people have with the land.

Steps
1. Students will make two maps, of the location between their home and school. The first map should be a modern one using standard conventions and should include important places and landmarks. The other map should include environmental features only. Based on the maps, students should write a set of directions on how to get from their school to home.
2. Discuss with students going to a place for the first time. What do they look for that will help them? Are there recognisable signs (street signs, suburb signs, etc) that help?
3. Modern societies use maps and signs, which are physical things. They also use light (torches headlights and home lights). But before this natural light was the main source of lighting, for example, the moon. Discuss with class how Aboriginal people knew how to get around without any of these modern tools or technologies. Discussion should focus on intimate knowledge of the land, its physical features and different times as the points of reference (e.g. planets are in different parts of the sky each season).

Outcomes and Indicators
ENS2.5 Describes places in the local area and other parts of Australia and explains their significance.
- Locates and names natural, built and heritage features of the local area.
- Uses geographical and non-geographic terminology to describe and locate environmental features.

3. Representations of the Land

Aim
Students will learn about how the Gweagal people experience the environment and represent it in images and symbols.

Steps
1. Take the class on a walk (either through the playground or nearby park). At a suitable location, interrupt the walk. Break students into groups and assign them a different element of nature, preferably native, to sketch (e.g. animal, plant, river).
2. Groups should use their experience with the land to help them draw. Groups should discuss shape, texture, where it is, how it grows/moves, etc.
3. Back in the classroom, bring out a copy of the patterns and symbols drawn by the Gweagal people (these can be found in the resource 'Dharawal'). (If allowed by the Principal, teachers can take students directly to locations of actual patterns and symbols of the Gweagal clan).
4. Discuss the patterns and symbols the Gweagal clan used to represent the land. Also discuss where they drew their patterns and symbols, and with what tools.
5. Students then compare their representations of the land to the Gweagal clan’s representations of the land. This can lead to discussion about how and why representations are different.

Outcomes and Indicators
ENS2.5 Describes places in the local area and other parts of Australia and explains their significance.
- Describes how people can construct and modify environments in a manner that reflects ideas, culture, needs and wants, eg designs of playgrounds, gardens
4. Community languages

Aim
To explore with students the variety of languages spoken by the Aboriginal people, including the language of the Gweagal clan.

Steps
2. Students develop a graph of the languages spoken in Australia.
3. Students explore why a lot of Aboriginal languages are still spoken and why the rest are almost lost.
4. Over 200 languages are spoken in Australia, including 48 Australian Indigenous languages. Research how many countries in the world have over 200 languages spoken.
5. Why is Australia unique in having over 200 languages spoken? How have these speakers, with their customs, foods and beliefs brought change to the local community and Australia? What impacts do Aboriginal and non-Aboriginal cultures have on each other?

Outcomes and Indicators
CUS 2.3 Explains how shared customs, practices, symbols, languages and traditions in communities contribute to Australian and community identities.
- Recognises the diversity of cultural groups in a community.
CUS 2.4 Describes viewpoints, ways of living languages and belief systems in a variety of communities.
- Explains the importance of Aboriginal peoples in Australian identity.

Botany Bay Environmental Education Centre
Students to learn about the Gweagal Aboriginals including bush tucker sources, tools and weapons, how fish were caught
Relevant Outcomes: CCS2.1, CUS2.3

Australian Museum
Indigenous Australians Stage 2 Education program “Indigenous Australians: Australia’s first peoples” exhibition
Stories are told by Indigenous Australians via images, interactives, artifacts, artwork
Reconstructions of a lock-up cell, courtroom dock, bush chapel, Aboriginal Embassy and the Freedom bus
Relevant Outcomes: CCS2.1, CCS2.2, CUS2.3

NSW Department of Environment, Climate Change and Water
The DECC offers the following excursions:

1. Aboriginal Discovery Excursions
   Kamay Botany Bay National Park
   Royal National Park

2. Stories of a Different Time
   Botany Bay National Park
   Relevant Outcomes: ENS2.5 & 2.6

3. British Colonisation of Australia
   Kamay Botany Bay National Park
   Relevant Outcomes: CC2.1

Royal National Park Environmental Education Centre
Cog's Unit: Being Australian (Aboriginal studies focus)
Relevant Outcomes: ENS2.5 & 2.6

This teaching resource has been developed as part of EDBT5534 at the University of Sydney 2010
The Barani website identifies itself as “an interactive, searchable resource” providing the reader with links to information about Indigenous History within Sydney, biographies, contacts, and book, film, image and website references.

