

Year 10: Unit 3b

Ancient and Indigenous Religions

Standards

By the end of this unit it is intended that students:

- be open to the contribution of all peoples and cultures to the development of an understanding of religion and life
- describe the religious responses of ancient and indigenous peoples and cultures, including Australian Aboriginal spirituality
- investigate a range of religious concepts in ancient and indigenous religions.

Indicators of Learning

	Values and Attitudes	Knowledge	Skills
	<i>It is intended that students will be able to:</i>		
1	discuss the function of religion in various societies and cultures	list and distinguish between the various components of religion	develop a methodology for the study of religion
2	comment on the inherent need in humans to question and explain the mysteries expressed in religion	outline the main religious concepts and questions which were addressed in one or more ancient religions	pose questions, research and communicate information on key aspects of an ancient religion
3	determine what links there are between nature and religion in indigenous religions	describe the spirituality and belief systems of some of the world's indigenous peoples	become familiar with appropriate religious terminology as it relates to indigenous religions
4	discuss the importance of ideas about the natural environment and kinship as intrinsic to Aboriginal spirituality	describe elements of Aboriginal Spirituality and its connection to the natural environment	use primary and secondary sources to learn about Aboriginal spirituality

Spiritual Reflection for Teachers

This unit is a unique opportunity for students to explore the innate spiritual dimension of humanity. It is also an important time to reflect on attitudes to people of different races and cultures. Students are often surprised to know that even pre-history records evidence of this spiritual thirst. People have always looked for answers to universal questions:

- What is the meaning and purpose of life?
- What is good, and what is evil?
- What happens after death?
- What is the hidden power which lies behind the unfolding of nature, and the events of our own lives?

Your culture, which shows the lasting genius and dignity of your race, must not be allowed to disappear. Do not think that your gifts are worth so little that you should no longer bother to maintain them. Share them with each other and teach them to your children. Your songs, your stories, your paintings, your dances, your languages must never be lost.

John Paul II 1986, To the Aborigines and Torres Strait Islanders, Alice Springs

Part of the unit calls us to reflect on the spiritual expression of Aboriginal peoples.

We belong to the one human family, with diverse gifts, traditions and religious expressions.

What gifts and learning can we receive from our Indigenous sisters and brothers?

Links with Students' Life Experience

Exploring a spirituality both ancient and vital

- Many students, are in the process of exploring the belief systems they may previously have taken for granted. They are developing their religious concepts into an adult rather than a child's understanding.
- This process can be easier if they explore religious concepts in a detached, objective manner, as can be done in a study of a religion other than their own. In such a context, they are able to make observations and analyse ideas in a non-threatening, general way.
- Australian Aboriginals have one of the oldest cultures in the world, and an ancient spirituality that is still living and evolving. Australian students are thus in a unique position to study a spirituality which is both ancient and vital.

The Church's Teaching and Lived Tradition

Truth is always holy

- Today's Church teaches that we should be aware of the wisdom which lies in religions other than Christianity.
- The Vatican II document *Nostra Aetate, Declaration on the Relation of the Church to Non-Christian Religions*, suggests that truth is always holy, and that we should reject nothing which is true in these religions. People everywhere look to their particular religions for answers to the universal questions; what is the meaning and purpose of life? What is good, and what is evil? What happens after death? What is the hidden power which lies behind the unfolding of nature, and the events of our own lives?
- The Church suggests that, while adhering to their own faith and identity, Catholics should be aware of the answers given to these universal questions by major world religions.

Catechism of the Catholic Church

Quest for God

In preparation for the teaching of this unit the following references are recommended:

Part One, Section One: 'I Believe' – 'We Believe'

27–30 The Desire for God

28 In many ways, throughout history down to the present day, men have given expression to their quest for God in their religious beliefs and behaviour: in their prayers, sacrifices, rituals, meditations and so forth. These forms of religious expression, despite the ambiguities they often bring with them, are so universal that we may well call man a religious being.

39–49 How can we speak about God?

46 When he listens to the message of creation and to the voice of conscience, man can arrive at certainty about the existence of God, the cause and the end of everything.

