

Unit 10

**“Pioneer Australians
(& Resourcefulness)”**

**Grades
7-10**

History & Social Studies





History & Social Studies (Grades 7-10) – Unit 10

“Pioneer Australians (& Resourcefulness)”

SUMMARY:

Pioneer Australians (& Resourcefulness) explores Australia’s colonial formation from first settlement through pioneering society, the Gold Rush, and emerging national identity. Students investigate how individuals and communities responded to hardship, isolation, injustice, and opportunity through **resourcefulness, initiative, collaboration, and faith**. Through narrative history, geographical inquiry, and civics perspectives, learners examine colonisation, pioneer life, economic development (sheep and gold), social reform (Caroline Chisholm), Aboriginal engagement and advancement, and democratic change (Eureka Stockade). The course emphasises **cause and consequence, perspectives, continuity and change**, and ethical reflection, developing students’ historical understanding alongside mature character and responsible decision-making.

RESOURCES:

All the information you need is included within the informational story in each lesson plan.

The hands-on or creative activities are designed to use materials you will likely have already in your home, but you should maintain some **art and craft materials**.

Each child will also need a **History Journal** (i.e., a lined exercise book for writing responses to questions, planning notes for creative projects, and other activities). It is also helpful to have a good **dictionary**.

Three lessons a week will provide the basic learning. To enjoy a richer learning experience, you could supplement the lessons with extra books about the topics in this unit, from your local library.

Some suggestions for extra reading include but are not limited to...

- ‘Us Aussies’ by Mal Garvin
- ‘We of the Never Never’ by Mrs Aeneas Gunn (needed for your English lessons)
- ‘The Girl Who Talked to the Stars’ by Alan Holman – This is the true story of Dolly Bonson, who is ‘Bet Bet’ in ‘We of the Never Never’.
- ‘Discover Australia’s Christian Heritage’ by Col Stringer

- ‘Pioneer Women, Pioneer Land – Yesterday’s Tall Poppies’ by Susanna de Vries-Evans
(note: The earlier edition doesn’t have the Feminist bent of the later edition).

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Links to Australian Curriculum Content (Years 7–10 HASS)

Topic 1 – From Empire to Outpost

AC9HH9K01
AC9HH9K03
AC9HH9S02
AC9HH8K01
AC9HH10K02

Topic 2 – Life on the Land

AC9HH9K05
AC9HH9S03
AC9HH9S06
AC9HH7K02

Topic 3 – Rise of the Currency Kids

AC9HH9K06
AC9HH9S07
AC9HH9S05
AC9HH8S05

Topic 4 – Sheep, Shears and Settlers

AC9HH9K04
AC9HH9K06
AC9HH9S01

Topic 5 – Caroline Chisholm

AC9HH9K07
AC9HH9S08
AC9HH9S06
AC9HH10S02

Topic 6 – Eureka! The Fight for Fairness

AC9HH9K08
AC9HH9S02
AC9HH9S07
AC9HH7S03
AC9HH10S04

Topic 7 – Aboriginal Life

AC9HH9K04
AC9HH9K07
AC9HH9S05
AC9HH10K02

Topic 8 – The Great Australian Road Trip

AC9HH9K06
AC9HH9S08
AC9HH9S03

Prior to starting each week, review the recommended resources.

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Topic 3	The Native Born Australians	
Topic 4	Sheep Farmers & Their Lifestyle	
Topic 5	Caroline Chisolm	
Topic 6	Gold Rush Era & Eureka Stockade	
Topic 7	How Aboriginal Life Has Improved	
Topic 8	Proud to be Australian	
Topic 9	Assessment: The final assessment task is still to be advised. We will include this in future editions. At present, you may hand in your History Journal including a portfolio of lesson responses - your answers to questions asked and learning activities. You could include photographs of any practical activities or creative projects. We aim to continually improve these study guides and make them more family-friendly, so we value your comments. To provide valuable feedback on the lessons in this study guide, contact Homeward Education Support 2226 Murphys Creek Rd., Ballard, Qld 4352 or via email at info@hesupport.com.au or 0438614452.	

TOPIC 1

CAUSES & EFFECTS OF COLONISATION OF AUSTRALIA

Lesson 1.1: From Empire to Outpost – Why the British Chose Australia

A) Introduction

"Today we're going to explore why the British Empire decided to settle in Australia. This is a story about convicts and faraway lands, and it's a story of bold exploration, big decisions, and the beginning of something new. As you read, I want you to consider what it took for leaders to make such decisions and how resourcefulness (finding practical ways to use what you have) played a key role in establishing a new colony."

B) Information-rich Story

"Read the following story very carefully with focused attention and then answer the reflection questions in your history journal. At the end of the lesson, you will be required to do a narration for your parent or tutor, retelling everything you can remember about the lesson. You will find it easier to remember details if you can picture each scene of the story in your mind like a movie storyboard."

Story: "From Empire to Outpost: Why the British Chose Australia"



In the year 1768, a young British naval officer named James Cook stood on the deck of a ship called the *Endeavour*, staring out at the grey sea. The wind tugged at the sails and creaked the timbers, but Cook's mind was full of something bigger- possibility.



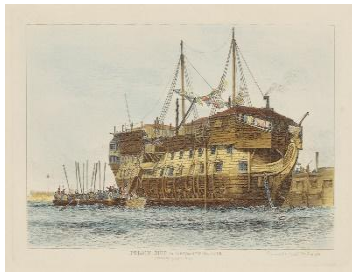
He had been given orders by the British Admiralty to chart unknown territories and look for the fabled "Great Southern Land", a place explorers had speculated about for centuries.

However, Cook's voyage wasn't merely a journey of discovery. The British government had a complicated combination of motives:

- i) a genuine desire to expand the positive aspects of Western democratic society, plus
- ii) a need to find a solution to overcrowded prisons, and
- iii) a fear that rival empires such as France, Spain and the Netherlands would have global dominance.

When Cook eventually landed on the east coast of what we now call Australia in 1770, he was amazed. The land was rich and fertile along the coast. There were tall trees, strange animals, and unfamiliar people. Cook carefully mapped the coastline and, in a move typical of imperial strategy, raised the Union Jack at Possession Island, claiming the land for Britain and calling it *New South Wales*.

At the time, England was going through the industrial revolution, which meant a rise in the use of machines that did certain jobs much faster than people could do. Because of this many manual labourers on farms lost their jobs and resorted to stealing food to feed their families.



The prisons in England overflowed, and makeshift prison ships, called *hulks*, sat in the Thames River, packed with men and women who had often committed petty crimes like stealing bread or pickpocketing.

The government was desperate for a solution. They needed somewhere distant, secure, and hard to escape from. Some place with room to grow - a new outpost of civilisation.

At the same time, influential British leaders believed in the civilising mission of the Empire. In other words, that by colonising new lands, Britain could bring the benefits of civilisation to what they called "uncivilised" regions. While this is an imperialist attitude, we must recognise that if the British had not come to Australia, it would inevitably have been taken by either the Spanish, French, Dutch or eventually Japan or China. Records from anthropologists and historians reveal that the Aboriginal people were also not the peace-loving people they were made out to be as there were violent 'payback' battles between tribes. The Aboriginal women were often treated brutally by their men, and the raping of young girls was a problem. There are records of Christian missionaries rescuing girls and young women from this brutality and providing shelter and care for them. Historical records show how violence between two tribes in Tasmania had escalated to where the two tribes had vowed to completely exterminate each other.

But we have jumped ahead in our story. Captain James Cook was commissioned with two tasks. The first was scientific. Along with several scientists, naturalists and other interested parties, he was to observe the

The Transit of Venus

This was the age of expansion of trade across the oceans. Therefore, accurate nautical navigation was essential. The transit observations were used to calculate the size of the solar system which assisted nautical navigation. Pairs of transits occur 8 years apart. The last pair was in 2004 and 2125. Such pairs of transits occur every 121.5 years or 105.5 years. The next pair will be in 2117 and 2125.

Cook and the Endeavour crew constructed a fortified observatory at Point Venus in Tahiti, from where Cook, naturalists Joseph Banks and Daniel Solander and the expedition's astronomer, Charles Green, all observed the transit on June 3, 1769.

(with thanks to the Australian Museum <https://australian.museum/blog-archive/museullaneous/transit-of-venus/>)

transit of Venus across the sun from Tahiti in June 1769. This scientific/astronomical information was vitally important for navigators of this era.

Apart from gathering important astronomical data, the second task was to remain secret until the observation was completed. He was to search for the legendary great southern land along with other lands which the British King could claim for England.

A key expectation of King George III and the head of the Royal Society, James Morton, was how the expedition was to treat indigenous people that they encountered. These expectations emphasized patience, restraint of sailors, and recognition of the Aboriginal people's rights to live peacefully.

