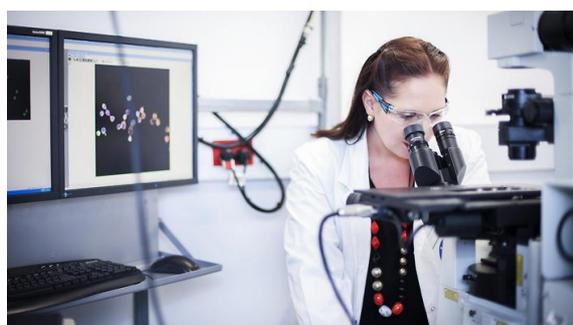


musicians – get involved, taking part in more than 1000 science events across the nation.

National Science Week provides an opportunity to acknowledge the contributions of Australian scientists to the world of knowledge. It also aims to encourage an interest in science pursuits among the general public, and to encourage younger people to become fascinated by the world we live in.

There's a bit of a buzz at the moment about STEM education. A new approach, STEM is about focusing on specific knowledge across the four learning areas of Science, Technology, Engineering and Mathematics; and the interrelationship between them. Integrating Koorie perspectives into these four learning areas, supports a range of alternative viewpoints and a deeper engagement in these four learning areas.

For National Science Week 2018, VAEAI has published a **Special Feature: Koorie Perspectives in STEM**, where you can learn about Gunditjmara scientist Dr. Misty Jenkins' aim to cure brain cancer, eel traps and award-winning bridges, ancient engineering feats and much more. **Koorie Perspectives in STEM** is available online or by selecting the image below. Our **Koorie Seasons and Astral Calendars** feature can also be tied into National Science Week and STEM learning.



Gunditjmara scientist Dr. Misty Jenkins

National Aboriginal and Islander Children's Day

National Aboriginal and Islander Children's Day (NAICD) is held on 4 August each year to honour and celebrate the importance of Aboriginal and Torres Strait Islander children within family and community.

First held in 1988, the Secretariat of National Aboriginal and Islander Child Care (SNAICC) also uses this day to increase awareness in the wider community of important issues impacting on Aboriginal and Torres Strait Islander children.



National Aboriginal and Torres Strait Islander Children's Day is the largest national day to celebrate our children, and this year we celebrate the anniversary of this national day with the theme *Celebrating Our Children for 30 Years*.

National Aboriginal and Torres Strait Islander Children's Day (Children's Day) is a time for Aboriginal and Torres Strait Islander families to celebrate the strengths and culture of their children, an opportunity for all Australians to show their support for Aboriginal children, as well as learn about the crucial impact that community, culture and family play in the life

of every Aboriginal and Torres Strait Islander child.

Each year SNAICC produces and sends out resources to help you celebrate NAICD. Visit the SNAICC website for suggested activities and [resources](#) to help celebrate the day within the school with the support of Koorie parents and local Koorie community members. [Register](#) your event, promote it and let everyone know how you'll be celebrating our kids on 4 August.

Victorian Curriculum:

[VCHHK076](#) Significance of days and weeks celebrated or commemorated in Australia and the importance of symbols and emblems, including Australia Day, ANZAC Day, Harmony Week, National Reconciliation Week, NAIDOC week and National Sorry Day: *History 3-4*.

[VCHHK094](#) The different experiences and perspectives of Australian democracy and citizenship, including the status and rights of Aboriginal and Torres Strait Islander peoples, migrants, women, and children: *History 5-6*.

[VCHHK154](#) Significance of the following events in changing society: 1962 right to vote federally, 1967 Referendum, Reconciliation, Mabo decision, Bringing Them Home Report (the Stolen Generations), the Apology and the different perspectives of these events: *History 9-10*.

