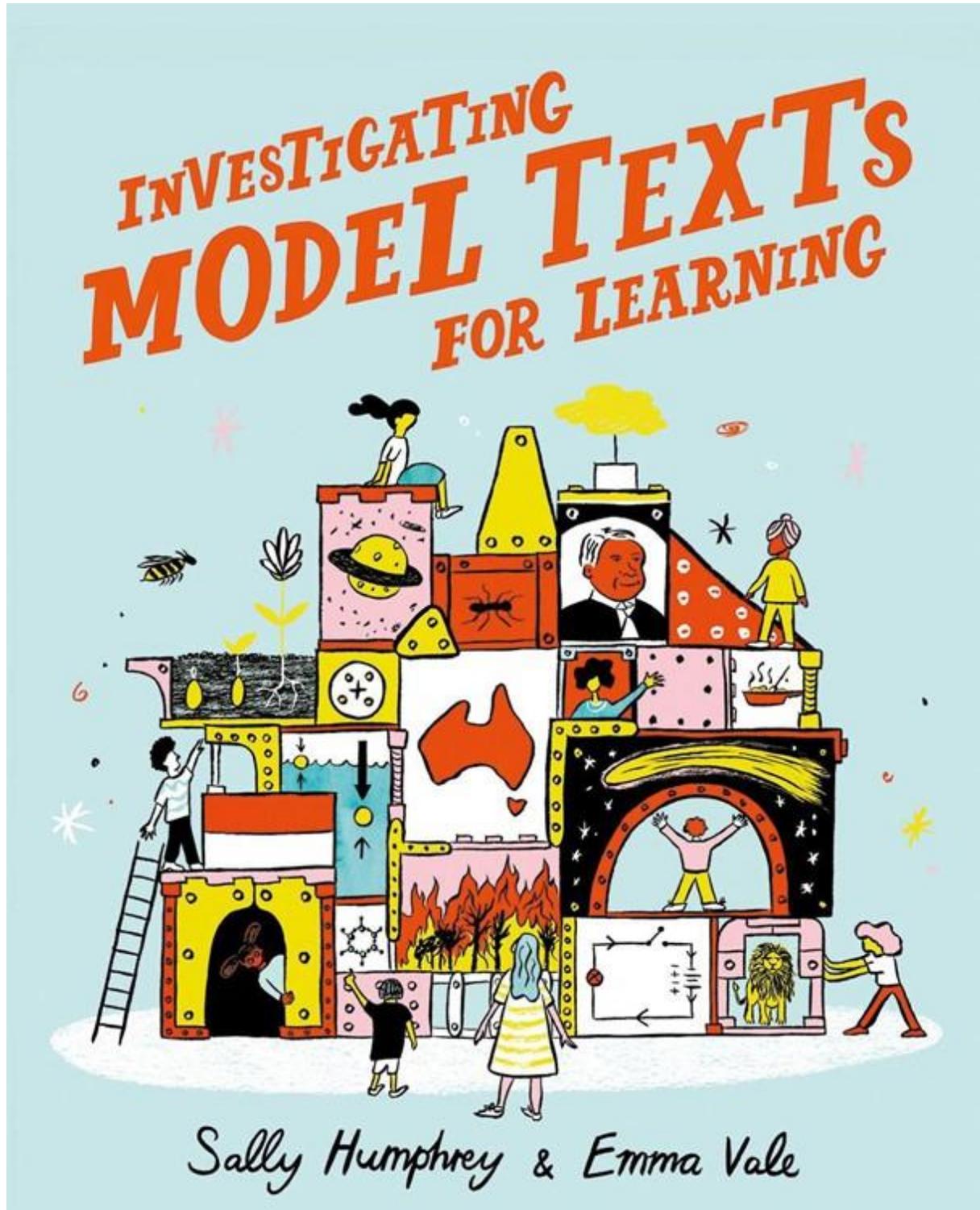


Supplementary Material: History and Social Science (HASS) Model Texts



HASS 1 Year 1: Comparative report *My Family throughout the years*

Links to English Curriculum: ACELA1477, ACELA1449, ACELA1451, ACELY1655, ACELY1661

Links to History Curriculum: ACHASSK028

Task Prompt: Interview an old person in your family. Explain what has changed and what has stayed the same.

