

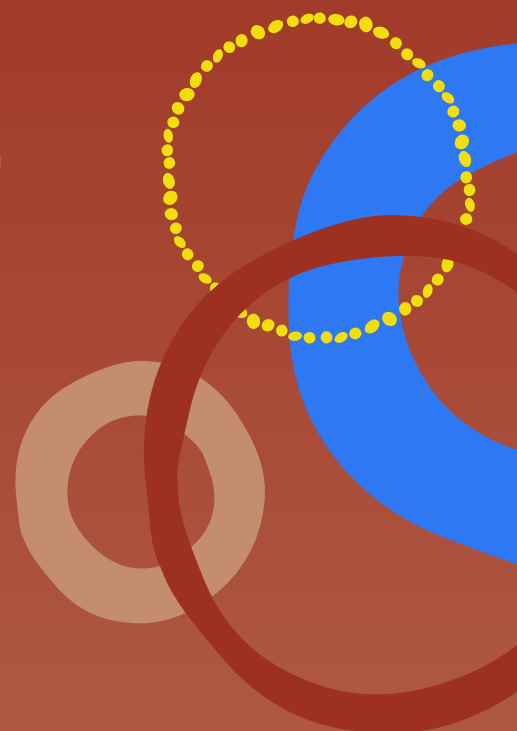
City of
STONNINGTON

Indigenous Histories and Cultures of Stonnington: Educational Resource for Schools

SEPTEMBER 2022

The City of Stonnington acknowledges we are meeting on the Traditional Lands of the Wurundjeri Woi Wurrung and Bunurong peoples of the East Kulin Nations and pay our respect to their Elders past, present and emerging.

We extend that respect to all Aboriginal and Torres Strait Islander peoples. We acknowledge their living connection to Country, relationship with the land and all living things extending back tens of thousands of years.



Contents

Introduction	02
Overview	03
Cultural Considerations for teachers	04
Aims & Outcomes	05
Resources & References, The Australian Curriculum	06
The Aboriginal and Torres Strait Islander Histories and Cultures priorities	07
Unit Outline (topics & activities)	09
SESSION 1 Connection to Country	10
SESSION 2 What do we want to find out more about?	16
SESSION 3 Community	19
SESSION 4 Stories through Art	22
SESSION 5 Walking into the past	26
SESSION 6 The Rich History of Storytelling	41
SESSION 7 Sharing your new knowledge & connections	43
Acknowledgements	46



Introduction

Indigenous Histories and Cultures of Stonnington has been developed for local primary and secondary schools in the City of Stonnington.

The curriculum has been revised by Aboriginal educators, with support of traditional owners, to assist teachers, students and their families to learn about the local histories, cultures and stories from a First Nations perspective.

This resource is a guide for teachers of grade 3 through to year 10, in line with the Australian Curriculum, to further their connection, appreciation and understanding of Indigenous cultures, histories, knowledge and perspectives of the Stonnington area.

Please note that the curriculum mapping is broad as the resource is designed to inspire further exploration of the stories connected with the local landscape and its First People who have inhabited it for millennia. Teachers' professional discretion is to be used as to how you can adapt the resources appropriately for your year students' learning level.

The unit includes sessions and activities developed to engage students. It is an invitation for them to connect and explore:

- » **the significance of the country that they live on**
- » **how Indigenous people thrived through their connection to the land and waterways**
- » **Aboriginal and Torres Strait Islander people's connection to the local area today**

These investigations are planned to lead the students to a greater awareness and understanding of the traditional lands and cultures of the Indigenous peoples of the area encompassed by Stonnington today.

This version of the Indigenous Histories and Cultures of Stonnington: Educational Resource for Schools was edited by Aboriginal educator, Thara Brown, with support of Aboriginal educators and Traditional Owners in June 2021.





Overview

As the oldest surviving culture in the world, the land we now know as Australia, has stories going back thousands of generations told through ancient songlines, song, dance and art. It is a shared oral history that is more recently being written since colonisation in 1778. A history of strong cultures and peoples who lived harmoniously on this land for tens of thousands of years. Also a history of invasion that created devastating impacts for Aboriginal and Torres Strait Islander people that continue to impact today. Despite this, our cultures and connection to country still remain, as our connection to place remains strong and our land, waterways and sky country tells our stories.

We invite teachers to truly pause and reflect on their connection and understanding of Aboriginal and Torres Strait Islander peoples, cultures, traditions, customs, perspectives and knowledge and their significance to the First Peoples of this nation before embarking on this unit. Specifically, to reflect on the traditional custodians of the land that you teach on and the benefits and impacts of appreciating and valuing traditional custodians can have on yourself, students, school and wider community.

It is important to consider your role and responsibility as an educator in keeping all students safe, respected and included in your classroom. We encourage teachers to research ways to create a culturally safe classroom, with particular consideration for your Aboriginal and Torres Strait Islander staff and students (*see Cultural Considerations on page 4*).

This curriculum consists of eight topics. They do not have to be completed in the order suggested but can be rearranged according to practical considerations, except for the last topic which focuses on the preparation and presentation of a group project.

The activities in the topics are provided as a starting point for teachers to work with according to their needs. Some may be expanded or altered to suit the interests, abilities and focus of a particular class.

Refer to the table of alignment of the sessions with the E5 model. The unit as a whole also aligns to the overarching principles of the Australian Curriculum. This is explained further under Learning Focus.

As an exploration of cultures and history, the resource focuses on three main areas of inquiry: People, Places and Events.



Cultural considerations for teachers

We encourage all teachers to carefully read the below cultural considerations for delivering *Indigenous Histories and Cultures of Stonnington* curriculum in your classrooms.

The safety and wellbeing of your students is a priority, with particular consideration for any Aboriginal and/or Torres Strait Islander staff and students.

Below are some useful steps to guide you in creating a culturally safe space for your students, staff and school community:

- » Reflect on your own experience, knowledge and perceptions of Indigenous Australia. How has your journey in the education system in particular influenced your learning and understanding? It is important you do your own work to identify any biases, misconceptions or need for your own learning before guiding your students.
- » Read through all materials carefully prior to sharing with your class. Ask yourself – whose perspective does this come from? What can students learn from this? What could be triggering? How can I deliver this in a safe way? Noting that parts of our history can bring up many emotions, and at the same time understanding the importance of our true history being taught for our nation’s healing.
- » Start conversations with your students and their families prior to teaching and consider the wellbeing and backgrounds of your students. There may be Aboriginal and Torres Strait Islander children in your classroom who will relate and feel connected to these stories in a way that they want to celebrate. Many Aboriginal and Torres Strait Islander peoples are also directly impacted by practices and policies that impact their connection to culture, kinship, place and stories of removal and dispossession can be triggering. As their educator, you know your students best, so please use your professional judgement.
- » Identify local support services in your school and community and share these with your students, encouraging them to access these services if they are showing signs of needing additional support.
- » Invite your local Aboriginal and Torres Strait Islander community and local Aboriginal services to your school. Build relationships with them so they are a part of your learning community. We strongly encourage you to invest in an Elder of the traditional Country that you are on to welcome your staff and students to Country and share their knowledge and perspectives.
- » Consider cultural competency or inclusion training and how your school can benefit from ongoing professional development and training in this area.
- » Visit [Reconciliation Australia’s website](#) to consider your school’s reconciliation journey through their Reconciliation Action Plans (RAPs) and educational resources.



Aims and outcomes

The curriculum in this resource aims to enhance student's appreciation of First Nations peoples, cultures and histories connected to the sacred Indigenous lands that they live and go to school on.

The lessons and discussion questions hope to inspire both teachers and students' lifelong learning of Aboriginal and Torres Strait Islander's connection to country/place, people and culture.

Students will also develop an appreciation of the strong present connection between the land and traditional custodians still living here today. In this way, they may bring a new understanding to their approach to the future use and custodianship of the district and foster a richer listening to all cultural stories.

The topics are designed to include activities related to the topic to be adapted to fit the duration of your lessons.

Learning journal

The main record of student work and participation is through a learning journal. Students are provided with a booklet, which directs them in what kinds of items and information to collect and include in their learning journals. As students may be working in different groups or on different topics, each journal will be individual, but each student will cover similar information and develop similar skills in research and questioning. The Learning Journals will be used as part of the final presentation where students share their work with their peers.

Presentations

The final activity is designed as a presentation so that students who have been working on different topics may share and discuss their findings with the larger group. The presentation may take various forms such as a talk, a dialogue, a digital story, a dramatic performance, or other methods that build on previous work undertaken by the students or that lends itself to the content matter, depending on the judgement of the teacher. This presentation may be used as part of an assessment task. Even though formalised assessment is not included in this guide, the E5 model is explicitly referred to and the points under Learning Focus may be used as a guide to the outcomes of the Australian Curriculum.

Exploration

This unit is based on the inquiry model of learning and focuses more on developing the ability to ask rich questions rather than set answers. As topics covered may have multiple cultural perspectives and ways of interpreting ancient cultures and histories passed down through story, art, dance and told in our landscape it is important to consider creative and open ways of assessing learning through inquiry.

Resources & References

Key Resources for this unit can be found on Stonnington Council's website, including the student booklet. Other resources, printed, online and organisational and full references can be found online including references for the information provided in the Historical walk, here.

We acknowledge all Aboriginal contributions to these resources from individuals and organisations.

We honour that the intellectual and cultural property belongs to the contributors and thank them for sharing their knowledge and perspectives for the use of these resources and benefits of our young people in the City of Stonnington.

[Bunurong Land Council Aboriginal Corporation](#)

[Wurundjeri Woi Wurrung Cultural Heritage Aboriginal Corporation Placenames VACLANG](#)

[Welcome to country](#)

[Possum Skin cloak](#)

[Koori Culture](#)

[Art, Family, Stories, Possum Skin Cloaks and other topics](#)

[Melbourne Museum's Bunjilaka](#)

[Victorian Aboriginal Corporation for Languages \(VACL\)](#)

[Reconciliation Australia's website](#)

[Koori Heritage Trust](#)

[Victorian Aboriginal Corporation for Languages](#)

[Reconciliation Victoria](#)

[Museum Victoria](#)

[Culture is Life](#)

Learning focus and curriculum links

The below curriculum priorities are taken from [The Australian Curriculum – Aboriginal and Torres Strait Islander Histories and Cultures](#).

The Australian Curriculum sets consistent national standards to improve learning outcomes for all young Australians. ACARA acknowledges the gap in learning outcomes between Aboriginal and Torres Strait Islander students and their non-Indigenous peers. It recognises the need for the Australian Curriculum to provide every opportunity possible to 'close the gap'.

Therefore, the Australian Curriculum is working towards addressing two distinct needs in Aboriginal and Torres Strait Islander education:

- » that Aboriginal and Torres Strait Islander students are able to see themselves, their identities and their cultures reflected in the curriculum of each of the learning areas, can fully participate in the curriculum and can build their self-esteem
- » that the Aboriginal and Torres Strait Islander Histories and Cultures cross-curriculum priority is designed for all students to engage in reconciliation, respect and recognition of the world's oldest continuous living cultures.

Aboriginal and Torres Strait Islander Histories and Cultures

(extracted from
ACARA website)

The Aboriginal and Torres Strait Islander Histories and Cultures priority provides opportunities for all students to deepen their knowledge of Australia by engaging with the world's oldest continuous living cultures. Through the Australian Curriculum, students will understand that contemporary Aboriginal and Torres Strait Islander communities are strong, resilient, rich and diverse.

The Aboriginal and Torres Strait Islander Histories and Cultures priority uses a conceptual framework to provide a context for learning. The framework comprises the underlying elements of Identity and Living Communities and the key concepts of Country/Place, Culture and People. Aboriginal and Torres Strait Islander Identities are represented as central to the priority and are approached through knowledge and understanding of the interconnected elements of Country/Place, Culture and People.

The development of knowledge about Aboriginal and Torres Strait Islander Peoples' law, languages, dialects and literacies is approached through the exploration of Cultures. These relationships are linked to the deep knowledge traditions and holistic world views of Aboriginal communities and/or Torres Strait Islander communities.

