

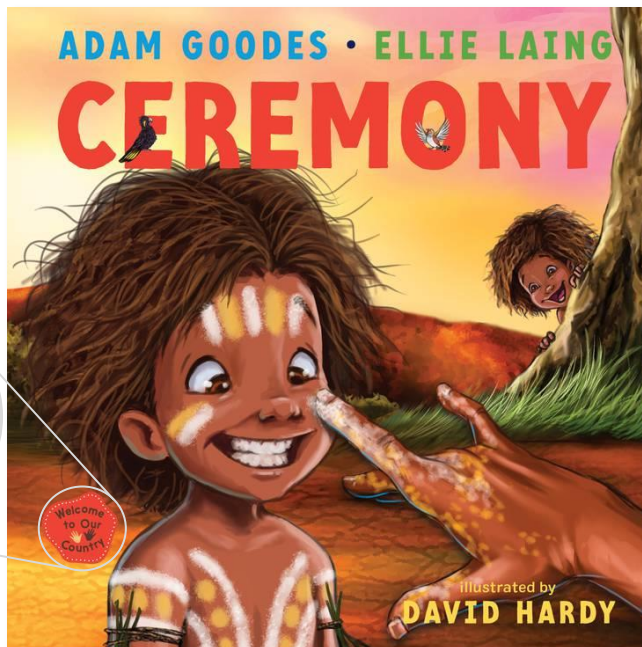
EDUCATIONAL RESOURCES BY CULTURE IS LIFE



CEREMONY

By Adam Goodes and Ellie Laing, illustrated by David Hardy

We acknowledge the traditional custodians of all Aboriginal and Torres Strait Islander lands and waterways. We pay respects to Elders both past and present and extend respects to all Aboriginal and Torres Strait Islander peoples today.



ISBN: 9781761065064

THEMES: Aboriginal histories and culture, First Nations, Indigenous Australians, Australian history, Adnyamathanha Aboriginal culture, traditional ceremony.

RECOMMENDED FOR: 4–8 years old. A book for preschool to Year 3

CURRICULUM LEARNING:

- **Cross-curricular priorities:** Aboriginal and Torres Strait Islander histories and cultures: People, Culture, Country/Place, Identity and Living Communities
- **ENGLISH**
- **HASS:** History, Geography, Science
- **ARTS:** Dance, Music, Visual
- **MATHS**

General Capabilities:

- Creative and Critical Thinking, Intercultural Understanding.

Key concepts:

- Identity, relationship, kinship.

ABOUT THE RESOURCE DEVELOPERS: CULTURE IS LIFE



Culture is Life is an Aboriginal-led not-for-profit organisation that works to inspire change by supporting projects and programs that are anchored in cultural activities and expression. To address the prevalent issues of health inequity and to draw on growing evidence that cultural strengthening influences the health and wellbeing of First Nations peoples globally, Culture is Life backs Aboriginal-led solutions that deepen connection to culture and Country for Aboriginal young people. The organisation's work aims to build awareness and educate the broader community to reframe the relationships non-Aboriginal people have with Australia's First Peoples, leading educational and advocacy change across key environments to strengthen the wellbeing of Aboriginal young people.

ABOUT CEREMONY

Ceremony is a delightful story told through the eyes of children, sharing the traditional customs of ceremony and celebrations of Aboriginal people. The ceremony in this book is a celebration of the change of season, an ancient cultural practice of the Adnyamathanha people and many other Aboriginal clan groups around Australia. It is a true illustration of the connection to community, Country and culture that is not just in the past, but is celebrated today.

The story told by Adam Goodes and Ellie Laing, together with David Hardy's illustrations, creates a sense of wonder to further explore the protocols of First Nations people. As you turn each page, you are immersed in the joy of ancient songlines, beliefs, beauty and ceremony of Aboriginal and Torres Strait Islander peoples. Embedded in the book is the language of Adam Goodes' people, the Adnyamathanha people, commonly known as Yura ngarwala, for you to learn and share.

The creators and publishers hope the book will be a prompt for readers to take a deeper interest in Aboriginal and Torres Strait Islander rights and issues and explore the many other books, documentaries and films that are available. Adam Goodes worked in consultation with senior cultural advisors when writing *Ceremony*.



ABOUT THE WELCOME TO OUR COUNTRY SERIES

Welcome to Our Country is a five-book series designed to connect young children, teachers, parents and carers with First Nations history and cultures. *Ceremony* is the second book in the series, and is a joyful celebration of the ancient and ongoing traditions of Adnyamathanha people and other clans, participating in Ceremony together.

The first book, *Somebody's Land*, acknowledges the hurt of the past and joins together the community as one, with a precious shared history, and is available for purchase now. The educational resources for *Somebody's Land* can be downloaded [here](#). The third book in the series, *Back On Country: Welcome to our Country*, will be published in November 2022.

FROM THE RESOURCE DEVELOPERS, CULTURE IS LIFE



Aboriginal people are the oldest known civilisation on the earth. The land we now know as Australia has stories going back thousands of generations told through ancient songlines. As Aboriginal people we have a shared oral history, passed through thousands of generations, that has only been documented through writing since European colonisation began in 1788.

As Aboriginal people and educators it is important that we highlight and influence education settings, homes and communities to connect with and truly understand our history of strong cultures and peoples who lived harmoniously on this land for tens of thousands of years. It is also important that all people living in Australia understand our shared history of colonisation that caused devastating impacts for Aboriginal and Torres Strait Islander people that continue to have impact today. Despite this, our cultures and connection to Country, meaning all spirits, land, waterways, sky, animals and people, still remain strong.

We hope to inspire an everlasting connection to and appreciation of our beautiful culture, peoples and Countries for yourself, young people in your care, family and wider community. In doing this, we believe in the positive impact and change that we can collectively create in shared story and truth telling.

Culture is Life acknowledges the ongoing work of so many Aboriginal and Torres Strait Islander peoples, as well as First Nations peoples globally – those who have paved the way for us to be seen, heard and truly appreciated for the value and knowledge that has lived in us for time immemorial. We also acknowledge all the people who walk beside us and choose to be a part of these important conversations, particularly those who inspire our next generation of leaders.

Culture is Life is grateful to play a role in supporting our young generations' education through your teachings and assisting in strengthening students' knowledge, awareness and understanding of the First Peoples of the Country they live on. **We would love to hear from you with any feedback or insights into this resource and your journey at info@cultureislife.org**

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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](#)

CURRICULUM

At the time of writing, the Foundation to Year 10 Australian Curriculum is under review for a 2022 implementation.

In 2021, the Australian Curriculum worked 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 the [Australian Curriculum Assessment and Reporting Authority](#))

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.

A WORD FROM THE **CREATORS** OF *CEREMONY*



'I am really excited to share another piece of my culture with the world. As we share these stories I too am learning from my elders about my own culture.'

Ceremony is a fun look at a special time of the year for my people. I think we all can relate to the ceremonies we have for the different seasons in modern Australia.'

