









YEAR 1					
VISUAL STIMULUS TITLE: LOONGIE THE GREEDY CROCODILE (VIDEO)					
KNOWLEDGE					
AREA	ACARA CODE	SUBJECT AREA	CONTENT DESCRIPTION	ELABORATION	TWA CONTENT
DREAMING	 ACELY1655	ENGLISH	Respond to texts drawn from a range of cultures and experiences	<ul style="list-style-type: none"> <li>exploring some of the meanings and teachings embedded in Dreaming stories</li> </ul>	Dreaming stories are handed down to children from their parents and Elders to show the location of sacred places, how to stay safe, and to teach the difference between good and bad behaviour.
YEAR 1					
VISUAL STIMULUS TITLE: ONE FLUFFY POSSUM (eBOOK)					
KNOWLEDGE					
AREA	ACARA CODE	SUBJECT AREA	CONTENT DESCRIPTION	ELABORATION	TWA CONTENT
ART STYLES	 ACELT1586	ENGLISH	Recreate texts imaginatively using drawing, writing, performance and digital forms of communication	<ul style="list-style-type: none"> <li>creating visual representations of literary texts from Aboriginal, Torres Strait Islander or Asian cultures</li> </ul>	<i>One Fluffy Possum</i> is a visual literary resource. Students are provided with stimulus to inspire them to create their own stories, artworks and performances based around Aboriginal native animals.
	ACELT1585		Listen to, recite, and perform poems, chants, rhymes and songs, imitating and inventing sound patterns including alliteration and rhyme	<ul style="list-style-type: none"> <li>exploring performance poetry, chants and songs from Aboriginal and Torres Strait Islander peoples and Asian cultures</li> </ul>	<i>One Fluffy Possum</i> is a great way to introduce poetry and counting into your classroom using simplified text, colourful images showing highlighted numerals, number words and groupings. Discover pictures of wonderful Aussie animals and associated text describing their actions and behaviours.
	ACAVAM106	VISUAL ARTS	Explore ideas, experiences, observations and imagination to create visual artworks and design, including considering ideas in artworks by Aboriginal and Torres Strait Islander artists	<ul style="list-style-type: none"> <li>identifying and using visual conventions in their artworks after investigating different art, craft and design styles from other cultures and times, for example, Expressionism, Fauvism, Aboriginal and Torres Strait Islander Peoples, and Asia</li> </ul>	Many native animals are Aboriginal totems. Totems are represented in Aboriginal art, such as paintings and rock carvings. In Aboriginal X-ray art, artists show the outside of the animal as well as the internal organs and skeleton. This type of art was mainly found in Arnhem Land, Northern Territory, where huge murals can be seen on rock walls.

YEAR 1					
VISUAL STIMULUS TITLE: TRADITIONAL ABORIGINAL TOOLS (eBOOK)					
KNOWLEDGE					
AREA	ACARA CODE	SUBJECT AREA	CONTENT DESCRIPTION	ELABORATION	TWA CONTENT
FOOD GATHERING	 ACTDEK003	DESIGN & TECHNOLOGIES	Explore how plants and animals are grown for food, clothing and shelter and how food is selected and prepared for healthy eating	<ul style="list-style-type: none"> <li>identifying and categorising a wide range of foods, including Aboriginal bush foods, into food groups and describing tools and equipment needed to prepare these for healthy eating</li> </ul>	An explanation of the different Aboriginal tools, how they were used and the natural materials they were made from using the technology of the time.
	ACSHE022	SCIENCE	People use science in their daily lives, including when caring for their environment and living things	<ul style="list-style-type: none"> <li>considering that technologies used by Aboriginal and Torres Strait Islander people require an understanding of how materials can be used to make tools and weapons, musical instruments, clothing, cosmetics and artworks</li> </ul>	Ancient Australians were masters of utilising every inch of the natural materials in their area. They also established amazing trade routes to access certain natural materials that were necessary, but not available, in their local landscape. Coloured ochre for rock art or shells for spearheads are some examples from living in the desert.