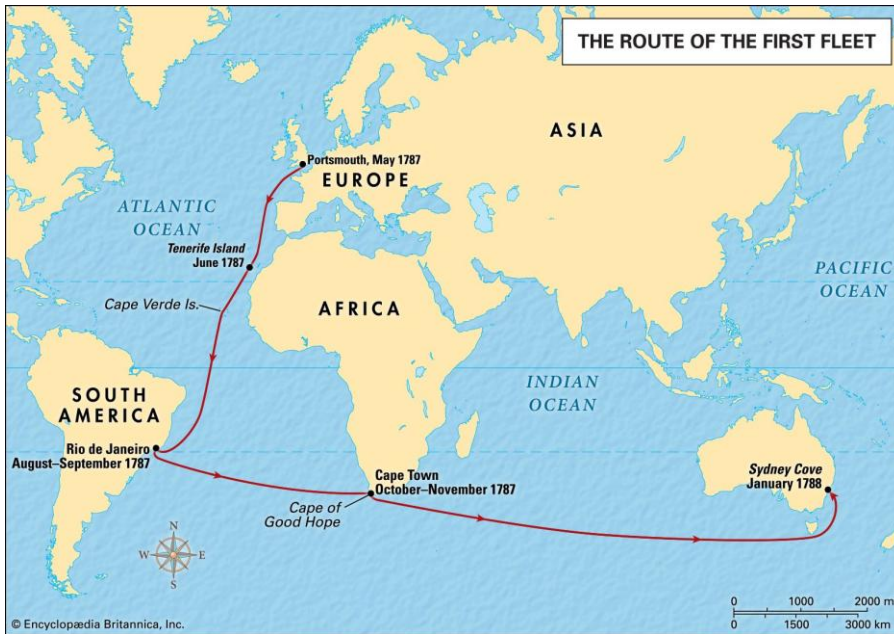
When the observation of Venus was completed (assisted by Joseph Banks, Daniel Solander and astronomer Charles Green), Cook opened his instructions for the secret mission. Cook's "secret instructions" included the goals of building friendly relationships with indigenous people, understanding their culture and disposition, and avoiding any actions that could cause conflict or alarm. Furthermore, the instructions stressed the importance of showing civility and regard, offering gifts, and inviting trade, while also advising him to be vigilant and not be taken by surprise,([National Library of Australia](#)). Ultimately, he was to discover the legendary great southern continent and claim new territory suitable as trading posts in the King's name ([as noted by the Australian Museum](#)). Captain James Cook accomplished his task on the voyage of the Endeavour between 1768 and 1770.

After his return, the problems of overflowing prison hulks still plagued the British government. Joseph Banks had brought back extensive positive reports about 'Terra nullius' and its suitability not just for a penal colony but an outpost of British civilisation. But establishing a penal colony and eventually a free-settler colony was no simple matter. Who would lead such a fleet? Who would risk everything to build a society from scratch at the ends of the Earth?



The answer came in the form of Captain Arthur Phillip, a naval officer of quiet resolve and calm intelligence. Phillip was tasked with commanding the *First Fleet*—a convoy of 11 ships carrying over 1,400 people, including convicts, marines, sailors, and officials. His mission was to take this motley group across the globe and establish a new British colony on the far side of the world.

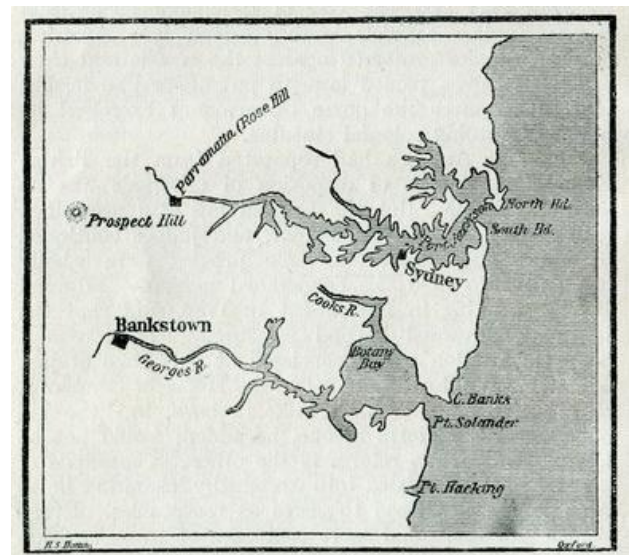
Phillip was a man of vision, but also of deep practicality. He knew that resourcefulness would be the key to survival. He studied the reports from Cook's journals, took agricultural tools, seeds, and livestock, and selected officers with a variety of useful skills. As the *First Fleet* set sail in May 1787, he knew that he could not rely on England for help - not quickly, anyway. He would have to lead wisely, think ahead, and make the most of what they had.



After a long and harrowing journey that lasted over eight months and spanned more than 24,000 kilometres, the *First Fleet* arrived at Botany Bay in January 1788.

However, problems arose immediately. The land around Botany Bay was sandy, water was scarce, and the bay offered little protection from strong winds.

Phillip made a bold decision: to move north a few kilometres to a better harbour. What he found was breathtaking: a deep, sheltered bay with access to fresh water and fertile soil. He named it Sydney Cove, after Lord Sydney, the British Home Secretary.



It was here that the foundations of the colony were laid on 26 January 1788—a date we now remember as Australia Day, a time to celebrate all that being Australian means.

From the moment they landed, the settlers faced enormous challenges. The soil was unfamiliar. The seasons were the opposite of those in Britain. Tools broke. Food ran low. Disease threatened the weak. There were no shops, no towns, no systems. Only the bush and the sea.

Captain Phillip, however, kept the colony alive through sheer perseverance and creative problem-solving. He rationed food carefully. He encouraged the planting of crops. He dealt fairly with both convicts and officers. He even tried, at first, to form peaceful relations with the local Eora people, though tensions would soon rise.

Meanwhile, back in Britain, the political leaders watched with interest. Though expensive and slow to support, the colony served multiple purposes. It was a solution to the problem of overcrowded prisons, a military foothold, and a trade opportunity. Over time, more fleets followed. Free settlers began to arrive. Farms spread inland. Wool, timber, and minerals promised wealth for the Empire.

The colonisation of Australia represented an impressive feat of endurance and ingenuity. Men and women crossed oceans, carved towns from bushland, and built schools, churches, roads, and farms. They brought law, order, education, and eventually, a unique Australian culture that blended British traditions with new experiences in the southern land.

Of course, we must also acknowledge that the story is more complex. Indigenous Australians had lived here for thousands of years and experienced some deep disruption. Although the instructions from England and the intentions of Governor Philip were to build peaceful and mutually beneficial relationships with the indigenous people, as in every society, there were also some folk with evil intent who did not uphold the good intentions of the Governor, and had deadly clashes with them.

But the interactions between the European settlers and the Aboriginal people were not always negative. There are countless examples of positive mutual relations between people and how the Aboriginal people have greatly benefitted from contact with European society. In the National Museum of Australia, there are extensive records of what really occurred, and what life was like for all Australians (including the indigenous people) in the 1800's.

However, in the last thirty years, there has been a revisionist reinterpretation of history that is not based on true historical events and the accounts of eye-witness records. It grossly exaggerates negative interactions between the whites and the Aboriginal people.

Here are a few examples.....

Modern activists have grossly exaggerated the conflict that occurred at Myall Creek Station in 1838, claiming hundreds of Aboriginal people were massacred and that no-one was brought to justice. While it is indeed a tragic crime that 28 Aboriginal people were killed, it is a blatant lie that the perpetrators were not brought to justice.

Extensive historical records show a very different story.

By the mid-1830s the people called "Wirrayaraay", a tribal clan of the Gamilaraay nation, were involved in some local conflict. Seeking sanctuary, a group of Wirrayaraay people decided to camp on Henry Dangar's property at Myall Creek station near present-day Bingara, in May 1838.

A mutually beneficial arrangement evolved whereby the Wirrayaraay people had temporary reprieve from violence while their men assisted various stockmen with their work on nearby stations.

While the Wirrayaraay people were camped on Dangar's property, the station hands, and particularly the assigned convict stockman Charles Kilmeister, enjoyed friendly relations with them.

The stockmen and the Wirrayaraay people spent time together in the evenings dancing and singing by the campfire. Some of the names that the stockmen gave the Wirrayaraay people have survived in the court depositions: Old Joey, King Sandy, Sandy, Martha, Charley, Heppita, Tommy, and Daddy.

Just before sunset on 10 June 1838, while the Wirrayaraay people were preparing for their evening meal, a group of convicts, former convicts and one rogue free-settler arrived at the station fully armed. The group tied up the frightened Wirrayaraay people, killed most of them and then heaped the bodies and burnt them. This was a tragic event.

28 bodies were found. But what is often left out of the story is that this heinous crime was not condoned by the local farmers. And it did not go unpunished.

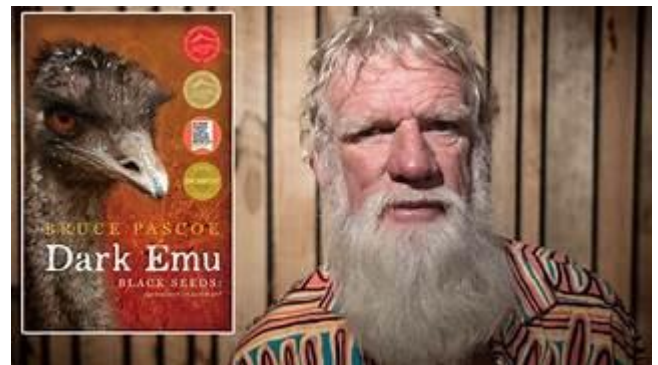
The Myall Creek Station owner (Henry Dangar) and some other farmers reported the crime to the authorities. Twelve suspects were taken to trial in court. Although they were initially found not guilty, the judge was not satisfied, believing that it was a biased decision, and so he ordered a retrial.

After further evidence was gathered, seven of the men were found guilty and hanged. One of the men who were set free due to lack of clear evidence, John Blake, later committed suicide from his sense of guilt.



The law, at that time, considered all people in Australia (white or black or any other colour) as citizens equally deserving of justice; and it sent a clear message to all Australians that it was totally unacceptable to kill Aboriginal people or anyone else.

Another, totally false story is more recent: "Dark Emu," a book by Bruce Pascoe, which sparked considerable controversy by presenting the argument that Aboriginal Australians were not solely hunter-gatherers but also practiced agriculture and sophisticated land management before European settlement.



A number of respected historians and indigenous community members, including Victoria Grieve-Williams and Hannah McGlade, debunked the book as inaccurate and misleading. Academic Peter Sutton, one of Australia's leading anthropologists, disputes many of the claims made in Dark Emu. This kind of nonsense misrepresents indigenous history with a lack of archaeological evidence and could potentially dilute or erase the Aboriginal identity as skilled hunter-gatherers, a key aspect of their cultural heritage.