Part One, Section Two: The Profession of the Christian Faith

198–221 I Believe in God the Father

295–301 The Mystery of Creation

Part Two, Section One: The Sacramental Economy

1204–1206 Liturgy and Culture

Explanation of the Scripture used in this unit

- The Hebrew Scriptures are the most completely preserved sacred writings of any of the ancient religions.
- They can be used as source material for study of the various aspects of ancient religion, such as:
 - monotheism and polytheism (Deuteronomy 6:4–5, the Shema)
 - hierarchical structures such as kingship/priesthood (Book of Kings)
sacred space, e.g. the Ark of the Tabernacle, a comparison of the Temple structure and layout with other ancient temples (1 Kings 6)
 - the spirit world, e.g. angels, the force of evil (Genesis 18, 19)
 - the integration of religion into all aspects of daily life (Leviticus)
 - the notion of ‘sacrifice’ as a gift and a form of communication between the human community and the deity (Leviticus 10:7, Genesis 8:20–22).

Genesis 28:10–19 *Jacob’s Dream* (Indicator 1 and 4)

Jacob, the son of Isaac and grandson of Abraham, has the same promise of land given to him as was earlier granted to Abraham (Genesis 15:18). The promise comes in a dream as he sleeps on the land with a stone for his pillow. In his dream Jacob sees a ladder and stairs reaching up into the sky, linking heaven and earth. The angels on the ladder are messengers from God – the Hebrew word for angel, ‘malak’, means messenger. When Jacob wakes up he uses his stone pillow as a makeshift altar, pouring an offering to God over it. He names the place Bethel – meaning house (beth) and God (el).

Jacob’s dream highlights the intense link that Jewish people have with the land. This is not unlike our own Aboriginal people in Australia. They, too, have strong ancestral links with the land. Like Jacob at Bethel, they have significant stories about places in Australia that are sacred to them.

Jacob’s wonderful insight, when he ‘truly knew’ (28:16), is also significant for us today. Often we do not recognise, or are slow to recognise, God in the ordinary events of our lives, in the daily miracles that occur.

Genesis 32:22–32 *Jacob wrestles with God* (Indicator 2)

This text provides another ancestral story, connected with the name of a person, a place and a dietary law. Jacob is renamed ‘Israel’ because he struggled with God and prevailed. The place-name Peniel – ‘parnan’ in Hebrew means ‘face’ – tells us that Jacob saw God face to face, and lived. This idea astounded the Israelites, who believed that to see God face to face meant death.

The idea that ‘no one can see God and live’ reflects the Hebrew people’s respect for the majesty of God. The point of this saying is not that God is frightening or violent, but that we should approach God with humility and reverence, and that we should realise that whenever people do truly encounter God their lives will be changed.

Like Jacob we sometimes struggle with God in our own way. This text reassures us that just as God blessed Jacob, so shall we be blessed as we struggle and respond in faith to the difficult times of our lives.

Exodus 32:1–6 *The Golden Calf* (Indicator 2)

This story of rebellion against the worship of Yahweh unwittingly shows the strength of the ‘old’ religion. There are hints in the Old Testament that behind the emerging ideology that Yahweh was the only God of Israel, the common people clung to their ancient gods. For example, there are suggestions of cultic practices in Judges 11:37–40, and outright statements about it in 1 Kings 12.

The choice of a ‘calf’ is not random. It was a common representation of divinity in the ancient Near East. A cow was associated with agricultural and human fertility, particularly as it related to females; a bull symbolised male strength and virility. Like the ark of the covenant, it was a tangible object in which the power of a god was focused. Gold, as the most precious and beautiful metal, was used to decorate this ‘house’ of the god. Most of this gold came from melted-down jewellery of the women.

The passage refers to ‘a’ (single) calf but ‘your’ (plural) gods, suggesting the danger in swerving even momentarily away from the worship of the God of all creation.

Year 10 Unit 3b: Ancient and Indigenous Religions

STANDARDS

By the end of this unit it is intended that students:

- be open to the contribution of all peoples and cultures to the development of an understanding of religion and life
- describe the religious responses of ancient and indigenous peoples and cultures, including Australian Aboriginal spirituality
- investigate a range of religious concepts in ancient and indigenous religions.