YEAR 1					
VISUAL STIMULUS TITLE: ABORIGINAL WEATHER SEASONS INDICATOR MAP (INTERACTIVE)					
KNOWLEDGE					
AREA	ACARA CODE	SUBJECT AREA	CONTENT DESCRIPTION	ELABORATION	TWA CONTENT
WEATHER SEASONS	 ACHASSK029	HISTORY	How the present, past and future are signified by terms indicating time, as well as by dates and changes that may have personal significance, such as birthdays, celebrations and seasons	<ul style="list-style-type: none"> <li>examining seasonal calendars of Aboriginal and Torres Strait Islander groups (for example, the Gagudju (Kakadu) and the D'harawal (Sydney) calendars, each with six seasons, the Arrernte (central Australia) with five, the Woiwurrung (Upper Yarra Valley) with seven, and north-east Tasmania with three</li> </ul>	The cycle of the weather seasons influenced where Aboriginal people lived, what they ate and helped them prepare for the changes in the weather. Instead of setting four seasons for the entire country, they allocated seasons depending on how the weather felt and acted.
	ACHASSK032	GEOGRAPHY	The weather and seasons of places and the ways in which different cultural groups, including Aboriginal and Torres Strait Islander Peoples, describe them	<ul style="list-style-type: none"> <li>comparing the Aboriginal or Torres Strait Islander People's seasonal calendar for the local area with one students are familiar with, such as the four seasons calendar derived from Europe</li> </ul>	Most Aboriginal people had many more weather seasons than people of modern Australia. Instead of four main seasons (spring, summer, autumn, winter), Aboriginal people had names for hot weather, cold weather, just before the hot and windy season, summer storm season, and winter rain clouds, just to name a few. Some groups had up to twelve weather events they named and looked out for.
	ACSSU019	SCIENCE	Observable changes occur in the sky and landscape	<ul style="list-style-type: none"> <li>recording short and longer term patterns of events that occur on Earth and in the sky, such as the appearance of the moon and stars at night, the weather and the seasons</li> </ul>	It was also important to look at environmental events — such as plants flowering or fruiting and animal behaviour patterns — to understand the weather and when to hunt or collect foods. The night sky was equally important.

YEAR 1					
VISUAL STIMULUS TITLE: THROWING OUR BOOMERANG (eBOOK)					
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AREA	ACARA CODE	SUBJECT AREA	CONTENT DESCRIPTION	ELABORATION	TWA CONTENT
TOOLS, WEAPONS AND UTENSILS	 ACSHE022	SCIENCE	People use science in their daily lives, including when caring for their environment and living things	<ul style="list-style-type: none"> <li>considering that technologies used by Aboriginal and Torres Strait Islander people require an understanding of how materials can be used to make tools and weapons, musical instruments, clothing, cosmetics and artworks</li> </ul>	Boomerangs are made from tree roots or branches and they come in many different shapes and sizes. Within Aboriginal & Torres Strait Islander culture, a boomerang was a multifunctional tool. It was used for keeping time with music, cutting up game to eat, hunting and fighting.
	ACPPS015	HEALTH AND PHYSICAL EDUCATION	Describe their own strengths and achievements and those of others, and identify how these contribute to personal identities	<ul style="list-style-type: none"> <li>describing personal achievements such as doing something on their own for the first time and sharing how they felt and how it influenced personal identities</li> </ul>	In the story <i>Throwing Our Boomerang</i> , three children learn how to throw a boomerang. Their Uncle Tex is good at throwing the boomerang because he has been doing it for a long time. The story emphasises the idea that practise is important if you want to be good at something.
	ACTDEK002	DESIGN AND TECHNOLOGIES	Explore how technologies use forces to create movement in products	<ul style="list-style-type: none"> <li>exploring how the principles of push and pull are used in the design of toys, for example in a spinning toy such as an Aboriginal mammandur</li> </ul>	Indigenous people also used the materials in nature around them to make different kinds of toys, such as spinning tops. One type of spinning top was made from a hollow plant gourd with a hole at both ends. A stick was pushed through the hole and kept in place with twine and beeswax. There were small holes in the side of the gourd, so when the stick was rubbed between the palms of two hands to twirl it, the spinning top made a whistling or humming sound.