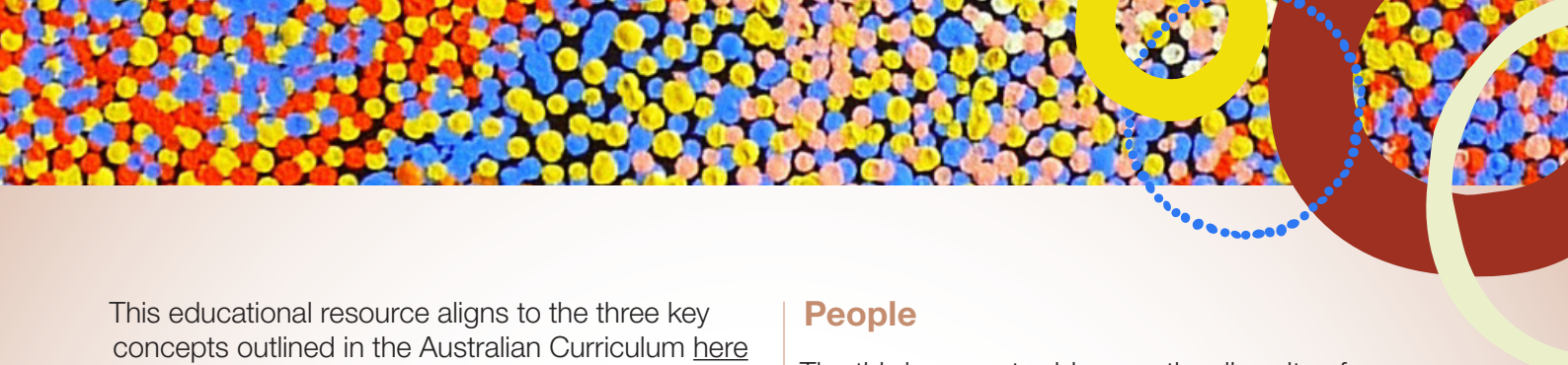
Students will understand that Identities and Cultures have been, and are, a source of strength and resilience for Aboriginal Peoples and Torres Strait Islander Peoples against the historic and contemporary impacts of colonisation.



Figure1: Conceptual framework for the Aboriginal and Torres Strait Islander Histories and Cultures priority

See key concepts and learning ideas [here](#)

See how each learning area can value Aboriginal and Torres Strait Islander Histories and Cultures as a cross-curriculum priority [here](#)



This educational resource aligns to the three key concepts outlined in the Australian Curriculum [here](#)

Country/Place

The first key concept of the organising ideas highlights the special connection to Country/Place by Aboriginal and Torres Strait Islander Peoples and celebrates the unique belief systems that connect people physically and spiritually to Country/Place.

Culture

The second concept examines the diversity of Aboriginal and Torres Strait Islander Peoples' culture through language, ways of life and experiences as expressed through historical, social and political lenses. It gives students opportunities to gain a deeper understanding of Aboriginal and Torres Strait Islander Peoples' ways of being, knowing, thinking and doing.

People

The third concept addresses the diversity of Aboriginal and Torres Strait Islander societies. It examines kinship structures and the significant contributions of Aboriginal and Torres Strait Islander Peoples on a local, national and global scale.

Organising ideas

For each cross-curriculum priority, a set of organising ideas reflects the essential knowledge, understandings and skills for the priority. The organising ideas are embedded in the content descriptions and elaborations of each learning area as appropriate.

Code	Organising Ideas
Country / Place	
OI.1	Australia has two distinct indigenous groups, Aboriginal Peoples and Torres Strait Islander Peoples.
OI.2	Aboriginal and Torres Strait Islander communities maintain a special connection to and responsibility for country/place throughout all of Australia.
OI.3	Aboriginal and Torres Strait Peoples have unique belief systems and are spiritually connected to the land, sea, sky and waterways.
Culture	
OI.4	Aboriginal and Torres Strait Islander societies have many language groups.
OI.5	Aboriginal and Torres Strait Islander Peoples' ways of life are uniquely expressed through ways of being, knowing, thinking and doing.
OI.6	Aboriginal and Torres Strait Islander peoples have lived in Australia for tens of thousands of years and experiences can be viewed through historical, social and political lenses.
People	
OI.7	The broader Aboriginal and Torres Strait Islander societies encompass a diversity of nations across Australia.
OI.8	Aboriginal and Torres Strait Islander peoples have sophisticated family and kinship structures.
OI.9	Australia acknowledges the significant contributions of Aboriginal and Torres Strait Islander people locally and globally.

Unit outline

Topic	Description	Activities	Record
1	Connection to Country	Activity 1: Welcome to Country Activity 2: Acknowledging Country Activity 3: Mapping exercise Activity 4: Place in time Activity 5: Kulin Creation Story	Learning journals Maps Timeline on classroom wall Welcome to Country Book
2	What do we want to learn more about?	Activity 1: People, Places/Country & Culture Brainstorm Activity 2: Exploration & Research Activity 3: Share & Prepare	Preparation for visit by Aboriginal speaker Creating inquiry Questions
3	Community	Activity 1: Indigenous tours, speakers and workshops Activity 2: Yarning Circles	Learning journal
4	Story through Art	Activity 1: Ancient Aboriginal Art Activity 2: William Barak Activity 3: Exploring Aboriginal and Torres Strait Islander diversity through Art Activity 4: Local Modern Aboriginal Art	Discussion Learning Journals
5	Walking into the Past	Activity 1: Mapping in the classroom Activity 2: Before your walk Activity 3: During the Walk Activity 4: After the Walk	Learning Journal
6	The Rich History of Storytelling	Activity 1: Creative expression of story	Imaginative Story
7	Sharing your new knowledge and connection	Activity 1: Research and production session Activity 2: Presentation	Various



Session 1: Connection to Country

This topic aims to open students' minds to the ancient sacred lands and waterways that they are on.

By connecting them to place and country and the significance of the local traditional custodians, lands, cultures and histories.

We encourage teachers to first research and learn about the lands of the south-east Kulin Nation, the Bunurong and Woi Wurrung lands.

ACTIVITY 1

Welcome to Country

For this lesson we encourage your school to purchase classroom copies of the book 'Welcome to Country' by Wurundjeri Elder, Aunty Joy Murphy.

You can freely access the teacher resources [here](#) (Teacher notes were created by Dr Robyn Sheahan-Bright. Teacher notes © 2016 Walker Books Australia Pty. Ltd.)

Alternatively, you can research any books, writing or videos that explain a Welcome to Country, preferably a resource from the Kulin Nation.

1. Read the book 'Welcome to Country', or alternative resource, with your class.
2. Whilst reading, stop and reflect on each page using the teacher's resources as a guide. Students can choose to write any reflections or questions for discussion or future exploration in their journals.
3. Discuss the following statement from Aunty Joy Murphy in the resources:

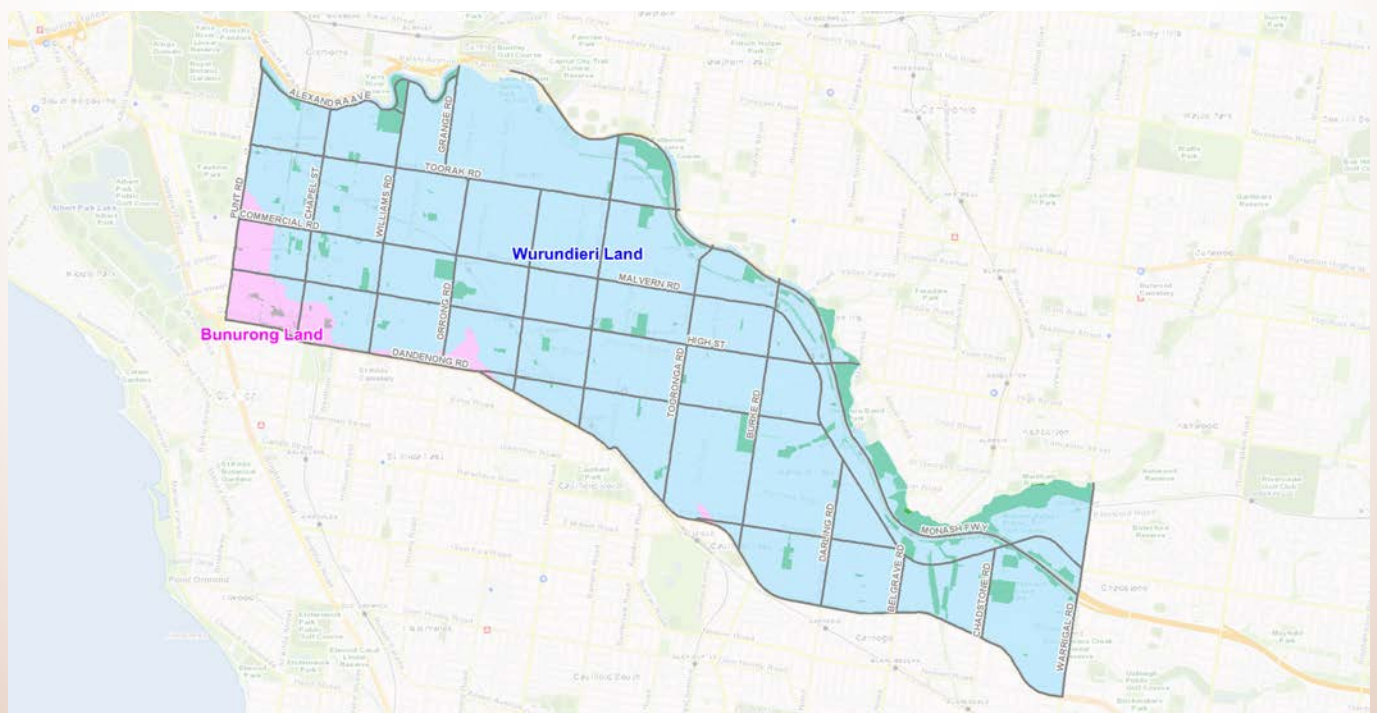
"The most important factor in Aboriginal culture is respect and this is what the Welcome to Country is all about. In traditional times, if you wanted to enter someone else's community you needed to show them respect by asking their permission – just as you would knock on the door of a house you were visiting and wait to be invited in." Aunty Joy Murphy.

4. Have students share any of their writing or reflection with the class for discussion or refer to the above resources for further learning ideas.

We strongly encourage schools to contact the [Bunurong Land Council Aboriginal Corporation](#) or [Wurundjeri Woi Wurrung Cultural Heritage Aboriginal Corporation](#) to book a Welcome to Country Ceremony for your school.

Please check the Registered Aboriginal Party (RAP) maps below to identify the appropriate organisation.

Alternatively visit the State Government Welcome and Acknowledgement [map](#) and enter your address in the search bar. Left click to see the formally recognised Traditional Custodians.



● Wurundjeri Land

● Bunurong Land

ACTIVITY 2

Acknowledging Country

The Yalukit-willam clan, one of six Boonwurrung language clans. Yalukit-willam is believed to mean 'river camp' or 'river dwellers'. The Woiwurrung language clans, the Wurundjeri-balug, a name that means 'white gum tree people'. The northern boundary of Stonnington, the Yarra River and Gardiners Creek, approximates the original boundary between the Bunurong peoples and their northern neighbour, the Woiwurrung.

("An Indigenous History of Stonnington" (2006) Dr I D Clark and L M Kostanski, ref [here](#))

1. Read the above statement to your class and use a map to explain the areas of the Kulin Nation including your local area.
2. Teach your students how to pronounce the name of the clans and language groups that make up the lands that they are on. You can have them practice this in pairs with each other.
3. Share an example of an Acknowledgment of Country and explain the importance of acknowledging the traditional custodians of the land that they are on. You can find out more about Welcomes and Acknowledgments of Country in this resource from Reconciliation Australia [here](#).
4. Encourage students to either read and share or create their own Acknowledgment of Country in their journals. This can be something developed over time and unique to their sense of connection and what they feel in honouring the lands and its people. Students will become more comfortable with sharing their acknowledgment as their connection and knowledge of the local Indigenous peoples grows over time. Students can be encouraged to take turns in acknowledging Country at the beginning of every class, school assemblies and special events.

The City of Stonnington acknowledges we are meeting on the Traditional Lands of the Wurundjeri Woi Wurrung and Bunurong peoples of the East Kulin Nations and pay our respect to their Elders past, present and emerging.

We extend that respect to all Aboriginal and Torres Strait Islander peoples. We acknowledge their living connection to Country, relationship with the land and all living things extending back tens of thousands of years.



ACTIVITY 3

Mapping Exercise

Teachers can utilise this mapping activity as a tuning-in exercise to engage curiosity and introduce the notion of the history of a place stretching back into time.

Additional resources can be found at [Bunjilaka Aboriginal Cultural Centre](#) and [Victorian Aboriginal Corporation for Languages \(VACL\)](#).