Indicators of Learning (Incorporating Values, Knowledge and Skills)	Essential Reading for Teachers	Suggested Learning/Teaching Strategies	Possible Assessment
<p>I.</p> <p>It is intended that students will be able to:</p> <p>V discuss the function of religion in various societies and cultures</p> <p>K list and distinguish between the various components of religion</p> <p>S develop a methodology for the study of religion.</p>	<ul style="list-style-type: none"> • For the purposes of this study, ancient religions are those from ancient civilisations which no longer exist. Indigenous religions are the religious expressions of the original inhabitants of an area, and these expressions generally persist. It should be noted however that some ancient religions, such as the religion of the Hebrews, do form the foundation of present-day religions such as Judaism and Christianity. <p>The components of religion</p> <ul style="list-style-type: none"> • A religion involves an integration of various components which together form a unified whole. One method of studying a religion is to break it into these separate components, and study it in an objective manner. This type of study does not give the full experience of a particular religion: students do not take part in the faith element of the believer. Rather, they examine the beliefs and practices which together form the overall structure of the religion. 	<ul style="list-style-type: none"> • Students require textas and butcher's paper. In small groups answer the two questions below on separate sheets of paper – writing needs to be visible for the whole class: <ul style="list-style-type: none"> – How do you define religion? – What is the purpose of religion? • Post sheets on board and compare responses to each question. Students write individual summary of main points. • KWL p. 128 explains 'Ancient Religion' and the components of religion. • Students complete a visual summary of the components of religion highlighting their inter-relatedness (e.g. mind map, web, flowchart). • Students describe a religious ritual they are familiar with. They explain the purpose of the ritual and outline its structure. Keep this structure in mind as rituals are discussed throughout the unit. 	<p>Teacher Assessment</p> <p>Observation of group task and ensuing discussion – defining religion and its purpose.</p> <p>Peer Assessment</p> <p>Students exchange visual summaries of the components of religion and comment on clarity of information and style of presentation.</p> <p>Student Self-reflection</p> <p>How open am I to exploring the religious experience of other people?</p>

<p>In learning about the religious responses of ancient or indigenous peoples, the following components might be studied: belief in deities and spirits; sacred stories/writings; ritual, worship and festivals; sacred symbols; sacred space; sacred time.</p>	<p>Visit a sacred space. Note the visual characteristics that give the space its religious meaning. Use this experience as a reference when discussing the sacred venues of ancient and indigenous religions. (Check space/venue terms.)</p> <p>Students commence a glossary of terms to be developed during the unit.</p>	<p>Teacher Assessment</p> <p>Observation of student understanding of Scripture activities.</p> <p>Marking of research task at the end of this unit.</p> <p>Peer Marking</p> <p>Analysis of image from an ancient religion and/or floor plan of a place of worship in ancient religions.</p> <p>Student Self-reflection</p> <p>A means of self-reflection on the process and learnings from the research task should be built into the marking criteria.</p>
<p>2.</p> <p>It is intended that students will be able to:</p> <p>V comment on the inherent need in humans to question and explain the mysteries expressed in religion</p> <p>K outline the main religious concepts and questions which were addressed in one or more ancient religions</p> <p>S pose questions, research and communicate information on key aspects of an ancient religion.</p>	<p>Ancient Religions</p> <p>In studying the religious beliefs of ancient religions, teachers will to some extent be governed by the resources available in the school. Egyptian, Greek and Roman civilisations are probably the most easily resourced, but teachers should feel free to choose from any of the other ancient cultures, including Near Eastern, North American, Central/South American, Asian, Pacific and African.</p> <p>Some of the areas which might be studied in one or more religions include:</p> <ul style="list-style-type: none"> religious beliefs and practices relating to birth, initiation, death (rites of passage in ancient cultures) beliefs and practices relating to life after death and the concept of the soul different concepts of divinity, e.g. polytheism, monotheism, female and male deities, forces of nature/creation and ancestral spirit forces different types of rituals, e.g. Egyptian burial rites, the function of sacrifice, the structure of Greek or Roman sacrificial ceremonies different social structures surrounding the organisation of religious practices, e.g. hereditary priesthood, hierarchical priesthood, citizens' duty to sacrifice, the shaman and elders theology expressed in religious art and architecture, e.g. the importance of sacred space, the function of temples, ziggurats, temple/tombs and story and theology in sacred art. 	<p>KWL p. 131 provides material on Egypt, Greece and Rome.</p> <ul style="list-style-type: none"> Read and examine the meaning of Genesis 28: 10–19 and Genesis 32:22–33 (see Explanation of Scripture used in this unit) prior to completing the task on KWL p. 131. Sacrifice was an integral part of ancient religion. Read Exodus 32:1–6 (see Explanation of Scripture used in this unit) in conjunction with KWL p. 136. Choose one ancient religion and research the role of a priest or priestess, an oracle or a god-king. What were their duties and responsibilities? What did the people expect of them? What rules did they have to keep? Choose an image/painting from an ancient religion. Analyse the image to explain the components of religion it shows. An example of a good site for ancient Egyptian art would be: <www.crystalinks.com/egyptart.html>. Make a list of the components of religion with two columns beside the list. Choose two ancient religions, e.g. Egyptian and Roman. Find one example of each component for both religions. Compare the two items. What do they tell us about each group of people and their beliefs? Students research and draw a floor-plan of a place of worship from one ancient religion, labelling different areas and explaining how they were used. See Possible Assessment at the end of this unit for guided research task.