– Adam Goodes

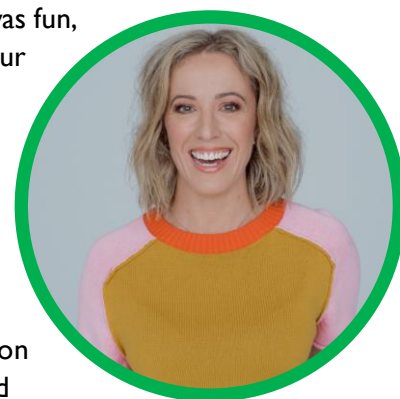
'When we set out writing *Ceremony*, we were keen to create a book that was fun, and had a great sense of humour. We also love reading rhythmic books to our kids, so thought it would be good if we could achieve that too.'

Before we started writing, Adam and I were discussing how Aboriginal people have an incredible sense of humour, love a laugh and often display a cheeky streak. So we set about trying to bring that humour to life in our book.

Ceremony is set in Adam's Country, and highlights some of the ceremonial aspects of his culture, as well as his Adnyamathanha language. The combination of the English and Adnyamathanha languages was something that evolved throughout the writing process, and the book is no doubt richer for it.

Ceremonies are how people connect, learn culture and share stories. Every person, every community has their own unique ceremonies. As you'll see, *Ceremony* aims to depict the ceremonies of Adam's family; however, it also shows that there are elements of ceremonies – like music, dance and food – that are in fact common to us all.'

– Ellie Laing



'I thought it would be nice to keep the two main characters (young boy and girl) from the previous book *Somebody's Land* as the main focus for this book. This is a really fun story and I had a lot of fun illustrating this book. It is area-specific based in Adnyamathanha country (Flinders Ranges, South Australia) so we had to do a lot of research.'

– David Hardy

In understanding and honouring the survival and strong presence and cultures of Aboriginal people today, when discussing Aboriginal ways in past tense, it is important for adults to confirm that Aboriginal cultural practices in this book are still strong and practised today. Even if this looks different, the topics are not just historic.

IMPORTANT INFORMATION FOR EDUCATORS:

Consider before teaching Ceremony

Please consider **protocols** and **cultural safety** in providing a safe space for young people to learn, ask questions and express their thoughts and feelings.

It is also important that educators value the benefits of young people's understanding and connection to place, belonging, community and kinship in strengthening relationships with Aboriginal and Torres Strait Islander people. To know our world's longest surviving culture is a gift to be appreciated!

Useful questions for educators to ask themselves after reading Ceremony

1. What is this book about?
2. Who is the book intended for?
3. What messages and learnings are obvious in this book? What messages and learnings may be more deeply embedded?
4. Why is this book important for my students to read?
5. What changes do I want to see? What role can I play in facilitating these changes?

Personal check-in

We invite educators to truly pause and reflect on your connection and understanding of Aboriginal and Torres Strait Islander peoples, cultures, traditions, customs, perspectives and knowledge before reading this book to children in your classroom. We ask you to be vulnerable in reflecting on your experiences and prior knowledge of the traditional custodians of the land that you live on. Identify any areas where you can strengthen your understanding to ensure you are providing the most respectful and honest learning for your students. A very useful Further Reading list is provided later in these notes. We highly recommend that educators read through each link as they contain useful information and resources that complement these notes.

UNDERSTANDING PROTOCOL

Protocols exist as standards of behaviour used by people to show respect to one another.

Cultural protocol refers to the **customs, lore** and **codes of behaviour** of a particular cultural group and its way of conducting business. It also refers to the protocols and procedures used to guide the observance of traditional knowledge and practices, including how traditional knowledge is used, recorded and disseminated. (Extracted from the website of the Secretariat of National Aboriginal and Islander Child Care – SNAICC: [What are Cultural Protocols?](#))

WHY ARE PROTOCOLS IMPORTANT?

As the traditional custodians of the land, it is imperative that the special position of Aboriginal people is recognised and integrated into official protocol so as to propagate the culture into the wider community and promote a better relationship between Aboriginal and Torres Strait Islander people and the general community.

A lack of understanding of the differences between Indigenous and non-Indigenous cultures is often the site for breakdowns in communication, leading to a misconstrued portrayal of Indigenous people. (Extracted from SNAICC online: [Why Do We Need Protocols?](#))

TO FIND OUT MORE, WE RECOMMEND THAT ALL EDUCATORS VISIT [SNAICC ONLINE](#)

In understanding and honouring the survival and strong presence and culture of Aboriginal people today, when discussing Aboriginal ways in past tense, it is important for adults to confirm that **Aboriginal cultural practices in this book are still strong and practised today**. Even if this looks different, the topics are not just historic.

CULTURAL SAFETY FOR CHILDREN

This book was written from both an Indigenous and non-Indigenous perspective, with a shared vision for all people to better connect and understand the true histories, cultures and peoples of the land we now call Australia.

It is important to first consider any Aboriginal and Torres Strait Islander children reading this book and how the perspectives and themes could impact them. The significant impacts of past and current policies influence Aboriginal and Torres Strait Islander children's journey, and knowledge and experiences differ between every child. It is also important to consider the experiences of any person reading this book, who could be impacted by the removal from their homelands, family, kinship and country.

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 and place, and stories of removal and dispossession can be triggering. As their educator, you know your students best, so please use your professional judgement.

Consider what school/setting policies and practices you have in place for **ensuring the wellbeing of children**.

This may include the presence of wellbeing staff, Aboriginal support workers, chill-out rooms or tasks children can do to feel safe while reading, e.g. drawing.

Identify local support services in your school and community and share these with your school and staff. Encourage staff to access these services, and/or school welfare, for any students 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 invite and respectfully compensate 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.

FURTHER RECOMMENDED READING FOR ADULTS

On Adnyamathanha People and Anangu Society

[Aboriginal people of South Australia: Adnyamathanha \(State Library of South Australia\)](#)
[Men's and women's business – Anangu society \(Parks Australia\)](#)

On Aboriginal Maps and Seasons

[AIATSIS Map of Indigenous Australia](#)
[Indigenous seasons calendars \(CSIRO\)](#)

On Dreaming

[Understanding Aboriginal Dreamings](#)
[Aboriginal Dreaming stories, birds and the local environment \(A Strategy for years R–5\)](#)

On Aboriginal Culture

[Why is it important for students to learn about Aboriginal culture?](#)

[Uluru Statement from the Heart](#)

[Aboriginal Spirituality – eight aspects of religion](#)
[First Nations Kinship](#)

On Songlines

[Songlines: the Indigenous memory code \(All In The Mind, ABC Radio National\)](#)

On People and Moiety

[Skin, Kin and Clan: Moiety Names in South-Eastern Australia \(ANU\)](#)
[The Australian Dream Educational Resources](#)

On Aboriginal Books

[Koori Curriculum – Aboriginal childrens books and more](#)

On Aboriginal Art Creation

[Grinding Ochre – a classroom activity \(by Auntie Lynn Chapman\)](#)

BUILDING FIELD KNOWLEDGE

Find out what your students already know about Aboriginal and Torres Strait Islander histories and cultures:

- In pairs, tell each other what you know about the ceremonies that Aboriginal and Torres Strait Islander people perform and participate in, and their importance. (Encourage active listening.)

In understanding and honouring the survival and strong presence and cultures of Aboriginal people today, when discussing Aboriginal ways in past tense, it is important for adults to confirm that **Aboriginal cultural practices in this book are still strong and practised today. Even if this looks different, the topics are not just historic.**

- What are different names for Aboriginal and Torres Strait Islander peoples? What does Indigenous, First Nations and First People mean?

