

**HASS SA**

***Humanities and Social Sciences South Australia***

**Songs for Aboriginal Studies and Reconciliation Resource**

Buck McKenzie

**Songs about Dreaming Teaching Unit**

Primary Learning Program

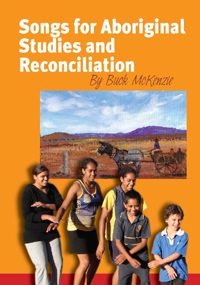
***Developed by*** *Deana Cuconits and Kirsty Karapas*

‘When it comes to Dreaming stories, if students say, *“Is that story true?”* I say to them… *“Is what you learnt from the story true?”* ’

Buck McKenzie

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| **Unit Outline** |
| This Unit has been developed by classroom teachers from the Northern Adelaide region in collaboration with the Aboriginal Studies representatives from HASS SA and DECD Learning Services. The aim of this project is to engage students with local Aboriginal Culture in the learning area of Humanities and Social Sciences, in connection with the Arts, and to provide authentic learning experiences within our community. The learning program has underpinning it the Australian curriculum, Tfel design and the Australian Professional Standards for Teachers.  This unit is one section of a three-part series focusing on the topics of Dreaming, Reconciliation and Aboriginal Studies. Each Unit is composed of a series of lesson sequences, each connected to one of the songs within the resource ‘*Songs for Aboriginal Studies and Reconciliation’* by South Australian Buck McKenzie. These lessons can be used as a sequence or stand-alone session. The lessons and resources are easily adaptable for Foundation – Year 7 learners which is clearly articulated in each lesson plan. During this learning program students undertake a range of activities utilising critical thinking strategies to develop transferable understandings of South Australian Aboriginal culture in an authentic context, making connection to our place and our people.  An important aspect of HASS SA philosophy is that South Australian teachers are supported with professional learning and resources for the Australian Curriculum in the following areas:   * Humanities and Social Sciences subjects of History, Geography, Civics and Citizenship, Economics and Business * Cross-curriculum priorities of Aboriginal and Torres Strait Islander histories and cultures and Sustainability * General capabilities, in particular, critical and creative thinking, personal and social capability, ethical behaviour, and, intercultural understanding   These priorities are endeavoured to be addressed in this series. Our aim is for students to be given real world opportunities to explore learning through their community. |

*Through studying Humanities and Social Sciences, students will develop the ability to question, think critically, solve problems, communicate effectively, make decisions and adapt to change.*

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*The Songs for Aboriginal Studies and Reconciliation is an essential resource accompanying the lessons outlined within this unit of work. These resources can be purchased from the HASS SA website* [*http://www.hass-sa.asn.au/resources/songbook-and-cd/*](http://www.hass-sa.asn.au/resources/songbook-and-cd/)

**The songs utilised in this sequence include:**

Urrakurli, Wakarla and Wildu (Magpie, Crow and Eagle)

*Yurlu Yurlura (the Kingfisherman)*

*Artunyiapinha (Seven Sisters)*

*Idnya (the Native Cat or Quoll)*

*Winda (the Owl)*

*Tjilbruke (the Ibis Man)*

*Kondolli (the Whale)*

*Mar (the Cockatoo)*

*In the F–6/7 Humanities and Social Sciences curriculum, history, geography, civics and citizenship and economics and business are presented as sub-strands of the knowledge and understanding strand. In these years, students are introduced to history and geography from Foundation Year, civics and citizenship in Year 3 and economics and business in Year 5.*

*A framework for developing students’* ***Humanities and Social Sciences*** *knowledge, understanding and skills is provided by the Australian Curriculum through inquiry questions. The key inquiry questions, for this unit of work, at each of these year levels are:*

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| **Key Inquiry Questions** | |
| **FOUNDATION**   * What stories do other people tell about the past? * How can stories of the past be told and shared?   **YEAR 1**   * What are the different features of places? * How can we care for places?   **YEAR 2**   * How are people connected to their place and other places? * What factors affect my connection to places?   **YEAR 3**  Who lived here first and how do we know?  How and why do people choose to remember significant events of the past? | **YEAR 4**  What was life like for Aboriginal and Torres Strait Islander Peoples before the arrival of the Europeans?  What was the nature and consequence of contact between Aboriginal and Torres Strait Islander Peoples and early traders, explorers and settlers?  **YEAR 5**  What do we know about the lives of people in Australia’s colonial past and how do we know?  What were the significant events and who were the significant people that shaped Australian colonies?  **YEAR 6**  How did Australian society change throughout the twentieth century?  Who were the people who came to Australia? Why did they come?  **YEAR 7**   * How do we know about the ancient past? * Why and where did the earliest societies develop? |