VACL identifies 38 languages and 11 language families in Victoria. Many of the 38 languages are further divided according to clan groups and their traditional lands, while the 11 language families are grouped according to shared words, grammar and sounds. (VACL)

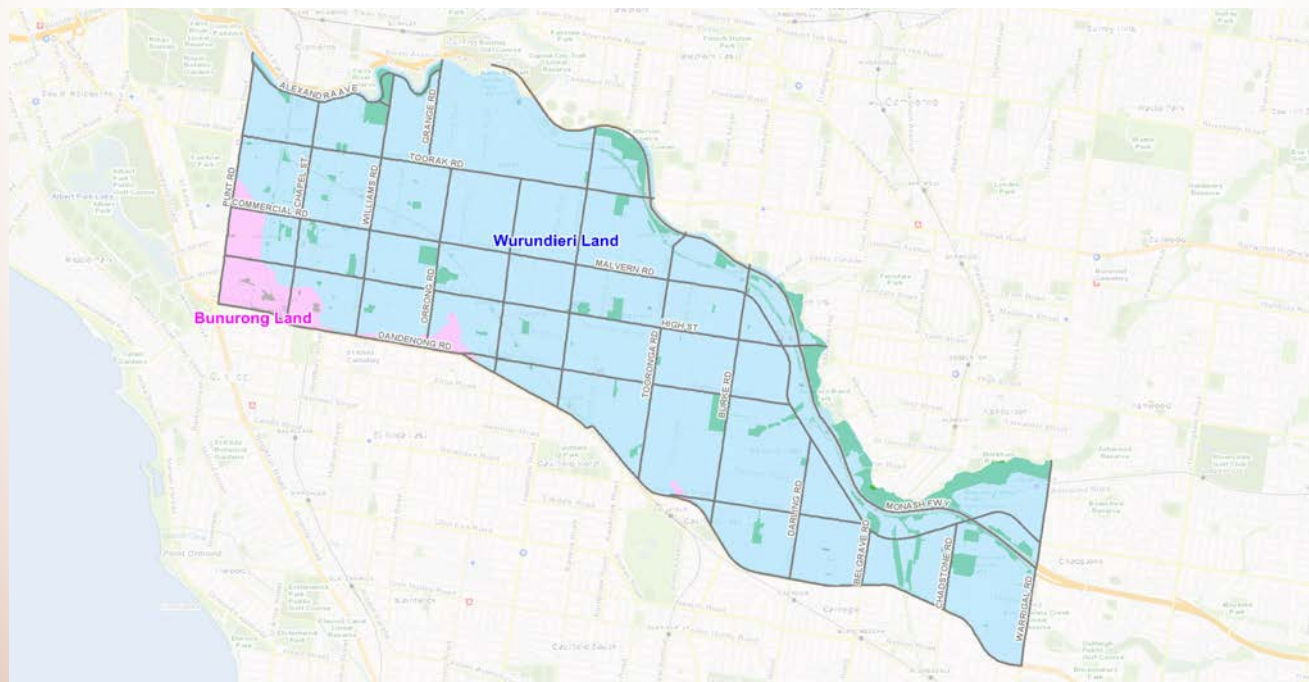
Explain to students that they will be investigating the history of the Stonnington area.

1. Hand out maps or display maps of Stonnington and Melbourne region.
2. Look at the map of Melbourne and the map of Stonnington in the Student Guide. Can the students identify where they live? Where is their school? Point out somewhere they have been or recognise in the City of Stonnington?
3. Ask students to point out other features of the area e.g. water, hills, swamps, coast.

Explain to students the concept of traditional lands and country. Do your own research to distinguish the difference between clan groups, nations and language groups to assist students in their mapping.

See map of Stonnington [Home | City of Stonnington | Community profile \(id.com.au\)](#)

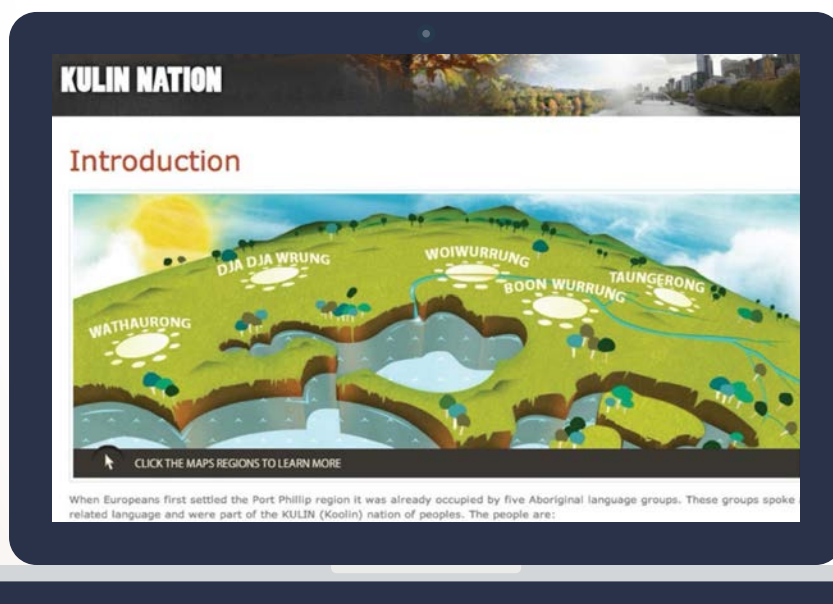
See below map of Stonnington Traditional Custodian boundaries, or visit [Welcome Map](#)



ACTIVITY 3 Mapping Exercise cont.

Explain the five language groups of the Kulin Nation as the traditional custodians of the lands surrounding Melbourne and the greater region. See map below with language group pronunciations.

1. Look at the Kulin people map and explain to students what the map represents.
That is – the map shows areas where Aboriginal language groups have lived for tens of thousands of years and still live today!
2. Reinforce to students that Aboriginal and Torres Strait Islander people still live on their traditional country, or even when living off country are still connected to their traditional lands.
3. Have students record in their journals the five language groups of the Kulin Nation and research the names of the regions they have been given by Europeans. Which traditional lands do you live on? Encourage students to share this new knowledge of the lands they live on with their friends and family.
4. Guide students to this interactive resource at [Bunjilaka Aboriginal Cultural Centre](#) and [Victorian Aboriginal Corporation for Languages \(VACL\)](#) where they can click on the places and message sticks to hear language spoken.



ACTIVITY 4

Place in time

Explain to students that they will be creating a timeline of Indigenous custodianship on the wall of the classroom. The purpose of the exercise is for students to comprehend the longest continued connection Aboriginal and Torres Strait Islanders have had to the land we now call Australia.

1. Students take turns with the tape measure, marking off 50 lengths of 100cm in texta on paper, to represent 50,000 years plus in which Aboriginal people have looked after the land.

While some students are measuring, others can be drawing around their hands with red, yellow or black texta to decorate the line.

2. Keeping to the same scale, mark 2.2cm on the right-hand end of the paper to represent the time since Europeans settled on the continent. Draw around one hand in white chalk to represent the last 230 plus years.
3. Explain that the line will be a focus for the information discovered throughout the unit and that pictures, ideas, writing and questions can be attached to it at any time as a record of inquiry and learning.

ACTIVITY 5

Kulin Creation Story

Explain to students that different Aboriginal groups have their own creation stories. Stories of how the land and all spirits living on the land and including the land as a spirit was created. These are also known as Dreaming.

[Melbourne Museum's Bunjilaka](#) website also houses freely accessible education resources we encourage you to explore here:

1. Share – the Bunjil creation story of the Kulin Nations with your students. This story has been passed down through generations honouring the voice of the oldest living continuous culture in the world.

Note: Teachers can research text from Kulin Nation writers.

2. Excursion – Complement the Bunjil story with an excursion to [Melbourne Museum's Bunjilaka](#).
3. Reflection – ask students to write in their Learning Journals about their thoughts, ideas and any questions from exploring this creation story, including what they would like to know more about.



Session 2: What do we want to find out more about?

The purpose of this topic is for teachers to get an understanding of the knowledge and perspectives that their students hold on Indigenous Australian people, country/place and culture. The three activities are designed to brainstorm prior knowledge, identify questions for further research and respectfully prepare any questions or topics that you would wish to learn from an Aboriginal or Torres Strait Islander guest speaker or facilitator and share learnings with their peers.

Please note: These activities will require the use of a computer or additional resources to be printed out for research.

ACTIVITY 1

People, places/Country & Culture

1. Brainstorm ideas from the class around what we already know about the Indigenous histories and cultures Indigenous to Australia both locally and nationally.
2. Group the ideas under headings of People, Country/Place and Culture if possible.
3. Ask – What do we want to find out more about? Create questions under each of the headings.

Note: Suggested names of local figures have been included to guide the students in their research – these are listed in the table below under ‘People’.

People	Country/Place	Culture
Elders	meeting places	ceremonies
leaders	significant sites	seasons
clans	place names	encounters
family/relationships	geographical features	food
songs/stories	trees/plants	art
Derrimut	medicine	tools
Aunty Joy Murphy	tools	language
Uncle Dave Wandin	shelter	celebrations
Aunty Diane Kerr		

ACTIVITY 2

Exploration & research

1. Encourage students to choose a question from the list brainstormed that resonates with them.
2. Students are asked to research information connected to their chosen question. They may work in pairs or perhaps have more than one question, depending on how many are generated.
3. Ask each student or pair to record their answers using pictures and captions, cartoons, flowchart, headlines or a mind map – and then attach it to the timeline on the wall.
4. Have students reflect on their findings in their journals.

A list of some of the available online resources in addition to the Stonnington booklet is listed below:

[Bunurong Land Council Aboriginal Corporation](#)
[Wurundjeri Woi Wurrung Cultural Heritage](#)
[Aboriginal Corporation Placenames VACLANG](#)
[Welcome to country](#)

[Possum Skin cloak](#)

[Koori Culture](#)

[Art, Family, Stories, Possum Skin Cloaks and other topics](#)

[Melbourne Museum's Bunjilaka](#)

[Victorian Aboriginal Corporation for Languages \(VACL\)](#)

[Reconciliation Australia's website](#)

[Koori Heritage Trust](#)

[Victorian Aboriginal Corporation for Languages](#)

[Reconciliation Victoria](#)

[Museum Victoria](#)

[Culture is Life](#)

ACTIVITY 3

Share & prepare

Now the students have researched responses to their questions, shared them on the timeline and journaled about their findings, invite students to prepare responses and present the following:

1. Ask each student or pair to share two learnings with the class.
2. Allow time for the class to walk around and look at all the contributions to the timeline.
3. Ask students – based on what the class has discovered so far, what new questions arise?
4. Discuss briefly and ask students to record three focus questions in their Learning Journal, paying attention to questions they might want to ask a guest speaker.



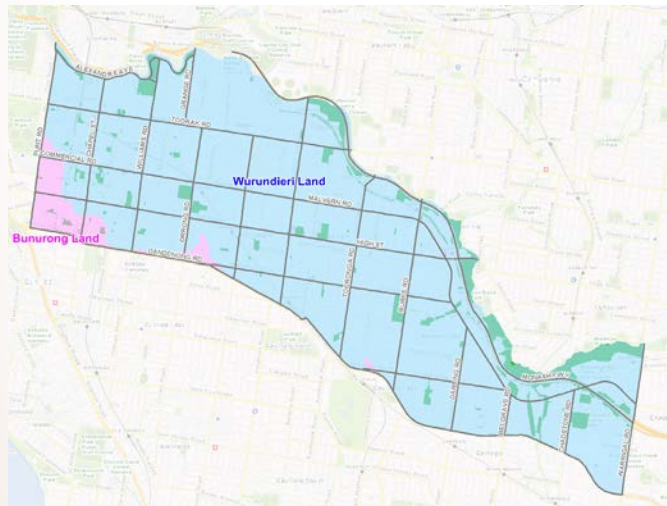
Session 3:
Community

ACTIVITY 1

Indigenous speakers, tours & workshops

The primary focus of this topic is to connect your school, staff and students, with your local Aboriginal community. It is important to engage Aboriginal people to share their knowledge on their own Aboriginal culture and history as well as their own lived experiences.

We encourage schools to firstly engage an Elder or traditional owner to share their knowledge and experience in their own traditional country. You can invest in a Welcome to Country that can be booked through the below organisations that represent the traditional owner groups. Please check the RAP area map below to determine which organisation to contact and/or visit the [Welcome Map](#).



The [Bunurong Land Council Aboriginal Corporation](#), or [Wurundjeri Woi Wurrung Cultural Heritage Aboriginal Corporation](#) is a great place to start! The City of Stonnington is also here to help you.

At this stage, students would be expected to have some understanding of Aboriginal Victoria and the local traditional lands and peoples. They will also have some questions prepared from previous activities.

Suggested process for booking an Aboriginal guest speaker at your school:

- » Contact the traditional owner groups above or the City of Stonnington.
- » Have students prepare their learnings and questions.
- » Prepare a safe open space for your classroom. A yarning circle may be a nice option to change a lecture style classroom environment to an open space for equal conversations.
- » Have a student volunteer to introduce the class and acknowledge country. Students or yourself could share what they have been learning about in class.

Suggested excursion with Aboriginal led tours and workshops:

- » The National Gallery of Victoria offers guided tours of its extensive collection of Aboriginal art.
- » Take a tour of the Bunjilaka Museum and book a cultural facilitator.
- » Take a walking tour or workshop at the Koori Heritage Trust.
- » Research local Aboriginal services and places that offer school visits with Aboriginal and Torres Strait Islander guides or facilitators.

ACTIVITY 2

Yarning Circles

The purpose of this activity is to practice deep listening and speaking honestly in a safe environment.

Aboriginal people share an oral history passed down through generations. Indigenous peoples globally share this connection and understanding of the importance of storytelling and creating safe spaces for trusted relationships to speak honestly and vulnerably without judgment.

Before facilitating a yarning circle with your class, we encourage teachers to read more about facilitating yarning circles. One suggested resource, of many, is from Reconciliation NSW website you can freely access [here](#).