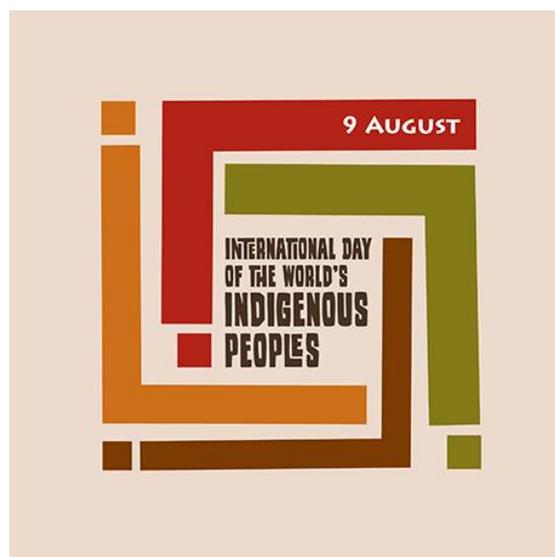
9th August: International Day of the World's Indigenous People

The International Day of the World's Indigenous People is observed on August 9 each year to recognise the first United Nations Working Group on Indigenous Populations meeting in Geneva in 1982. The International Day of the World's Indigenous People aims to promote and protect the rights of the world's indigenous population.

There are an estimated 370 million indigenous people in the world, living across 90 countries. They make up less than 5 per cent of the world's population, but account for 15 per cent of the poorest. They speak an overwhelming

majority of the world's estimated 7,000 languages and represent 5,000 different cultures.

As Indigenous people we 'are inheritors and practitioners of unique cultures and ways of relating to people and the environment. We have retained social, cultural, economic and political characteristics that are distinct from those of the dominant societies in which we live.' <http://www.un.org/en/events/indigenousday/>

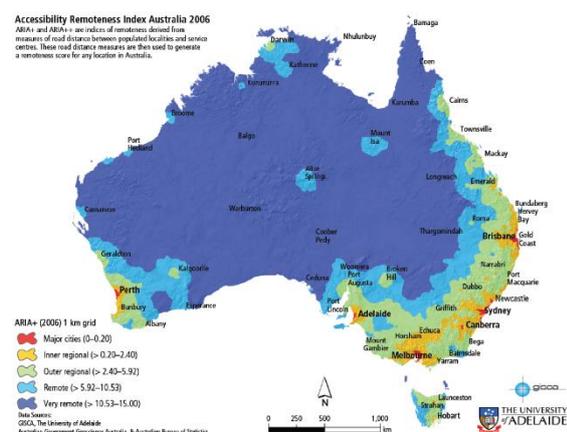


The theme for this year's IDWIP is: *Indigenous peoples' migration and movement* focusing on the current situation of indigenous territories, the root causes of migration, trans-border movement and displacement, with a specific focus on indigenous peoples living in urban areas and across international borders. The observance aims to explore the challenges and ways forward to revitalise indigenous peoples' identities internationally and encourage the protection of their rights in or outside their traditional territories.

Consider a whole-of-school event that could include an educational forum, performances by Aboriginal and Torres Strait Islander artists, a panel discussion on reconciliation or other classroom activities.

Did you know that the largest Aboriginal populations are in the cities? Of the total Aboriginal population, 31% live in major cities, 22% in inner regional Australia, 23% in outer regional, 8% in remote and 16% in very remote (based on 2006 measures).

Click on map to enlarge:



Victorian Curriculum:

VCCGGK093: Differences in the demographic, economic, social and cultural characteristics of countries across the world: *Geography 5-6*.

VCCGGC103: Select and represent data and information in different forms, including by constructing appropriate maps at different scales that conform to cartographic conventions, using digital and spatial technologies as appropriate: *Geography 7-8 Geographical Concepts and Skills, Data and information*.