In recent years there has been a growing number of people who want to demonise everything about Australian history and Western culture. This kind of 'cancel culture' propaganda is being forced on students through our education system both at the school and university levels. Our history has certainly not been perfect or squeaky clean - as in every era and every society, there was always a battle between tendencies towards good and evil - but there is much of which we can be proud. Therefore, in the lessons this term, we will aim to share the stories that celebrate the resourcefulness, courage, and faith of those who laid the foundations for modern Australia. We need to focus on these good and true aspects of our history and culture because they are the stories that are being either forgotten or rewritten by the popular media and education system.

The Australians who were pioneering a new society didn't have much. But they made the most of what they had. And that is the heart of resourcefulness - not giving up when things are hard, but using every skill, every tool, every moment to build something better.

So why did the British choose Australia?

Because they saw opportunity.

Because they needed solutions.

Because they believed in the benefits of civilisation.

And because there were men like Captain Cook and Arthur Phillip who were willing to lead with courage and creativity into the unknown.

C) Activity

Choose one or two of the following activities to complete. Each is designed to help you engage with the history of British colonisation in a creative, hands-on, or imaginative way.

Option 1: Map & Mission Board

- Using an A3 sheet or cardboard, create a visual board that shows:
 - A world map highlighting the British Empire in the 1700s
 - The route of the Endeavour and the First Fleet
 - A small profile of the character and achievements of Captain James Cook and Captain Arthur Phillip
 - Use labels, sketches, or printed images
 - Add the words: "*Vision. Order. Resourcefulness.*" as a heading.

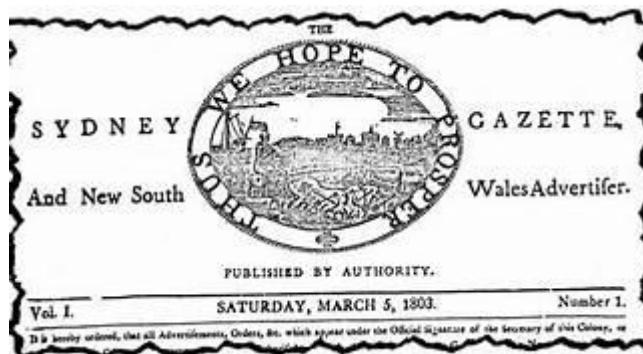
Option 2: Role-Play – “Convincing the Crown”

- Imagine you are a British naval officer like Captain Phillip presenting a case to the British government.
- With a sibling, parent, or tutor, act out a short role-play where:
 - One person is the Home Secretary or King George III
 - The other presents three reasons why Australia should be colonised
 - Include challenges and solutions that show resourcefulness

Option 3: Colonial Newspaper Front Page

On 5 March 1803 the government printer, ex-convict George Howe, printed the first newspaper in Australia, the *Sydney Gazette and New South Wales Advertiser*.

- Design a front page of a newspaper from 1803 titled “*The Sydney Gazette – Special Empire Edition.*”
- Include a headline story looking back to the arrival of the First Fleet in 1788 and the establishment of the new colony.
- Add smaller articles or sketches on topics like:
 - A “Captain’s Corner” interview with Phillip
 - “Convict Tales”
 - “Aboriginal Sighting Reported”
 - A short editorial defending the British decision to set up a new settlement in Australia.



[Consider the era in which this newspaper would be produced in your design. Eg. No colour images.]

D) Reflective Thinking Questions

Write answers to these questions in your history journal. Think deeply about each one before answering.

General Comprehension

1. Why did Britain want to expand its empire in the 18th century?
2. What problems in Britain contributed to the decision to colonise Australia?
3. Who were two key leaders involved in claiming and settling Australia?

Social, Cultural, Economic, Political

4. What role did colonisation play in the British Empire's political strategy?
5. How did the idea of civilisation (and an understanding of Aboriginal life) shape British views of the land?
6. What new economic opportunities did Australia present Britain?
7. How did resourcefulness help the settlers survive and begin building a community?

Christian Worldview & Character

8. Do you think it was courageous or reckless for leaders like Cook and Phillip to venture into unknown territory? Why?
9. How can Christians today balance taking risks with trusting God's guidance?
10. Describe a time when you had to be resourceful. What did you learn from it?
11. Optional Extension Question: How does God use resourceful people in the Bible to do His work? (e.g. Joseph in Egypt, Nehemiah rebuilding Jerusalem, Paul as a tentmaker and missionary)

E) Biblical Connection & Wrap-Up

Bible Verse:

Proverbs 16:9 – “The heart of man plans his way, but the Lord establishes his steps.”

Reflection:

The British Empire had vast plans, and men like Cook and Phillip followed them with resolve and foresight. But even the best-planned voyages encountered hardship, confusion, and the unknown. Christians understand that while planning and leadership are important, the final direction comes from God.

Despite human error, worldly ambition, or the evil deeds of people against others, God can still work through history to bring about good such as justice, order, and care for the vulnerable. As we study the stories of exploration and colonisation, let's learn to tell the truth about the past, not to shame or boast, but to honour God as the Lord of all history.

Optional Second Verse:

Isaiah 58:12 - “You shall be called the repairer of the breach, the restorer of streets to dwell in.”

This verse reminds us that restoration and honest work can come through people who build and repair, even in difficult times.

Personal Reflection Prompt:

Write a short prayer asking God to help you be more resourceful in your everyday work, and more courageous in standing for the truth, even when it's unpopular.

F) Narration

Go to your Tutor/Parent:

If your parent or tutor is available to listen now, then you can do your narration. If not, then retell the lesson during a lunch break. We are going to make a habit of this ‘narration’ activity in every lesson as a vital part of your learning. By retelling the story, the activities, and what you have been thinking about, you will internalise the knowledge as a useful asset in the future.

Close your book or notes. Then, in your own words, retell the entire story of why the British chose Australia, including:

- The role of the British Empire
 - Captain Cook’s discoveries
 - The problem with British prisons
 - The First Fleet and Captain Arthur Phillip’s leadership
 - What happened at Botany Bay and Sydney Cove
 - How resourcefulness was essential to the colony’s survival
-

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Lesson 1.2: The First Fleet and Its Purpose

A) Introduction

In the last lesson we explored why the British chose to colonise Australia. Today we're zooming in on the First Fleet itself - what it was, who came on it, and what life was like for them on their journey. This is a story of human endurance, of making the most of very difficult conditions. As you read the story, think about how these people had to be resourceful every single day during their eight-month voyage.

B) Information-rich Story

“Read the following story very carefully with focused attention and then answer the reflection questions in your history journal. At the end of the lesson, you will be required to do a narration for your parent or tutor, retelling everything you can remember about the lesson. You will find it easier to remember details if you can picture each scene of the story in your mind like a movie storyboard.”

Story: "Eleven Ships of Hope and Hardship – The First Fleet's Journey"

In May 1787, the people of Portsmouth, England gathered at the harbour to watch something extraordinary. Eleven ships, freshly supplied and rigged, were lined up along the docks. Sailors were busy loading barrels of salted meat, flour, vinegar, tools, livestock, and clothing. Crates clattered. Men barked orders. Horses neighed. Children wept. For this was no ordinary departure—it was the largest single movement of people across the ocean that was ever attempted by Britain.

The *First Fleet* was about to set sail.

It carried over 1,400 people, including 778 convicts, many of them young men and women who had stolen food, fabric, or simple goods. Britain's overcrowded prisons had reached breaking point, and since they could no longer send prisoners to America, Parliament approved this radical plan: transport convicts to New South Wales, a land claimed by Captain Cook in 1770, but never settled.



Captain Arthur Phillip was in charge of the fleet. A quiet man, not known for flair or political ambition, Phillip was chosen for one simple reason: he was reliable. He was also deeply thoughtful and prepared to face hardship with resourcefulness rather than panic.

The journey ahead was immense. The fleet was heading to the opposite side of the world - a place with no established British colony, no supplies, and no backup. Phillip knew that everything

depended on making the voyage safely, arriving with as many healthy people as possible, and laying the groundwork for survival.

The ships included two naval vessels (*HMS Sirius* and *HMS Supply*), three store ships packed with cargo, and six transport ships carrying the convicts. The names of these ships—*Alexander*, *Charlotte*, *Friendship*, *Lady Penrhyn*, *Prince of Wales*, and *Scarborough*—would soon become part of Australian history.

The conditions on board the transport ships were rough. Convicts were shackled in small, dark spaces, with little privacy and poor hygiene. But to Phillip's credit, he insisted on cleanliness, regular fresh air, and exercise, which was far more humane treatment than what most prisoners received back in British jails.

Some of the officers disagreed with him. "They're criminals," one lieutenant sneered. "Let them rot."

Phillip shook his head. "If we want to build a civilisation, we must treat people like people, not cargo."

It was a radical idea at the time - seeing convicts as potential settlers, not merely burdens.

Their route took them from Portsmouth to Tenerife in the Canary Islands, then across the Atlantic to Rio de Janeiro, down to the Cape of Good Hope in southern Africa, and finally eastward across the Indian Ocean. Along the way, they stopped to take on supplies; fresh fruit, vegetables, and livestock - anything to prevent scurvy, a deadly disease caused by lack of vitamin C.



Storms raged across the Atlantic. One ship lost its topmast. Another developed a leak. A few convicts died.

But compared to earlier sea voyages, the First Fleet's death toll was surprisingly low, about 48 people. That was due largely to Phillip's planning and discipline.

During the long, monotonous weeks at sea, boredom settled in like a thick fog. Convicts, crammed below deck, sang songs, played games with scraps of bone or cloth, and stared at the waves through the cracks in the wood. Some carved names into the timber. Others wrote letters they would never post.

There was a 14-year-old boy named John Hudson, a chimney sweep transported for stealing a snuff box. And a young woman named Mary Bryant, who had been convicted of highway robbery. Many were deeply afraid. Most would never see England again.

And yet, even in hardship, the human spirit endured.

One woman gave birth on board. A sailor taught a convict to read. A carpenter carved tiny wooden toys to give to the sick. And somewhere between Africa and Australia, a small orchestra of spoons and tin cups rang out across the decks during a makeshift Christmas service.