Some simple steps for facilitating a yarning circle with your students:

1. Set the classroom up or choose a space outside, preferable, where the class can comfortably sit in a circle. Provide alternatives for differing physical abilities i.e. a chair if needed.
2. Tell students that we will be sharing some of our knowledge and any questions, thoughts or feelings that have arisen from our guest speaker, excursion and research in class. This could be an opportunity to refer to their journals, or just trust what will come up for them in the moment.
3. Let students know that the circle is a safe space and every student is equal and respected. Explain the concept of not judging others and the importance of inclusion. Also that no one has their backs to anyone and everyone is facing inward. What is said in the circle stays in the circle. Explain respect and privacy.
4. Open the circle with an acknowledgment of country. Have students look down or close their eyes if comfortable and take some breaths to feel themselves on the land. Guide them to listen to any sounds of nature or the feeling of the wind on their skin.
5. A talking stick or object can be used to explain that the only person who should be talking is the person holding the stick or object. The others are to show respect by practicing deep listening.
6. Explain that the stick still be passed around for students to speak one at a time. Start by asking them to introduce themselves. This can be their name, where they were born and what country they are on.
7. On the next rounds you can choose from the following questions:
 - » What is one thing I have loved learning about Indigenous cultures and histories?
 - » What is one thing I do not understand, confused from what I have heard or read?
 - » Is there anything you would like to do or experience to learn more about Indigenous people, culture, history and country?
8. Thank the students for their respect and honesty in the session.
9. Allow students some time to journal about their experience.

Session 4:

Stories through art

Aboriginal and Torres Strait Islander people have passed down stories through art for tens of thousands of years. Indigenous dreaming stories and customs have been told orally and through art including visual arts such as carving and ochre painting as well as dance and song.

This session connects students with Aboriginal artwork dating back thousands of years through to today. It explores how culture is alive and evolving and is reflected by the way art is and has been created and interpreted.

This unit encourages students to explore art from the Kulin Nation and all nations around Australia. The activities also encourage teachers and students to explore the diversity of Indigenous art from various clan and language groups around the country, and how this creative and cultural expression has evolved.

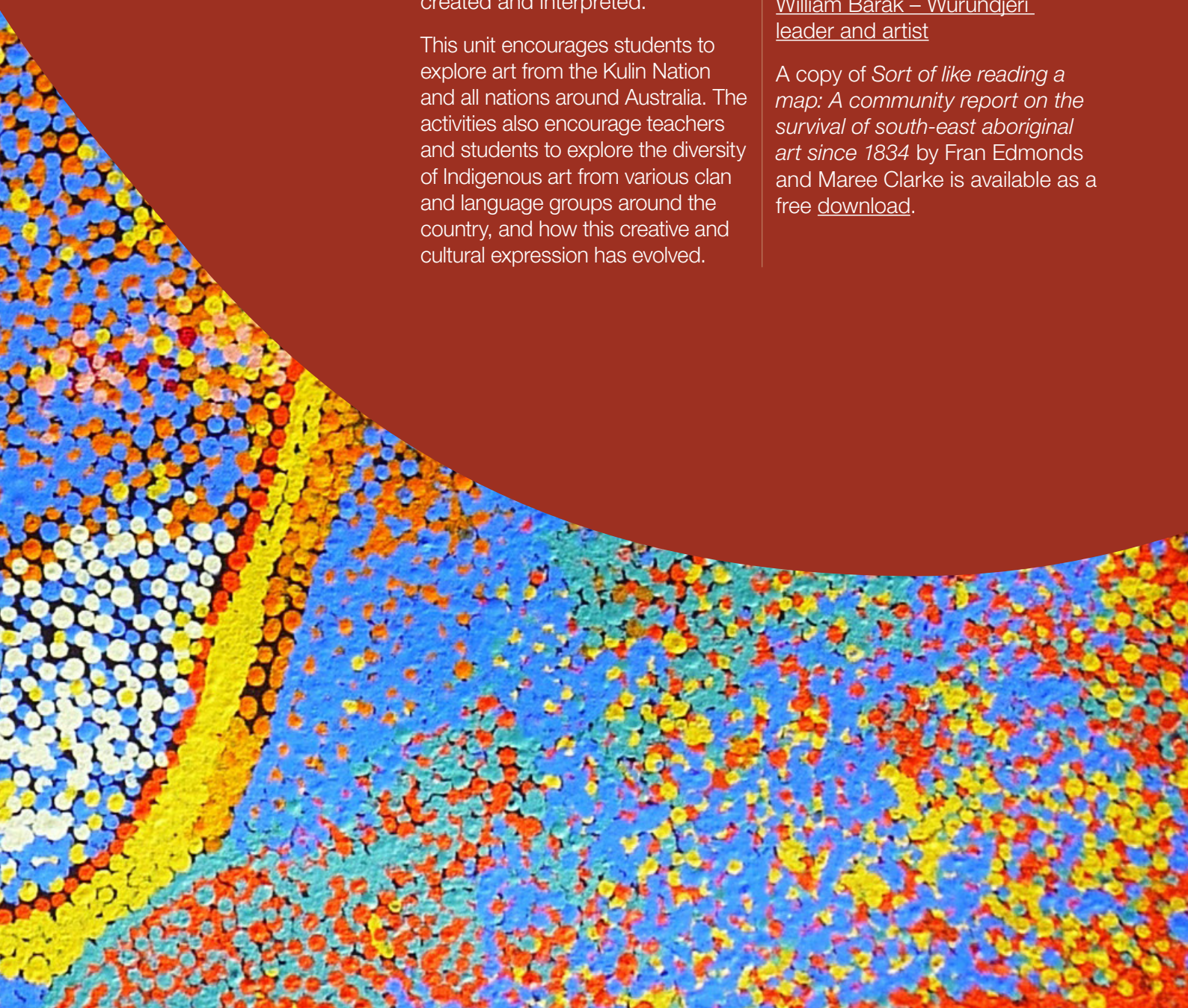
Resources

[Art therapy, healing, trauma](#)

[How to avoid cultural appropriation](#)

[William Barak – Wurundjeri leader and artist](#)

A copy of *Sort of like reading a map: A community report on the survival of south-east aboriginal art since 1834* by Fran Edmonds and Maree Clarke is available as a free [download](#).



ACTIVITY 1

Ancient Aboriginal Art

1. View the Aboriginal Rock Art at Gariwerd (Grampians) which has the largest number of rock art sites in Southern Australia and over 80% of Victorian rock art.
2. Discuss the three images of cave art. What do you see and what do you think the art is painted or carved with?
3. Why would Aboriginal people have painted or carved in shallow rock shelters?
4. Discuss why few examples of Aboriginal art pre colonisation remain today?
5. Explore other modes of storytelling and cultural expression such as song and dance.
6. Explain Aboriginal and Torres Strait Islander people oral histories and cultures. Have students journal their reflections of the significance of Indigenous art and story for maintaining culture, language and stories.

ACTIVITY 2

William Barak

William Barak, was a Wurundjeri Elder who settled in at Coranderrk Aboriginal Reserve, near Healesville, in 1863. Barak was one of the few nineteenth-century Aboriginal artists to produce work on paper or cardboard for Europeans that communicated important aspects of Aboriginal culture.

1. Download [Remembering Barak](#) education resources and share Barak's story with your students.

You can also visit Wurundjeri Woi Wurrung Cultural Heritage Aboriginal Corporation for more information on their ancestors [here](#).

2. Review Barak's eight works at [National Gallery of Victoria](#) below
[Ceremony with a rainbow Serpent Ceremony \(1989\)](#)
[Figures in Possum Skin Cloaks](#)
[Untitled \(ceremony\)](#)
[Untitled \(Hunting Scene\)](#)
[Group Hunting Animals](#)
[Ceremony \(1890s\)](#)
3. Create a timeline that includes important events in Barak's life and the history of Melbourne.
4. What do Barak's paintings tell us about his life and Aboriginal people at the time?



ACTIVITY 3

Exploring Aboriginal and Torres Strait Islander diversity through Art

This activity encourages students to explore works of arts by Aboriginal and Torres Strait Islander artists from a diverse range of language groups and time periods. The purpose is for students to appreciate the diversity of Indigenous cultures in Australia and that there is not one way that Aboriginal art is created.

1. Select a number of artworks and print 6 coloured copies of the selected artworks (for classroom use only) and write on the back the artist name and title of the artwork if known.
2. Divide the class into six discussion groups and distribute the artworks.
3. Explain that students will be summarising their findings and ideas about the artwork to the rest of the class at the end of the session and that this summary can only be 3 – 4 minutes long.
4. Allow students to share their findings in groups to the class.
5. Allow time at the end of this session for all students to reflect on their conversations and thoughts in their Learning Journals.

Sample questions for exploration

- » What is the name of the artist and what country or language group do they come from? (Option to show the artists country/countries on the map).
- » Do you know the story the artist is telling? (Option to research artwork or create own interpretation from title and/or visual).
- » What tools and materials do you think the artist used to create the artwork?
- » Option to research and share any other information on the artist, the artwork or any of their other works.

ACTIVITY 4

Local and modern Aboriginal Art

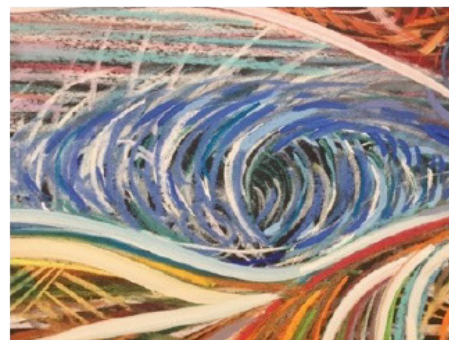
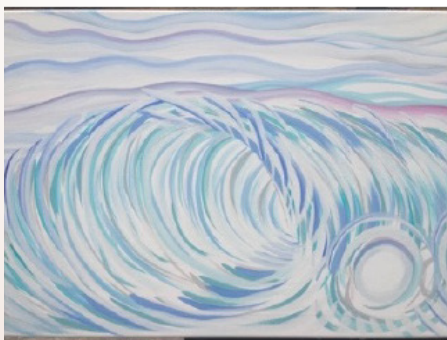
This activity is designed for students to gain an appreciation and understanding of modern artists today and how cultural expression has evolved over time.

1. Read about Adam Magennis, an Aboriginal artist and local Bunurong man with a professional career in the arts [here](#).
2. Encourage students to explore Magennis' cultural expression through his art as a modern artist today. The below artworks are taken from his website and are property of [Kaptify Art Services](#).

Students can discuss, reflect, verbally share and/or journal the following:

Questions to explore:

- » What stories do you see Magennis' is portraying in his artwork?
- » What are some noticeable differences from Willam Barak's paintings to Adam Magennis? How has art changed over time?
- » What are some similarities in the two Aboriginal artists' work? i.e. the ability to tell Aboriginal stories and perspectives visually.





Session 5: Walking into the past

The area now known as the City of Stonnington was an important place for the East Kulin language groups who lived on the land prior to white settlement. In recognition of this, the City of Stonnington has erected a series of Indigenous History markers at places of particular interest and significance.

Eleven Indigenous history markers can be found in Kooyong, Prahran, South Yarra and Windsor. The Yarra River is central to our Aboriginal heritage with four of the markers situated along the Yarra Trail.

The Indigenous history markers tell the story of local clans and their lifestyle, significant people, key locations, important events, and images depicting historic sites.

Take a walk with your class

An excursion that visits some of these markers is highly recommended as a way of establishing connections for the students between what they read about and the actual landscape.

Please note: In light of traffic, transport and logistics of markers in busy areas such as Chapel St, you may wish to consider smaller group sizes, or choose the sites along the Yarra where there is more space for larger groups.

To assist in the organisation of this walk, the following documents are included as part of this guide and space for students to record information is included in the Student Guide/ Learning Journal.

- » Map showing the location of one of the markers with suggested routes and time allowances.

- » A description of what is to be found at each site and possible activities or questions suited to the situation.
- » Links to downloads of information to support the walk available from the City of [Stonnington website](#).

Please note that the markers are very detailed and contain a great deal of information taken from *An Indigenous History of Stonnington*, 2006, Dr Ian Clark and Laura Kostanski, University of Ballarat. They are not designed specifically for student use so many of the terms, language and style may need to be explained and reworded.

For more information please visit the City of Stonnington website and download the [Indigenous History Markers Guide](#).