It is important for children to understand these names can be used for the same group of people. It can be appropriate to use either term or their specific clan or language group if known. **The best way to know how a specific person prefers to be referred to is to respectfully ask. This book refers to Aboriginal people as a term for the collective of many groups of First Peoples from mainland Australia.**

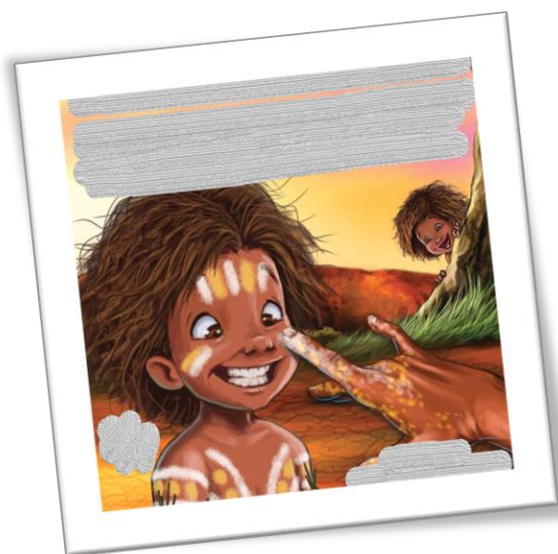
EXPLORING AND RESPONDING IN THE CLASSROOM

BEFORE READING *CEREMONY*

More than Words

Use Post-It notes to cover the title and text on the cover and within *Ceremony*. Show students the cover and page through the internal pages, examining just the illustrations.

- Open the book to the the first double page spread and ask what students see and think this book is going to be about?
- Open the book to pages 9–10 (the roles in Ceremony spread). What do they think is happening in the illustrations?
- Turn to page 11–12 (the ochre painting spread) and ask what they notice in the illustrations and what they think is going to happen next.
- Discuss what feelings and emotions the students had, while looking at the illustrations, and how they feel the characters felt, throughout the book.

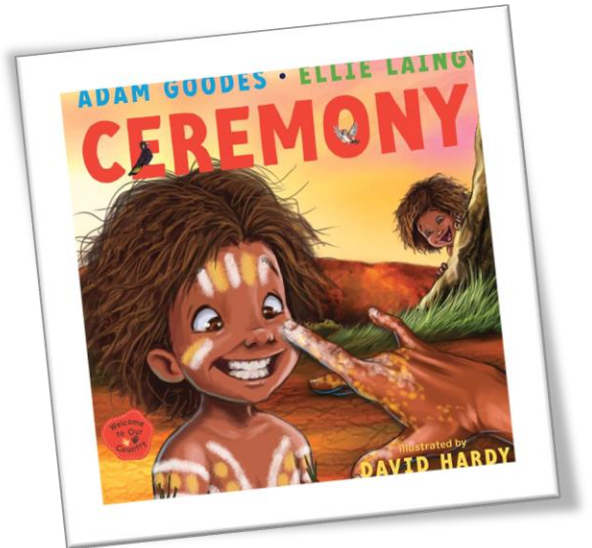


Uncover the Cover

Reveal the full cover of *Ceremony* including the title, and give students plenty of time to absorb what they see. You may need to discuss the definition of *ceremony*.

Encourage them to think deeply about the cover by asking questions such as:

- Now you can see the title of the book is *Ceremony*, does that change your first thoughts about what the book was about?
- What does the title *Ceremony* tell you about this book?
- Is this story nonfiction or fiction? How do you know?
- Do you think this is a book about the past or now?
- What else can you tell me about the book from the cover and title?



The preface

The preface on the dedication page is important to note. It explains to adults that this book features a traditional non-ritual ceremony of the author's Country – the Adnyamathanha people of the Flinders Ranges in South Australia.

It also depicts the structure of society, of the Adnyamathanha people and the importance of moieties and the role they play.

Yura ngarwala language used within the book.

Throughout *Ceremony*, Yura ngarwala is used – this is the common term used for the Adnyamathanha people's language, and when literally translated, it means 'people speak'. Yura ngarwala has been embedded for children to be exposed to and to learn language. Adnyamathanha people are members of the Thura-Yura language family.

The QR code in the preface links to a recording of the story and glossary. This will help with learning the pronunciation of the Adnyamathanha words. Alternatively, head to the audio link on the A&U website: [Ceremony audio link](#).

Nangga! Nangga! Yakarti!

On every spread the Adnyamathanha words 'Nangga! Nangga! Yakarti!' are written, meaning 'Welcome children come'. It's a beautiful repetitive use of language that naturally encourages children to read along with you when you are reading to them.

Teach your students how to say Nangga! Nangga! Yakarti! correctly, by listening to the recording outlined above. Ask students why they think the words Nangga! Nangga! Yakarti! were chosen and used on every double page.



F-1 Language

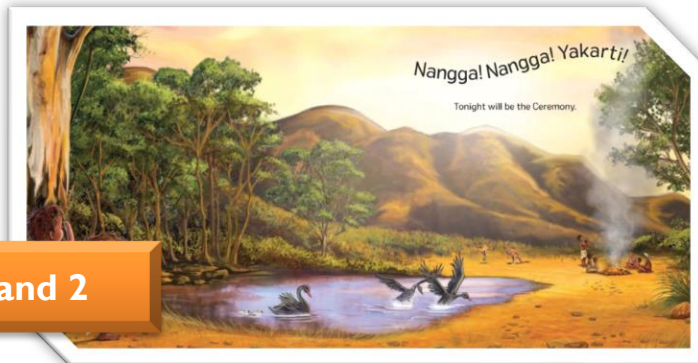
Understand that English is only one of many languages spoken in Australia and that different languages may be spoken by family, classmates and community.

Y3-6 Role of Language and Culture

Explore connections between identity and cultural values and beliefs and the expression of these connections in Aboriginal and Torres Strait Islander languages.

LET'S START READING *CEREMONY*

Consider asking the following questions as you read, to prompt discussions and as a way to help students better understand the deeper teachings of Aboriginal peoples, culture and histories throughout *Ceremony*.



Page 1 and 2

Aboriginal people have been participating in Ceremonies for thousands and thousands of years and different parts of the country have different types of ceremonies. Ceremonies can celebrate the Dreaming, change of seasons, births, deaths and homecomings. Aboriginal people also practise ceremonies with rite-of-passage rituals, discussion of lore and cleansing ceremonies to keep their people safe.

Students may be familiar with smoking ceremonies – a cleansing ceremony often used at the start of significant events in current times. These ceremonies have been a part of culture and ceremony for thousands and thousands of years.

In *Ceremony* the clans are participating in an end-of-season ceremony, where the five clans come together to celebrate the change of season. Examine this spread closely:

- How do you think the two young people are feeling?
- How have they made you feel about the Ceremony they are having that night?
- What could they be celebrating?
- How do you feel when you have a celebration or ceremony coming up?
- What are some ceremonies you get excited about?
- Ask your students what they know about the seasons of **Aboriginal** people.



Y1-2 Human-nature relationships

Aboriginal and Torres Strait Islander communities maintain a special connection to and responsibility for Country/Place.

Holistic belief systems are spiritually and intellectually connected to the land, sea, sky and waterways.