My Family throughout the years

Introduction

Some things change in families and some things stay the same

How things change

When my Nanna got married, she stayed at home and did the housework. She had a washing machine with a wringer, and she cleaned the floor with a carpet sweeper, not an electric vacuum cleaner. She went to the corner shop every day for fresh food.

But when my Mum got married, she kept working in the bank. We have a cleaner to help with the housework. And Dad shops at the supermarket on the weekend.

How things stay the same

Nanna and me still barrack for the Essendon football club. We still like hugs and bedtime stories. We like picking mandarins from our tree just like Nanna and Mum did when she was little.

HASS 2 Year 1: Descriptive report *Our important place*

Links to English Curriculum: ACELA1447, ACELA1451, ACELA1454, ACELY1661

Links to Geography Curriculum: ACHASSK031

Task prompt: Describe the constructed and managed features of one place that is special, and explain why it is special.

Our important place

A place that is important to our class is Rivergum Primary School. It is located in Adelaide, South Australia near the Torrens River, which was an important place for the Kurna people of the Adelaide Plains. The school is made up of constructed features built by people and managed features looked after by people.

Some of the constructed features are classrooms where we learn, the carpark where our teachers park their cars, and the playground where we play at recess time. They were built in 1965.

Some of the managed features are our oval where we do PE and play games, and our vegetable garden where we learn how to grow healthy food. We manage them by mowing, weeding, and fertilising.

Rivergum Primary School is important to us because it's where we learn. It's also important because it's where we meet our friends every day.

HASS 3 Year 3: Descriptive report *The Torrens River Then and Now*

Links to English Curriculum: ACELA1478, ACELA1479, ACELA1482, ACELY1678, ACELY1682

Links to History Curriculum: ACHASSK063

Links to Geography Curriculum: ACHASSK069

Task Prompt: Choose one local feature. Describe what it was like when the Kurna people lived here, and what it is like now.

The Torrens River Then and Now

The Torrens River runs through the city of Adelaide from the hills to the sea. It is 80km long. Now it includes natural, managed and constructed features, but before white people came, it was an important natural feature for the Indigenous Kurna people of the Adelaide Plains.

The Kurna people called the Torrens River Karrawirraparri, (Red gum forest river). In summer there were large sandy water holes with a trickle of water, and in winter it was full of water. Near the hills, the river ran through deep gorges, and near the sea it formed wetlands.

Many animals lived in and around Karrawirraparri. They provided food for the Kurna people. Some animals were platypus, bilbies, possums, kangaroos, birds, waterfowl and fish. The river was a walking track and meeting place for Kurna people from the hills to the sea, and they used the red gum (karra) for shields (*murlapaka*) and carrying dishes (*tami*).

In 2019, the Torrens River is a managed feature and it flows all year round. The part of the river in the city of Adelaide is now an artificial lake.

The Torrens River is still home to animals. Pelicans and ducks live there. There are some native fish, but also carp and goldfish. Feral animals like cats and foxes also live at the river. Humans cannot eat food from the river because of pollution

The lake is used for recreation activities like canoeing, paddle boating, bike riding, walking and going for a ride in Popeye.



Kurna people at Karrawirraparri 1850 (Schramm)



The Torrens River today (Ward, J.)

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HASS 4 Year 3: Descriptive report *Diwali*

Links to English Curriculum: ACELA1478, ACELA1479, ACELA1482, ACELY1682

Links to History Curriculum: ACHASSK065

Task Prompt: Describe one celebration for one Australian cultural group

Diwali

Diwali is the Hindu festival of lights. It takes place in November each year. Diwali celebrates the victory of light over darkness and good over evil.