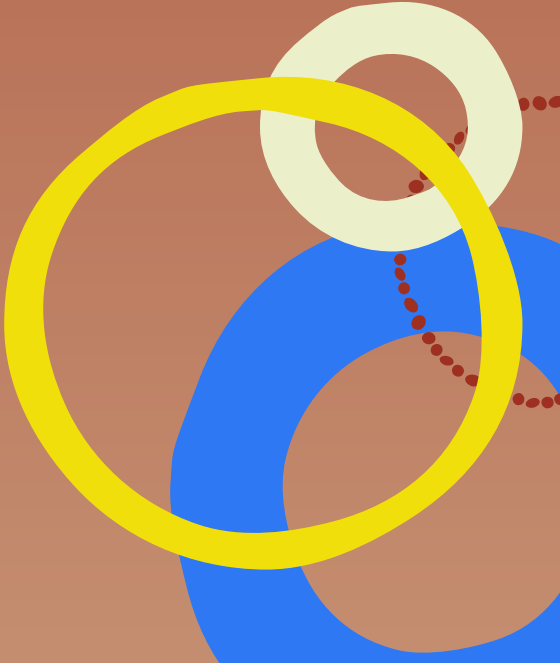
Teacher Preparation

Refer to your school's excursion policies and requirements for effective and safe planning.

It is important that your students understand the purpose of the walk, which is to make the connection between the local Indigenous history and the physical place that now exists.

We encourage all teachers to visit the [Bunurong Land Council Aboriginal Corporation](#) or [Wurundjeri Woi Wurrung Cultural Heritage Aboriginal Corporation](#) to explore services and opportunities to engage local traditional owners on your excursion or into the classroom beforehand.

You can also visit [The Koori Heritage Trust](#) for information on their cultural education and guided tours.



ACTIVITY 1

Mapping in the classroom

A map showing the location of the Indigenous History Markers is included below.

Use the map to plan your walk or bus trip before your excursion date.

Also included here is a list of markers with information including: the time periods referred to on the markers, a summary of the information they contain and possible activities or questions to consider for each one.

The students' Learning Journal contains four blank worksheets that can be filled in according to whichever sites you choose to visit.

Marker Locations

- HUNTING GROUNDS OF CHAPEL STREET**
Address: Chapel St, Windsor, near Green St. Melway: 58 D7.
- MEETING PLACE FOR CORROBOREES**
Address: Chapel St, Prahran, near Prahran Town Hall. Melway: 58 D6.
- HELEN BAILLIE**
Address: 462 Punt Road, South Yarra. Melway: 58 C2.
- THE ABORIGINAL MISSION**
Address: Corner of Punt Rd and Alexandra Ave. Melway: 58 C1.
- ABORIGINAL CAMPSITE**
Address: Corner of Chapel St and Toorak Rd. Melway: 58 E3.
- GEORGE LANGHORNE**
Address: Corner Toorak Rd and Rockley Rd, South Yarra. Melway: 58 F3.
- DERRIMUT**
Address: Yarra Trail, Alexandra Ave, South Yarra, west of Chapel St. Melway: 58 E2.
- THE CHIEF PROTECTOR**
Address: Yarra Trail, Alexandra Ave, South Yarra, east of Chapel St. Melway: 58 F2.
- LAKE COMO**
Address: Yarra Trail, Alexandra Ave, South Yarra, near Kanteen café. Melway: 58 G1.
- TURRUK**
Address: Yarra Trail, Alexandra Ave South Yarra at the end of Williams Rd Melway: 58 G1.
- ARTEFACTS IN KOOYONG PARK**
Address: Kooyong Park, Glenferrie Road, Kooyong Melway: 59 C3.

"Most of the land we now know as the City of Stonnington belonged to the Yalukit-willam clan." Turruk marker

For further information regarding Stonnington's Indigenous History please visit www.stonnington.vic.gov.au or contact Council on 8290 1333.

1 HUNTING GROUNDS OF CHAPEL STREET
Address: Chapel St, Windsor, near Green St. Melway: 58 D7.

2 MEETING PLACE FOR CORROBOREES
Address: Chapel St, Prahran, near Prahran Town Hall. Melway: 58 D6.

3 HELEN BAILLIE
Address: 462 Punt Road, South Yarra. Melway: 58 C2.

4 THE ABORIGINAL MISSION
Address: Corner of Punt Rd and Alexandra Ave. Melway: 58 C1.

5 ABORIGINAL CAMPSITE
Address: Corner of Chapel St and Toorak Rd. Melway: 58 E3.

6 GEORGE LANGHORNE
Address: Corner Toorak Rd and Rockley Rd, South Yarra. Melway: 58 F3.

7 DERRIMUT
Address: Yarra Trail, Alexandra Ave, South Yarra, west of Chapel St. Melway: 58 E2.

8 THE CHIEF PROTECTOR
Address: Yarra Trail, Alexandra Ave, South Yarra, east of Chapel St. Melway: 58 F2.

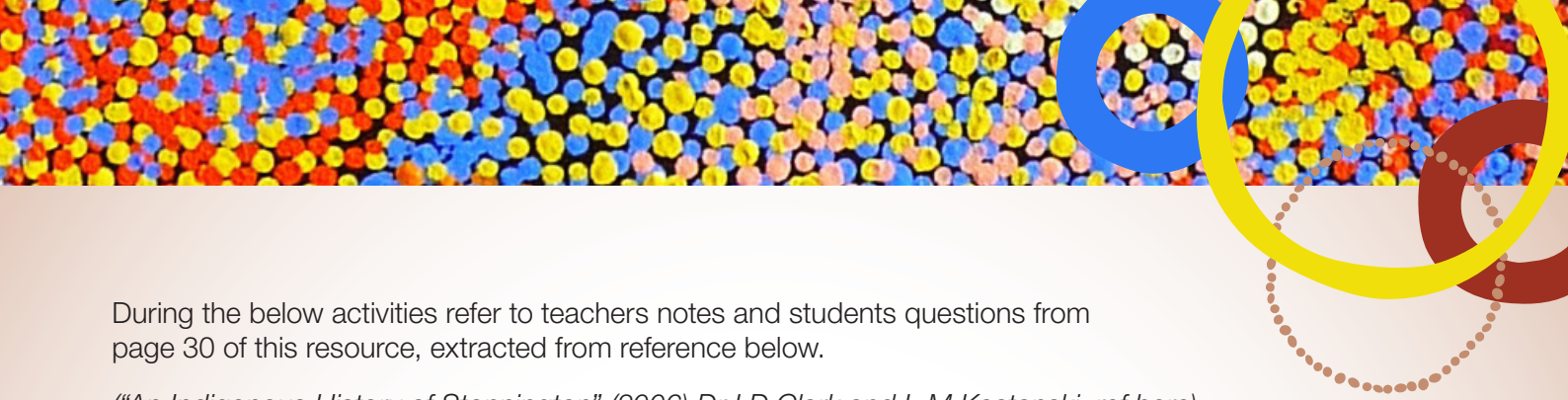
9 LAKE COMO
Address: Yarra Trail, Alexandra Ave, South Yarra, near Kanteen café. Melway: 58 G1.

10 TURRUK
Address: Yarra Trail, Alexandra Ave South Yarra at the end of Williams Rd Melway: 58 G1.

11 ARTEFACTS IN KOOYONG PARK
Address: Kooyong Park, Glenferrie Road, Kooyong Melway: 59 C3.

"Most of the land we now know as the City of Stonnington belonged to the Yalukit-willam clan." Turruk marker

For further information regarding Stonnington's Indigenous History please visit www.stonnington.vic.gov.au or contact Council on 8290 1333.



During the below activities refer to teachers notes and students questions from page 30 of this resource, extracted from reference below.

(“An Indigenous History of Stonnington” (2006) Dr I D Clark and L M Kostanski, ref [here](#))

ACTIVITY 2

Planning your route

Possible ways to approach the excursion could be to select a group of four markers that are close to each other and focus on them rather than trying to visit all the locations.

If the staff - student ratios allow, the class could divide into smaller groups, visit several markers and then report back to the whole class.

ACTIVITY 3

During the walk

Encourage students to:

- » Take photos to create a record of their walk.
- » Imagine the area without buildings.
- » Become conscious of the landscape – whether there is a hill, a slope, an outlook or natural watercourses.
 - » Stop and take time to sit in silence. Listen to the country, the sounds, the smells.
 - » Reflect on what the area would have looked like before European settlement and ways that the traditional custodians connect to country and culture today.

ACTIVITY 4

After the walk

Allow time for students to collate information collected on their walks individually.

In their walking groups, discuss their impressions of the sites visited and create a group presentation of their experience.

Have students share their findings, thoughts and feelings with the class.

History markers teachers notes & student questions

1. Hunting grounds of Chapel Street

Location: Chapel Street, Windsor, near Green Street (58 D7)

One of the BoonWurrung Language clans, the Yalukit-willam people were hunters and gatherers who moved around within the limits of their country to take advantage of seasonal resources. The hunting was left to the men while the women concentrated on gathering plant foods.

Prior to white settlement Prahran's terrain was a combination of large trees, wattle scrub and many reed-filled swamps, habitat conducive to abundant wildlife.

According to Archaeologist, Gary Presland, the Aboriginal people adapted to their environment in a number of ways:

'Their hunting equipment and techniques had been developed over a long period and were suited to the purpose. They had an intimate and detailed knowledge of their landscape. This knowledge was passed from one generation to the next. So well did they know their territory, and so efficient were they at getting all they needed, they had to work only about five hours a day.' (Presland 1997:7)

The establishment of European settlements in the country of the Yalukit-willam people engineered the dispossession from their lands and the loss of access to their hunting grounds. Squatters commonly selected places for their homesteads that were favoured locations for local clans. The sites selected for European settlements were equally important to local clans, but with them came the introduction of policing to safeguard European property and people.

In the 1830s, at least forty Yalukit-willam people lived in this area. Records from the early 1840s show those remaining around the area included five leading men of the Yalukit-willam people, including two clan-heads, Derrimut and Ningerranaro as well as Ningerranaro's three sons, Bullourd, Pardeweerap and Mingarerer. Clan leader Derrimut lived in the neighbourhoods of Prahran and St Kilda for many years prior to his death in 1864. He was well known to the European residents of Prahran. (*"An Indigenous History of Stonnington"* (2006) Dr I D Clark and L M Kostanski, ref [here](#))

Discussion Points

1. Reflect on the Yalukit-willam's intimate and detailed knowledge of their landscape. Imagine what that meant in their day to day life and what an average day before European invasion would have looked like.
2. Imagine the Yalukit-willam's experience when Europeans began to squat on their lands and policing the safeguarding of their property.
3. Reflect on what clan leaders like Derrimut would have been challenged with. What do you think are some major differences the European's would have had in their way of living compared to the Yalukit-willam?

2. Meeting place for corroborees

Location: Chapel Street, Prahran, near Prahran Town Hall (58 D6)

At least three corroborees were staged in Melbourne during March 1839. 'Squint', a commentator whose identity is unknown, wrote of early Prahran in the *South Metropolitan* on 5 May 1906:

'It was generally in Chapel Road, between Commercial Road and Gardener's [sic] Creek Road, that the numerous body of aboriginals – men, women, and children – headed by poor Jimmy Mann, used to meet to hold their corroborees and throw their boomerangs. Their performances at times were unique, interesting, and very exciting – their weird and discordant song and dance of "Whar-ah-gar-we", and "Whar-ah-gar-wan", and their strange and fantastic movements, especially around the camp fires, with their bodies all bare, and their arms in the air, and with the constant accompaniment of their tribes' shouts and yells, were such as one can scarcely forget, and many times were witnessed by hundreds. Sometimes foolish people supplied them with rum (fire water), and then matters were fairly lively, but still nothing serious happened, generally speaking. They were much more peaceful than many of their white brethren...'

'Prahran', where the corroborees were often held, is a corruption of 'Pur-ra-ran', a native name given to this area by George Langhorne, who was in charge of the Aboriginal Mission. Langhorne described it as a compound of two Aboriginal words signifying 'land partially surrounded by water'. Hoddle, the surveyor, when obtaining the name from Langhorne, wrote it as it now stands. JB Cooper, in his *History of Prahran*, notes that due to the many swamps in Prahran, Melbourne residents referred to the place as 'swampy poor ann' a play on the native name of 'Pur-ra-ran'. (*An Indigenous History of Stonnington* (2006) Dr I D Clark and L M Kostanski, ref [here](#))

Discussion Points & Teaching Considerations

- » Imagine the area of Prahran in March 1906 when the journal entry was written. What do you see, hear and feel?
- » Consider the written reflection 'Squint'. Consider what the writer was experiencing as a European on the lands of the Yalukit-willam, potentially witnessing an Aboriginal corroboree for the first time.
- » Reflect on the statement 'they were much more peaceful than any of their white brethren...'
- » The above exert explains how Prahran was given its name. Research other suburbs in the area with names derived from local Aboriginal languages. Reflect on the language barriers and how Europeans would have misinterpreted language and ways of Aboriginal life.