YEAR 1					
VISUAL STIMULUS TITLE: COUNTING TORRES STRAIT ISLANDER (eBOOK)					
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AREA	ACARA CODE	SUBJECT AREA	CONTENT DESCRIPTION	ELABORATION	TWA CONTENT
CEREMONIES AND DANCE	 ACELT1585	ENGLISH	Listen to, recite and perform poems, chants, rhymes and songs, imitating and inventing sound patterns including alliteration and rhyme	<ul style="list-style-type: none"> <li>exploring performance poetry, chants and songs from Aboriginal and Torres Strait Islander peoples and Asian cultures</li> </ul>	<i>Counting Torres Strait Islander</i> is a counting and rhyming poem about the Torres Strait Islands and the people who live there. This eBook is a great way to introduce poetry and counting into your classroom.
	ACADAM003	DANCE	Present dance that communicates ideas to an audience, including dance used by cultural groups in the community	<ul style="list-style-type: none"> <li>exploring the movements in dances with representatives of the Aboriginal and Torres Strait Islander community, for example, creating movements that represent animals from their region</li> </ul>	Island dance is a major form of creative and competitive expression. Shakers, grass skirts, bracelets/anklets and intricately handmade headdresses vividly enhance Torres Strait Islander dance performances with colour, movement and sound. They create striking visual representations of land, water, and celestial environments. Traditional stories, as well as contemporary lifestyles are reflected in dance equipment.
	ACADAR004		Respond to dance and consider where and why people dance, starting with dances from Australia including dances of Aboriginal and Torres Strait Islander Peoples	<ul style="list-style-type: none"> <li>identifying where they might experience dance in their lives and communities, for example, considering how dance sustains and communicates cultural knowledge</li> </ul>	
	ACSHE022	SCIENCE	People use science in their daily lives, including when caring for their environment and living things	<ul style="list-style-type: none"> <li>considering that technologies used by Aboriginal and Torres Strait Islander people require an understanding of how materials can be used to make tools and weapons, musical instruments, clothing, cosmetics and artworks</li> </ul>	To make a warup, a hollow log is carved, then a dried goanna, eel or snake skin is stretched over the mouth of the drum. This is what helps to make the sound. Beeswax is also deposited in the middle of the drum. This can change the sound or timbre of the warup.
	ACAVAM106	VISUAL ARTS	Explore ideas, experiences, observations and imagination to create visual artworks and design, including considering ideas in artworks by Aboriginal and Torres Strait Islander artists	<ul style="list-style-type: none"> <li>identifying and using visual conventions in their artworks after investigating different art, craft and design styles from other cultures and times, for example, Expressionism, Fauvism, Aboriginal and Torres Strait Islander Peoples, and Asia</li> </ul>	Dhari are made from bird feathers with cane used to make the frame. Dhari are still used today in traditional dance and are also made for ornamental purposes. One type of drum, the hourglass shaped warup drum had carvings of animals, which sometimes referenced the owner's totem. Shells and nuts attached to these drums rattled with the beating of the drum and were not purely decorative.
	ACAVAR109		Respond to visual artworks and consider where and why people make visual artworks, starting with visual artworks from Australia, including visual artworks of Aboriginal and Torres Strait Islander Peoples	<ul style="list-style-type: none"> <li>describing and interpreting representations in a selection of artworks, for example, considering the subject matter, styles and techniques of a selection of artworks, and how the artworks make them think and feel in response to the artists' intentions</li> </ul>	

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VISUAL STIMULUS TITLE: I WANT TO DANCE (eBOOK)						
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AREA	ACARA CODE	SUBJECT AREA	CONTENT DESCRIPTION	ELABORATION	TWA CONTENT	
FAMILY LIVING	 ACPPS024	HEALTH AND PHYSICAL EDUCATION	Recognise similarities and differences in individuals and groups, and explore how these are celebrated and respected	<ul style="list-style-type: none"> <li>examining images or descriptions of different families, communities and cultural groups to identify the features that make them similar and different</li> </ul>	When raising their children, Aboriginal & Torres Strait Islander people include not just their close family, but also the community they live in. This is quite different from most modern Australian families, who rely on only a few people with very specific roles to bring up a child (e.g. Mum, Dad, Grandma and Grandpa).	