After eight months at sea, on 18 January 1788, the fleet reached Botany Bay, the same place Cook had once praised. But when Phillip and his officers inspected the area, they found it unsuitable for settlement. The soil was poor; water was hard to find; the bay was open to storms. Phillip again showed resourcefulness. He ordered the fleet to sail north, exploring further along the coast.



There, tucked between green hills and a winding river, they discovered Sydney Cove. The harbour was deep and protected. Freshwater creeks flowed. Tall trees lined the banks. It was a place of hope.

On 26 January 1788, the Union Jack was raised, and Captain Phillip officially declared the colony of New South Wales. Prayers were said. Orders were issued. Work began. And so, with little more than tools, livestock, rations, and a handful of determined people, a new chapter in history began.



The First Fleet was not made up of heroes. It was made up of ordinary people (many of them broken, fearful, or forgotten) who found themselves in a strange land. But through hardship, they showed what people can do with determination, patience, and creativity.

Today, we look back on that voyage not to glorify prison ships, but to recognise the courage it took to begin again. To cross oceans. To face the unknown. To bring order to chaos.

And we remember that in God's eyes, even those cast out by society are never beyond redemption or purpose.

C) Activity

Choose **one or two** of the following creative or practical activities to explore today's lesson:

Option 1: First Fleet Journey Map

- On an A3 sheet or a printed world map, draw the route taken by the First Fleet:
 - Start at Portsmouth, then mark stops at Tenerife, Rio de Janeiro, Cape of Good Hope, and Botany Bay before arriving at Sydney Cove.
 - Draw ships, winds, and label the oceans.
 - Add a title: *"Eight Months to the Ends of the Earth"*.
 - Bonus: Create a key with symbols for storms, resupply, or difficulties faced.

Option 2: Dramatic Monologue - A Convict's Tale

- Write and perform a 2 - 3 minute monologue from the point of view of a convict aboard one of the ships.
- Describe:
 - What they were convicted for
 - What life was like on board
 - Their hopes or fears for life in the new land
- Perform it aloud or record yourself on video/audio. You may dress up or use props.

Option 3: First Fleet Packing List

- Imagine you were Captain Phillip preparing the store ships.
- Create a *"Resourcefulness Inventory"* - a list of the most important supplies to bring for:

- Food (preserved and fresh)
 - Tools
 - Clothing
 - Seeds and livestock
 - Medical supplies
 - Explain why each is important and how it shows *resourceful planning*.
-

D) Reflective Thinking Questions

Answer the following in your journal. Be thoughtful and thorough.

General Understanding

1. What were the names of some of the ships in the First Fleet?
2. How many people travelled on the First Fleet, and who were they?
3. What made Captain Phillip different from some of the other officers?

Historical & Cultural Significance

4. What logistical and moral challenges did the First Fleet face?
5. How did the treatment of convicts during the journey reflect changing ideas about human dignity?
6. Why was Sydney Cove chosen instead of Botany Bay?
7. How did the First Fleet lay the foundation for Australian society?

Christian Worldview & Character

8. Why is it important to treat every human being with dignity, even when they've made mistakes?
 9. What does Captain Phillip's leadership teach us about wise, compassionate decision-making?
 10. How can you show *resourcefulness* when faced with a challenging situation in your own life?
 11. Think of someone in the Bible who had to lead a group of people into the unknown. What can you learn from them?
-

E) Biblical Connection & Wrap-up

Bible Verse:

Isaiah 58:10–11 – “If you spend yourselves on behalf of the hungry and satisfy the needs of the oppressed, then your light will rise in the darkness... The Lord will guide you always; He will satisfy your needs in a sun-scorched land and will strengthen your frame.”

Reflection:

Captain Phillip showed kindness and fairness to convicts. He looked beyond their pasts and saw their potential. He acted with compassion, even in harsh conditions, and worked to build a society that offered new beginnings.

Think about this:

How can you use your words, actions, and planning to bless others—even when you're in a tough or unfamiliar place?

Write a short prayer asking God to help you be more resourceful, generous, and guided by Him.

F) Narration**Go to your Tutor/Parent:**

If your parent or tutor is available to listen now, then you can do your narration. If not, then retell the lesson during a lunch break.

Close your book or notes. Then, in your own words, retell the journey of the First Fleet. Include:

- The purpose of the voyage
- Conditions on board the ships
- How Captain Phillip led with compassion and preparation
- Why Botany Bay was rejected
- What happened at Sydney Cove
- What the story teaches about *resourcefulness and redemption*

Lesson 1.3: Outcomes of Colonisation – Order, Law, and Civilisation

A) Introduction

"In today's lesson, you're going to explore what happened *after* the First Fleet arrived. What did the British bring with them besides convicts and supplies? They brought *systems* - laws, buildings, courts, farms, and more. These systems were a huge part of shaping Australian society. But they didn't appear overnight. The early colonists had to work with what little they had, showing great resourcefulness in turning a campsite into a civilisation. As you read, think about what it takes to build a functioning society from the ground up, and how Christian values influenced early efforts to bring order and fairness."

B) Information-rich Story

"Read the following story very carefully with focused attention and then answer the reflection questions in your history journal. At the end of the lesson, you will be required to do a narration for your parent or tutor, retelling everything you can remember about the lesson. You will find it easier to remember details if you can picture each scene of the story in your mind like a movie storyboard."

Story: "From Campsite to Civilisation – The Orderly Work of Early Colonists"

When the *First Fleet* arrived at Sydney Cove in January 1788, there were no streets, no farms, no shops - just trees, scrub, rocks, and a river. Within days, the men and women who had crossed the world found themselves sleeping in tents made of canvas and branches, huddled in groups around smoky campfires. Rain soaked their clothes. Food spoiled quickly. Tools broke. Tempers flared. It would have been easy to give up.

But Captain Arthur Phillip didn't give up. He gathered his officers and outlined a plan for survival, and a plan to *build*. He said, "We are not just to exist here, gentlemen. We are to establish order, justice, and civilisation."

That mission became the driving force of the new colony. And from the very beginning, resourcefulness was essential.

Building a Settlement

The first task was shelter. Using axes, saws, and nails from the ship's stores, work crews of convicts and marines felled trees and began constructing crude huts. These were built from rough-hewn timber, with bark roofs and dirt floors. They were nothing like the homes of Britain, but they kept the rain out and gave families a place to sleep.



Next came roads - narrow tracks at first, marked by sticks and stones. Convicts worked in chain gangs, swinging pickaxes under the watchful eyes of armed guards. As more materials became available, roads were reinforced with crushed stone or gravel, slowly forming the beginnings of a town.

Captain Phillip made sure the buildings weren't randomly scattered. He believed in structure and routine. Sydney Cove was surveyed, and Phillip laid out a *grid system* of streets, making it one of the first *planned* towns in the southern hemisphere.



Establishing Law and Order

Crime was an issue from the beginning. Some convicts stole food from others. Others tried to run away, only to be lost in the bush without knowledge of how to survive. Phillip was determined to uphold law and fairness. He set up a military court and appointed a judge-advocate to oversee cases. Though strict by today's standards, the court system established basic legal procedures: trials, witnesses, punishments, and records.

Punishments could be harsh. Flogging was common for theft or disobedience. But Phillip believed that consistent justice would discourage chaos. "Let no man think he is above the law," he said. "Let every man see that justice is not bought but served."

Farms and Food

One of the greatest challenges was food. The rations brought on the ships were limited and spoiling. The settlers had to grow their own crops; but they soon realised that Australian soil and seasons were different from England.

The settlers struggled at first. Wheat failed. The soil was sandy and dry. But slowly, with effort and resourcefulness, they learned to adapt. Convicts cleared land at Parramatta, where the soil was better. New crops were trialled. Livestock from South Africa were bred.

They also began to build grain stores, bakeries, and smokehouses for preserving meat. These structures allowed food to last longer and be distributed more fairly. Every improvement was hard-won, but each one helped build a more stable society.

The Role of the Church

From the beginning, the Church played a central role. On 3 February 1788, the first Christian service in the colony was held under a large tree near Sydney Cove. Reverend Richard Johnson, a gentle and faithful man, preached from Psalm 116: "*What shall I render unto the Lord for all His benefits toward me?*"

Johnson built a simple timber church with convict labour. It became a place not only of worship but of education, moral teaching, and hope. He also started the first school, teaching children and even some adults how to read and write.

Despite hardship, Johnson and others believed that true civilisation required more than buildings and laws - it required hearts shaped by God's Word.



Women, Children, and Society

While men worked on roads and buildings, many women cared for children, prepared meals, and nursed the sick. Some women also worked as cooks and seamstresses. Children helped with small tasks: gathering firewood, tending animals, or helping in the garden.

Families were encouraged to stay together. Marriages were promoted. A sense of community began to grow - through hard work, and through kindness, faith, and shared endurance.

One woman, Elizabeth Macarthur, the wife of a military officer, kept a journal. In it, she wrote: *“Though all around us is strange and hard, I see in the eyes of our neighbours the signs of courage. And in the prayers we lift together, a quiet trust.”*

Schools, Governance, and Trade

As the population grew, so did the need for schools, markets, and simple government. Children were taught basic reading and arithmetic. Markets began to appear, where settlers bartered bread, salt, eggs, and tools.

A small police force was created - first drawn from well-behaved convicts - and then from free settlers. Local councils began to meet, advising the Governor. Over time, these councils would form the beginnings of democratic government in Australia.

Ships began to arrive more frequently from England, bringing supplies, news, and new settlers. Skilled tradesmen were among them: blacksmiths, masons, carpenters. With them came new tools, horses, and ideas.

Brick kilns were built. Wells were dug. Storehouses were stocked. What had begun as a windswept campsite became a functioning town.

By the early 1800s, just 15 years after that first landing, the colony had churches, roads, schools, farms, ships, government, courts, jails, markets, and homes. It had become a settlement with law, order, and a sense of identity.