Anniversary of the passing of William Barak on the 15th August 1903

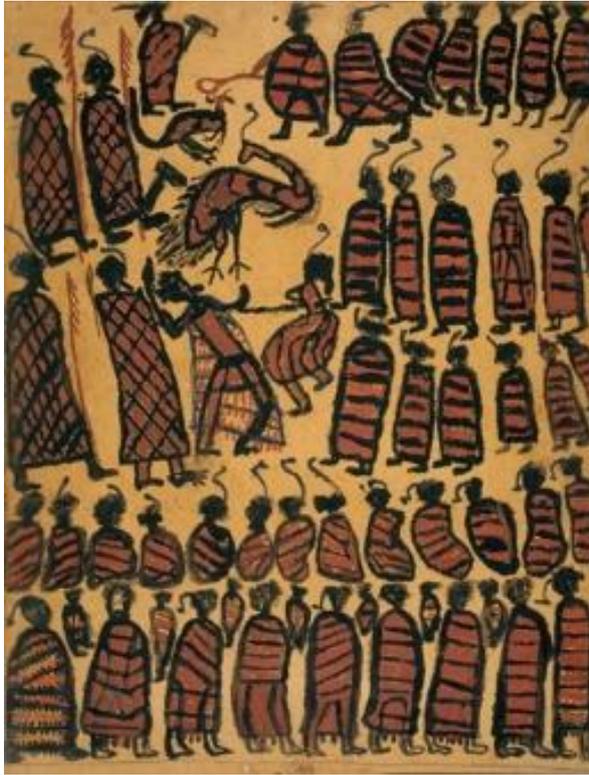


William Barak, known also as Beruk, was an extremely significant Wurundjeri activist, and cultural leader, as well as a prominent artist.

Barak's paintings depict ceremonies, cultural and spiritual life. He combined traditional Indigenous materials – like ochre and charcoal – with European techniques and manufactured paints, and was one of the few Indigenous artists in the 19th century who welcomed the chance to experiment with new materials: For an introduction and links to resources, see the State Library Victoria's [SLV site](#).

Learn more about Wurundjeri hero William Barak's life, political involvement, art, homeland language and mob (people) through Culture Victoria's [site](#), and click on the image of *Ceremony, with wallaby and emu* on this page for a range of perspectives on William Barak.

[Download](#) the interview of Wurundjeri Elder Aunty Joy Wandin-Murphy about Barak by Yorta Yorta /Jaara artist Lou Bennet and study with your students. Consider how interviews of Aboriginal people by Aboriginal draw out particular personal reflections and cultural information.



Ceremony, with wallaby and emu: This painting features a ceremony which depicts hunting, with wallaby and emu. William Barak was ngurungaeta (a clan leader) of the Woiwurung (Wurundjeri).

See: <http://www.cv.vic.gov.au/stories/william-barak/5565/ceremony-with-wallaby-and-emu/>

The National Gallery of Victoria produced an [education resource](#) to accompany the exhibition *Remembering Barak* (2003) which commemorated the life and work of the great ngurungaeta (headman) Barak. The illustrated resource explores Barak's life and work, and includes a detailed discussion of his subject matter and technique, and his life at Coranderrk Aboriginal Station. A series of questions help students examine Barak's imagery.

In June 2016, a painting entitled *Ceremony* by William Barak was auctioned in London. Descendants of Barak and Wurundjeri Council attempted to raise funds through crowdfunding in order to purchase the painting and return it home. The painting sold to a private collector for over half a million dollars, double the estimated amount!

“That painting there showed you how we painted ourselves, it showed you the clothes we wore, it showed possum skin drums. How many people knew our women played possum skin drums? It was so important the stories there. It's just another little bit of my culture, another little bit of my people that someone has taken from me.”

Read the article from [The Conversation](#) and discuss the significance of this sale for Wurundjeri people.



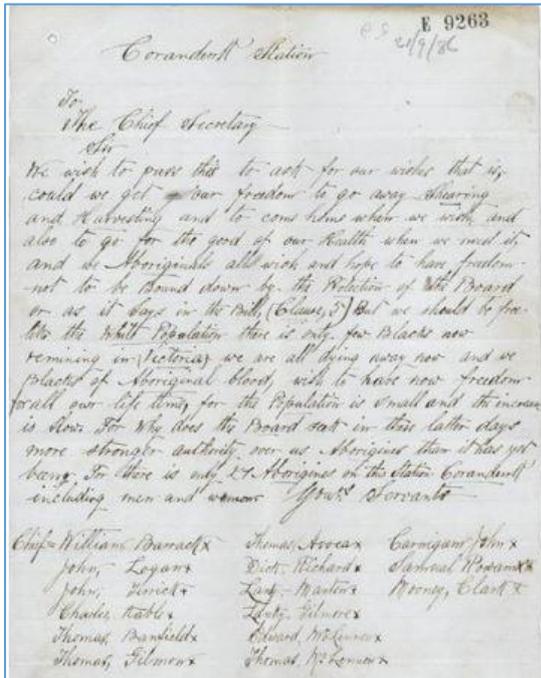
Victorian Curriculum:

[VCECU015](#): Investigate why ethical principles may differ between people and groups, considering the influence of cultural norms, religion, world views and philosophical thought: *Capabilities, Ethical Capability, Levels 7- 8, Understanding Concepts.*

[VCAVAE034](#): Explore how artists use materials, techniques, technologies and processes to realise their intentions in art works: *Visual Arts 7 and 8, Explore and Express Ideas.*

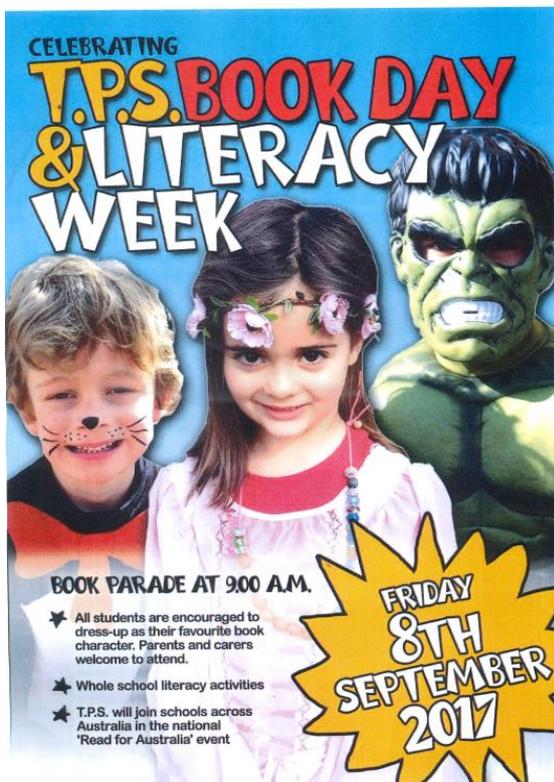
[VCAVAE041](#): Explore how artists manipulate materials, techniques, technologies and processes to develop and express their intentions in art works: *Visual Arts 9-10, Explore and Express Ideas.*

[VCAVAR045](#): Analyse and interpret artworks to explore the different forms of expression, intentions and viewpoints of artists and how they are viewed by audiences: *Visual Arts, 9 and 10, Respond and Interpret.*



Coranderrk petition - Activist William Barak and others sent this petition on behalf of the Aboriginal people of Coranderrk to the Victorian Government in 1886. See <https://museumvictoria.com.au/melbournemuseum/whatson/current>

September



National Literacy and Numeracy Week is held in the first week **September**. National Literacy and Numeracy Week helps to raise awareness of the importance of literacy and numeracy at school and beyond.

Two copies of a promotional poster have been sent to every Australian school, but you can also download a high-resolution version of the official National Literacy and Numeracy Week poster [PDF 611KB] [here](#).

You can share your ideas and thoughts for National Literacy and Numeracy Week via the campaign's social media channels, Facebook and Twitter. You can also subscribe to the National Literacy and Numeracy Week YouTube channel, which includes promotional videos and a variety of student activities.

Indigenous Literacy Day is celebrated during Literacy Week, on the first Wednesday in September annually, and aims to raise funds to raise literacy levels and improve the lives and opportunities of Indigenous Australians living in remote and isolated regions.

This year, Indigenous Literacy Day is held on Wednesday 5th September.

Check out the [Indigenous Literacy Foundation](#) website for events and activity suggestions to support Indigenous Literacy Day.

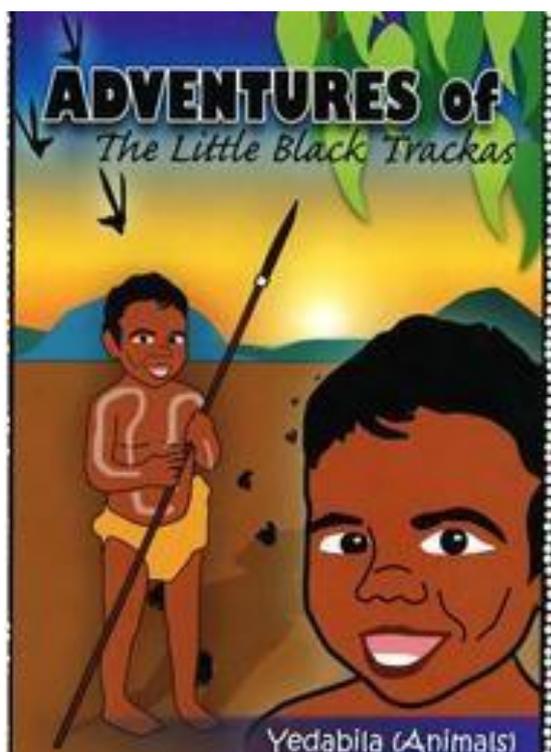
Consider running a fundraiser leading up to or following Indigenous Literacy Day and make a donation to the Indigenous Literacy Foundation – some inspiring examples can be found on their website.