Y1-2 Socialising

Interact with peers, the teaching team and visiting Elders/community members about aspects of personal worlds, such as experiences at school, home, everyday routines, interests and activities.

Y3 Intercultural understanding – Values, rights and responsibilities

Investigate culture and cultural identity. Explore and compare cultural knowledge, beliefs and practices. Develop respect for cultural diversity.

In understanding and honouring the survival and strong presence and cultures of Aboriginal people today, when discussing Aboriginal ways in past tense, it is important for adults to confirm that **Aboriginal cultural practices in this book are still strong and practised today. Even if this looks different, the topics are not just historic.**



Page 3 and 4

Aboriginal people have lived beside birds for thousands and thousands of years and woken gently to their sounds, living with a deep respect for each other. Birds feature in the songlines of Aboriginal people and have an important role in hunting and ceremony. Adnyamathanha people will have their own unique songlines and links to birds.

- What time of day is it?
- How is everyone feeling in the pictures?
- What birds do you see and what are they doing?
- When you hear the sounds of birds singing in the morning, what do you feel?
- Do you know any birds that are important to Aboriginal people and why they are? (This is explored in more detail in the After Reading activities: [Birds](#))
- Do you have any birds that are special in your culture?

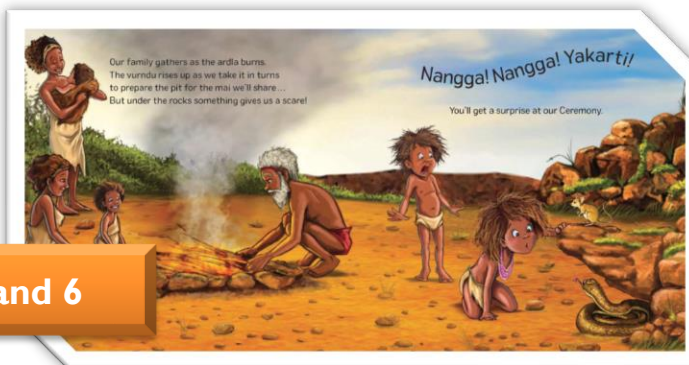


Y1–2 Aboriginal and Torres Strait Islander Histories and Cultures.
Human-nature relationships

Aboriginal and Torres Strait Islander communities maintain a special connection to and responsibility for Country/Place.

Holistic belief systems are spiritually and intellectually connected to the land, sea, sky and waterways.

Songlines are the walking tracks of Aboriginal people. Created by ancestral spirits, they reach across Australia. The reason the word ‘Songlines’ is used is because songs are sung and passed down from generation to generation for the person travelling the walking tracks to sing to, so they can walk to important sites and reach their destination respectfully.



Page 5 and 6

Fire is culturally significant to Aboriginal people; it plays an important role in their daily lives. Fire is used to maintain life in hunting, cooking for warmth and for land management.

- Why is it important for the family to make a fire?
- The family are taking turns to start the fire; do you share roles in your house to prepare to cook mai (food) in your house? Tell us more.
- Why is working together as a family important?
- What do students know about the way in which Aboriginal people use fire in Ceremony and their everyday life?
- Who do you think will get a surprise at the Ceremony?



Y1 Science as human endeavour

Heat can be produced in many ways and can move from one object to another. Considering how science is used in activities such as cooking, fishing, transport, sport, medicine and caring for plants and animals.

Y2 Culture

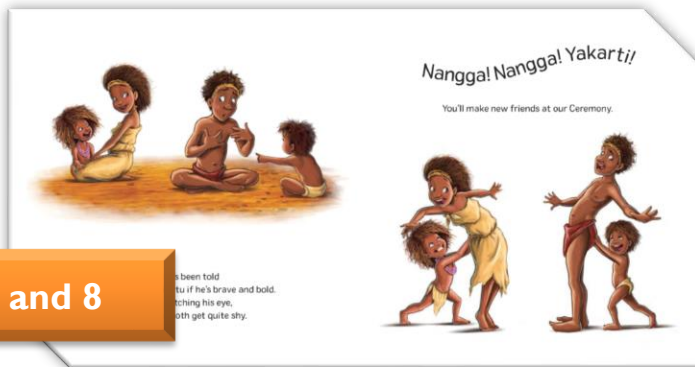
Investigating the production and transfer of heat in Aboriginal and Torres Strait Islander Peoples' methods of cooking, such as the use of ground ovens.

Y2 Knowledge and Understanding

People use science in their daily lives, including when caring for their environment and living things.

Talking about family names, given name/s, skin names and moiety as appropriate, for example, maternal versus paternal grandparents, presence or absence of birth order names, and other ways of referring to people.

Categorising names of students in the class into clans, moieties and other sub-groupings, and where appropriate their affiliations with the natural environment, for example, salt versus fresh water, north versus south wind.



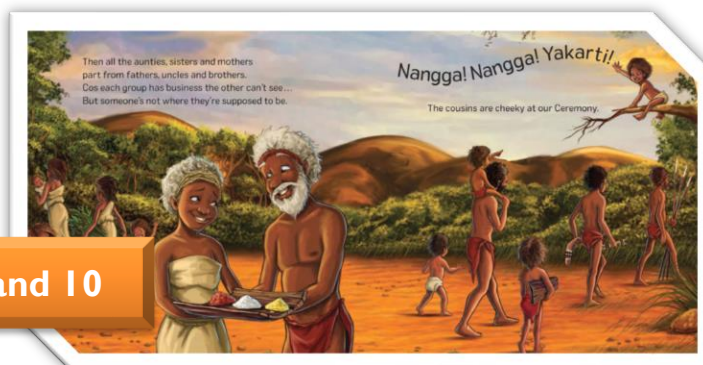
Page 7 and 8

...been told
...if he's brave and bold,
...ching his eye,
...both get quite shy.

The Ararru miru (young man) from north wind moiety and Mathari artu (young woman) from the south wind moiety are excited for the Ceremony. Some of the children are meeting for the first time other children from the Adnyamathanha language group, and are nervous to meet each other and make new friends.

- Do you know what kinship is?
- What is a moiety?
- What do you think would be the difference between a south and a north wind moiety?
- Are you excited and nervous when you meet new friends? How do you feel?

The **Adnyamathanha society** is divided into two parts, called **moieties**. These moieties are **Mathari** and **Ararru**. Every person in Adnyamathanha society has a moiety. The moiety is passed down from mother to child, so you'd be the same moiety as your mother, and her mother. Your father, by law, would be the opposite moiety to your mother – and thus opposite to you. A person's **moiety determines all important aspects of their lives**, including who they can marry, the knowledge they can possess and how they interact with others in society. Adnyamathanha moiety and kinship also includes ancestors and people who have passed away. (Extract from the Foreword of Ceremony)



Page 9 and 10

This page highlights the different roles that men and women play in Ceremony. You see the men and women going in opposite directions to prepare for the Ceremony, as they all have a different responsibility to play. The roles of men and women are equally important and promote a healthy sense of cooperation and mutually benefit everyone.

- Explain what you see happening in the pictures.
- Why do you think the men and women are separating?
- How is everyone feeling?
- Do you know some of the different roles Aboriginal men, women and children have?
- How do these different roles help everyone in the community?
- Do you have different roles for men and women in your home and culture?