Much was still to come - more struggles, more mistakes, and more growth - but the foundation was laid. And it was laid with hammers, with prayers, with sweat, and with resourcefulness.

The colonists didn't have all the answers. But they worked with what they had. They built with what was available; and they relied on God and each other.

Their story reminds us that civilisation is more than a set of buildings; it is a way of life rooted in justice, kindness, perseverance, and faith.

C) Activity

Choose **one or two** of the following hands-on or creative activities to reinforce today's lesson:

Option 1: Model or Illustrated Plan of Early Sydney

- Draw or build a model of early Sydney Cove showing:
 - The tent settlements
 - First wooden huts and the church
 - Market area and farmland at Parramatta
 - A rough courthouse or gaol
- Label each structure and include a short explanation of its purpose.
- Use cardboard, sticks, Lego, or paper for your model.

Option 2: “Law and Order” Skit or Scenario

- Create a short skit involving a court case in early Sydney.
 - Choose a realistic situation: theft of rations, property dispute, convict escape attempt
 - Assign roles: judge-advocate, defendant, witness, guards, public
 - Show how justice was served using the principles of fairness and responsibility
 - Present the skit to family or record it on video

Option 3: Poster or Journal Entry on “Foundations of Civilisation”

- Create a poster titled: *“What Makes a Civilisation?”*
- Include 6–8 building blocks, such as: Law, Faith, Families, Food, Education, Trade, Order, Leadership
- For each, write how the early colonists introduced it and how it showed resourcefulness
- Alternatively, write a reflective journal entry on the same topic

D) Reflective Thinking Questions

Answer the following questions in your journal. Reflect deeply and write in full sentences.

General Understanding

1. What were some of the first priorities for the colonists after landing at Sydney Cove?
2. How did Captain Phillip demonstrate leadership and order?
3. Why were laws and justice important in the early days of the colony?

Social, Cultural, Political & Economic

4. How did resourcefulness influence the development of farms, homes, and legal systems?
5. What role did the Church play in building a civil society?
6. How did the introduction of education and trade contribute to the colony’s success?
7. In what ways did families, marriage, and community contribute to order and growth?

Christian Worldview & Character

8. Why is justice a biblical principle, and how was it reflected in the colony’s early laws?
9. What do you think it means to build a society that honours God?
10. How can you practise resourcefulness in your home, schoolwork, or friendships?

11. Read Hebrews 12:11. What does this verse teach us about discipline, and how might it apply to the early settlers?

E) Biblical Connection & Wrap-up

Bible Verse:

Hebrews 12:11 - *“No discipline seems pleasant at the time, but painful. Later on, however, it produces a harvest of righteousness and peace for those who have been trained by it.”*

Reflection:

Just like the early colonists, we may go through seasons where things are difficult. Learning, working, building, and even following rules can feel tough. But God uses discipline and order to produce peace and good fruit in our lives.

Think about this:

Where in your life do you need more discipline or order? How can you invite God into those areas? Write a short prayer asking God to help you be diligent and faithful in your work, and to help you build your life with purpose.

F) Narration

Go to your Tutor/Parent:

If your parent or tutor is available to listen now, then you can do your narration. If not, then retell the lesson during a lunch break.

Close your book or notes. Then, in your own words, retell how the British colonists established order in the new colony of New South Wales. Include:

- The types of buildings and structures they made
 - The creation of laws, courts, and punishments
 - How they adapted farming and food production
 - The role of the Church, families, and education
 - Why this process required discipline and resourcefulness
-

TOPIC 2

AUSTRALIAN PIONEER WAY OF LIFE

Lesson 2.1: Building Homes and Communities

A) Introduction

"Now that we've looked at how British settlers established law and order in Sydney Cove, we're going to explore how communities grew and homes were built in the wider colony. This is where the pioneer spirit really began to shine. The settlers - many of whom were former convicts - had to be clever, adaptable, and resilient. There were no hardware stores, no delivery trucks, and no power tools. Everything had to be done by hand. Think about how much resourcefulness would be needed to create a home in the wilderness, and how families worked together to build entire communities from nothing."

B) Information-rich Story

"Read the following story very carefully with focused attention and then answer the reflection questions in your history journal. At the end of the lesson, you will be required to do a narration for your parent or tutor, retelling everything you can remember about the lesson. You will find it easier to remember details if you can picture each scene of the story in your mind like a movie storyboard."

Story - "A Roof Over Our Heads: How Early Australians Built a Life from the Bush"

In the 1820s, the colony of New South Wales was growing beyond the small grid of Sydney. Settlers were moving inland, following rivers and valleys in search of good farmland. For many of them, it wasn't wealth or luxury they wanted, but space. Room to grow crops, raise animals, and raise families.

Among these pioneers was a man named Samuel Ballard. He had once been a convict, transported for stealing a loaf of bread in London. Now, with his sentence served, he had been granted a small plot of land near the Hawkesbury River. It was remote. It was wild. But to him and his wife Mary, it was full of promise.

Their "home" at first was a canvas tent and a cooking fire. The wind howled at night. The ground was cold. But they weren't discouraged. "Let's begin," Mary said, pulling out a small box. It held nails, a hammer, and a Bible. "We've got all we need."

And so, with little more than tools, courage, and God's Word, they began to build.

Making Shelter

Samuel knew how to use an axe. He cut down saplings and stripped the bark. The early hut was made of upright posts sunk into holes, with horizontal saplings woven between. This was called *wattle*. Then came the *daub*: a mix of mud, straw, and clay that was smeared over the frame to keep out wind and rain.

The roof was made of bark sheets peeled from trees, held down with poles. The floor was packed earth, swept daily with a bundle of gum tree leaves. There were no windows at first - just an open doorway with a curtain made from re-using the hessian sacks that had previously stored vegetables, sugar or grain. Light came from the fire and the sun.

It wasn't beautiful. But it was dry, warm, and theirs.

Making Furniture

Mary was just as resourceful. With no shops nearby, she made chairs from logs, shelves from crates, and a table from planks of wood. She stitched curtains from sacks and made soap from ash and animal fat. Their bed was a mattress stuffed with grass and feathers. Every item had a purpose. Every scrap was saved.

A neighbour, also a former convict, gave them an iron pot. "She boils food faster," he said, "and that helps when the firewood's wet."

Together, these settlers created a culture of *use what you've got*. Nothing was wasted. Broken tools were mended. Clothes were patched. When nails ran out, wooden pegs were used. When flour was low, they mixed it with crushed corn.

Even the children helped. Six-year-old Lucy fed the chickens. Ten-year-old Tom carried water from the creek. And every night, the family read from the Bible by candlelight.

Building Community

Over time, other families moved nearby. They helped each other raise barns, build fences, and dig wells. Saturday evenings were for shared meals. Sundays were for worship - first under a tree, then in a slab hut they called a "meeting house."

There was no paid preacher. Samuel took turns reading aloud from the Scriptures. Mary taught the local children letters and numbers using chalk and bark.



As their community grew, they elected a local constable, organised deliveries of flour from Sydney, and started a co-op for trading goods. One family had sheep. Another had bees. One man made shoes. A young woman was learning to be a midwife.

The village they formed was more than a group of dwellings: it was a support system. Each person used their unique gifts for the good of all.

Challenges

It wasn't easy. There were bushfires and floods. One year the crops failed, and they had to live on porridge and roasted yams. Once, bushrangers tried to steal their horses, and Samuel stood guard with a shovel and dog.

But the greatest challenge was loneliness. Some days, Mary missed the company of her sisters. The children missed the fun of town life. But even in this, they found comfort in prayer, fellowship, and a shared purpose.

They knew they were building more than huts and fences - they were building a way of life, a culture of cooperation and gratitude.

Reflection

By the time Samuel and Mary's children were grown, the settlement had a proper church, a schoolhouse, and a road to the next village. Their little hut had become a weatherboard cottage, and their grandson was teaching others to build stronger roofs.

All of it had started with faith, courage, and resourcefulness.

C) Activity

Choose **one or two** of the following activities to deepen your understanding of how early settlers built their homes and communities with resourcefulness:

Option 1: Design or Build a Pioneer Hut (wattle & daub)

- Design (on paper or using recycled materials) a pioneer cottage.
 - Include: slab hut, animal pens, garden plot, water source, and simple furniture.
 - Label each part and explain its purpose.
 - Try using twigs/sticks, cardboard, bark, fabric scraps, and mud to create a miniature model.

Option 2: "Resourceful Living" Diary Entry

- Write a 1–2 page fictional diary entry from the point of view of Mary, Samuel, or one of the children.
 - Describe the building of the hut, a typical day of work, or a moment of hardship.
 - Include details of how they solved a problem using what they had (e.g. mending a tool, sharing food, creating furniture).
 - End the entry with a Bible verse that gave them strength.

Option 3: Role-Play or Family Skit – “The Meeting House”

- With family or friends, role-play a Sunday gathering in a slab hut church.
 - Assign roles: preacher, Scripture reader, singer, schoolteacher, child.
 - Create a short message of encouragement based on Hebrews 10:24 - 25 about meeting together and encouraging one another.
 - Keep it simple but meaningful.
-

D) Reflective Thinking Questions

Answer these in your journal with full sentences and thoughtful reflection.

General Understanding

1. What materials did settlers use to build their first homes?
2. How did pioneers create furniture and other household items without shops?
3. In what ways did the families work together to create a functioning community?

Social, Cultural, Economic, Political

4. What economic systems developed in these new settlements?
5. How did gender and age roles affect daily life and responsibility?
6. What kind of leadership or decision-making was present in early pioneer communities?
7. How did settlers overcome environmental and social isolation?

Christian Worldview & Character

8. Why do you think the Bible was so important to early settlers?
9. What does the story show us about how God can use limited resources to build something meaningful?
10. How can you practise resourcefulness in your own home or homeschool environment?
11. Read 1 Peter 4:10 - *"Each of you should use whatever gift you have received to serve others..."*
What is one gift or ability you have that you can use to help your family or church community?