MEETING PLACE FOR CORROBOREES

At least three corroborees were staged in Melbourne during March 1839. 'Squint', a commentator whose identity is unknown, wrote of early Prahran in the *South Metropolitan* on 5 May 1906:

It was generally in Chapel Road, between Commercial Road and Gardener's [sic] Creek Road, that the numerous body of aboriginals – men, women, and children – headed by poor Jimmy Mann, used to meet to hold their corroborees and throw their boomerangs. Their performances at times were unique, interesting, and very exciting – their weird and discordant song and dance of "Whar-ah-gar-we", and "Whar-ah-gar-wan", and their strange and fantastic movements, especially around the camp fires, with their bodies all bare, and their arms in the air, and with the constant accompaniment of their tribes' shouts and yells, were such as one can scarcely forget, and many times were witnessed by hundreds. Sometimes foolish people supplied them with rum (fire water), and then matters were fairly lively, but still nothing serious happened, generally speaking. They were much more peaceful than many of their white brethren ...

3. Helen Baillie

Location: 462 Punt Road, South Yarra (58 C2)

Pro-Indigenous activist, Helen Baillie, opened her house in Punt Road as a hostel to Aboriginal people from the 1930s until the late 1950s.

A 'Christian Communist', according to her ASIO file, Helen acknowledged Aboriginal people as the original inhabitants of our land and argued that settler Australians had a duty towards them. She travelled widely to learn more about Aboriginal matters. In 1932, she formed the Victorian Aboriginal Fellowship Group, an association for Christians interested in Aboriginal welfare. She was a life member of the Australian Aborigines' League, formed in 1936 to secure equal rights for Aboriginal people and she liaised with the Association for the Protection of Native Races in Sydney and the Anti-Slavery and Aborigines Protection Society in London.

An associate recalled that Helen was 'driven by a feeling of guilt that her ancestors had taken the land'. After 1951, Helen became a member of additional activist groups including the Women's International League for Peace and Freedom and the Council for Aboriginal Rights.

Elder Jim Berg was a boarder at Helen Baillie's home during the 1950s. He described Baillie as 'a giver'... she gave what she had to everybody who came looking for assistance; she gave them a roof over their head or money.

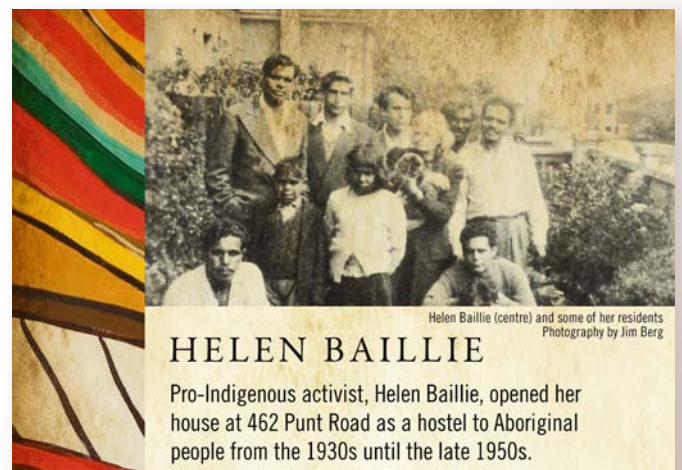
Elder Henry (Banjo) Clarke also lived at Helen Baillie's home. He came with his family from Framlingham Aboriginal mission, near Warrnambool, during The Great Depression to look for work. When Helen Baillie died in 1970, Banjo Clarke asked for a memorial to be built to remember all the good she had done. He recalled his impression of Baillie:

'She could be strict with the black fellahs living with her too. She would remind everyone of their Aboriginal principles and duties to each other, and once, when one of the black fellahs was in hospital, she made all the black fellahs that was staying with her go and sit on the lawn outside the hospital, the Aboriginal way, so that the sick person could feel their spirit. ... Miss Baillie did more than anyone I knew of at that time for Aboriginal people, never stopping to think about herself. And yet she has been so much forgotten.'
(*"An Indigenous History of Stonnington"* (2006)
Dr I D Clark and L M Kostanski, ref [here](#))

Cultural considerations: A reminder to consider cultural considerations outlined in the beginning of this resource before facilitating the below conversations. Past policies are important for teachers and students to understand the true history and current impacts on Aboriginal and Torres Strait Islander peoples today, however can be triggering for students in your class, particularly Aboriginal and Torres Strait Islander students. We encourage teachers to read 'Teaching Aboriginal History and Truths in the Classroom' and consider teacher additional resources included in the article to allow students a further understanding of this topic.

Discussion Points and Teaching Considerations

- » What words might you use to describe Helen Baillie after reading this description? What kind of a person do you think she was?
- » What do you notice about her house?
- » Helen was 'driven by a feeling of guilt that her ancestors had taken the land'. Discuss what this feeling might have meant for Helen and non-Indigenous people. Teach students the healing power in acknowledging the truths of the past to be able to create a safer future.
- » Reflect on Elder Henry (Banjo) Clarke's impression of Helen. Consider the time in history. Why do you think Helen's impact was so significant?



4. The Aboriginal Mission

Location: Corner of Punt and Alexandra Ave (58 C1)

When visiting the Port Phillip settlement in 1837, Governor Bourke officially approved the use of an 895-acre site south of the Yarra River, just to the east of present-day Anderson Street, as the site of a Government Mission. Wattle and daub huts were erected by convicts to serve as mission buildings. Half an acre of land was planted with vegetables and another half with potatoes.

A report by mission supervisor, George Langhorne, in November 1837 confirmed that sixty to eighty Aboriginal people resided at the mission. About twenty residents were children and fourteen of these were under daily instruction. A large hut served as a schoolroom and dormitory for the children. Residents received food rations and clothes, which they were responsible for mending. Non-resident parents visited the children regularly to check on their wellbeing. Parents were usually prepared to leave their boys at the mission to attend instruction, but Langhorne reported experiencing difficulty engaging the girls in mission activity as their parents forbade interaction between the girls and boys.

In November 1837, two Quakers, George W. Walker and James Backhouse, spent a week visiting Melbourne and the mission. Backhouse explained:

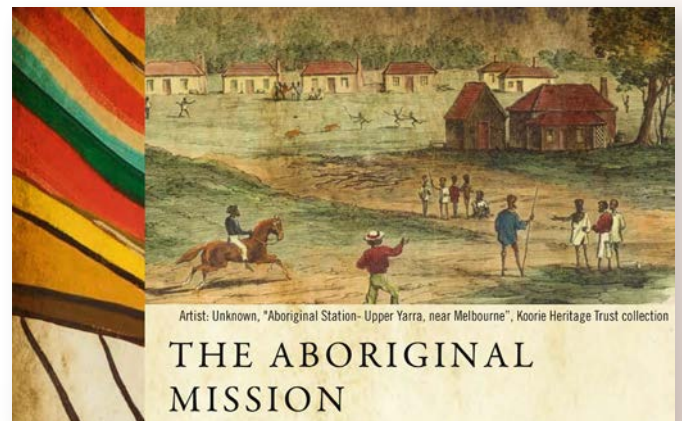
'The parents of the children come to see them at pleasure, and when they wish it, take them out to hunt; but for this the children do not seem much inclined, preferring to be fed on easier terms at the Institution. The parents are not encouraged to make long visits; they are furnished with but a few meals gratuitously, and if they choose to make longer stops, they have to earn their victuals at the rate of two hours' work for eight ounces of meat and twelve ounces of flour.'

During 1838, Woiwurrung people frequently removed their children from the mission to participate in cultural activities. When the pupils, who were mostly from Woiwurrung clans, were present, the schoolmaster was engaged daily. By April 1838, the mission was almost exclusively a domain of the Woiwurrung, with only a few Bunurong and Wathawurrung people present. (*"An Indigenous History of Stonnington"* (2006) Dr I D Clark and L M Kostanski, ref [here](#))

Discussion Points & Teaching Considerations

Cultural considerations: A reminder to consider cultural considerations outlined in the beginning of this resource before facilitating the below conversations. Past policies are important for teachers and students to understand the true history and current impacts on Aboriginal and Torres Strait Islander Peoples today, however can be triggering for students in your class, particularly Aboriginal and Torres Strait Islander students. We encourage teachers to read '[Teaching Aboriginal History and Truths in the Classroom](#)' and consider teacher additional resources included in the article to allow students a further understanding of this topic.

- » Imagine Port Phillip settlement in 1837.
- » Explain the history of convicts, who built the mission buildings, to your students. "Australia was a British penal colony between 1788 and 1868, and over 160,000 convicts were transported here to serve their sentence." Taken from ABC Education, see digibook resource [here](#).
- » Discuss the conditions of the mission for Aboriginal people detailed above. Allow students to ask any questions and express how this makes them feel, knowing that children their age were subjected to this treatment on these lands.
- » Discuss the term 'Aboriginal protection'. What ideals did the British have on Aboriginal people to enforce policies affecting Aboriginal people.



5. Aboriginal campsite

Location: Corner of Chapel Street and Toorak Road (58 E3)

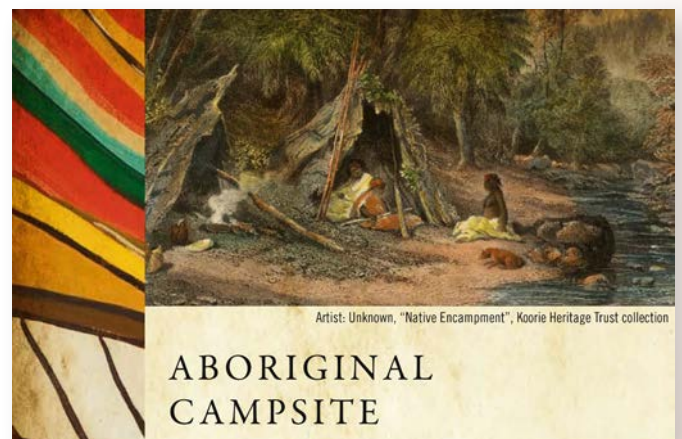
During the 1830s this area was surrounded by tea-tree scrub and favoured as a frequent camping place for Aboriginal people from the local clans and those visiting from the Gippsland area. However, at that time, when European settlers were first arriving in Melbourne, there was long-standing enmity between the local Bunurong people and the Kurnai peoples of Gippsland. The Kurnai people called the Bunurong 'thurung' meaning tiger snakes 'because they came sneaking around to kill us'. The Bunurong referred to the Kurnai and other non-Kulin people as 'mainmait' or 'berbira' meaning 'no good', 'foreign' or 'wild men'.

Local author and archaeologist, Gary Presland, reconstructed how he imagined the landscape of Stonnington would have looked in the 1830s. It is possible to envisage the Aboriginal campsite from his description:

'South of the Yarra River the countryside is flatter but there is a greater variety of plant life in a number of different environments. As we move south, away from the future settlement site, there is a range of different vegetation. In the South Yarra area, stretching as far as what will be the site of Hawksburn station, there are swampy lagoons covered in close growing ti-tree scrub. Much of the area between the river and the future location of Dandenong Road is swampy and prone to flooding, and in winter there is often water on the ground. In the area where Chapel Street and St Kilda Road will be, there is a thick wattle forest interspersed with mature gums. Parts of this forest will remain up to the 1860s, to be lost in the rapid growth of Melbourne until the last remnant is the Corroboree Tree in St Kilda junction' (Presland 1985: 18-19). ("An Indigenous History of Stonnington" (2006) Dr I D Clark and L M Kostanski, ref [here](#))

Discussion Points & Teaching Considerations

- » What do you notice about this place today?
- » Imagine the tea-tree scrub and camping place once described.
- » For teachers, consider what messages may be taught in students understanding 'enmity' (hostility) between clans. You could consider explaining diversity between clans and language groups and the history and interaction they may have. This could resonate in reflection of country borders where there has been historic fighting. If anything, understanding that Australia is made up of many diverse clan groups and that there is not one Aboriginal culture.
- » Have students reflect on Gary Presland's description of the land in 1830. How does this differ now?
- » What impact has colonisation and urbanisation had on our local lands and waterways?
- » 'Parts of this forest will remain up to the 1860s, to be lost in the rapid growth of Melbourne until the last remnant is the Corroboree Tree in St Kilda junction'. Discuss.



6. George Langhorne

Location: Corner of Toorak Road and Rockley Road, South Yarra (58 F3)

The Governor of New South Wales, Sir Richard Bourke, decided to establish a Government Mission for Aboriginal people at the Port Phillip settlement. In 1837, Governor Bourke placed George Langhorne, an Episcopal missionary from Sydney and a nephew of Port Phillip Police Magistrate Captain William Lonsdale, in charge of the mission. Langhorne seemed a wise choice for the role given his experience with Aboriginal prisoners on Goat Island in Sydney Harbour.

Toward the end of 1838 food shortages led to trouble between Aboriginal people and settlers. Episodes involving the theft of potatoes and destruction of stock and the subsequent brutality of Police Magistrate Lonsdale's men lead to friction between Langhorne and Lonsdale. This tension became a major impediment to the operations of the mission.

Langhorne's assessment of the mission was that the ultimate goal of the plan he was given was 'the intermixture by marriage of the Aborigines among the lower order of our countrymen as the only likely means of raising the former from their present degraded and benighted state'.