Art

Diwali rangoli are beautiful artworks made on the floor of houses to welcome Lakshmi into the house. They are made of coloured sand, petals, rice, and flour.

Lights

Houses and temples have lamps and candles shining in every corner and every window to show goodness.

Fireworks

Everyone has fun celebrating with fireworks and sparklers to chase darkness away.

Food

Diwali sweets are very important. Families make sweets and exchange them with friends. Examples of sweets are malpua, made with coconut and dried fruit, and soan papdi.

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HASS 5 Year 3: Exposition *Democracy in our classroom*

Links to English Curriculum: ACELA1477, ACELA1479, ACELY1678, ACELY1680, ACELY1682

Links to Civics and Citizenship Curriculum: ACHASSK070

Task Prompt: Discuss how democracy works in your classroom.

Democracy in our classroom

Our class is a democracy.

We have meetings where we discuss problems and make decisions. Everyone in the class has a vote (one person one vote), and majority rules. That means that more than half wins. Once we have decided, the whole class has to stick by that decision, even if they did not vote that way. This is how a democracy works.

Democracy works for the common good.

That means we should not vote just for ourselves and our friends and family. We should vote to make decisions that are best for the whole community. They become our rules.

Recently we had a problem to solve about Covid-19. Some students were playing football at recess and not socially distancing.

When we talked about it at our class meeting, some people in our class did not want to vote because they knew that they would not be able to play football. If they didn't vote and just did what they want, they were putting themselves and others in danger.

However, we talked about the problem, and thought about it seriously. Finally, they agreed that they would have to stop playing football for the safety of everyone. If they break the rules, there is a consequence.

It isn't enough just to vote. We first have to think seriously about our problems. We have to make an informed decision. Then we can all be part of a safe and happy community.

HASS 6 Year 4: Descriptive report *The Brewarrina Fish traps (Baiaime's Ngunnhu)*

Links to English Curriculum: ACELA1490, ACELA1505, ACELA1493, ACLEY1690, ACELY1701, ACELY1694, ACELY1704

Links to Geography Curriculum: ACHASSK088, ACHHSK089, ACHASSK112, ACHASSK113

Task Prompt: Describe one example of traditional Aboriginal aquaculture or agriculture, and its economic and social benefits.

The Brewarrina Fish traps

What are the social and environmental benefits of the Brewarrina Fish Traps (Baiaime's Ngunnhu)?

History

The Brewarrina Fish traps, also known as Baiaime's Ngunnhu, are found on the Barwon River in the northwest of New South Wales. They were built at least 40,000 years ago and may be the oldest human construction in Australia. The local Aboriginal people, the Ngemba, believe that they were constructed by the creator spirit Baiaime. In the 1860's and 1920's, white settlers removed some of the stones, and in the 1960's, a weir was built just upstream.



Source: Fish Traps with Dr Dave

Design

The fish traps are made of boulders in the shape of semi-circles on the riverbed. They are locked in place so that the trap is fixed to the bed of the river, and they can withstand floods. The walls are at different heights for different water levels. The fish swim upstream and into the traps. Once boulders were placed to close the circle, the fisherfolk caught the fish. The traps allowed breeding stock to pass through.



Fish traps 1892 Source: Trove

Social benefits

Baiaime's Ngunnhu was an important meeting place for more than 20 Aboriginal nations, including Morowari, Paarkinji, Weilwan, Barabinja, Ualarai and Kamilaroi people. They met each year for ceremonies and trade. It was an ideal place, with freshwater mussels, emu, crayfish and fish to feed everyone. When the Ngemba people were moved upstream to the mission, they were not allowed to fish here anymore.

Environmental benefits

Before the weir was in place, the fish traps provided food for people, while still allowing fish to swim upstream to breed. The weir has slowed down the water flow, and increased the silt, allowing the bulrushes to build up, and carp to flourish. This has made it difficult for native fish to breed, and to move upstream.