**Australian Curriculum Links**

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| **Humanities and Social Sciences Knowledge and Understanding** | |
| *The following* ***Humanities and Social Sciences concepts*** *are integrated in the lesson sequences:*  **FOUNDATION**  The Aboriginal or Torres Strait Islander Country/Place on which the school is located and why Country/Place is important to Aboriginal and Torres Strait Islander Peoples [(ACHASSK016)](http://www.scootle.edu.au/ec/search?accContentId=ACHASSK016)  **YEAR 2**  The importance today of a historical site of cultural or spiritual significance in the local area, and why it should be preserved [(ACHASSK045)](http://www.scootle.edu.au/ec/search?accContentId=ACHASSK045)  The ways in which Aboriginal and Torres Strait Islander Peoples maintain special connections to particular Country/Place [(ACHASSK049)](http://www.scootle.edu.au/ec/search?accContentId=ACHASSK049)  **YEAR 4**  The diversity of Australia's first peoples and the long and continuous connection of Aboriginal and Torres Strait Islander Peoples to Country/Place (land, sea, waterways and skies)[(ACHASSK083)](http://www.scootle.edu.au/ec/search?accContentId=ACHASSK083)  The nature of contact between Aboriginal and Torres Strait Islander Peoples and others, for example, the Macassans and the Europeans, and the effects of these interactions on, for example, people and environments [(ACHASSK086)](http://www.scootle.edu.au/ec/search?accContentId=ACHASSK086)  **YEAR 6**  Experiences of Australian democracy and citizenship, including the status and rights of Aboriginal and Torres Strait Islander Peoples, migrants, women and children [(ACHASSK135)](http://www.scootle.edu.au/ec/search?accContentId=ACHASSK135)  The world’s cultural diversity, including that of its indigenous peoples [(ACHASSK140)](http://www.scootle.edu.au/ec/search?accContentId=ACHASSK140) | **YEAR 1**  The weather and seasons of places and the ways in which different cultural groups, including Aboriginal and Torres Strait Islander Peoples, describe them [(ACHASSK032)](http://www.scootle.edu.au/ec/search?accContentId=ACHASSK032)  **YEAR 3**  The importance of Country/Place to Aboriginal and/or Torres Strait Islander Peoples who belong to a local area [(ACHASSK062)](http://www.scootle.edu.au/ec/search?accContentId=ACHASSK062)  The representation of Australia as states and territories and as Countries/Places of Aboriginal and Torres Strait Islander Peoples; and major places in Australia, both natural and human [(ACHASSK066)](http://www.scootle.edu.au/ec/search?accContentId=ACHASSK066)  **YEAR 5**  The nature of convict or colonial presence, including the factors that influenced patterns of development, aspects of the daily life of the inhabitants (including Aboriginal Peoples and Torres Strait Islander Peoples) and how the environment changed [(ACHASSK107)](http://www.scootle.edu.au/ec/search?accContentId=ACHASSK107)  The influence of people, including Aboriginal and Torres Strait Islander Peoples, on the environmental characteristics of Australian places [(ACHASSK112)](http://www.scootle.edu.au/ec/search?accContentId=ACHASSK112)  **YEAR 7**  The importance of conserving the remains of the [ancient](http://www.australiancurriculum.edu.au/glossary/popup?a=hass&t=ancient) past, including the heritage of Aboriginal and Torres Strait Islander Peoples [(ACHASSK171)](http://www.australiancurriculum.edu.au/curriculum/contentdescription/ACHASSK171)  Economic, cultural, spiritual and aesthetic value of water for people, including Aboriginal and Torres Strait Islander Peoples and peoples of the Asia region [(ACHASSK186)](http://www.scootle.edu.au/ec/search?accContentId=ACHASSK186) |
| **General Capabilities** | **Cross-Curriculum Priorities** |
| Description: gc_literacy Literacy  Description: gc_numeracy Numeracy  Description: gc_ict **ICT capability**  Description: gc_critical Critical and creative thinking  Description: gc_personal_social **Personal and social capability**  Description: gc_ethical Ethical behaviour  Description: gc_intercultural Intercultural understanding | Aboriginal and Torres Strait Islander histories and cultures  Description: cc_sust Sustainability |