Langhorne acknowledged the objective of the mission had failed with regard to the employment of the Aborigines and the education of their children. Later assessment of the failure concluded that Aboriginal people did not settle permanently, and the attendance of the children was sporadic and dependent on tribal movements. The land allocated to the reserve became increasingly valuable and pressure grew to move the mission and have the land put up for sale or given over to a purpose more beneficial to the white community.

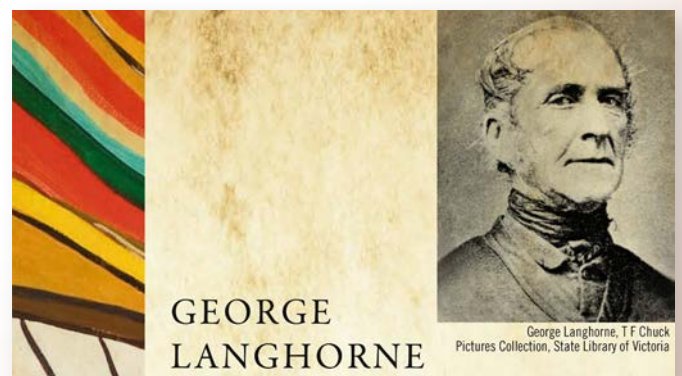
The mission closed in August 1839. Lonsdale recommended that the reserve land of 895 acres be laid out in suburban allotments and sold. On 21 December 1839, Assistant Protector William Thomas wrote to Governor Gipps requesting that the proceeds from the sale of the land be used to establish an agricultural settlement for the Aboriginal people of his protectorate district. This petition came to nothing.

Langhorne pursued pastoral pursuits near Dandenong until his death in 1897. (*An Indigenous History of Stonnington*" (2006) Dr I D Clark and L M Kostanski, [ref here](#))

Discussion Points & Teaching Considerations

Cultural considerations: A reminder to consider cultural considerations outlined in the beginning of this resource before facilitating the below conversations. Past policies are important for teachers and students to understand the true history and current impacts on Aboriginal and Torres Strait Islander peoples today however, they can be triggering for students in your class, particularly Aboriginal and Torres Strait Islander students. We encourage teachers to read '[Teaching Aboriginal History and Truths in the Classroom](#)' and consider teacher additional resources included in the article to allow students a further understanding of this topic.

- » Who is George Langhorne and what was his role?
- » Discuss the 'ultimate goal' of the assimilation policy and how this was played out at the Government Mission for Aboriginal people at the Port Phillip Settlement.
- » Encourage students to question the perspectives of history they read. Is the above the full story? Who's perspective is it written from? Research the references of any resources, including this one, and inspire ongoing research and learning into the histories and cultures of local people, including colonial histories.
- » Although this particular mission closed in 1839, explain the continuation of these policies and the significance of the local Corranderrk Mission. Read *Deadly Story* and other resources [here](#).



7. Derrimut

Location: Yarra Trail, Alexandra Avenue, South Yarra, west of Chapel Street (58 E2)

Derrimut was a leader of the Yalukit-willam, traditional owners of the land and one of the Boonwurrung language clans. His name is believed to mean 'to pursue' or 'to hunt'. Derrimut's tribe was also known as Buddy-barre, meaning 'salt water' or 'sea', because his country was near the sea. In the early years of the Aboriginal Protectorate, Derrimut and his family moved freely around Bunurong Country and often camped along the south bank of the Yarra River from the punt at South Yarra to Yarra Wharf, near the Yarra Falls and at Tromgin (Botanic Gardens).


The Yalukit-willam clan developed a positive relationship with Europeans. Derrimut, for example, befriended convict, William Buckley, and John Pascoe Fawkner who arrived at Sorrento in 1803. Derrimut hunted and fished with Fawkner and accompanied him to Van Diemen's land in his boat, *The Enterprise*, whereupon Derrimut was presented to Governor Arthur. Derrimut even warned Fawkner on two occasions during 1835 of an impending Aboriginal attack on his party.

Derrimut's family included his mother Dindu, and brother Tallar, also known as Tom. In October 1845, Maywerer who was also known as Maria, a Wathawurrung woman from Geelong, became Derrimut's wife. Derrimut's first wife, Nan.der.goroke, had been abducted by sealers at Point Nepean in 1833 and taken to permanent sealing camps on one of the Bass Strait islands.

Derrimut suffered many ailments. He was treated for partial blindness and a paralysed arm at Melbourne Hospital in 1863 and 1864. Records show his health deteriorated quickly and his lungs were very weak. He was moved to the Benevolent Asylum in North Melbourne in March 1864. Fawkner came to the asylum to visit him the day before he died. Derrimut died in the afternoon of 26 April 1864, aged 54 years, although his tombstone notes the date of death as 28 May 1864. (*An Indigenous History of Stonnington* (2006) Dr I D Clark and L M Kostanski, [ref here](#))

Discussion Points

- » What are three facts about Derrimut's life that strike you when you read this marker?
- » Why do you think the story of Derrimut is so significant for Aboriginal people? Consider how his story has been told through the eyes of his European acquaintances.
- » Discuss the language groups of the Kulin Nations and where Derrimut's wife is from, as a Wathaurong woman.



Derrimut
Dixon Galleries, State Library of NSW

Derrimut's tombstone
Melbourne General Cemetery

DERRIMUT

Derrimut was a leader of the Yalukit-willam, traditional owners of the land and one of six Boonwurrung language clans. His name is believed to mean 'to pursue' or 'to hunt'. Derrimut's tribe was also known as Buddy-barre, meaning 'salt water' or 'sea', because his country was near the sea. In the early years of the Aboriginal Protectorate, Derrimut and his family moved freely around Boonwurrung country and often camped along the south bank of the Yarra River from the punt at South Yarra to Yarra Wharf, near the Yarra Falls and at Tromgin (Botanic Gardens).

The Yalukit-willam clan developed a positive relationship with Europeans. Derrimut, for example, befriended convict, William Buckley, and John Pascoe Fawkner who arrived at Sorrento in 1803. Derrimut hunted and fished with Fawkner and accompanied him to Van Diemen's land in his boat, *The Enterprise*, whereupon Derrimut was presented to Governor Arthur. Derrimut even warned Fawkner on two occasions during 1835 of an impending Aboriginal attack on his party.

8. The Chief Protector

Location: Yarra Trail, Alexandra Avenue, South Yarra, east of Chapel Street

In 1838, the Secretary of State, Lord Glenelg, appointed George Augustus Robinson, the Commandant of the Flinders Island Aboriginal Settlement, to the position of Chief Protector of Port Phillip district. Robinson (1788-1866) lived in what is now known as the City of Stonnington from 1839 until his return to England in 1852.

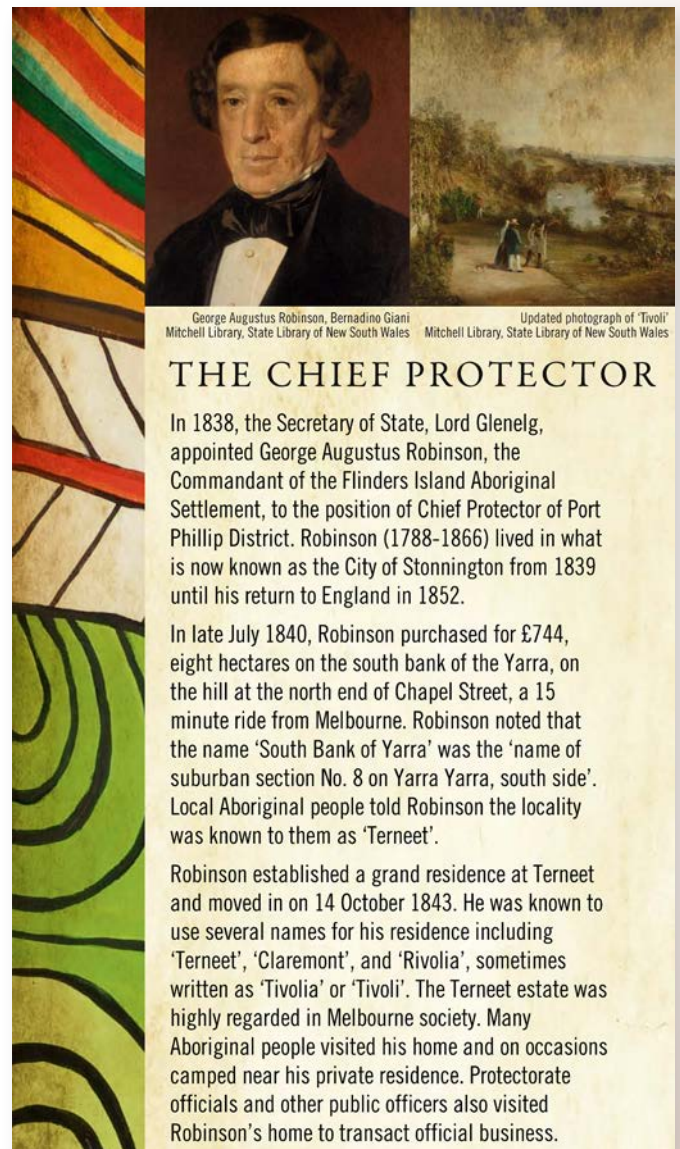
In late July 1840, Robinson purchased at auction, for £744, eight hectares on the south bank of the Yarra, on the hill at the bottom of Chapel Street, a 15 minute ride from Melbourne. Robinson noted that the name 'South Bank of Yarra' was the 'name of suburban section No. 8 on Yarra Yarra, south side'. Local Aboriginal people told Robinson the locality was known to them as 'Terneet'.

Robinson established a grand residence at Terneet and moved in on 14 October 1843. He was known to use several names for his residence including 'Terneet', 'Claremont', and 'Rivolia', sometimes written as 'Tivolia' or 'Tivoli'. The Terneet estate was highly regarded in Melbourne society. Many Aboriginal people visited his home and on occasions camped near his private residence. Protectorate officials and other public officers also visited Robinson's home to transact official business.

From 1839 until 1842, Robinson was responsible for the welfare of about fifteen Aboriginal people of Van Diemen's Land and Charlotte, a South Australian woman who was living with sealers in Bass Strait and came to Port Phillip from Flinders Island. Robinson's charges included: Walter George Arthur (Friday), Mary Ann Arthur, Lalla Rookh (Truganini), Matilda (Maria Matilda Natapolina / Maytepueminner), VDL Jack (Napoleon / Pevay / Jack Napoleon Tarraparrura / Tunnerminnerwait), Wooreddy (Doctor / Mutteellee), Fanny (Fanny Waterfordia / Planobeena), Timmy (Robert / Maulboyheener), Thomas Thompson, Isaac (Probelattener / Lackley), Johnny Franklin, Rebecca (Meeterlatteenner), Thomas Brune, David Brune (Myyungge / Dowwringgi / Leati) and Peter Brune (Droleluni). Some of these people lived at Terneet. (*"An Indigenous History of Stonnington"* (2006) Dr I D Clark and L M Kostanski, ref [here](#))

Discussion Points

- » Discuss the area of Terneet and how like many areas, a culturally significant place became a popular establishment for European settlers.
- » Sit and imagine the place before White invasion. Take a photo of the landscape now to remember your reflections in class and in your journal.



George Augustus Robinson, Bernardino Giani
Mitchell Library, State Library of New South Wales

Updated photograph of 'Tivoli'
Mitchell Library, State Library of New South Wales

THE CHIEF PROTECTOR

In 1838, the Secretary of State, Lord Glenelg, appointed George Augustus Robinson, the Commandant of the Flinders Island Aboriginal Settlement, to the position of Chief Protector of Port Phillip District. Robinson (1788-1866) lived in what is now known as the City of Stonnington from 1839 until his return to England in 1852.

In late July 1840, Robinson purchased for £744, eight hectares on the south bank of the Yarra, on the hill at the north end of Chapel Street, a 15 minute ride from Melbourne. Robinson noted that the name 'South Bank of Yarra' was the 'name of suburban section No. 8 on Yarra Yarra, south side'. Local Aboriginal people told Robinson the locality was known to them as 'Terneet'.

Robinson established a grand residence at Terneet and moved in on 14 October 1843. He was known to use several names for his residence including 'Terneet', 'Claremont', and 'Rivolia', sometimes written as 'Tivolia' or 'Tivoli'. The Terneet estate was highly regarded in Melbourne society. Many Aboriginal people visited his home and on occasions camped near his private residence. Protectorate officials and other public officers also visited Robinson's home to transact official business.

9. Como Park and Lake Como

Location: Lake Como, Como Park

Lake Como, at the foot of Mt Verdant near Williams Road, was a favourite resort of Aboriginal people from many different clans and language groups. In 1835, the Melbourne metropolitan area belonged to Aboriginal clans who spoke dialects known as Woiwurrung and Bunurong. The clan was the land-owning group and the group with which individuals would primarily identify. Collectively the clans associated with the Woiwurrung and Bunurong language groups were known as the East Kulin nation. Kulin means man in both dialects.