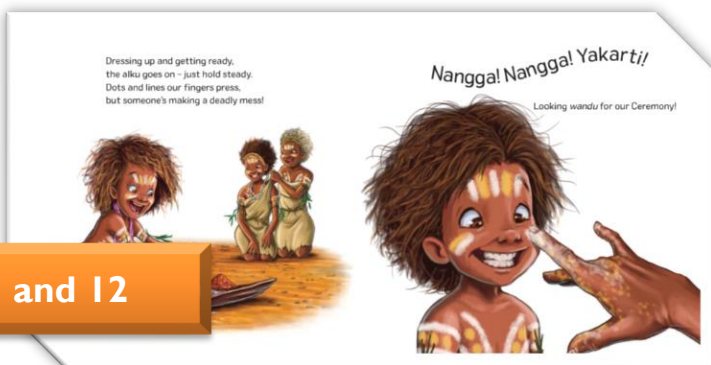
Learning from Elders appropriate ways of interacting with others and behaving according to kin and other social groupings.

Identifying elements of behaviours or relationships that mark individual or community identity.

Considering the nature of groups and sub-groups within the school and larger community.

Learn about and understand the concepts of kin, social groupings and relationships, and how these are connected to the natural environment.

Recognising clans and other sub-groupings and the symbolic representation of these, for example, totems and personal relationships with plant/animal species and Country/Place.



Page 11 and 12

The Adnyamathanha people are known as the people of the rocks – their country is rich in valuable ochre and stones. Ochre from the Flinders Ranges plays an important role in all ceremonies. In this spread you can see the Elders painting the young children with ancient markings and helping them prepare for the ceremony ahead.

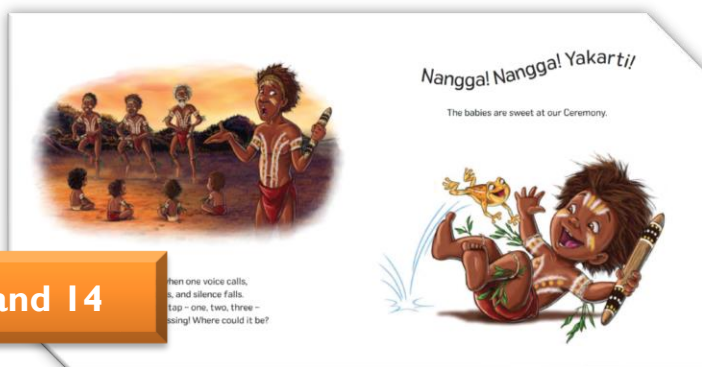
- What do you see is happening in the pictures?
- What do Aboriginal people use to paint their faces and skin? (This is explored in more detail in this After Reading activity: [Understanding Ochre](#))
- Who is helping whom get ready?
- Why do you think the Elder is helping the young people get ready for the ceremony?
- Do you know how to make ochre?
- Have you seen Aboriginal people wearing ochre before?
- Do you have any similar practices in your culture?
- Do you know of other cultures that paint the bodies of people participating in ceremonies?



Y1-3 Science

Understanding everyday materials can be physically changed in a variety of ways.

Exploring how Aboriginal and Torres Strait Islander Peoples apply physical changes to natural materials to render them useful for particular purposes.



Page 13 and 14

This page again elaborates that children are a part of the Ceremonies and are always watching and learning culture from their Elders. Explain to students how Aboriginal people learnt, and still learn, about their family, cultural ways, rules, and land through story, including song, art and dance.

- Why do you think it is important for the young children to be a part of the Ceremonies?
- Why is passing on knowledge to young people important? What are they learning?
- Are you invited to join ceremonies in your culture? What have you learnt?
- What instruments are they using for the music in their ceremony?
- Why is one missing?

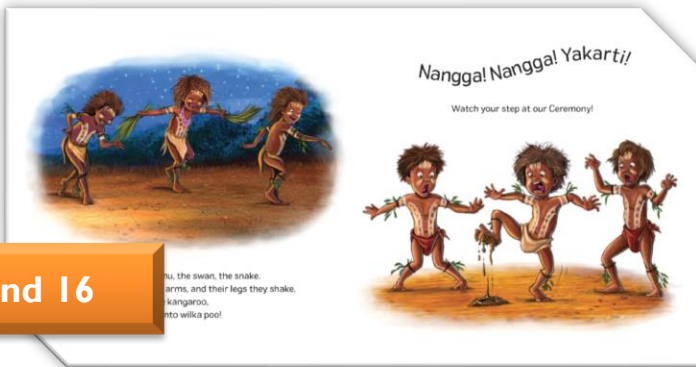


Y3 The Arts: Dance

Perform dances using expressive skills to communicate ideas, including telling cultural or community stories. Identify how the elements of dance express ideas, including exploration of Aboriginal and Torres Strait Islander dance. Investigate how elements of dance can be used to tell a story.

Y1-2 The Arts: Music. Responding to and interpreting artworks

Respond to music and consider where and why people make music, starting with Australian music, including music of Aboriginal and Torres Strait Islander Peoples. Exploring how traditional musical instruments used by Aboriginal and Torres Strait Islander Peoples produce their characteristic sounds.



Page 15 and 16

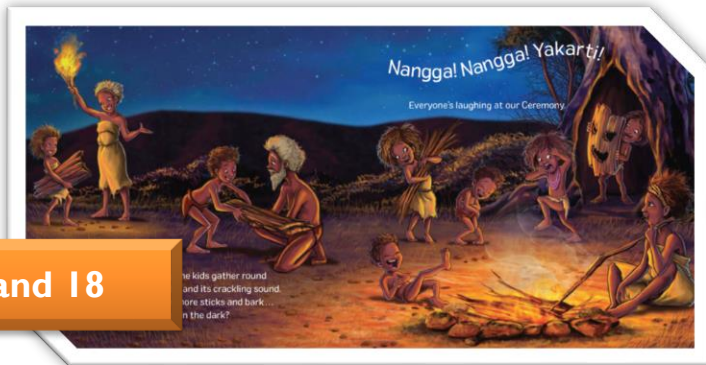
u, the swan, the snake,
arms, and their legs they shake.
kangaroo,
into wilka pool!

AC
Y3 The Arts: Dance
Perform dances using expressive skills to communicate ideas, including telling cultural or community stories. Identify how the elements of dance express ideas, including exploration of Aboriginal and Torres Strait Islander dance.

You can see the different animals the children are imitating in their dance moves; this is a way of paying respect to the importance of these animals in their everyday life. There is a bit of fun too as the boys dance the kangaroo and one of them steps in some wilka (dingo) poo!

- What is so funny? (Get the giggles out of the way...)
- What dance moves do you see in the drawing?
- Why do you think they are dancing like the animals and birds?
- What are some ways we share stories with each other? (Art, dance etc.)

Y1 Culture/Identity
Exploring how Aboriginal and Torres Strait Islander Peoples' observations of external features of living things are mimicked and replicated in traditional dance.



Page 17 and 18

ki kids gather round
and its crackling sound
ore sticks and bark
n the dark?