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HASS 7 Year 5: Biographical recount *David Unaipon, Indigenous inventor and writer*

Links to English Curriculum: ACELA1505, ACELA1507, ACELA1508, ACELA1512, ACELY1698, ACELY1701, ACELY1704

Links to History Curriculum: ACHASSK110

Task Prompt: Write a biography of the life of one indigenous person who contributed to life in Australia in the 1800s.

David Unaipon, Indigenous inventor and writer

Born in 1872 at the Point McLeay Mission on the Lower Murray in South Australia, David Unaipon became a great inventor, an Indigenous rights advocate and Australia's first published Aboriginal writer.

Unaipon loved science, and developed many inventions such as an improved hand-piece for sheep-shearing which was patented in 1909.

During 1924 - 1925, he journeyed through southern Australia compiling a book called *Legendary Tales of the Australian Aborigines*. Unaipon sold the book to an anthropologist who published it under his own name in 1930. It was finally published in Unaipon's name in 2001.

His lifetime of achievements was formally recognised in 1953 when he was awarded the Coronation Medal. He died on 7 February 1967 and in 1985 was posthumously awarded the FAW Patricia Weickhardt Award for Aboriginal writers. Finally, in 1995 he was immortalised on our \$50 note!

HASS 8 Year 6: Autobiographical recount *The Red Raincoat* by Dr Xuan-Linh Tran

Links to English Curriculum: ACELA1517, ACELA1520, ACELA1525, ACELY1801, ACELY1714

Links to History Curriculum: ACHASSK136

Task Prompt: Interview someone who came to Australia as a refugee. Write their story in the 1st person, including, if possible, something precious they have brought with them.

The Red Raincoat by Dr Xuan-Linh Tran

In 1980, I took a life-threatening journey that transformed my life forever. The key factor to the success of this dangerous journey was a red raincoat which saved 99 lives.

The journey began on a warm June evening in Saigon, South Vietnam when my sister came to choir practice, asking me to leave early due to an 'urgent family matter'. I knew that it was an excuse for me to get ready for my 6th attempt at escaping from communist Vietnam.

When I arrived home, I quickly gave my mother a hug and casually said "Bye mum". My father walked my sister, brother and me to the river. We bid Dad goodbye then quickly hid inside the canopy of a tiny rowboat. I looked back to catch a last glimpse of Dad. Suddenly I felt sad as I began to sense that it would be real this time.

At sunset after a night and day of rowing, we reached the sea, and the boat that would take us to freedom. It was about 7 metres long and 3 metres wide. We were shuffled down to the fish hold

The stark strong fishy smell made me sick. More and more people were loaded onto the boat to a total of 99. I felt like a sardine, squashed below deck.

Once the boat started moving, a powerful surge of sorrow and regret came over me as I realised that I was really leaving Vietnam this time. I hadn't even said goodbye to my parents properly. I might never be able to see them again, ever. I felt terribly guilty and sad.

For the next three days, I kept vomiting and became delirious. On the fourth day, we could go up onto the deck and I began to recover. There was no food left, but I had water.

When it rained, I put on a red raincoat, which I had carried since leaving home. This raincoat was very precious because in Communist Vietnam, everyone had to wear black or brown. Fortunately, my oldest sister in France had sent me a second-hand bright red raincoat. I was one of a very few people on the street wearing colour.

Out at sea, we could see some big ships in the distance. One of the men would vigorously wave a long pole with a black top tied at one end, but no ship stopped to rescue us. As we began to lose hope, a large ship loomed from the distance. Despite waving the flag, and everyone on the boat screaming, the ship didn't alter its course.

Suddenly one of the men grabbed my raincoat and started waving it from the pole. To our astonishment, the ship turned toward us. That American oil tanker Seacliff Antarctic took us to Singapore, where we stayed before resettling in Adelaide, my home ever since.

Until this day, I still believe that it was my red raincoat that saved us.

Images



*I received my first
Holy Communion*



*I still have my red
raincoat today*

HASS 9 Year 6: Comparative Report *Australia and our neighbour Indonesia*

Links to English Curriculum: ACELA1520, ACELA1521, ACELA1522, ACELY1711, ACELY1714

Links to Geography Curriculum: ACHASSK138

Task prompt: Describe Australia's connections with ONE country in the Asia region.

