



Any other info / comments

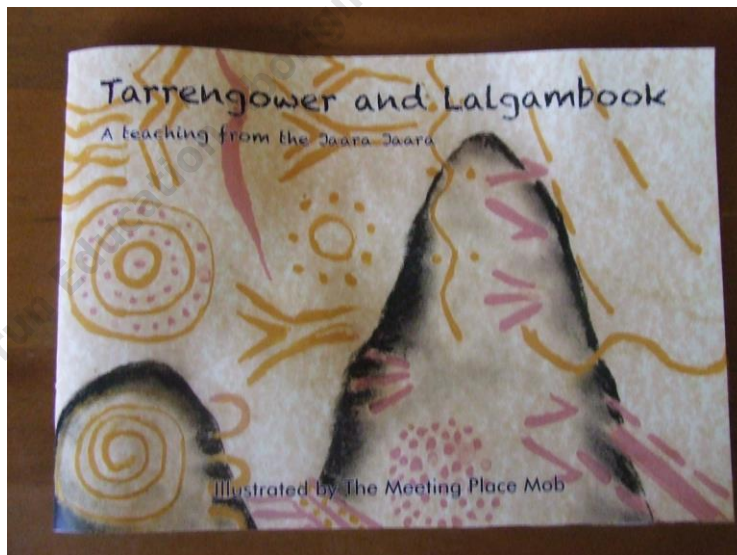
ABORIGINAL STUDIES IMMERSION PROGRAM

STEINER SCHOOL-CASTLEMAINE

Class 1-Class 2: Teachings: We will begin with the local Teachings-from the DjaDja Wurrung. Each will have an activity to enhance it and help the children remember it.



Bunjil: Ask the children where they think everything came from. Explain that this is what the DjaDja Wurrung people believe. They don't have to believe the Teaching. After telling the Teaching talk about what was created and what it is telling the people about to behave. A large cut-out eagle (or several) is shown. Ask them why it looks weird-no feathers. Explain that they are going to make the feathers. Show a photo of handprints that has been on a cave. Explain the importance of handprints in Aboriginal Culture. On a range of coloured card-browns, grey and black the children trace their own hands and cut them out. These are then stuck on the eagles to form the feathers. These can be hung in their classrooms if appropriate.



Tarrengower and Lalgambook: Ask the children if they can remember what the land looked like before Bunjil put the plants and animals and the people on it. (It was flat.) Bunjil created a big mountain and he named it Tarrengower. Tell them the Teaching of Tarrengower and Lalgambook. Play music prepared by my son Jack which tells the Teaching in sound. Retell the Teaching with the music. Divide the group into two groups. One group is Tarrengower and the other group is cheeky little Lalgambook. Tarrengower people are given large black, brown and

grey balloons and the Lalgambook people are given small red, orange and yellow balloons (already blown up), Explain that we are now going to act out the Teaching using the music. The balloons are the rocks from Tarrengower and Lalgambook. Tell the Teaching with the children acting the various parts. When it comes to the fight they throw their balloons at the other group. After telling the Teaching talk about what was created and what it is telling the people about to behave. Show a copy of the book made by the children at The Meeting Place. Give the School a copy.



Warepil, Waa and Yarranmullawit: Revise the two Teachings shared so far. Explain how this is a Teaching about another mountain that is near Lalagambook. This mountain is called Kooroocheang Hill (also called Smeaton Hill). Bunjil created this mountain. On the mountain lived an eagle (Warepil not Bunjil), a crow (Waa) and a bat (Yarranmullawit). Tell the Teaching. After telling the Teaching talk about what was created and what it is telling the people about to behave.

Talk about ochre and its importance in Aboriginal Culture and the particular importance to the DjaDjaWurrung people (white ochre being a very important commodity in trade routes). Show the colours of the ochres collected on this Country. Show how the ochres were prepared traditionally (water and sap) and then what we use today so it lasts longer. Explain that because the white ochre is so important that is what we are going to be using today.

Each child is given a little bat (cut out of black card). They are also given a little pot of white ochre (maybe to share depending on numbers). They are also given a wooden skewer each (explaining that this was traditionally a stick or chewed grass). They are asked to paint a friendly design on their bat because the DjaDjaWurrung people love bats because they are the friendly creatures who guide the weary travellers.

These will take a fair bit of time. I can also do Teachings from other places with activities if needed.

How Yoolanit (echidna) Got His Spines. Where the Ballam-Ballam (butterflies) Came From How Yarbooka (birds) Got Colours. etc etc These are from other People's Country.

Class 3-Grade 4: Who Was Here First? How Do We Know?

Introduction: Pose the question who was here first? Most of the children, if not all, will say Aboriginal People. The next question is, how do we know? Hear their answers and talk about these. After discussion I explain that we are going to be doing ten activities which show how we know. Each of the activities will be explained before moving off. The children will be placed in ten groups and will rotate around the following ten activities:

1. Mungo Man, Mungo Woman and The Footprints-make a plaster cast of your foot. Follow these easy steps. 1. Half fill a 6cm container with soft sand. 2. Press your foot into the sand. (Use glad wrap???) 3. Mix plaster of paris and pour over the impression. 4. Leave to dry. If finished before changeover time draw designs on cut out foot using water pencils and water.