AC
Y1-2 Aboriginal and Torres Strait Islander Histories and Cultures. Identity

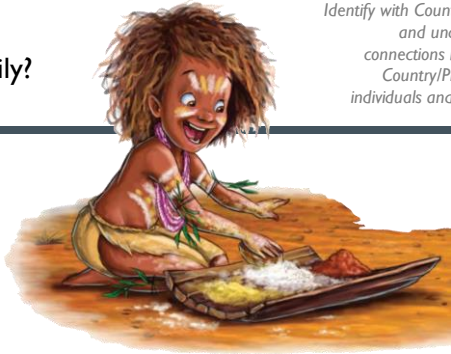
This page is important as it elaborates on the role of Elders in the lives of Aboriginal children. They are guiding them to collect sticks and bark and teaching them that we all have a role to play in working together for the benefit of the whole community's wellbeing. This Ceremony has been a lot of fun for the children; they laugh and enjoy each other's company, while they learn.

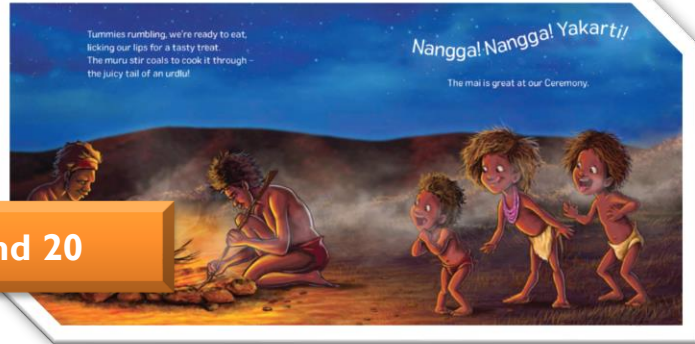
- What can you see happening in the pictures?
- Why is it important for the Elders to teach the young children to help?
- Who benefits from the children collecting the sticks and bark?
- What is something you do at home that helps your whole family?

Learning from Elders appropriate ways of interacting with others and behaving according to kin and other social groupings. Identifying elements of behaviours or relationships that mark individual or community identity. Considering the nature of groups and sub-groups within the school and larger community.

Y1 and 2 - Aboriginal and Torres Strait Islander Histories and Cultures. Identity

Creating family history/life stories, identifying values and practices that keep families strong, such as working together. Identify with Country/Place and understand connections between Country/Place and individuals and groups.





Page 19 and 20



Y2 Culture

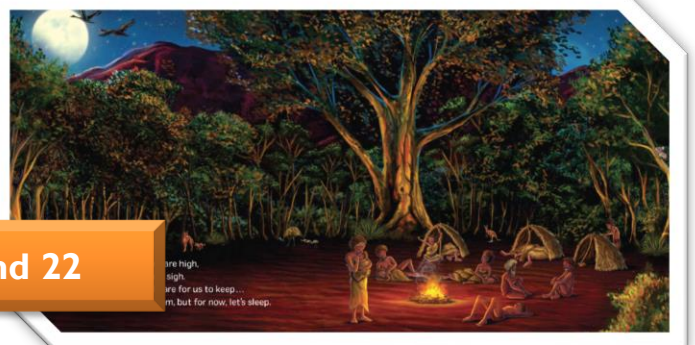
Investigating the production and transfer of heat in Aboriginal and Torres Strait Islander Peoples' methods of cooking, such as the use of ground ovens.

Y1 Science as human endeavour

Heat can be produced in many ways and can move from one object to another. Considering how science is used in activities such as cooking, fishing, transport, sport, medicine and caring for plants and animals.

Food is an important part of Aboriginal ceremonies; the muri (men) are cooking the urdlu (kangaroo) tails for everyone to share. The young children look delighted and very hungry as they watch on.

- How do the children look in the pictures?
- Have you ever eaten urdlu (kangaroo) before?
- Do you think all traditional foods of Aboriginal and Torres Strait Islander peoples are the same all over Australia? Why do you think that?
- What are some of the traditional foods of your culture?



Page 21 and 22



Y3 Intercultural understanding. Values, rights and responsibilities

Investigate culture and cultural identity. Explore and compare cultural knowledge, beliefs and practices.

Develop respect for cultural diversity.

Y1 HASS History

Differences in family structures and roles today, and how these have changed or remained the same over time.

At the end of the Ceremony, everyone is tired from all of the celebrations and fun. They cherish the time spent together and are grateful for the stories and knowledge shared with each other. They all know that it is their cultural responsibility to continue sharing this knowledge with each other and the next generation in the future.

- How does everyone feel at the end of the day after the Ceremony?
- What do you notice about the picture and how the clan sleeps?
- Why is it important for Aboriginal people to share and remember the stories they have been taught?
- When appropriate, ask your students to share stories of their culture, the stories they've been entrusted with to learn from and to share with the next generation and generations to come.
- How have they been passed down to you? (eg art, oral)

CLASSROOM ACTIVITIES

Click on the AC links to see correlation with Australian Curriculum.

Create an Indigenous Map

[AC](#)

Display an Indigenous Language Group [Map of Australia from AIATSIS](#) in your classroom. As a class, find where the Adnyamathanha people are on the map. Create a whole class display, where students can add information, language and pictures throughout the year, such as about the Adnyamathanha people, as they are learning. This will encourage student-driven learning that other students in the classroom and visitors to your classroom can learn from.

Ceremonies

[AC¹](#), [AC²](#), [AC³](#)

In the book *Ceremony* Adam Goodes (through cultural consultation) has been given permission to share a non-ritual ceremony with you and your class. You can see a ceremony where the whole community and other clans come together to celebrate with a mix of ancient knowledge and joy.

Invite a local Elder into your school and classroom to talk to you about the different ceremonies they practise.

When you are finished reading *Ceremony*, as a class you could hold a small ceremony as a celebration of all you have learnt about Aboriginal people, particularly your local language group and the Adnyamathanha people. You may like to invite other classes in so you can share your learnings or invite some family members to learn from you and continue sharing the knowledge together.

Sharing Knowledge

[AC¹](#), [AC²](#)

Throughout *Ceremony* you gain a deeper understanding of the importance of passing down knowledge from one generation to the next and keeping culture alive for Aboriginal peoples.

In 2017 Yungapunganah, a sacred site and waterhole in Hookina in the Flinders Ranges (close to Wallerberdina Station) was in danger of becoming a nuclear waste site. A young Adnyamathnatha girl called Ngarlaa raised awareness with her family to protect and preserve the sacred site. She sang 'Vakuvaku' in language, a song that had been taught to her when she was 2.

This song links back to the storyline of Yungapunganah, the sacred site.

Learn more about the story of Yungapunganah and the Song of Vakuvaku and the importance of the waterhole that is a part of the 70km songline here:

[4-Year-Old Sings Language to Protect Sacred Site](#)

- Share this story with your class. How does it make you feel?
- Further explore what this moment means.
- Examine the important role that passing on knowledge played in protecting this sacred site.

In August 2021 it was decided that Kimba (and not Wallerberdina Station) would become the nuclear waste site in South Australia: [Kimba in South Australia to be formally chosen for national nuclear waste storage site \(ABC\)](#)

Kinship

[AC¹](#), [AC²](#), [AC³](#)

Explain the concept of kinship and Aboriginal peoples' relationships with people, animals and Country. You can learn more about traditional kinship structure [here](#).

- What roles do Elders, Aunties, Uncles, men, women and children play in Aboriginal communities?
- What do you see them doing in their roles in the book?
- How is this similar or different in your life?