We picked this website as a possible teaching resource of Indigenous History to students as it devotes a large portion of its content to the discussion of the diversity of Indigenous people and places within the Sydney area. The particularly relevant sections of the website can be found at http://www.cityofsydney.nsw.gov.au/barani/themes/theme1.htm and http://www.cityofsydney.nsw.gov.au/barani/themes/theme4.htm

Barani depicts Aboriginal tribe names by band and language group within the Sydney area. The tribe locations as they are believed to have been in 1788 can also be viewed via interactive map. Indigenous sites around Sydney are additionally discussed in terms of their location and associated significance. This is important for our Stage 2 lesson focus on the topic of ‘identities’, specifically the Aboriginal languages and customs local to our chosen school (Board of Studies NSW, 2007).

The website identifies that the portrayal of Aboriginal People has often been negative, derogatory, “Euro-centric” and stereotypical. In relation to this, there is discussion and display of a range of artwork images on the website from many sources. Several of the images shown are inappropriate and non-representative of Indigenous people. Therefore, all images are labelled and referenced appropriately so we know who has produced them and when they were produced. All images are also provided with a brief interpretation of their content describing the artists’ possible ideas and assumptions.

The Barani website may be a little difficult for Stage 2 students to navigate themselves. The website information is fairly easy to read. However, students would need to be directed as to exactly which section of the website to focus on as there is a large quantity of content to sift through.

Alternatively, the website may simply act as an excellent information source for teachers when designing a lesson sequence around Aboriginal History. Along with provision of unbiased and representative information, the website includes a range of maps, images and a fantastic timeline displaying occurrence of events significant to Indigenous Australians in Sydney since White Invasion.

Contact details of this council are readily available from http://www.cityofsydney.nsw.gov.au/ContactUs.asp.

There is a detailed list of acknowledgments under a separate section of the Barani website at http://www.cityofsydney.nsw.gov.au/barani/acknowledgments/index.html

The Barani website was published by the Sydney City Council in 2002. However, on the Barani website there has been a warning included at the bottom of the page outlining that the Council does not take “responsibility for errors or omissions or for actions based on this information”.

The Barani website historical themes were written by Dr. Anita Heiss, who is a Wiradjuri author and social commentator based in Sydney. Additional writing has been completed by Terri McCormack. Design of website was additionally by an Indigenous multi-media company.

The acknowledgements list a range of organisations and authorities including the Department of Aboriginal Affairs, Metropolitan Local Aboriginal Land Council, National Aboriginal History & Heritage Council, Yiribana Gallery, Art Gallery of New South Wales and Boomalli Aboriginal Artists Co-operative just to name a few.


This teaching resource has been developed as part of EDBT5534 at the University of Sydney | 2010

The fact that the site is published by the ABC, the national government broadcaster, gives it a reasonable level of authority compared to many other online properties. However, to understand the real value of the site as a tool for Indigenous studies teaching, it is necessary to more critically evaluate it.

The information on the site covers a range of issues, including historical and cultural aspects of Indigenous Australia. These include, for example:

- Discussion of traditional and contemporary dance
- Aboriginal astronomy
- 1967 referendum
- Tent embassy
- Torres Strait Islander drum and headdress

A superficial reading of the material suggests that there is no overtly inappropriate material. The inclusion of contemporary and traditional elements suggests an appreciation of the complex nature of Indigenous identity and history.

Unfortunately, there is little to no evidence provided of any Indigenous authorship – only the names of individual article writers are provided, and no indication of sources or consultation is given.

In many instances, information is presented as generic without an appreciation of the diversity of Indigenous cultures. The use of phrases such as ‘Aboriginal people’ and ‘Dreamtime stories’ in an article dated 2004 suggest a paucity in meaningful Indigenous involvement.