There are many ways to get involved in 2018, but when it comes to Indigenous Literacy, we believe that **EVERY DAY** should be about Indigenous literacy. There's a host of fantastic books written and illustrated by Aboriginal people across the nation.

Throughout the year, explore a range of Aboriginal literature with your students, children's stories like [TomTom](#), fiction, plays, poetry essays, and autobiographies such as [The Black Swan: A Koorie Woman's Life](#) by Gunai/Kurnai author and artist Eileen Harrison.

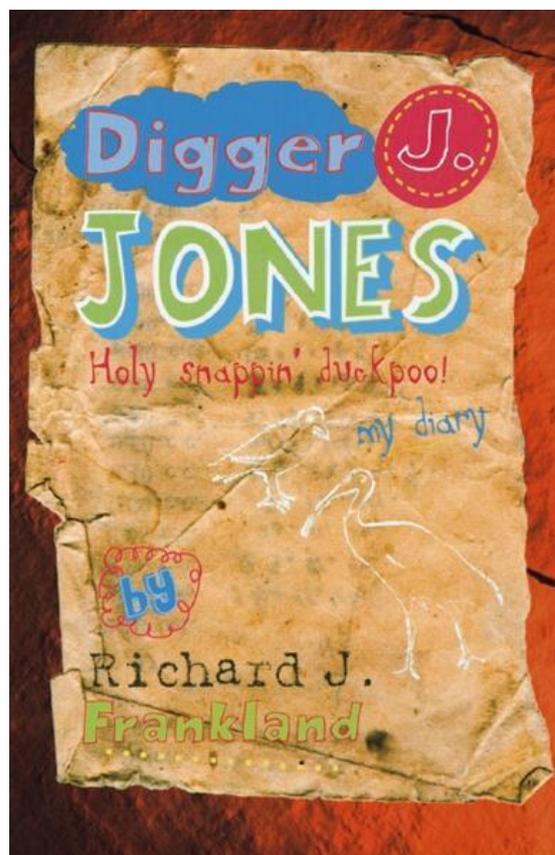
The Black Swan charts the way the policy of assimilation impacted on Eileen's family at Lake Tyers and her emerging talent as a painter.

With younger students, focus on stories such as those suggested on the [Better Beginnings](#) site: [Deadly books for little kids](#). The Victorian Aboriginal Corporation for Languages (VACL) has published a selection of [Victorian children's stories](#), and check out the adventures of [The Little Black Trackas](#) by Victorian Bangerang educator and author Esme Bamblett.

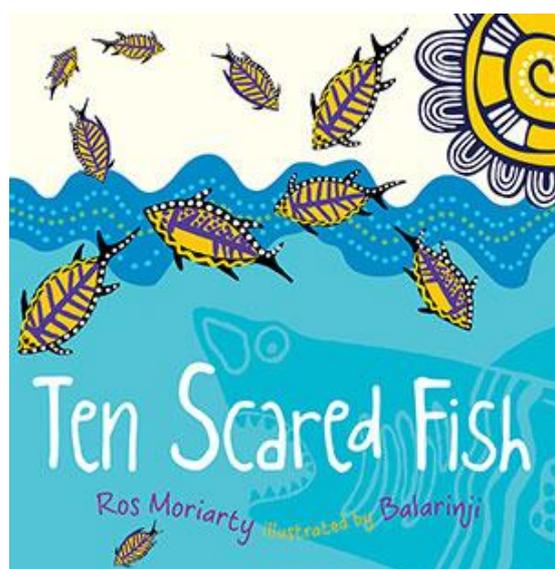


Source or download a copy of [Nyernila: Listen Continuously – Aboriginal Creation Stories of Victoria](#) for a range of Victorian creation stories as told by Traditional Owners.