Australia and our neighbour Indonesia

Australia and Indonesia are both bordered by the Pacific Ocean. Indonesia is its closest neighbour. While Australia is made up of one main island, the island of Tasmania, and some smaller islands, Indonesia consists of approximately 17,500 islands.

Australia's main exports are mineral fuels and ore. Australia used to be a strong manufacturing country. However, Indonesia is one of the countries that now export manufactured goods to Australia. Indonesia main exports are mineral fuels, animal and vegetable fats and machinery.

Australia's population of 25 million is very small. In contrast, Indonesia has the fourth-largest population in the world. While Australians largely live around the coast in cities, half of Indonesia's population live in rural areas in kampongs.

Both Australia and Indonesia are multicultural countries. In 2019, about 30% of Australians were born outside the country, while Indonesia has more than 300 ethnic groups. The main language in Australia is English, whereas in Indonesia it's Bahasa Indonesia. In Australia, most people do not claim to be religious. In comparison, most Indonesians identify as Moslems.

Both the Australian and Indonesian governments take education very seriously and most adults can read and write. In Australia, however, attending school until the age of 17 is compulsory, while in Indonesia, it is 15.

Australia and Indonesia both benefit from our friendly relationship. The benefits include trade, education and border security.

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HASS 10 Year 7: Explanation (consequences) *The effects of water regulation on the River Red Gums of the Murray River*

Links to English Curriculum: ACELA1531, ACELA1763, ACELA1534, ACELA1537, ACELY1725

Links to Geography Curriculum: ACHASSK183, ACHASSK185

Task prompt: Choose one group of living things that live along the Murray River, and explain the effects of water regulation on their lives and wellbeing

The effects of water regulation on the River Red Gums of the Murray River
(Joint construction (Year 7 Geography Unit 1 Water in the World))

The reasons for regulation

In its natural state, the Murray River was an unreliable source of water for the towns and farms that depended on it. In times of drought, it could dry out to small saline pools. As a result, in 1915, the states of New South Wales, Victoria and South Australia signed the River Murray Waters Agreement. This decided the entitlement flows for each state, and led to the construction of a number of dams, weirs and locks to regulate the water flow downriver to the sea. The water regulation provided a reliable flow of water throughout the year. However, it led to unintended consequences for the iconic tree of the river, the River Red Gum.



The effect of regulation on River Red Gums

The River Red Gum (*eucalyptus camaldulensis*) grows along the length of the Murray River. It is of high ecological significance, stabilising river banks, providing welcome shade, providing habitat for many species of

Mid-Murray wetland site November 2011. (Emma Wilson)(CC)

birds, insects and mammals, and providing a breeding habitat for fish during times of flood. Water regulation stresses the River Red Gum in two ways: the first way is the lack of natural flooding, and the second is the timing of river flows.

Issues with natural flooding

Water regulation gives a priority to irrigators who need water for their crops. Water is only released to flood the plains if there is extra water to share. This means that there are many years where there is insufficient flooding to recharge the floodplain soils that the eucalyptus relies on. This leads to stunted growth, which in turn means that the trees are not as suitable as a habitat for

bird and animal species. In addition, some adult trees will die from stress, and the soil may not be sufficiently moist for seed germination.

Issues with the timing of river flows



Tree under stress Source: The Age August 9th, 2008

The River Red Gum relies on floods to disperse its seed in spring, then needs moist soil to germinate the seed in the following months. However, the dams, locks and weirs store winter and spring flows so that water can be released regularly over summer and autumn. This leads to either insufficient flooding for seed dispersal or too much water in summer so that

the seeds cannot germinate.

Conclusion

Water regulation in the Murray River Basin needs to be changed to guarantee the survival of our iconic *Eucalyptus Camaldulensis*. The river cannot support irrigation at the expense of important habitat.



Mildura Weir Source: Goulburn Murray

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