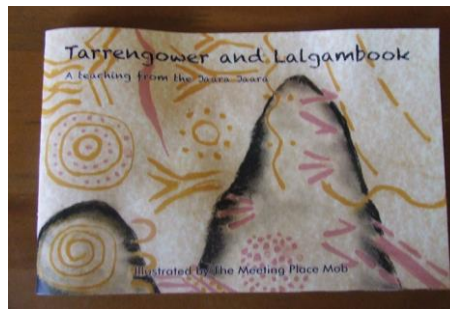
2. The Two Names- Jaara Jaara and Dja Dja Wurrung. The outline of these names will be printed on paper. Using fine-liner pens children will create designs on the letters using traditional symbols. An example will be prepared.
3. Handprints-Children will trace and carefully cut out a picture of their hand. This will be placed on a brown piece of card. The children will each have a toothbrush and piece of "fly-wire". They will dip the toothbrush into white paint and gently drag it over the wire. This will create a splatter effect. When happy with amount of splatter remove the cut out handprint.



4. Possum Skin Cloaks-Children will have appropriately coloured pieces of felt. Using the fabric pens they will draw on the felt. The drawing should be about what they would like other people to think of them.



5. Teachings-The three local Teachings will have been told to the children during the introduction. Four real paintings will be displayed to show the children how the Teachings are often interpreted into visual art. The children will be asked to draw or paint their understanding of one or all of the Teachings.



6. Language-There used to be at least two hundred and fifty different languages and at least 700 dialects in Australia. Most Aboriginal mobs are named by their Language as well as their People name-eg:DjaDjaWurrung and Jaara Jaara, Trawlwoolway and Tommeginnie. Because numbers were mainly used to indicate how many animals or people were in a group, often during hunting and raiding each number also pertained to part of the body. The number (english numeral), the word for the number in DjaDjaWurrung and the body part is listed. Each child has an outline of a human body which they need to write the numeral on. You can count to 15 without saying a word. If they choose they may write the word as well. Practice counting to a partner. Using the body is lots easier than remembering the word.



7. Tools and Weapons-A range of "tourist" tools and weapons will be on display for the children to handle and discuss. If appropriate they can have a go of throwing the boomerang following guidelines given in introduction. They will also be able to have a go at making fire using the firesticks.



8. Food-a range of indigenous fruits and herbs will be available for the children to taste. Several of the plants which these food grow on will also be there for them to look at. Napkins and a bin will also be available for them to remove the food from their mouth if they don't like it. There will be cold lemon myrtle tea for them to drink to clean their palettes after the tastings.



9. Music and Dance-there will be a range of musical instruments on display for the children to have a go at using. Not all the usual ones. Children will make dance-sticks using the 3 culturally significant leaves and emu feathers. As a group they may wish to create their own dance using the instruments and their sticks.



10. Traditional Games-A range of indoor games will be there for the children to play.

Koabangan Background: This game comes from the Kokominni people North Queensland. In their game a goanna claw was hidden. In our game a toy lizard (dong-dong) will be used.

The Game: The players sit in a circle with their heads low and hands over their faces. One player or leader hides the lizard in a designated area. When the hider gives the signal, the players jump up and look for the object. The winner gets to hide it next.

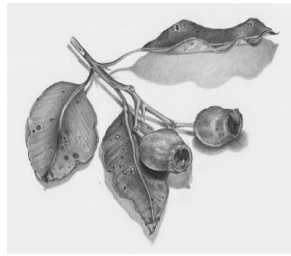
Juluhya Background: This game comes from the Numbinah people in South Queensland. In their game they rolled pebbles down long pieces of bark. This was to represent the snake.

The Game: In two or more teams. Each team has a long piece of flexible hose and 5 marbles. Each team stretches their hose out and on a signal they put one marble in the end of the hose and bend it until the marble comes out the other end. Then they put the next marble in. The winners are the ones who get all five marbles through the hose in the shortest amount of time. Judges are needed to ensure one marble is out before the next one goes in.

Weme Background: The Walbiri people of Central Australia played a stone bowling game. One player threw a stone which was then used as a target by the second player. Players alternated turns with each aiming at the other's stone.

The Game: First person tosses largest stone about 2 metres in front of themselves. Then the other children in the group toss a smaller stone to see who can closest to the first one. The winner gets to toss the big stone first the next time.

There are also 2 table games-"Walkabout" which tests their general knowledge about Aboriginal Peoples and "Ngaka Ngaka" an Aboriginal version of noughts and crosses.



Classes 5 and 6: "From Gumnuts To Buttons"

FROM GUMNUTS TO BUTTONS: A Cultural Awareness activity which involves using gumnuts to represent the DjaDja Wurrung people and buttons representing the other arrivals.