				<ul style="list-style-type: none"> <li>exploring the importance to different cultures of storytelling through dance, music and song, including Aboriginal Dreaming/Creation stories</li> </ul>		
	ACADAM003	DANCE	Present dance that communicates ideas to an audience, including dance used by cultural groups in the community	<ul style="list-style-type: none"> <li>exploring the movements in dances with representatives of the Aboriginal and Torres Strait Islander community, for example, creating movements that represent animals from their region</li> </ul>		The word corroboree was first used by early European settlers to describe Aboriginal ceremonies that involved singing and dancing. These national dances are performed on ceremonial and festive occasions.
				Respond to dance and consider where and why people dance, starting with dances from Australia including dances of Aboriginal and Torres Strait Islander Peoples		
	ACADAR004					
	ACAMUM081	MUSIC	Sing and play instruments to improvise, practise a repertoire of chants, songs and rhymes, including songs used by cultural groups in the community	<ul style="list-style-type: none"> <li>learning a song used by groups in the local community, such as Aboriginal songs or Torres Strait Islander songs from their community, respecting cultural protocols</li> </ul>		<i>Taba Naba</i> is a traditional children's song from the Torres Strait Islands. It is accompanied by a dance that is performed while sitting down. It is sung in Meriam Mir language.
	ACAMUR083			Respond to music and consider where and why people make music, starting with Australian music, including music of Aboriginal and Torres Strait Islander Peoples		<ul style="list-style-type: none"> <li>identifying where they might experience music in their lives and communities, for example, considering how music sustains and communicates cultural knowledge</li> <li>listening to and talking about music and musical instruments from different contexts and cultures</li> </ul>
ACHASSK030	HISTORY	Differences and similarities between students' daily lives and life during their parents' and grandparents' childhoods	<ul style="list-style-type: none"> <li>comparing and commenting on photographs and oral histories (for example, talking to parents, grandparents and other elders) to find out how daily lives have changed</li> <li>comparing what has changed over time (for example, homes, family traditions, leisure, communication technology, rules, how needs were met then and now, wants, and shopping/consumer habits)</li> </ul>	Within Aboriginal and Torres Strait Islander culture, music was not just used for recreation, it was also a way of telling sacred stories and keeping culture alive. It was the responsibility of the Elders and older men to teach the young ones how to play these traditional instruments and sing these sacred songs.		

YEAR 1					
VISUAL STIMULUS TITLE: THE BE (VIDEO)					
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AREA	ACARA CODE	SUBJECT AREA	CONTENT DESCRIPTION	ELABORATION	TWA CONTENT
COUNTRY AND PLACE	 ACPPS019	HEALTH AND PHYSICAL EDUCATION	Describe ways to include others to make them feel they belong	<ul style="list-style-type: none"> <li>• talking about the role of kinship as an important part of Aboriginal and Torres Strait Islander cultures</li> </ul>	At the end of <i>The Be</i> , the mysterious thing just wanted to belong and connect up with his family. This was only able to happen when the brothers were kind and talked to him to find out his problem. This allowed them all to identify those with the same language songs and country — their family.
	ACPPS024		Recognise similarities and differences in individuals and groups, and explore how these are celebrated and respected	<ul style="list-style-type: none"> <li>• exploring the importance to different cultures of storytelling through dance, music and song, including Aboriginal Dreaming/Creation stories</li> </ul>	Aboriginal people have been connected by songs and language that are unique to each language or tribal group for thousands of years. The mysterious man knew the brothers' language and songs; therefore, he must have been connected in some way. There are many ways families are connected, no matter where they come from — through language, similar looks, place, shared knowledge and information.
	ACELY1655	ENGLISH	Respond to texts drawn from a range of cultures and experiences	<ul style="list-style-type: none"> <li>• exploring some of the meanings and teachings embedded in Dreaming stories</li> </ul>	<i>The Be</i> is a Yirritja Dreaming story told in Dalabon language from Central Arnhem Land in the Northern Territory. The story explores kinship and identification with a community. It includes full narration to assist teachers with enunciation of language words and songs, and introduces Aboriginal language to students.