E) Biblical Connection & Wrap-up

Bible Verse:

1 Peter 4:10 - *"Each of you should use whatever gift you have received to serve others, as faithful stewards of God's grace in its various forms."*

Reflection:

In the early colonies, everyone had something to offer; even if it was only a pair of hands or a simple tool. People used their gifts to bless each other, share burdens, and build strong communities. This is the heart of resourcefulness: being faithful with what you have and using it to serve others.

Think about this:

What is something small you could do this week to help build your home community - through service, creativity, or encouragement?

Write a short prayer asking God to help you be a faithful and resourceful steward of your time, energy, and talents.

F) Narration

Go to your Tutor/Parent:

If your parent or tutor is available to listen now, then you can do your narration. If not, then retell the lesson during a lunch break.

Close your book or notes. Then, in your own words, retell the story of how settlers like Samuel and Mary built homes and communities in early colonial Australia. Include:

- The types of shelters and materials used
- How families made furniture and tools
- What community life was like: work, worship, schooling, and trade
- Why this life required courage, faith, and resourcefulness

Lesson 2.2: Life Without Shops – Food, Clothes, and Tools

A) Introduction

"Imagine living in a place where there are no supermarkets, no hardware stores, no delivery trucks - just bush, dirt tracks, and your own hands. That's what life was like for early Australian pioneers. Everything had to be made, grown, traded, or repurposed. Today we're going to learn how they managed everyday life without shops, and how their resourcefulness helped them survive and thrive. As you read, think about what modern things you often take for granted; and how you might cope if you had to rely on your own skills and creativity."

B) Information-rich Story

"Read the following story very carefully with focused attention and then answer the reflection questions in your history journal. At the end of the lesson, you will be required to do a narration for your parent or tutor, retelling everything you can remember about the lesson. You will find it easier to remember details if you can picture each scene of the story in your mind like a movie storyboard."

Story- "No Store in Sight: Daily Survival in the Bush"

It was the middle of summer in the year 1834, and the sun beat down hard on the open plains near Bathurst. In a small homestead surrounded by gum trees and creaky fences, twelve-year-old Eliza Thomas stirred porridge over a smoky fire. The firewood crackled beneath the iron pot, and the smell of ash and oats filled the air.

"Eliza," called her mother from the garden, "check the milk - don't let it spoil in this heat!"

Eliza ran to the cool shed where a bucket of goat's milk sat in a cloth-wrapped clay bowl. There was no fridge. The milk had to be kept out of the sun and used quickly. Every day required careful planning.

In this home, resourcefulness wasn't optional; it was a way of life.

Food from the Land

Eliza's family didn't go to the market for food - they *were* the market. Her father kept goats for milk, a few chickens for eggs, and a sow that had just birthed a litter of piglets. The family grew potatoes, onions, pumpkins, and cabbages in raised beds behind the house. The ground was rocky, so they couldn't dig down much. Instead they had to build up the soil in raised beds, and mix ash and compost into it.



In winter, they hung meat in the smokehouse to preserve it. They dried apples, bottled plums in vinegar, and turned leftover milk into soft cheese. When there was a good harvest, they traded with neighbours: two jars of pickled onions for a dozen eggs; or a bag of cornmeal traded for some honey.

Tea was precious and expensive. Sometimes they made herbal teas from eucalyptus leaves or lemon myrtle instead; and dandelion root made a substitute for coffee. Sugar was saved for birthdays and guests.

The children learned to fish with hand lines in the river and to shoot rabbits with slingshots. Eliza's older brother once snared a wild turkey, and it became a family feast.

One year, when the crop failed from drought, they ate bush yams and foraged for wild greens. Eliza remembered her father saying, “God didn’t promise luxury - but He did give us the bush. We just have to know how to use it.”



Clothing by Hand

Eliza’s dress had been made by her mother from homespun wool dyed with onion skins. Her undergarments were made from flour sacks that had been carefully washed and stitched. Shoes were a luxury: her everyday pair were second-hand boots from a travelling tanner, patched three times already.

New clothes were only made when absolutely necessary. A single dress might last years, being let out or re-hemmed as the child grew. Girls learned early how to thread a needle and mend their stockings. Boys patched trousers and re-laced boots.

Wool came from their own sheep. After shearing, the wool had to be washed, carded, spun, and then dyed. Weaving was slow work, but the results were warm and durable. When thread ran out, they unravelled worn clothes to reuse the fibres.

Buttons were carved from bone. Lace was crocheted. Belts were braided from horse-hair or leather.

“It’s not about fashion,” her mother often said. “It’s about function.”

Making and Mending Tools

The family’s tools were their greatest treasures. They had an axe, a spade, a hoe, and a rusty saw. There was a small anvil and hammer for repairs, a few files, and some homemade nails.

When tools broke, they were fixed. If a wooden handle snapped, a new one was carved from river gum. If a blade dulled, it was sharpened on a stone. Bartering for tools or metal parts was common, and sometimes they travelled to the nearest town once a season to buy essentials.

When there were no candles, Eliza made fat lamps - melted animal fat poured into a cup with a rag wick. She also helped her mother make soap from leftover lye and ash. It was rough, but it worked.



One time, a storm blew off half the roof. With no nails left, her father used wooden pegs, strips of rawhide, and vines to lash the bark back into place. “You’d be surprised,” he said, “how much you can do when you’ve got no choice.”

Trading, Creativity, and Community

While money was rare, bartering and trading happened constantly. If someone had lemons, they might trade for firewood or seeds. If a travelling tinsmith visited, families queued with broken pots.

Ingenuity was everywhere. Old clothes became dolls. Empty tins became candle holders. A broken chair was reimagined as a stool.

Every family did their part. Women swapped patterns and herbal recipes. Men helped with building fences or cutting timber. Teenagers worked with neighbours during shearing season. No one had everything, but together they had enough.

They even held weekly gatherings. Eliza’s family rode to the nearest farmhouse every Sunday afternoon for worship, music, and sharing. Psalm 104 was one of their favourites: *“He makes grass grow for the cattle and plants for man to cultivate, bringing forth food from the earth.”*

From milking goats to mending boots, from boiling soap to sewing quilts, every task required time, patience, and **resourcefulness**. These early Australians didn’t wait for help - they *became* the help. They didn’t waste what they had; they used it wisely. They weren’t helpless - they were hopeful.

Eliza’s family never saw themselves as poor. They saw themselves as blessed. They had each other. They had faith. And they had the skills to survive in a world without shops.



C) Activity

Choose **one or two** of the following hands-on or creative activities to explore today’s topic:

Option 1: Make or Mend Something the Pioneer Way

- Choose one simple task that early pioneers like Eliza’s family would have done by hand:
 - Sew a button on a shirt
 - Patch a hole in fabric
 - Whittle a simple wooden peg (with adult help)
 - Try weaving a small mat from natural fibres, strips of paper, or old fabric
- Take a photo or short video of your finished item and label it: *“Resourceful Craft: No Shop Needed!”*

Option 2: Pioneer Pantry Challenge

- Create a small meal or snack using only ingredients available to pioneers:
 - Try making flatbread from flour and water, damper, or boiled vegetables
 - Brew a simple herbal tea from dried leaves like mint or lemon balm
 - Make a food barter chart: what would you trade from your pantry if there were no shops?
- Write down what ingredients you used, how it tasted, and how pioneers might have made it more filling or preserved it.

Option 3: Eliza's Resourcefulness: Illustrated Journal Entry

- Create an illustrated diary page from Eliza's point of view describing a day where:
 - She helped mend clothes or cook a meal
 - She bartered something at a neighbour's home
 - She felt thankful for a gift from nature (like extra milk or a wild turkey)
 - Include hand-drawn pictures or sketches in the margins, as if decorating her journal.
-

D) Reflective Thinking Questions

Answer these in your history journal using complete sentences.

General Understanding

1. What were some ways pioneer families like Eliza's obtained food without shops?
2. How did they preserve meat, dairy, and vegetables?
3. What materials did they use for clothing, and how did they make them?

Social, Cultural, and Economic Reflection

4. How did bartering support the pioneer economy?
5. What role did children play in helping the family survive?
6. How did life without shops affect creativity and community relationships?
7. What does this teach us about how early Australians shared responsibilities?

Christian Worldview & Character

8. What do you think Eliza's father meant when he said, *"God didn't promise luxury—but He did give us the bush"*?
9. How does having less sometimes help us appreciate more?
10. What is one way you can practise resourcefulness in your own life this week?
11. Read Philippians 4:12 - 13. How can that passage encourage someone living without conveniences?

E) Biblical Connection & Wrap-up

Bible Verse:

Philippians 4:12–13 – *“I know what it is to be in need, and I know what it is to have plenty... I have learned the secret of being content in any and every situation... I can do all this through Him who gives me strength.”*

Reflection:

Pioneers had to find contentment in the middle of hardship; whether it was a failed crop or a leaking roof. While they did value material goods and tried to use them wisely, they placed their hope in God, family, and the land He provided. Their daily work was a form of worship, using the gifts He had given them.

Think about this:

Can you find contentment even when things are hard or inconvenient? What would it mean to say, “I have enough” and be thankful?

Write a short prayer thanking God for what you have and asking for the strength to be more content and resourceful with it.

F) Narration

Go to your Tutor/Parent:

If your parent or tutor is available to listen now, then you can do your narration. If not, then retell the lesson during a lunch break.

Close your book or notes. Then, in your own words, retell the story of how pioneer families like Eliza’s lived without shops. Include:

- How they found or grew food
- How they made clothing and tools
- How they bartered and helped each other
- What this life teaches us about resourcefulness, gratitude, and faith

Lesson 2.3: The Role of Women and Children in a Pioneer Household

A) Introduction

"In today's lesson, we'll explore the important roles that women and children played in building a pioneer household. While men often worked with livestock, built fences, or ploughed the fields, women and children were equally essential in managing the home and keeping the family alive. Their days were long, their work was varied, and they constantly had to come up with practical solutions using what little they had. Think about how the women and children in a pioneer family helped create a sense of order, warmth, and survival in the middle of the Australian bush."