- a) Make a Map of the Mount Alexander Shire using rope. Children are seated in a circle around the map.
- b) The Teaching of Bunjil the Creator. Begins with the land, then the plants, then the animals then the people. When finished place the gumnuts onto the map.
- c) Begin with what we know that happened 5,000 years ago with the Teaching of the Two Mountains. We know this is 5,000 years ago because Lalgambook (Mt. Franklin) only erupted once and that was 5,000 years ago. The DjaDja Wurrung people must have witnessed this to create the Teaching.
- d) Talk about the life that would have been leading. The wealth of the land. The Ceremonies. The food. The bardy grub challenge! Etc
- e) The arrival of smallpox long before the other people arrived. Many died. Take away some gumnuts.
- f) Major Mitchell's excursion through the land-roll a button across the map.
- g) The arrival of the cattlemen. Add buttons. Explain the impact of the cattlemen-misunderstandings, killings and massacres. Take some more gumnuts.
- h) Government put the DjaDja Wurrung onto Station (Franklinford). Gather the gumnuts and put them into one place. More "settlers" arrive because of the great pasture and water.
- i) Continue with these activities through the gold rush, Manungabum's resistance, disease etc. Adding buttons, removing gumnuts.
- j) Decision to move the DjaDjaWurrung people off the station as funding was cut. Take the gumnuts off the map to Coranderk and Cumerigudga. Leave a few who didn't go. Explain that this is just the Mt. Alexander Shire and that several DjaDjaWurrung people stayed in Central Victoria.
- k) Reconciliation Victoria and the work they have done. Return some of the gumnuts. Then continue in this way with the "Bringing Them Home" document, the Apology, the agreement between the DjaDjaWurrung and the government of Victoria adding gumnuts along the way.
- l) Talk about NALDERUN and the impact that we are having on the Community. Bring gumnuts from other places.

After a break divide into 10 groups and rotate around the following:

- *What's In A Name-Jaara or DjaDjaWurrung. Learn how to count to ten in DjaDjaWurrung-s ame as 3 and 4 activity.
- *Jaara Supermarket-tasting and rating a range of indigenous foods
- *Fire Starting-using the right type of sticks children have a go at making fire.
- *Making Mud-mixing ochres and painting symbols
- *Stomping Ground-making grass, reed and wool headband with emu feathers and dancing sticks-same as 3 and 4 activity
- *Weapons and Tools-Decorating a come-back boomerang. Having a go at throwing their boomerang. Exploring other artifacts on display.
- *Making Music-looking at and learning how to play a range of musical instruments including possum skin drums, didgeridoo (boys only), clapping sticks (2 sticks together), music sticks (5 sticks with one to tap or scrape over the others), gyro, bullroarer, conch..... Practice playing with a range of different types of music.
- *Teachings-Look at the last Teaching from the DjaDjaWurrung-Warepil, Yarranmullawit and Waa. Illustrate an aspect of the Teaching. Pages can be displayed and then bound into a book.
- *Possum Skin Cloak-same as 3 and 4 activity
- *Games-same as 3 and 4 activity

Classes 7 and 8: Cultural Awareness The DjaDjaWurrung



1. Pacman Game-general knowledge about Aboriginal people in general and DjaDja Wurrung specifically.
2. Timeline-activity whereby a timeline is created. Begins with general history then moves into specific DjaDja Wurrung history.
3. Historical Perspectives:

Land and Sea-lot already covered by Uncle Rick. Activity involving local moieties and their animals, plants, landmarks, rocks, directions, weather, sky objects etc.

Custodianship of Land-explanation and personal development of an Acknowledgment of Country based on new understandings and why we should all do this regularly.

Two Worlds-how most Koorie people fit into this mode.

Hunting and Gathering-incorporating looking at real plants and fruits from the DjaDja Wurrung Lands and beyond.

Traditional Practices-will include an activity about "knowing" Country and 2 ceremonies of Singing Country as taught to me by the Trawlwoolway Elders.

Language: *Recording and Using Language-Show Victorian Council for Aboriginal Languages video.

*Importance of Language-"Education and language are the glue needed to maintain, revive and reclaim culture."

*Traditional Language-"Welcome To Country"-meaning.

*Linguist's View-Aboriginal English

*Language-Learn how to count to 15 in DjaDja Wurrung-using the body as an integral part of the counting.

Dreaming: Distinguish between Dreamtime and Dreaming. What is the Dreaming-beyond "Dreamtime Stories".

Lore: Law and Lore. Relationships and respect-YOE

4. Racism-to be looked at in terms of OVERT, COVERT, SYSTEMIC and DISCRIMINATION. Definitions and examples. Is one worse than the other. Does racism still exist?
5. Working With Aboriginal People-this will involve the exploration of two songs-If, But Maybe and Newsflash. Looking at the future in the context of the past. And about making assumptions. Both these songs are powerful and discussion provoking.
6. Moving On-looking at Health and Healing, Youth and Education and Employment in this Cultural Context. What can the people in this room do?

Reflections