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| **Links to the *Teaching for Effective Learning* framework** |
| **1.1** Understand how self and others learn  **1.2** Develop deep pedagogical and content knowledge  **1.4** Engage with the community  **2.1** Develop democratic relationships  **2.2** Build a community of learners  **2.3** Negotiate learning  **2.4** Support and challenge students to achieve high standards  **3.2** Foster deep understanding and skilful action  **3.4** Promote dialogue as a means of learning  **4.1** Build on learners’ understandings  **4.2** Connect learning to students’ lives and aspirations  **4.3** Apply and assess learning in authentic contexts  **4.4** Communicate learning in multiple modes |

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| **Links to the *Australian Professional Standards for Teachers*** |
| **1.2** Understand how students learn  **2.1** Content and teaching strategies of the teaching area  **2.4** Understand and respect Aboriginal and Torres Strait Islander people to promote reconciliation between Indigenous and non-Indigenous Australians  **2.5** Literacy and numeracy strategies  **3.1** Establish challenging learning goals  **3.3** Use teaching strategies  **3.4** Select and use resources  **4.1** Support student participation  **5.1** Assess student learning  **5.2** Provide feedback to students on their learning  **6.2** Engage in professional learning and improve practice  **6.4** Apply professional learning and improve student learning  **7.1** Meet professional ethics and responsibilities  **7.2** Comply with legislative, administrative and organisational requirements  **7.4** Engage with professional teaching networks and broader communities |

*As educators we embrace and understand the importance of providing our students with the opportunity to guide their own learning experiences and investigate specific areas of interest. We are committed to using inquiry based pedagogy within all learning areas. The following Inquiry Pathway illustrates how our learning program incorporates the inquiry process.*