B) Information-rich Story

"Read the following story very carefully with focused attention and then answer the reflection questions in your history journal. At the end of the lesson, you will be required to do a narration for your parent or tutor, retelling everything you can remember about the lesson. You will find it easier to remember details if you can picture each scene of the story in your mind like a movie storyboard."

Story- "Holding the Home Together: The Hidden Strength of Pioneer Women and Children"

In the early days of the colony, long before roads connected towns and railways crossed the continent, a small homestead stood alone on the edge of the bush near Yass. It was home to the McLeod family - Patrick, his wife Sarah, and their five children.

Patrick spent most of his days working outside: clearing land, tending sheep, repairing the water tank. But the real heartbeat of the household came from within the walls of their modest slab hut, where Sarah and the children worked from sun-up to sundown.

Sarah wasn't just a homemaker. She was a cook, a tailor, a doctor, a teacher, a gardener, and a manager. And she had to be resourceful in every single role.

The Daily Rhythm of the Household

The day began before dawn. Sarah lit the cooking fire and set a pot of porridge over the coals. While it simmered, she fed the chickens, milked the goats, and strained the milk for butter. The two eldest girls, Emma (13) and Meg (10), swept the dirt floor and collected firewood. The boys, Jack (11) and Sam (8), collected firewood, brought in water and checked the traps near the fence for rabbits.

After breakfast, Sarah made bread dough and hung laundry on the fence line. She had sewn most of the clothes her children wore, being simple



tunics and trousers made from homespun wool and patched flour sacks. The children each had just two changes of clothing, carefully maintained to last through seasons.

By midday, Sarah was teaching reading lessons using the family Bible. Her children didn't attend school - they were taught at home between chores. She used chalk on bark slabs, and Emma often helped her younger siblings practise letters.

Sarah also tended to the herb garden. She grew thyme, mint, wormwood, and chamomile, using them for teas and healing salves. When one of the children had a fever or a cut, she applied her own remedies with great care.

When a neighbour's baby became ill, Sarah walked three kilometres with a jar of goat's milk, a knitted blanket, and a small bottle of eucalyptus oil. "God gave us hands to serve," she told Meg, who went with her. "If we're able to help, we must."

The Contribution of Children

Pioneer children were not idle. From a young age, they had important responsibilities. They tended animals, planted vegetables, fetched kindling, washed dishes, and helped with sewing or mending.

They also learned to be watchful. Jack once noticed smoke rising behind a hill and ran to tell his father in time to prevent a bushfire from reaching the house. Emma once delivered a basket of bread to a widow nearby and ended up helping to dig a small trench to direct rainwater away from the woman's leaking hut.

There was joy, too - homemade games with wooden blocks, races along the fence line, singing hymns on Sunday. But even playtime often had a purpose. A skipping rope might be made from plaited string and used later to secure storage sacks.

Quiet Acts of Strength

Sarah rarely rested. At night, when the children were asleep, she sewed by candlelight, making a new shirt for Patrick from an old grain sack. She saved every thread, every button. Nothing was wasted. A broken comb became a clothes peg. An old spoon was reshaped into a hook.

And yet, she wasn't bitter. She found comfort in prayer and Scripture, often quoting Proverbs 31: "*She watches over the affairs of her household and does not eat the bread of idleness.*"

Patrick often said that without her, the home would fall apart.

Theirs was not a home of wealth; but it was a home of love, dignity, and determination.

A Visit from the Minister

One spring day, a travelling minister visited their settlement. After leading a worship service in a neighbour's barn, he stayed the night at the McLeod home. That evening, he remarked, "I've travelled the colonies and seen many churches, but this—this is the Church in action."



He had watched Sarah comfort a sick child, heard Emma recite Scripture by heart, and seen how each child served the household joyfully. “This is what God meant when He said we are members of one body.”

Reflection

When Sarah grew older and her daughters became mothers, they passed on her skills and wisdom. Her story was repeated around thousands of campfires across the colonies: stories of women and children who held families together with faith, creativity, and *resourcefulness*.

C) Activity

Choose **one or two** of the following activities to reflect the valuable roles of women and children in pioneer families:

Option 1: Proverbs 31 Poster or Mini-Book

- Create a decorative poster or small booklet titled: “*The Pioneer Woman: A Proverbs 31 Life*”
 - Choose 5 - 7 verses from Proverbs 31:10 - 31 that describe Sarah’s life in the story
 - Illustrate each one with a sketch or explain how it applies to early colonial life
 - You can use handwritten calligraphy, art, or digital tools to make it creative

Option 2: Family Chore Chart – Then and Now

- Compare pioneer family roles with your own by designing two chore charts:
 - **Chart 1:** List the daily or weekly jobs done by each member of the McLeod family
 - **Chart 2:** List your own family’s responsibilities today
- Reflect: What’s different? What’s similar? Where could you contribute more?

Option 3: Dramatise a Day in the Life

- Write and perform a 3 - 5 minute skit called “*One Day in a Pioneer Home*”
 - Include scenes like milking goats, patching clothes, teaching a reading lesson, helping a neighbour, or family prayer time
 - Assign roles to family or friends, or narrate as a monologue in first person (e.g., Sarah or Emma)
 - Add props like aprons, tools, or baskets for authenticity
-

D) Reflective Thinking Questions

Answer the following in your journal using complete sentences and thoughtful reflection.

General Understanding

1. What were some of the jobs women like Sarah did every day in a pioneer household?
2. How did children contribute to the daily life and survival of the family?
3. What did the minister mean when he said, “This is the Church in action”?

Social, Cultural, and Moral Reflection

4. Why were women and children considered essential in pioneer settlements?
5. How did homes like Sarah's contribute to the development of Australian communities?
6. What can we learn about leadership, love, and cooperation from the McLeod family?
7. What are some examples of ingenuity and adaptation in their daily routines?

Christian Worldview & Character

8. How does Sarah's life reflect the message of Proverbs 31?
 9. Why is service, even in small unseen ways, important in God's eyes?
 10. What kinds of chores or acts of service in your home require resourcefulness?
 11. Read Galatians 5:13 - "*Serve one another humbly in love.*"
What is one practical way you can serve your family today with joy?
-

E) Biblical Connection & Wrap-up

Bible Verse:

Proverbs 31:27 - "*She watches over the affairs of her household and does not eat the bread of idleness.*"

Reflection:

Sarah's life was not glamorous, but it was full of purpose. Maybe she didn't do anything extraordinary; but she honoured God by doing *ordinary things faithfully*. Her resourcefulness was a gift to her whole family and community.

Think about this:

How can you honour God by being diligent in small tasks around your home or in your relationships?

Write a short prayer asking God to help you be diligent, humble, and resourceful like Sarah - faithful in the small things.

F) Narration

Go to your Tutor/Parent:

If your parent or tutor is available to listen now, then you can do your narration. If not, then retell the lesson during a lunch break.

Close your book or notes. Then, in your own words, retell the story of the McLeod family and how women and children helped their household survive and thrive. Include:

- The roles of Sarah and the children
- The skills and responsibilities involved
- Examples of how they served others and used what they had
- What their example teaches us about resourcefulness and godly service

Extra Reading: A Modern Pioneering Story

LITTLE SHED ON THE CREEK FLATS

(By Karen McNeice: a homeschooling mother with five children in 1997)

It's one o'clock in the morning. The incessant humming of mosquitoes fills the air. I'm flashing our torch around our room searching for the culprits that have succeeded in making sleep impossible. I'm wondering how we'll survive a steamy summer with even more of these unwelcome visitors. There must be a sign on this net... "ALL YOU CAN EAT SMORGASBOARD!"

My husband sleeps, blissfully unaware of the mozzie massacre that is about to take place. But as the battle begins, he sleepily joins in. Well, "It's them or us!" What started as frustration ended in riotous pandemonium as the children joined in the battle. We laughed till our sides ached. But the humour so lifted our hearts that it was like balm in what had become a difficult stretch of our journey as a family.

Three months ago, as a response to our desire to escape the snare of debt, we moved from a 'well appointed, well positioned' home to what could be described as a 'bare cave' (a 'bear' could live here in comfort, too). This 6 metre by 12 metre corrugated iron shed has become our home. There are few of the usual comforts: no toilet that flushes (we have an outhouse dunny), no stove, kitchen, bathroom, bedrooms or running water (we carry our water from a rainwater tank to supply kitchen water). We were told the previous tenants had even less conveniences bless 'em! In all these circumstances, we are learning to be resourceful.

To make the load easier to bear, I decided as part of our home-study program to study the resourcefulness of our early pioneers. One characteristic of this period of history was 'making do'. I find it helps to read stories of how others overcame hard situations. Our grandmothers learnt to make do in harsh circumstances. For example, if all your farm had was cauliflowers, well you learnt to cook cauliflowers in a variety of ways and learnt to be grateful. Early pioneers in Australia developed a multiplicity of ways to eat mutton and damper.

Our life is much less difficult than the pioneers, but we could relate to many aspects of their lives: We all sleep in one area of the shed which is pretty cosy to say the least! Cupboards are placed in strategic spots to give privacy to dress. We 'de-junk' regularly to reduce storage needs. Each person has one small chest of drawers for basic clothing, and we share the two cupboards for hanging clothes. A doll house serves as shoe shelves.

Some days I get discouraged. On one such day we were to inspect some carpet that we had been offered before deciding to bring it home. Amongst the rolls, a familiar pattern caught my eye; discouragement faded as I realised that God had a special present for me - a pure wool Persian-style rug in tones that would perfectly match our home. (One of my home-making dreams was to have a Persian style rug.) When placed in the 'lounge', our 'bear cave' transformed into a 'home'!