<p>3. <i>It is intended that students will be able to:</i></p> <p>V determine what links there are between nature and religion in indigenous religions</p> <p>K describe the spirituality and belief systems of some of the world's indigenous peoples</p> <p>S become familiar with appropriate religious terminology as it relates to indigenous religions.</p>	<p>Indigenous Religions</p> <p>In general, indigenous cultures do not make a distinction between a religious and an everyday experience, because religion is completely integrated with daily life; in many cultures there was no word for 'religion'.</p> <p>In primal religions there is usually a belief in spirit forces, which are invisible or intangible but which control different aspects of the visible world.</p> <p>The beliefs of primal religions are expressed in their myths, and acted out in their rituals.</p> <p>Ancient and indigenous religions, like all religions, attempt to answer questions which are universal: What is the purpose of life? What is death, and do we survive it? Where did the universe come from?</p> <p>Primal religions have stories (creation myths) which explain how the world came to be as it is, with its geography, landforms and weather patterns.</p> <p>Primal religions have rituals (actions which have special meaning and are repeated at special times) which remain unchanged over an indefinite period of time.</p> <p>Beliefs are not necessarily uniform throughout a large area, e.g. in Aboriginal Australia they could relate to a particular people or area.</p> <p>Aboriginal Spirituality</p> <p>The Aboriginal groups in pre-European settlement Australia were nomadic, obtaining their food through hunting and gathering; they therefore depended on an intimate knowledge and understanding of the land for their survival.</p> <p>This knowledge is transferred through a rich oral tradition, passed on through a complex pattern of story and ritual.</p> <p>Each Aboriginal group has particular stories and rituals relating to the environment it inhabits; there are a great variety of stories and rituals.</p> <p>All dance, stories and art are permeated with sacred symbolic meaning.</p>	<ul style="list-style-type: none"> • KWL p. 136, explanation of terms relating to indigenous groups. • KWL p. 137 ff., Case Studies of the Inuit and Plains Indians. • In groups, students conduct Internet and library research on various indigenous cultures other than those in KWL and Australia, e.g. groups in Brazil can be found at <http://www.sil.org/americas/brasil/EnglGrps.htm>. <p>For the indigenous religion studied, students prepare material in a display format to explain each of the following points:</p> <ul style="list-style-type: none"> – a myth explaining the origins of the world or an important aspect of life – a significant religious ceremony and its meaning – beliefs about life after death – evidence of a sacred site or sacred object and its importance to the spiritual expression of the group. <ul style="list-style-type: none"> • Students examine the displays and make notes on the various groups represented. They complete an individual response to the question: What does a study of indigenous beliefs teach us about the spiritual dimension of humanity? 	<p>Teacher Assessment</p> <p>Observation of group research and marking of displays.</p> <p>Marking of individual response task.</p> <p>Peer Assessment</p> <p>Groups assess the displays using simple criteria, e.g.:</p> <p>Explanation of areas of the task:</p> <table border="1" data-bbox="638 264 829 535"> <tr> <td>H</td> <td>Myth</td> </tr> <tr> <td>M</td> <td>Religious ceremony</td> </tr> <tr> <td>L</td> <td>Beliefs of life after death</td> </tr> <tr> <td></td> <td>Sacred site or object</td> </tr> <tr> <td></td> <td>Creativity and care</td> </tr> <tr> <td></td> <td>With display presentation</td> </tr> </table> <p>Student Self-reflection</p> <p>Completion of response task.</p>	H	Myth	M	Religious ceremony	L	Beliefs of life after death		Sacred site or object		Creativity and care		With display presentation
H	Myth														