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| **Lesson Suggestions** |
| **Foundation, Year 1 and Year 2**  **Places**  Relevant songs:   * Urrakurli, Wakarla and Wildu (the Magpie, Crow and Eagle) - between Copley and Nepabunna in South Australia * Yurlu Yurlura (the Kingfisherman) – Leigh Creek, South Australia; Wilpena Pound, South Australia * Winda (the Owl) – Ardrossan, Yorke Peninsula, South Australia * Tjilbruke (the Ibis Man) – Kingston Park Reserve, Marino, South Australia; Port Noarlunga, South Australia; the beach at Sellicks Hill and at Rapid Bay; Cape Jervis.   Relevant activities:  **Guest speakers**  Organise for some guest speakers (parents, grandparents, great grandparents, older members of the community, Aboriginal members of the community) to speak to the students about what life was like for them when they were children. If possible use people who grew up in the local area and perhaps attended the school. Encourage the guest speakers to bring along any old photos or artefacts. Have students prepare questions for them linked to the categories of daily life.   * Record what students have discovered about lifestyles of the past either as a class information report, individual or class journals, a visual display or discoveries on a wonderings and discoveries board.   **Theme day- Life in the Olden Days**  Set up some hands on activities designed to give students a glimpse of what it was like to be a child in the olden days. Activities could include:   * Indigenous games * Indigenous dancing/celebrations * Bush tucker (food preparation) * Dressing up   Students respond to their day by writing and drawing. In groups they complete PMI (Plus, Minus, Interesting) about life as an Aboriginal child long ago.  **Local community walk**   * Tell the students you are going to visit the local community again to try and find signs of what it looked like long ago. Discuss how you know when things are old. * Go on a local community walk and take photos of any historical buildings or features. * Organise to speak to people along the way who can help to enhance the student’s concept of life in their local community long ago. (E.g. historical society, RSL, traders who have had the same shop in their family for generations) * Upon return from walk create a class map using photos of older buildings or natural features and students drawings of representations of what they think it would have looked like to replace newer buildings etc. * Use old photos or pictures of what the main street or significant buildings looked like in the past and compare them to the today images.   **Long, Long Ago**  Refer back to the last page of Nadia Wheatley’s ‘My Place’. (Or save the last page until this time). Discuss who might have been here before our local community was built, long, long ago.   * Draw on any local Aboriginal groups or people to come and speak to the students about the Aboriginal people now and the history of these groups. * Acknowledge that the way Aboriginal people lived in the local area long, long ago is very different to the way Aboriginal people live in the community today. * Establish the fact that there are Aboriginal people still living in the community now. * Organise an excursion to a local Aboriginal site, or a cultural centre such as; the Koorie Heritage Trust, Living Museum of the West, Melbourne Botanic Gardens Education Centre, CERES, or Galeena Beek Living Cultural Centre. * Supplement this information with research into your local Aboriginal group and ways of life prior to European settlement using information texts. * Record what students have discovered about lifestyles of Aboriginal people prior to European settlement (long, long ago) either as a class information report, individual or class journals, a visual display or discoveries on a wonderings and discoveries board.   **Collage**  In small groups create collages of what the students think the local area would have looked like before the community was built and when the Aboriginal people were living there. They can draw on the information gathered from the guest speakers and the excursion. If they were not able to gather enough information to help them visualise this use further resources including websites, local nurseries, photographs and pictures. |
| **Year 3, Year 4 and Year 5**  **Original Custodians**  **Relevant songs:**   * Urrakurli, Wakarla and Wildu (the Magpie, Crow and Eagle) * Yurlu Yurlura (the Kingfisherman) * Artunyiapinha (the Seven Sisters) * Idnya (the Native Cat or Quoll) * Winda (the Owl) * Tjilbruke (the Ibis Man) * Kondolli (the Whale) * Mar (the Cockatoo)   **Dreaming Stories in South Australia**  Invite an Aboriginal community member to tell a Dreaming Story linked to a local site of Aboriginal significance. Visit the place if possible for the story telling.  Does the story tell anything about:   * The local environment and ways of working with it? * The roles of various language group members?   Discuss the role of this and other Dreaming stories as a way of passing on knowledge and values through an oral tradition that spans over 40,000 years.  **Dust Echoes**  Explore the Dust Echoes website (<http://splash.abc.net.au/home#!/digibook/2570774/dust-echoes>). The website has a range of Dreaming stories and provides background information on each story and what can be learned from it. Stories can be connected to/used in conjunction with a range of the relevant songs above.  **Star Stories of the Dreaming**  Explore the resource and connect the story of Artunyiapinha (the Seven Sisters), otherwise known as the Pleiades, to the song on page 29 of the songbook. <http://education.abc.net.au/res/pdf/indigenous-astronomy-guide.pdf>  **Dreaming Stories in Australia**  With a partner, students choose a Dreaming story to read from one of a range from across regions of Australia. Students list the values and knowledge it imparts, and then share with the class.  Discuss as a class the similarities and differences between Dreaming stories from different regions across Australia. In what ways are they similar or different and why might that be? Students may need support in understanding contextual differences.  Students read a story or legend from another culture and compare with Aboriginal Dreaming stories. What is it about? Who are the characters? What knowledge, value or learning is being passed through the story? |
| **Year 6 and Year 7**  **Australia’s Ancient Past**  **Relevant songs:**   * Urrakurli, Wakarla and Wildu (the Magpie, Crow and Eagle) * Yurlu Yurlura (the Kingfisherman) * Artunyiapinha (the Seven Sisters) * Idnya (the Native Cat or Quoll) * Winda (the Owl) * Tjilbruke (the Ibis Man) * Kondolli (the Whale) * Mar (the Cockatoo)   **Relevant activities:**  **Tjilbruke Story Analysis**  Read *Tjilbruke, the great hunter and fire-maker, The Dreaming hero of the Kaurna people of the Adelaide Plains* as told by Kauwanu Lewis O’Brien, Kaurna Elder. Explore the narrative on two levels: cultural knowledge and the nature of the narrative genre. Discuss students’ points of view related to their prior knowledge of the Aboriginal culture and the narrative genre.  Listen to ***Tjilbruke (the Ibis Man)*** on page 57 of the Songs for Aboriginal Studies and Reconciliation book.  Revisit: Second Reading – Encourage students to think deeply about inferences made in the stories e.g.   * Ceremonies related to reaching ‘man-hood’, spiritual wellbeing * Life being directed by cultural knowledge * Environmental literacy – tracking, knowing country e.g. where to find fresh water, food, shelter, etc. * Physical and spiritual connection with country – feeling as one with the natural world * High levels of communication includes sensing awareness of others * Importance of family – social organisation (extended family) * Respect, protocols and responsibilities * Spiritual beliefs * Meeting needs * Special sites * Value of story   Students will construct a mind map with the following headings: spiritual beliefs, knowledge about the environment, how to meet the needs for living and how to behave. Students can illustrate, write and/or incorporate symbols onto their mind maps to demonstrate their understanding.  Revisit: Third Reading  Students examine the language used in the narrative and select words/snippets of text that they feel are descriptively affective. Students complete an Analysis of Descriptive Language activity by categorising the descriptive language used in Tjilbruke under the following headings: physical appearance (people), emotional aspects (people), places/sites/things and actions.  Revisit: Fourth Reading  Study the Tjilbruke Dreaming Trail Map to identify:   * The specific Kaurna section of the Dreaming trail * The original Kaurna boundary (which differs from the Native Title Claim) * The physical features that are incorporated in the Kaurna specific story   **Excursion to the Tjilbruke Dreaming Trail (Holdfast Bay)**  The Tjilbruke Dreaming Walking Trail winds through coastal bushland, linking important cultural sites from Adelaide through to the tip of the Fleurieu Peninsula. The following sites are available for visiting:   * Warriparinga, a unique 3.5 hectare reserve is located on the corner of Sturt and Marion Roads, Sturt. It is significant for its Kaurna, European and environmental features. Visit the Living Kaurna Cultural Centre located on the reserve. * Tulukudank (Kingston Park) houses the monument that represents the creator hero Tjilbruke with the body of his nephew, Kulultuwi, who was slain for killing an emu against tribal law. * Ka’reildun (Hallett Cove), Tainba’rang (Port Noarlunga), Moana, Ruwarung (Port Willunga), Potartang (Aldinga) and Kongartatinga (Rapid Bay) are all significant places as Tjilbruke carried his nephew in mourning along the coast to Cape Jervis where he displayed the body to the spirits of the dead on Kangaroo Island. |