With older students study the highly readable novel *Digger J. Jones* by prominent Gunditjmara author Richard Franklin. [Teaching notes](#) (currently offline) offer a range of class discussion points. Told in diary form, *Digger J. Jones* tells the story of Digger - an Aboriginal boy caught up in the events of the 1960s and the lead up to the



1967 Referendum which officially counted Aboriginal people in Australia as citizens in the eyes of the Federal Government. This short novel is especially relevant this year, being the 50th anniversary of the 1967 Referendum.



Ten Scared Fish is an animal counting book with a difference. Following the river to the sea, the reader meets and counts the animals until finally ten little fish meet a big scary shark! By Ros Moriarty, author of *Listening to Country*, and founder of a non-profit organisation, Indi Kindi, supporting pre-literacy education.

The Macquarie Pen [Anthology of Aboriginal Literature](#), edited by Wiradjuri (NSW) writer Anita Heiss and Peter Minter is worth exploring with older students. The anthology includes journalism, petitions and political letters from both the nineteenth and twentieth centuries, as well as major works that reflect the blossoming of Aboriginal poetry, prose and drama from the mid-twentieth century onwards.

Five Indigenous female writers who should be on school reading lists:

According to writer Anita Heiss, as we move into appropriately embedding Indigenous perspectives into the ... curriculum, and we increasingly recognise the need to move away from a homogenous reading experience, these are the women writers and their works that Australian educators in particular (secondary and tertiary) should be adding to their reading lists and class discussions. Here is a selection of the more powerful novels that should be considered for inclusion:

Mullumbimby — Melissa Lucashenko (2014)

Set in the northern NSW town of the same name, this is an emotionally powerful and impossible-to-put-down read. Through its main characters Jo Breen and her lover, the gorgeous Two Boy Jackson, readers get a glimpse into the complex meaning of connection to country, Bundjalung country specifically. Their relationship is offset against a story about native title, and the difficulties faced by many if not most claimants today, especially on the east coast that bore the brunt of colonisation. The novel has a raw honesty, and is dotted with shocking but hilarious one-liners.

Home — Larissa Behrendt (2004)

Home won the David Unaipon Award in 2002 and the Commonwealth Writers' Prize in the South-East Asia region three years later. It is the story of three generations of removed children in NSW. Also recommended is

Behrendt's second novel, *Legacy*, for a basic understanding of the meaning of sovereignty and the history of land rights.

The Boundary — Nicole Watson (2009)

Set in Brisbane's West End, *The Boundary* has everything: native title, community activism, black bureaucrats, police thuggery and black deaths in custody, infidelity, and racism – all wrapped up in a multi-murder mystery. Eloquently written by a first-time novelist, Birri-Gubba/Yugembeh lawyer Nicole Watson, it won the David Unaipon Award in 2009.

Mazin' Grace — Dylan Coleman (2012)

Coleman won the David Unaipon Award in 2011 with this, a fictionalised account of her mother's childhood at the Koonibba Lutheran Mission in 1940s and 1950s South Australia. It is one of the few novels by a First Nations writer that embeds her traditional language within the text.

Butterfly Song — Terri Janke (2005)

Janke's work is pretty much my idea of the 'great Australian novel'. It covers the geography from Sydney to Cairns and the Torres Strait, and manages to be a love story, crime novel, legal lesson, and a comment on contemporary Indigenous Australians who live in cities, go to university and contribute to every part of the nation's society. And it's a treasure trove of eloquent writing.

Source:

<https://www.theguardian.com/culture/australia-culture-blog/2014/jul/08/five-indigenous-female-writers-who-should-be-on-school-reading-lists>



And a final word ...

We are always seeking to improve our bulletins and to make them useful, relevant and highly readable. We invite you to email through suggestions including how you as educators incorporate Aboriginal perspectives, especially Victorian ones in your teaching and curriculum.

This edition and previous *Koorie Perspectives in Curriculum Bulletins* are available on the [VAEAI website](#).

Produced by the Victorian Aboriginal Education Association Incorporated (VAEAI), 2018.

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

For more Koorie Perspectives, see the VAEAI [Koorie Education Calendar](#).