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<p>4. <i>It is intended that students will be able to:</i></p> <p>V discuss the importance of ideas about the natural environment and kinship as intrinsic to Aboriginal spirituality</p> <p>K describe elements of Aboriginal spirituality and its connection to the natural environment</p> <p>S use primary and secondary sources to learn about Aboriginal spirituality.</p>	<p>While each group has its own special forms of spirituality, there are three elements of spiritual expression which are held in common: the Dreaming, the importance of kinship laws, and the link between the Aboriginal people and the land.</p> <p>The Dreaming occurs in a time outside time: it belongs to the past, the present and the future. It describes the formation of the world and everything in it, both past and present.</p> <p>Each man and woman is connected to a land-being (an animal, creature or plant) with which he/she has a lifelong affinity.</p> <p>The kinship system is an intrinsic part of Aboriginal spirituality. Kinship laws govern the relationships which exist in the Aboriginal community:</p> <ul style="list-style-type: none"> – at a personal level: an Aboriginal's identity depends on kinship laws, as do those of the family/clan; there are individual dreamings defining people's ancestors and identity; and – at a community level, where kinship laws govern social/cultural relationships, e.g. where relationships which are not necessarily blood relationships are defined. <p>Thus the Dreamings surrounding kinship laws give rules on how each member of the group relates to any other member, and how they should be treated.</p> <p>In general, women are held responsible for the maintenance of the family; men assume responsibility for the general spirituality of the tribe; the whole community, not just the mother and father, has responsibility for the rearing of the children, with older members of the community having special expertise in this area.</p>	<ul style="list-style-type: none"> • KWL p. 140 provides essential background for studying the Indigenous Peoples of Australia. Map of Aboriginal Language Areas in Victoria is available online at <www.vaclang.org/languagemap.pdf>. • It is recommended that an Aboriginal person be invited to speak to the class or year group. Contact Aboriginal Catholic Ministry for assistance with organising such a visit and its associated activities. • The guest speaker should be asked to speak about totem, clan, moiety and kinship systems. What is a totem and how does it grow out of Aboriginal religious beliefs? What is the structure of the moiety system? What obligations and benefits does the kinship group have for Aboriginal people? If a ROM is not available students could use the CD ROM available from Fraynework, Melbourne, called 'Lore of the Land'. The Yarra Healing Website <www.yarrahealing.melb.catholic.edu.au> would also be very useful. • In any study of art students should be encouraged to examine the story that the image tells about the life and beliefs of the Aboriginal people it is connected to. The 'Draw Your Own Dreaming' task on KWL p. 152 should be completed in a manner that exhibits empathy for Aboriginal peoples. • The prayer in this unit emphasises the need for healing within all people. Students should be encouraged to see this need in their own lives and in the broader context of Australian society. The prayer on KWL p. 154 is integral to this celebration. • Students complete a review of terminology developed in the glossary throughout the unit. Use an interesting format such as a trivial pursuit quiz. 	<p>Teacher Assessment</p> <p>Observation of student contributions and response to activities, especially to the guest speaker.</p> <p>Peer Assessment</p> <p>Students analyse and comment on work completed in relation to Indigenous art and the stories that it presents about the life and beliefs of particular Aboriginal groups.</p> <p>Teams mark each other's 'trivial pursuit' glossary quiz.</p> <p>Student Self-reflection</p> <p>At the conclusion of the unit:</p> <ol style="list-style-type: none"> 1. What have been the most significant learnings for me in this unit? 2. What difference will these make to my attitudes and actions as a member of Australian society?
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Celebration: Prayer and Liturgy