Birds

[AC](#)

Aboriginal people have a deep respect for birds and many believe they bring 'cultural signs'. For example telling people when food is available, when good or bad things are going to happen, predicting weather and signalling when certain kin are coming to visit.

- Take your students outside and get them to lie on Country with their eyes closed and listen to what the birds are saying. If you don't happen to have any birds that visit, prepare a recording of local birds to play as a back-up when their eyes are closed.
- Record and create a soundscape of the birds in your school to replay in the classroom.
- Paint a picture of how the sounds of birds made you feel.

- Ask your students if they have any birds in their culture that bring a message.

Songlines

[AC1](#), [AC2](#), [AC3](#)

[Damian Coulthard's paintings](#) tell the Creation stories of the Flinders Ranges in South Australia. The Flinders Ranges are culturally significant to the Adnyamathanha people. His paintings evoke songlines where his people performed ceremonies and rituals.

Songs and dances are and have been performed during the travels on the songlines on this land for thousands and thousands of years.

- Create a collection of Damian's artworks in a powerpoint presentation or visual aid to share with your class. Complete an artist study, demonstrating how he shares the beauty of his culture and songlines of the Adnyamathanha people through art.
- Invite a local Aboriginal artist to your classroom, to share with your class how they use art to share their songlines and keep culture alive. You may be surprised to learn that many of the highways and major roads you may have travelled on are ancient songlines of Aboriginal peoples.
- Encourage your students to share the stories they have learnt with others at home.

All Aboriginal Art is covered by copyright and can not be reproduced. Please use the art for inspiration and education purposes only.

Dreaming Story

[AC1](#), [AC2](#), [AC3](#)

The Kingfisher Story is an Adnyamathanha Dreaming story: a journey of Yurlu, the old kingfisher man, to Ikara (Wilpena Pound). It tells of the role that smoke and fire plays in his journey to a ceremony that leads to the formation of Wilpena Pound, the planet Mars, the Turkey and Kingfishers. Read the full story here: [The Kingfisher Story – Wilpena Pound Resort](#)

The Sharing Stories Foundation is an organisation that works with 17 different language groups around Australia including Adnyamathanha people. They have created a touch book of this story to be released in 2022: [Yulu – The Kingfisher Man](#)

- Students might like to see how a touch book is made here: [The Making of Yulu the Kingfisher Man multi-touch book](#)
- Find other local Aboriginal stories relevant to the Country your school is on, to share with your students.
- Be inspired by the Sharing Stories Foundation and make a digital or multi-touch book of *Ceremony* or another story.
- Contact your local Aboriginal corporation if you don't have an existing relationship and ask for permission to make a digital story of their Creation story.

Sacred Places

[AC1](#), [AC2](#), [AC3](#), [AC4](#)

This country is full of sacred places and sites that Aboriginal people perform ceremonies and care for to this day. It is their cultural responsibility to take care of the land and animals to protect and nourish for future generations. Sacred places have a Creation or Dreaming story that explains the formation and why certain wildlife will appear and live the way that they do. The story of Akurra the Snake tells the Creation story of Lake Frome – a very important story to the Adnyamathanha people.

Check out this incredible image and the story of Akurra here: [Legends of the North – Akurra, the Snake](#)

- Write or draw a place that is really special to you. Who tells and teaches you special stories?
- Explore the concept of deep listening by explaining the roles of Elders passing down knowledge through spoken story. Have your students lie down with their eyes closed to listen deeper to a story and reflect on the experience.

Read more about the meaning of [sacred sites here](#). It is important to teach our children that all lands, waterways and life are special and need to be protected and nurtured.

Understanding Ochre

[AC1](#), [AC2](#)

Invite a local Aboriginal Community member to your school to explain traditional ochre practices. Ask local Elders what would be an appropriate way of sharing ochre practices and grinding techniques with non-Indigenous people.

- Learn about ochre painting and ceremonies with Aunty Lyn Chapman: [Grinding Ochre](#). This practical activity teaches students more about how to grind rocks or chalk, on paper to understand how traditional paint works.
- Explain that the ancient markings put on people during ceremonies are specific to certain clans/tribes/language groups.
- Explain how Aboriginal people carved stories into rock and painted ochre on sandstone. Ask students what types of teachings could be told through this practice.
- Create a PowerPoint slide of the different markings to show your class. Students could also do some research of their own and find the different ceremonial markings.
- Spend some time as a class researching the cave paintings of the Adnyamathanha people in the Flinders Ranges [Aboriginal Cave Paintings at Yourambulla, South Australia](#) and their meaning.
- Research further as a class to find out if local Aboriginal people use and have used ochre as well.

Seasonal Calendars

[AC1](#), [AC2](#)

The seasonal calendars of Aboriginal peoples show the deep knowledge and connections they have to Country and the environment they live in. They are often very different to the four seasons we typically have in Australia, often six or more seasons in a year.

- There are many seasonal calendars available to learn from; the CSIRO are constantly working closely with different language groups to record more. Have a look at the seasonal calendars on

their website: [Indigenous seasons calendars](#).

- Share these calendars with your class and contact your local Aboriginal or Torres Strait Islander corporation to see if they have one for your local language group.

Ceremonies to celebrate the change of the seasons often are (and have been) held like the one in the book *Ceremony*, to embrace and enjoy the coming season together.

Dance in Ceremony

[AC1](#), [AC2](#)

Aboriginal ceremonies incorporate dances that are designed to celebrate culture, pass on knowledge, and teach lore and survival. They are a connection to spirituality, and are an important part of culture and everyday life. They are different and unique throughout the many language groups and are sacred and often not shared with the wider community.

Read this article about author Adam Goodes dancing in 'The Vigil 2021' at the Sydney Festival: [Adam Goodes dances in the spirit of Indigenous warriors](#)

As a class, watch [Adam Goodes in the Spirit of Indigenous Warriors](#) on SBS (from 00.25.55 to 00.28.24).

Discuss as a class:

- Do you think Adam Goodes was proud to dance in this ceremony? How can you tell?
- What did you feel watching this special ceremony?
- Have you seen a ceremony or dance like this before?
- Are there special ceremonial dances you perform in your culture?

Find more educational resources on dance from Narragunnawali here: [Narragunnawali Resource Guide to Dance](#)

The Bangarra Dance Company also offers educators access to performances and teacher notes: [Bangarra Teaching Resources](#)

Encourage students to take what they have learned home with them and discuss with their parents and carers. A [Parents and Carers Guide](#) is also available to download from the Allen and Unwin website.

ACTIVITY LINKS TO AUSTRALIAN CURRICULUM

Intercultural understanding

Values, rights and responsibilities:
Investigate culture and cultural identity.
Explore and compare cultural knowledge, beliefs and practices.
Develop respect for cultural diversity.

Culture/Identity

Exploring how Aboriginal and Torres Strait Islander Peoples' observations of external features of living things are mimicked and replicated in traditional dance.

Aboriginal and Torres Strait Islander Histories and Cultures: Human-nature relationships

Aboriginal and Torres Strait Islander communities maintain a special connection to and responsibility for Country/Place. Aboriginal and Torres Strait Islander Peoples have holistic belief systems and are spiritually and intellectually connected to the land, sea, sky and waterways.