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| **Reflection on the Learning Program** |
| **Identify what worked well during and at the end of the unit, including:**   * activities that worked well and why * activities that could be improved and how * assessment that worked well and why * assessment that could be improved and how * common student misconceptions that need, or needed, to be clarified. |

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| **Web Links / Resources** |
| ***Maps of Australia***  The Indigenous language map created by David Horton in part expresses a Western viewpoint because it is simplistic. It shows language group borders as precise lines when the reality of Aboriginal 'nations' was that boundaries were sometimes blurred, as areas of land and particular land features were sometimes shared by more than one group. The interactive map at ABC Indigenous links to and provides more information about different language groups, including those in South Australia.  **Dust Echoes**  <http://education.abc.net.au/home#!/digibook/2570774/dust-echoes>)  **ABC Splash – Star Stories of the Dreaming**  <http://education.abc.net.au/home#!/media/2507772/star-stories-of-the-dreaming>  <http://education.abc.net.au/res/pdf/indigenous-astronomy-guide.pdf>  **Tjilbruke’s Journey – The story**  <https://www.holdfast.sa.gov.au/webdata/resources/files/TJILBRUKE'S%20JOURNEY.pdf>  <https://www.abrahaminstitute.net/kaurna-golden-rule-stories/> - as told by Uncle Lewis O’Brien, Kaurna Elder  **Tjilbruke Dreaming Trail – Maps**  <https://www.holdfast.sa.gov.au/webdata/resources/files/Kaurna%20yarta-ana%20Cultural%20Map.pdf>  <https://moodle.ignatius.sa.edu.au/webhost/Library/Assignment%20Help/kaurna_tjilbruke_map.htm>  **Tjilbruke Dreaming Trails - South Australia**  <https://kaurnaculture.wordpress.com/tjilbruke-dreaming-tracks/>  <http://www.marion.sa.gov.au/page.aspx?c=12262>  <https://www.holdfast.sa.gov.au/page.aspx?u=3858> |

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| **References** |
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