The site is also somewhat confusing as it appears to be striving to serve two different functions. On the one hand, it is catering to an audience of young Indigenous students, providing them with content and activities that attempt to be grounded ‘in their culture’. On the other hand, the site is also suggested as a resource for non-Indigenous students – the implication being that it may be used to build their awareness and understanding of Indigenous issues.

While they may be subtly different, by attempting to cater to both these audiences, the site struggles to present itself well as an Indigenous studies resource. As an example, the regular ‘poll’ invites visitors to answer questions that include:

- Which is your favourite band? (Yothu Yindi, NoKtuRNL, Lajamanu Teenage Band Letter Stick)
- What food do you like best? (Witchetty Grubs, Goanna, Fish, Emu, Kangaroo, Crocodile, Dugong, Echidna, Possum, Turtle)

As a reference, the ‘Didj U Know’ section of the site is the most relevant. Based on the comments above, the content is not of sufficient quality to make this a site which teachers will find particularly useful. While it may be a valuable site to engage remote Indigenous students with culturally-relevant content and games, it is lacking as a viable source of Indigenous teaching material.

http://www.abc.net.au/messageclub/

Aimed at both Indigenous and non-Indigenous students, the ABC’s Message Club website is intended to ‘promote student interest in traditional and contemporary Indigenous life’. The site has been created for late primary and early high school students, but the ages of contributors suggests that it is proving more engaging at the earlier end of that spectrum (and even with younger students).

The site offers a combination of activities for students, and opportunities to share their experiences and contributions. It is part of the ABC website, and can be accessed through the ‘Indigenous’ section. The content appears to have been built to be accessible by users with limited access speed, catering to rural communities.
Rivers and Resilience: Aboriginal People on Sydney’s Georges River by Heather Goodall and Allison Cadzow

This resource is too challenging for Stage 2, and would be most useful in providing background knowledge on the topic to aid teachers. Chapter 4 and 10 may be used to facilitate class discussion.

This resource explores the history of the lives and cultures of the Aboriginal people on the George’s River, before British arrival and throughout the last two centuries since. The relationship that the Aboriginal people have with the land is a particular focus of the resource. It is very useful to gain a general idea of Aboriginal river culture, particularly chapter 10 ‘Resilience on a city river 1990-2008’.

While this book covers Aboriginal people over quite a large area in Sydney, it also refers specifically throughout to the people from the Cronulla area, the Gweagal clan. Chapter 4 ‘Travelling Guragurang: Biddy’s River 1850-1890’ is of particular interest for Cronulla South Primary School. It explores the life of Biddy Giles, an important Aboriginal woman born around 1820 within the Gweagal clan. Biddy Giles travelled a lot around the Georges River area, and the chapter explores her relationship with the land and other Aboriginal people on her travels.

This book was first published in 2009 and it has the same copyright date. Although the date alone is not enough to conclude it to be accurate, newer material is generally more accurate than older material.

Use of Imagery
There are several images used throughout the resource. These include photographs of the people and places mentioned, as well as maps and sketch maps of various locations. They provide a true representation of the people and places mentioned, and steer clear of stereotypical and tokenistic images of the Aboriginal people. The images are all captioned with an explanation of what it is, the source and the date.

Whose culture?
This resource takes a local approach as it focuses on the Aboriginal people in the Georges River area. It is relevant to a school in Cronulla as it explores the Gweagal clan, the Aboriginal people from the Cronulla area, and explores the location of Cronulla and surrounding areas.

Whose history?
This resource incorporates an Indigenous voice. As mentioned in the ‘Acknowledgements’ section, the book was written with the ‘generous support, encouragement and feedback of the many Aboriginal people who have a connection with the river’.