Much can be learnt by studying the way that indigenous people expressed their spirituality. Their celebrations embraced a range of activities: communal preparation of the celebration, costuming and decoration, dancing, miming, singing, watching and encouraging, feasting, etc. All members of the group took an active part in the celebration; nobody simply attended the ceremony. A class celebration could copy this model, with all class members taking some part in the celebration.

At the same time, we may wish our students to experience another way of praying, such as personal meditation on a theme or idea. The Pope's address in Alice Springs to the Aboriginal and Torres Strait Islander Peoples in 1986 could provide focus ideas for such a meditation.

Suggested celebration based on Genesis 28:16

Preparation: Establish a circular prayer space with objects that reflect the content of this unit, for example, local indigenous artefacts and artwork/symbols developed by students. An Aboriginal flag is placed in the centre of the circle. Bowls of oil scented with native fragrances are placed beside the flag. If possible, invite a local Aboriginal person to join you for the liturgy.

Remind students of the study of Genesis 28:10–19, Jacob's Dream, and that they are praying as Catholic Christians.

Gathering: Play appropriate music, e.g. Sacred Didj (track 3), *Spirit Talk*.

Today we gather to renew our lives in simplicity and healing (welcome visitor if one is present). We take time to enter into the spirit of prayer knowing that God is with us in this place.

Play *Healer of My Soul* – John Michael Talbot.

Reader 1: Pain enters our lives without invitation, causing brokenness. We stretch out our hands to offer comfort, healing and peace to those around us. All extend hands.

All: Give us your healing power, O Lord.

Reader 2: Each of us is on a journey of faith. Like Jacob in the Old Testament we say, 'Truly the Lord is in this place and I never knew it'.

All: Be with us Lord as we travel this path of dreaming our future with you.

Reader 3: All journeys have in them an element of confusion and doubt. May we find clarity of purpose, hope and friendship as we travel this road together.

All: Be our light in the darkness, Lord.

Ceremony of anointing

Play suitable music throughout the anointing, e.g. Trish Watts, *Deep Waters* CD.

Leader: I will now anoint your foreheads and hands as a sign of healing and growth in life. This action reminds us that as Catholic Christians we are called to live in harmony with the earth and all God's people. The anointing now takes place followed by quiet time.

Reader 4: In this new beginning there is the support of community. In this new beginning there is courage. In this new beginning there is compassion and friendship.

Leader: We conclude this time of reflection by praying together words from the 'Prayer for the Journey of Healing' (for full text refer to KWL p. 154). May we remember the lessons we have learnt in this study of ancient and indigenous religions. May we always be people of compassion and healing. We pray together:

**Touch the hearts of the broken, homeless and afflicted and heal their spirits.
In your mercy and compassion walk with us as we continue our journey of healing
to create a future that is just and equitable.
Lord, you are our hope. Amen.**

We go with God's grace, In the Name of the Father, and of the Son and of the Holy Spirit. **Amen.**

If possible, follow the prayer by gathering for a shared meal or morning/afternoon tea.

Possible Assessment Tasks

TASK 1: Guided Research Project

PURPOSE

For students to learn about another ancient religion.

ACTIVITY

Students are given the following project outline. The teacher can either work through it with the class, or use it as a set assignment. Alternatively, student groups can be given a point to research and display, reporting the information for this point to the whole class.

The Components of Religion in Ancient Egypt

- Find out basic facts about the geography, natural features and agricultural practices of ancient Egypt. Locate and read the story of Osiris and Isis. Keeping in mind the geographical features of Egypt, interpret the story by answering the following questions:
 - What are the main characters in the story?
 - What happens to Osiris? How does Isis rescue Osiris?
 - What do the events in the story represent?
 - What meaning would the story have for ancient Egyptians?
 - What natural forces or life events does the story deal with?
- KWL p. 131: Find an ancient representation (drawing or statue) of Osiris, Isis, Seth and Horus.
 - What symbols are shown beside or above the image?
 - Copy the symbols, and give a short written description of their meaning.
- KWL p. 132: Find visual images of the 'ba' and 'ka'. Copy these, and write a description of each.
 - Why was it important to preserve a person's body after they died?
 - Who was Anubis?
 - Why was he important?
 - What did he do?
 - Find out about the burial ceremony for a Pharaoh. Who attended? What did they do?
- Funerary temples were an important part of religious worship for ancient Egyptians.
 - Research the design of a temple. What did it look like? What was its floor plan? Ancient Egyptians did not enter a temple to worship in a congregation as we do.
 - How does the floor plan make this evident?
 - Who went inside the temple?
 - What was there?
- Search the Internet for prayers from the Egyptian Book of the Dead. Make a selection of prayers/hymns that may have been used in a funeral procession (e.g. Prayer to Osiris).