Aboriginal and Torres Strait Islander Histories and Cultures: Identity

Learn about and understand the concepts of kin, social groupings and relationships, and how these are connected to the natural environment. Recognising clans and other sub-groupings and the symbolic representation of these, for example, totems and personal relationships with plant/ animal species and Country/Place.

Aboriginal and Torres Strait Islander Histories and Cultures: Identity

Talking about family names, given names, skin names and moiety as appropriate, for example, maternal versus paternal grandparents, presence or absence of birth order names, and other ways of referring to people. Categorising names of students in the class into clans, moieties and other sub-groupings, and where appropriate their affiliations with the natural environment, for example, salt versus fresh water, north versus south wind.

Aboriginal and Torres Strait Islander Histories and Cultures: Identity

Learning from Elders appropriate ways of interacting with others and behaving according to kin and other social groupings. Identifying elements of behaviours or relationships that mark individual or community identity. Considering the nature of groups and sub-groups within the school and larger community.

Aboriginal and Torres Strait Islander Histories and Cultures: Identity

Creating family history/life stories, identifying values and practices that keep families strong, such as working together. Identify with Country/Place and understand connections between Country/Place and individuals and groups.

HASS: Knowledge and Understanding

The weather and seasons of places and the ways in which different cultural groups, including Aboriginal and Torres Strait Islander Peoples describe them.

HASS: Communicating

Acknowledging and learning about Aboriginal and Torres Strait Islander Peoples' ways of representing and sharing observations..

HASS: Inquiry and Skills

Interpreting geographic and concept maps to explore system connections (e.g how Aboriginal songlines connect places).

HASS: Evaluating and Reflecting

Reflect on learning to propose how to care for places and sites that are important or significant

HASS: Geography

The Aboriginal or Torres Strait Islander Country/Place on which the school is located and why Country/Place is important to Aboriginal and Torres Strait Islander Peoples.

HASS: Geography

How the stories of families and the past can be communicated, for example, through photographs, artefacts, books, oral histories, digital media and museums

HASS: Science as human endeavour

Heat can be produced in many ways and can move from one object to another. Considering how science is used in activities such as cooking, fishing, transport, sport, medicine and caring for plants and animals.

HASS: Science

People use science in their daily lives, including when caring for their environment and living things.

HASS: Science

Investigating the production and transfer of heat in Aboriginal and Torres Strait Islander Peoples' methods of cooking, such as the use of ground ovens.

HASS: History

Differences in family structures and roles today, and how these have changed or remained the same over time. Examining and commenting on the roles of family

members over time (for example listening to stories about the roles of mothers, fathers, caregivers and children in the past) and comparing these with family roles today (for example work at home, work outside the home, childcare, gender roles, children's responsibilities).

HASS: History

Past and Present: Explore definitions of 'the past' and 'the present'. The history of the natural environment in the local community and what it reveals about the past.

Maths: Measurement and geometry, using units of measurement

Name and order months and seasons. Investigating the seasons used by Aboriginal people, comparing them to those used in Western society and recognising the connection to weather patterns.

English: Language

Foundation/Year 1

Understand that English is one of many languages spoken in Australia and that different languages may be spoken by family, classmates and community.

The Arts: Dance

Perform dances using expressive skills to communicate ideas, including telling cultural or community stories. Identify how the elements of dance express ideas, including exploration of Aboriginal and Torres Strait Islander dance. Investigate how elements of dance can be used to tell a story.

The Arts: Music.

Respond to music and consider where and why people make music, starting with Australian music, including music of Aboriginal and Torres Strait Islander Peoples. Exploring how traditional musical instruments used by Aboriginal and Torres Strait Islander Peoples produce their characteristic sounds.

Visual Arts: Exploring ideas and improvising with ways to represent ideas

Explore ideas, experiences, observations and imagination to create visual artworks and design, including considering ideas in artworks by Aboriginal and Torres Strait Islander artists.

Visual Arts: Responding to and interpreting artworks

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.

DEBRIEFING AND ONGOING CONVERSATIONS

It is important to allow space for ongoing conversations for learning in your education setting.

Some questions you could ask your students are:

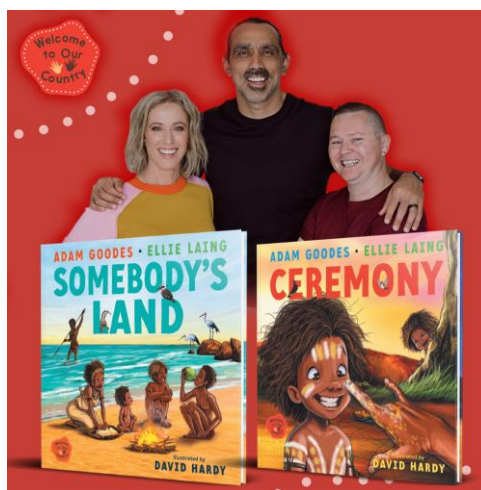
- What did you learn or remember from what we read and discussed?
- How do you feel?
- Why might this feel (insert positive response)?
- Why might this feel (insert negative response)?
- What would you like to do and/or learn more about?

Reinforce the title of the book, *Ceremony*, and discuss how we can honour and be respectful to the ceremonies performed by Aboriginal people in the past and today.

ABOUT THE AUTHORS

Adam Goodes is an Adnyamathanha and Narungga man and community leader. He is a former Australian Rules footballer, having achieved the greatest heights in the game, and was named Australian of the Year in 2014 for his public work in the fight against racism and his advocacy in First Nations affairs. Together with his cousin Michael O'Loughlin, Adam founded the GO Foundation, which supports and inspires the next generation of First Nations leaders. With a diploma in Aboriginal Studies and his own daughter approaching preschool age, Adam was motivated to publish a series of books for young children and families about Australia's First Nations history.

Ellie Laing (nee Southwood) is a political adviser and former journalist and presenter who lives on the lands of the Gammeraygal people on the northern beaches of Sydney with her husband and two sons. When Ellie's eldest son Harvey came home from preschool reciting Acknowledgements of Country and singing Aboriginal lullabies, she was inspired to collaborate with Adam Goodes on a series of books aimed at helping families with young children to talk about Australia's First Nations history. She has recently completed studies in Traditional Aboriginal Cultures.



ABOUT THE ILLUSTRATOR

David Hardy is a Barkindji man, author and artist with more than eight years of animation experience with Walt Disney Animation Studios. Married with two children, he is currently a Senior Gaming Illustrator/Animation Manager for Lightning Box Games. David has worked on twelve animated feature films, including *The Little Mermaid: Ariel's Beginning*, *The Lion King 3: Hakuna Matata* and *Return to Neverland*. His books for children include *Somebody's Land* and *Ceremony* (written by Adam Goodes and Ellie Laing), *Alfie's Search for Destiny* and *Alfie's Big Wish*, *On the Way to Nana's* (written by Frances and Lindsay Haji-Ali), *The Proud Foots 1: Shaka Shaka Hawaii* (written by Lucas Proudfoot) and *Aussie Kids: Meet Zoe and Zac at the Zoo* (written by Belinda Murrell).

ABOUT THE ART STYLE

Creative license has been taken with regard to historical accuracy. Clothing and other details reflect the sensibilities of a contemporary audience. The culture depicted in the illustrations are of the Adnyamathanha people preparing for and enjoying a traditional ceremony of the changing seasons, and is set on their Country in South Australia around the Flinders Ranges.