The Bunurong were amongst the first of Victoria's indigenous peoples to have contact with Europeans. The first known European visit to what is now the City of Stonnington was in February 1803. A survey party led by Charles Grimes was sent from Sydney in January 1803 to report on the country around Port Phillip. On 7 February the party travelled up the Yarra to a creek, believed to be Gardiners Creek, where they met some Indigenous people.

The Yalukit-willam people were closely associated with John Batman when he founded the Melbourne settlement in June 1835. The Batman 'treaties' are an example of how permission for temporary access was granted in a ritual exchange of gifts and formal presentation of tokens (soil, plants, water, food) symbolising the owners' hospitality. The boundaries indicated in the Batman 'treaties' approximate the country of the Yalukit-willam people and the Wurundjeri-baluk people.

Initial relationships between the Yalukit-willam and the European settlers were mostly positive, however, there was some conflict over the occupation of land particularly along the Yarra River. (*An Indigenous History of Stonnington* (2006) Dr I D Clark and L M Kostanski, ref [here](#))

Discussion Points & Teaching Considerations

- » Reflect on the language groups of the Kulin Nation and the areas of the Woiwurrung and Bunurong language groups.
- » Imagine the histories of the Bunurong people as the first Aboriginal people to have contact with European settlers in this area. What must this have been like for them?
- » What were the Batman 'Treaties'? Discuss the concept and significance of a treaty between two groups of peoples.
- » Explore the text around 'mostly positive' interactions between the Yalukit-willam and the Europeans. Research the conflict of the land, the long standing and deep spiritual connection of the traditional custodians and how white settlement affected Aboriginal people's way of life and cultural practices.
- » Discuss examples of cultural practices being practiced by Aboriginal people of the Kulin Nation today.

**Teachers, this is important to explore to show despite our colonial history and impacts, Aboriginal people and culture has survived and is still practiced today.*



10. Turruk

Location: Yarra Trail, Alexandra Avenue, South Yarra (58 G1)

During the 1840s William Thomas, Assistant Protector, recorded the existence of an Aboriginal campsite known as Turruk, situated by the Yarra River and covering the present day areas of Como Park and Thomas Oval. "The people camping on this site were members of the Woiwurrung, Bunurong and Daungwurrung. Turruk is a Kulin word, meaning 'reedy grass' or 'weed in lagoon'. Toorak is a variation of Turruk.

Most of the land we now know as the City of Stonnington belonged to the Yalukit-willam clan, one of the Bunurong language clans. Yalukit-willam is believed to mean 'river camp' or 'river dwellers'. A small portion of the municipality east of Gardiners Creek belonged to one of the Woiwurrung language clans, the Wurundjeri-balug, a name that means 'white gum tree people'. The northern boundary of Stonnington, the Yarra River and Gardiners Creek, approximates the original boundary between the Bunurong peoples and their northern neighbour, the Woiwurrung.

The Bunurong and Woiwurrung people camped regularly along the banks of the Yarra River and Gardiners Creek, where they could access the rich resource of aquatic foods and a diverse range of fauna and flora such as murnang or yam daisies, eels, fish, mussels and waterfowl.

Gatherings for social, ceremonial and trading purposes occurred regularly between the Bunurong and Woiwurrung people, while marriages were arranged between these two groups and the Daungwurrung, Wathawurrung and Djadjawurrung people.

The settlement of disputes was also a very important part of inter-clan relations. In April 1842 the Woiwurrung and Bunurong clans, along with the Wathawurrung balug, Warring-illum balug and fellow Daungwurrung clans gathered at Turruk. The purpose of the gathering was to resolve inter-clan grievances, but the intervention of the Native Police and Assistant Protector Thomas disrupted and cut short the proceedings and a resolution was not reached. (*"An Indigenous History of Stonnington"* (2006) Dr I D Clark and L M Kostanski, [ref here](#))

Discussion Points

- » Sit in stillness by the Aboriginal campsite of 'Turruk'. Imagine the old people gathered by the campfire. What can you see, hear and feel?
- » How many clans are mentioned on the marker? Remembering the map of the Kulin Nation, reflect on where they could have travelled from to get to Turruk.
- » Discuss what inter-clan relations means. Imagine what social, ceremonial and trading purposes could have been between clans.
- » What examples of food sources are given on the marker information?



Native encampment on the banks of the Yarra, John Cotton, c. 1842
Pictures Collection, State Library of Victoria

TURRUK

During the 1840s William Thomas, Assistant Protector, recorded the existence of an Aboriginal campsite known as Turruk, situated by the Yarra River and covering the present day areas of Como Park and Thomas Oval. The people camping on this site were members of the Woiwurrung, Boonwurrung and Daungwurrung language groups. Turruk is a Kulin word, meaning 'reedy grass' or 'weed in lagoon'. Toorak is a variation of Turruk.

Most of the land we now know as the City of Stonnington belonged to the Yalukit-willam clan, one of six Boonwurrung language clans. Yalukit-willam is believed to mean 'river camp' or 'river dwellers'. A small portion of the municipality east of Gardiners Creek belonged to one of the Woiwurrung language clans, the Wurundjeri-balug, a name that means 'white gum tree people'. The northern boundary of Stonnington, the Yarra River and Gardiners Creek, approximates the original boundary between the Boonwurrung peoples and their northern neighbour, the Woiwurrung.

11. Artefacts in Kooyong Park

Kooyong Park, Glenferrie Road, Kooyong

The traditional owners of the land, the Yalukit-willam, were hunter-gatherers. They spent a few days or a few weeks in the one place, depending on the availability of fresh water and food resources. Major camps were usually set up close to permanent streams of fresh water. Surface scatters, shell middens, isolated artefacts and burials generally indicate the places where Aboriginal people lived.

The most common archaeological site is a scatter of stone tools and many small stone pieces called waste flakes. After a day's hunting, men might spend time in camp repairing their tool kit of spears and knives. This would involve flaking new stone spear points or sharpening knife-edges.

Sometimes, an isolated stone tool is found at a camp. Finds may include stone slabs used as a base for grinding seeds and other parts of plants or large blocks of stone called cores, from which smaller flakes have been removed.

On 19 May 1983, the Malvern edition of Southern Cross newspaper reported that about 1,500 Aboriginal artefacts were found in Kooyong Park by Malvern resident, Dennis Mayor:

'Archaeologist Mr Presland ... said the find was valuable because of the little information known about Melbourne's aborigines. The pieces of work tools and flints for cooking, engraving and hunting are said to date between 5000 and 50,000 years. Mr Mayor stumbled on his first piece in Malvern in 1975. Three years later, work started on the redevelopment of Kooyong Park, and, as each trench was dug, Mr Mayor made his own small excavations on the land. He worked six mornings a week collecting and recording his finds before presenting the much-prized booty to the Victoria Archaeological Survey for verification.'
("An Indigenous History of Stonnington" (2006) Dr I D Clark and L M Kostanski, ref [here](#))

Discussion Points

- » Discuss the concept of hunter-gatherers. What does this mean?
- » What are some examples of resources hunted or gathered? Why do you think they only spent a few days or weeks in the one place?
- » What tools may have they prepared for hunting and gathering?
- » Reflect on the artefacts found and archaeologists prediction of dating 5,000 to 50,000 years old. Consider the length of this history in comparison to your life, your parents, grandparents and even colonial Australia's history.
- » Take a moment in this place to pause and reflect on the generations of Aboriginal people that have lived, cared for, hunted and gathered on this land.





Session 6: **The rich history of storytelling**

This session provides an opportunity to take part in dramatic storytelling activities to begin to reflect on the richness of oral cultures and ways of remembering complex information through narrative structures.

Resources

Stories are vital to this program. Once they are selected we can choose from a range of drama and dance activities to help students engage with them and explore them further.



ACTIVITY 1

Creative expression of story

1. At the start of the session, read a selected story aloud to the group of students (suggested titles listed below).
2. Ask students to reconstruct the story from their memories. The whole group will probably have to help one another remember details.
3. Explain that in an oral culture, important information for survival and cultural understanding was kept in stories, songs and poems. How could the people make sure that each generation remembered the details of each story and did not change it, otherwise information and learning would be lost?

Discuss.

Refer to different ways of telling stories in your discussion.

Other suggested activities

1. Divide the group into four equal smaller groups. Give each group a printed copy of the story.
2. Using the same story they heard previously, each of the four groups will explore a way of telling the story so that the listeners will always remember it.
3. Each group is given directions for a different style of narrative performance.
 - » Dance/movement.
 - » Narration by a speaker while actors mime the events.
 - » Drawing in the sand and using found objects such as feathers, stone and sticks to represent characters.
 - » Dramatic performance.

Session 7: Sharing your new knowledge & connection

This session is designed to give students time to work together in small groups to create a presentation which they will share with their class, year level, the whole school or at a more public event which includes the community, depending on how the school and teachers decide to approach this section of the unit.

This is designed as a flexible, open-ended task but there are some clear guidelines regarding the presentation, which will assist students in creating their pieces.



ACTIVITY 1

Create a presentation

Depending on class sizes, working arrangements, relationships and the time allowance for presentations, this part of the unit could be done in six groups of four students each or four groups of six students.

Students work together to create a presentation that:

- » Runs for between five and eight minutes.
- » Introduces its audience to a new thought/idea or discovery that the students have made during this unit that they believe will be new to the audience.
- » Demonstrates an understanding of Aboriginal peoples, cultures, histories and appreciation of the traditional custodians.
- » Clearly states or shows the input of each member of the group for example, photos by...../ narration by...../ script by.....
- » Uses referencing.

The format of the presentation depends on the types of collections students have made in their Learning Journals throughout the previous sessions, the technology available and the requirements of other parts of their studies (for example, this task may be an opportunity to assess speaking or research skills in an integrated way).

Some suggestions are:

- » Formal presentation.
- » Informal presentation – discussion group.
- » Digital story.
- » Mural or large wall poster with interaction and explanation.
- » Dance/drama performance.

During this session students have the opportunity to:

- » Share their Learning Journals with one another.
- » Decide on a key focus for their presentation.
- » Choose the format.
- » Begin to assemble the parts.
- » Rehearse.

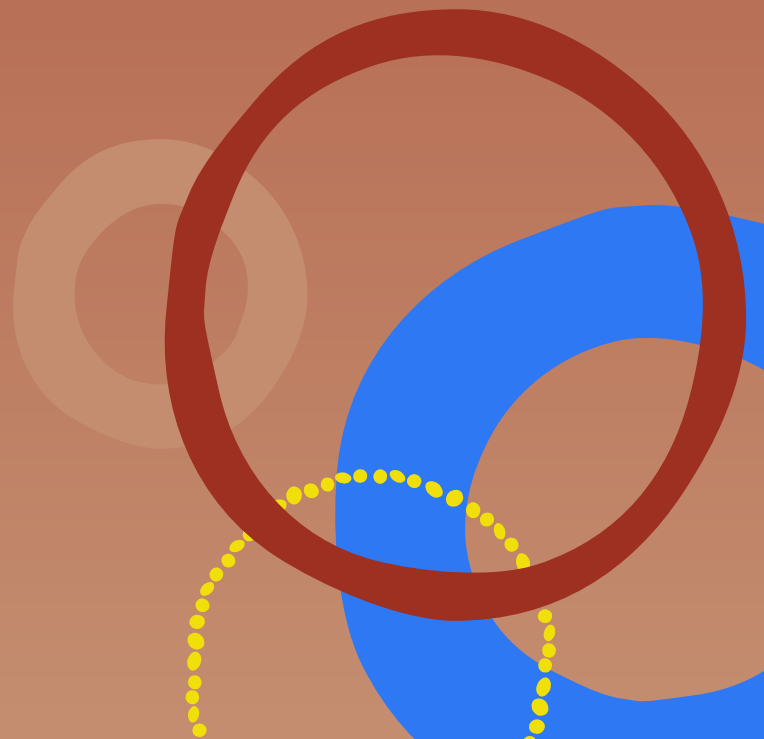
These group tasks will be done using the group work methods for discussion and decision making that they are most familiar with.

Assessment Opportunities

Formative or summative assessment can be undertaken at this point, and it is an ideal time to reflect on what has been learnt over the duration of the unit.

Revisiting the 'what we know and what we would like to find out' ideas from Session 2 would be one way of conducting a measure of the journey of discovery.

Specific feedback and consolidation of the process could be done verbally with each group, and Learning Journals could be collected and commented on. Alternatively, they could be on display during the final presentation and students could write comments on post it notes and attach them to the journals if appropriate.





Acknowledgments

The City of Stonnington thanks First Nations curriculum writer, Thara Brown for reviewing and editing the curriculum materials (2022) with the support of traditional owners the Bunurong Land Council Aboriginal Corporation and Wurundjeri Woi Wurrung Cultural Heritage Aboriginal Corporation.

We also acknowledge the contribution of the following groups whose efforts contributed to the first edition of the Curriculum resources:

- » Reconciliation Stonnington
- » Inner Eastern Local Learning and Employment Network
- » School Focused Youth Services
- » Lauriston Girls' School
- » Stonnington Primary School
- » St Joseph's Primary School



City of
STONNINGTON