The authors of the book are Heather Goodall and Allison Cadzow. Goodall grew up in the Georges River area, has worked closely with Aboriginal people in numerous social histories, and is currently Professor of History at UTS. Cadzow has been senior researcher on the Georges River parklands and cultural diversity project, is currently co-editing an HSC Aboriginal Studies teachers’ resource book and has been assistant curator at the National Museum of Australia. Goodall and Cadzow are thus both very familiar with the Georges River area, very interested in the Aboriginal community and are both academically inclined.
This is not explicitly positioned as an Indigenous resource; rather the ‘Teachers Notes’ claim that it’s an exploration of:
- the harmony of the natural environment
- the harmony in which traditional owners lived with the environment, through preserving the law of the land
- harmony within ourselves, through connecting with the land
- harmony as a group, by working together in a non-competitive way "

The educational principles underlying the text reflect the Papunya Model of Education, developed by Indigenous educators at Papunya School (Northern Territory) during the 1990s. This model puts country (in the Aboriginal sense) at the core of the curriculum, and values the knowledge, which students bring from their homes and communities (Wheatly, no date, p. 3).

Use of Imagery
All imagery is authentic and local. The book uses a collage style that draws on professional and student illustrations and student photography. The images of traditional Indigenous tools and huts are stereotypical, this slightly offset by being contextualized within the local environment which is presented in a contemporary way; examples including a photo of a train and illustrations of planes, buildings and bridges ensure that the indigenous content has not been presented as exotic or frozen in the past. Not ideal, but not terrible either.

Whose culture?
Despite being based on the Papunya Model of Education from the Northern Territory there is no indication of consultation with the creators of this framework. A major shortcoming is the lack of evidence or acknowledgment of consultation with any Indigenous group; there is a non-specific acknowledgment of the ‘traditional custodians of the land’ however all “Acknowledgments” refer to only to the schools of the children involved, the students, and the Wolli Creek Preservation Society.

The Indigenous language words throughout the text have been sourced from ambiguously names “early settler lists” and checked by the author of another publication (“plant and Aboriginal Glossary”). There is no explicit reference to the language group from which the words originate and no mention of consultation with representatives from this language group/s. The text fleetingly recognizes that there is variation in the spelling of words amongst Aboriginal languages, stopping short of acknowledging the variation of languages within the Sydney area and very short of identifying the language spoken in the local area.

Whose History?
One of the key aims of the book is to recognize the children’s own history’s and understandings that they bring to the bush journey. This is then interwoven with the history of the traditional owners, who are noticeably voiceless in this text. The ‘Harmony Project’, which gave birth to Going Bush, is a collaboration of author and illustrator, and you get a sense that genuine acknowledgment of and consultation about Indigenous ownership of culture, history, language and land, has been sacrificed for their ownership of the broader ‘Harmony Project’.

Resource evaluation:
Despite some visible shortcomings as a local Indigenous resource it does have some value within the classroom. For example, it could provide a literary resource to springboard into a more localized discussion of some of the themes of the text, such as languages, connection to the land, environmental management etc. The teachers notes offer guidance on how to best localize and have some good activity suggestions, but the onus is very much on the teacher to make this a truly authentic and local text.
Lesson Title: Indigenous Totems
Stage: 2
Outcome: CUS2.3

Lesson Aim: Students will learn about:
- The special relationship of Aboriginal people to the land.
- Places of spiritual significance in the local community.
- Original Aboriginal languages spoken in the local area.

Preparation Note: As this lesson refers to Indigenous spiritual content, a member of the Dharawal should be invited to present this material. Local anthropologist Les Bursill is recommended if available.

<table>
<thead>
<tr>
<th>OUTCOME</th>
<th>INDICATORS</th>
</tr>
</thead>
</table>
| Explains how shared customs, practices, symbols, languages and traditions in communities contribute to Australian and community identities. | • Identifies some significant customs, practices and traditions of their local community, beginning with Aboriginal people.  
• Locates and identifies evidence of the languages used in their local community, beginning with the original Aboriginal languages, eg signage, place names, sign language. |

EVIDENCE OF ACHIEVEMENT
Students display an understanding of the spiritual significance of their totem during the exercise, including the Dharawal name for their totem, who their assigned totem is significant to, and the role of their totem in dreaming stories.


This teaching resource has been developed as part of EDBT5534 at the University of Sydney | 2010