ASSESSMENT

Criteria to be agreed upon with students before task is attempted.

Task 2: Aboriginal painting and Christianity

For students to become aware of how Indigenous Australians interpret Australian history and Christianity in their art forms.

Activity

- (a) Students to study the picture on KWL p. 154 and write a reflection on the painting. They need to interpret the various symbols in the picture and make some sense of it for the intended audience.
- (b) Students to then paint a picture that interprets their own history with the Church in Australia. They must also present a glossary, with explanation, of the meaning of their symbols.

ASSESSMENT

Criteria to be agreed upon with the students before task is attempted.

Resources

Essential Reading

John Paul II 2001, *Ecclesia in Oceania*, The Church in Oceania, 'Indigenous Peoples', n. 28. St Pauls Publications, Strathfield.

Teacher Resources

Burke, E & Mirams, S 1996, *The Ancients*. Oxford University Press, Melbourne.

Eliade, M 1992, *Essential Sacred Writings From Around The World*. Harper Collins, San Francisco.

Classroom Resources

Bradley, P 1999, *Ancient Egypt*. Cambridge University Press, Cambridge.

Bradley, P 2000, *Ancient Greece*. Cambridge University Press, Cambridge.

Crotty, R et al. 2003, *Finding A Way*, Ch. 6, Australian Aboriginal Religion. Harper Collins, Melbourne.

Ellis, J 1998, *This is the Dreaming*. Harper Collins, Melbourne.

Findlay, M 1998, *Roman Religion*. Addison Wesley Longman, Essex.

Kennett, D 2000, *Olympia, Warrior Athletes of Ancient Greece*. Scholastic Australia, Lindfield.

Lovat, T et al. 2005, *New Studies in Religion*, Ch. 3 and Ch. 11. Social Science Press, Sydney.

Martell, H 1998, *Myths and Civilization of the Ancient Greeks*. Franklin Watts, London.

Morrissey, J et al. 2000, *Out of the Desert*, Book 4, Ch. 3. Longman, Melbourne.

National Centre for Religious Studies 1992, *Understanding Faith: Aboriginal Spirituality for Today's Australians*. National Centre for Religious Studies, Port Macquarie.

CD Roms

Indigenous Australia P/L 1999, *Sacred Didj*.

Legacy International CK 388, *American Indian Ceremonial and War Dances*.

Watts, T 1992, *Deep Waters*. Willow Connection, Manly Vale.

Yungchen Lhamo 1995, *Tibetan Prayer*.

Fraynetwork 2000, *Lore of the Land*.

Videos

Schlessinger Media 1998, *Ancient Religions of the Mediterranean*. Distributed by Video Education Australia, Bendigo.

Yolngu Boy directed by Stephen Johnson. Available from Children's Television Foundation, Melbourne.

Websites

<www.aboriginalartonline.com/culture/symbols.php> (traditional aboriginal art symbols)

<www.aboriginalart.com.au/gallery/iconography.html> (traditional aboriginal art symbols and pictures)

<www.yarrahealing.melb.catholic.edu.au> (stories and growth of Reconciliation movement across Australia and local Aboriginal Australian and Torres Strait Islander Peoples of Melbourne)

<<http://www.sil.org/americas/brasil/EnglGrps.htm>> (Brazilian Indigenous groups)

<www.vaclang.org/languagemap.pdf> (Aboriginal language areas in Victoria)

Unit Evaluation

In evaluating the indicators of learning the teacher could consider the following:

- To what extent did students value the belief and practices of other religions?
- How well did students describe the range of components of a religion, and the activities of believers?
- How able were students to use primary and secondary sources to learn about a range of ancient and indigenous religions?
- To what extent did students demonstrate achievement of standards?
- Are there standards that were not achieved?
- What changes (if any) would you make if you were teaching this unit again?