Without running water, we have to carry the water from the rain-water tank to wherever we need it. Our oldest son does most of the carrying when my husband is not here. But one day when both were out (realising that the Proverbs woman makes her arms strong for the tasks she has to do) I worked out that, with a little

teamwork at the toughest part (the stairs), I could carry the 25 litre container myself!

Like pioneers, we bathe in large, galvanised tubs in water heated by a 60 year old 'copper'. Jason, our eldest, built us a 'camp shower'. He used a 10 litre paint tin, nailed a number of holes in the base and strung it up to a pulley, so that we could lower it to fill and raise it to shower. He also spent a day building an enclosure around the shower for privacy. We now have a splendid 3 - 5 minute shower with a 'skylight' second to none!

Each season has its own challenges. Summer days here reach 38 degrees Celsius (or 100F) with present temperatures being a scorching 42°C (108F)! This has also been a true wet season, so far. When it rains, our bathroom and yard becomes awash with mud. We almost have to wear gumboots in the shower. One strategy with the heat is to get up early and finish major chores early. We fill our basins with tank water to stay cool and spend the day reading to each other under the house, join puzzles, finish our models of pioneer homes, do math and grammar and phonics, while the little ones play with rocks, until the sun sinks.

Sometimes we have had to choose to consider it all joy whenever we face these trials even if they are in the form of snakes in your bedroom and kitchen (we've had two in the shed so far)! The work is hard and continuous, but we have to keep in mind the 'BIG PICTURE': We want to be free of debt and to invest in our own land to pass down to our children. One of Bruce's tactics to keep us motivated is to reward with short-term goals that will also build towards our future: a sewing machine for example, tools, gumboots for all.

We plan to make the most out of our 'making do' by learning skills which will help us be less reliant on regular means of supply; soap-making, candle-making, bread-making in an outdoor clay and steel-drum-oven (which cooks 14 loaves in one sitting), preserving fruit and vegetables, quilt-making, woodworking and whatever else we can fit in.

A major benefit of this lifestyle of resourcefulness is that it banishes grumbling and ungratefulness - it's the practical outworking of faith with thankfulness of heart. It's commonplace to focus on what you don't have instead of learning to be content with what you have ("*Godliness -with contentment is great gain!*"). To relax, the children sit beside the creek, pick mulberries in season, walk in the field, collect firewood, tend the garden, ride bikes, read books, chop wood, fix things, sew, invent helpful gadgets to make life easier, play with Lego and Duplo, write letters, etc.

Though not minute by minute, the peace in our home is increasing as the Prince of Peace is permitted to reign, and as we trust Him and cultivate faithfulness through simple acts of 'making do'.

Oh! That's right! We solved the mozzie problem! Jason put up some old mozzie nets at the door and window of one end of the shed, while Joanna placed lace pieces over the other window at the other end of the shed. We also spray above and below the beds and paint ourselves with 'skin-sensitive' Aerogard. Voila! No more midnight battles!

Blissful sleep mmmm.....

TOPIC 3

EXPERIENCES OF NATIVE-BORN WHITE AUSTRALIANS

Lesson 3.1: Currency Kids: Children of the Colony

A) Introduction

"Now that we've learned about the lives of the early settlers and pioneers, we're going to explore something new - what life was like for the children born in the colony. These children were often called 'currency kids', a nickname that meant they were locally made - like colonial currency - rather than 'sterling', or born in Britain. Today's lesson is about how these children lived, played, worked, and began to form a new Australian identity that was different from their English parents. As you read, look out for ways they showed resourcefulness, creativity, and bush smarts."

B) Information-rich Story

"Read the following story very carefully with focused attention and then answer the reflection questions in your history journal. At the end of the lesson, you will be required to do a narration for your parent or tutor, retelling everything you can remember about the lesson. You will find it easier to remember details if you can picture each scene of the story in your mind like a movie storyboard."

Story - "Born in the Bush: The Rise of the Currency Kids"

In the spring of 1842, the Jacobson family celebrated the birth of their sixth child in a rough stone cottage on the outskirts of Windsor, New South Wales. His name was William, and unlike his parents - who had both come to Australia on convict ships - he was born free, under gum trees, with the magpies warbling and the scent of wattle in the breeze.

William was a *currency kid*.

The term "*currency*" was first used as an insult. British officials and settlers had called locally born children "currency lads and lasses" to contrast them with the "sterling" class - those born in Britain. But over time, the term was embraced with pride. Currency kids were tougher, more relaxed, more bush-wise. They didn't speak like the English. They had different games, different slang, and a different way of seeing the world.

They were becoming... Australian.



People like William were called “currency kids.” The story goes that when the colony was first set-up, there was no plan to have any money printed because it was a prison. But as the colony became a well-planned little town, it attracted free settlers. This means that businesses and trade

can start. That needs money- coins and notes. Money is called ‘currency’. At that time, Spanish coins were used all over the world for trade, so the British government shipped a load of these coins to the colony.

The governor at the time (Lachlan Macquarie) decided that the colony needed its own currency. These Spanish coins had a hole punched through the centre became known as ‘holey dollars’ and the ‘core’ or ‘dump’ piece as a second smaller coin. Unfortunately, British settlers saw these coins as second-hand rubbish. They preferred the British ‘sterling’. So emerged the snobby idea that the English born were the ‘sterling’ or more true citizens of the British empire and the Australian born were second-hand ‘currency’ rubbish. Over time, the currency kids accepted the name and wore it with pride. They were said to be taller, tougher, more practical, and more in tune with their new land than the British born and everyone wanted them as their workers. They didn’t speak with polished British accents. They didn’t wear suits and shiny shoes. But they could catch a fish, climb a tree, and fix a fence before breakfast.

Growing Up in the Colony

William and his siblings grew up barefoot on red dirt and yellow grass. Their games involved climbing eucalyptus trees, racing through gullies, and chasing lizards. Instead of cricket, they played “billy-goat tag” and stick duels. Their toys were hand-carved. A wheel rim became a racing hoop. A scrap of cloth became a puppet. Every game had to be invented.

“We don’t need toys,” his older sister Lizzie once said. “We’ve got sky, dirt, and imagination.”

They drank water from rain tanks, ate damper and jam, and walked five miles to church on Sundays. Their lives were simple, but full.

William learned early to ride horses, chop wood, and fish with a string and bent nail. His mates could track a wallaby across dry ground and spot snake trails by the glint of disturbed dust.

They respected Aboriginal trackers and learned survival skills from them. One boy even made his own boomerang. These children were beginning to mix the knowledge of British settlers with the skills of the bush. It made them sharp-eyed, self-reliant, and resourceful.

School and Learning

Formal schooling was patchy. Some currency kids went to bush schools. These were one-room huts where a teacher might have 30 children from five different age groups. Lessons were loud and mixed with chores. If the teacher was harsh, many children simply didn’t return.



William attended a small Anglican school where the teacher also served as the local postmaster. The students sat on benches, used chalk on slate boards, and recited verses aloud. Scripture was memorised daily.

“We might not have libraries,” the teacher said, “but we do have the Bible. Read it, and you’ll grow wise as any governor.”

Reading and writing were highly valued, but bush knowledge was just as important. A child who could read Latin but couldn’t tie a knot or skin a rabbit wasn’t much help on the frontier.

William’s father believed in both: *“Learn to read your Bible and the tracks in the soil. Both will guide your steps.”*

Work and Responsibility

Currency kids were expected to work. William began helping his father by age seven. He collected firewood, drove sheep between paddocks, and repaired the chicken coop. His sister Lizzie helped in the garden, churned butter, and sewed linen. By 12, most children could handle adult tasks if needed.

It was hard work, but it gave them confidence. They weren’t afraid of sweat or dust. They laughed in thunderstorms and raced cattle down bush tracks. They learned to trust their instincts, to make do, and to bounce back when things went wrong.

Once, during a summer drought, the creek dried up and the dam was low. While the adults discussed digging deeper, William and his older brother made a simple hand pump from hollow reeds, animal hide, and a crank made of bent iron. It was slow, but it saved the vegetable patch.

“No tools? No problem,” his brother said. “We’ve got hands and brains.”

A New Identity

Currency kids didn’t dress like English children. They wore hand-me-downs, rolled-up sleeves, and bush hats made from rabbit pelts, or made from the fibrous leaves of the cabbage tree palm. They didn’t speak the Queen’s English either. They used slang like “bushie,” “mate,” and “no worries.” Their accent was flatter, their tone more casual.

They were less formal. They called each other by nicknames. They often questioned authority - not out of rebellion, but because they believed in fairness, when sometimes the authorities were not acting fairly. They grew up hearing about bushrangers, wild weather, and survival. They were proud of making it through floods and fires.

Even though some British settlers saw them as rough, the colony couldn’t survive without them. They were the first generation of people to truly *belong* to Australia (whose parents were from Europe & Asia).

One local pastor observed, “The first generation was sent here. The second has chosen to stay. But these children...they were *born* here. They are the roots of our future.”

C) Activity

Choose **one or two** of the following options to help you explore the life and identity of currency kids more deeply:

Option 1: Create a “Currency Kid” Character Card

- Design a profile card for a fictional currency kid.
 - Include: name, age, family background, chores, favourite bush activity, something they invented or made
 - Draw or collage their face, clothes, and setting
 - Add a quote or personal motto that shows their character or attitude

Option 2: Bush Invention Challenge

- Using only recycled or natural materials, design a simple tool or toy a currency kid might have made.
 - Examples: a water scoop, slingshot, bark boat, animal trap, spinning top
 - Explain how it would be used and what it shows about resourcefulness
 - Label the materials and describe any real historical influences

Option 3: Journal Entry – A Day in the Life

- Write a fictional diary entry from the perspective of William, Lizzie, or another currency child.
 - Describe a day full of work, play, problem-solving, and maybe a small adventure
 - Include at least three ways they showed initiative or resourcefulness
 - Add a short prayer at the end that they might say before going to bed

D) Reflective Thinking Questions

Answer these in your history journal, using thoughtful and complete sentences.

General Understanding

1. What was meant by the term “currency kid” and how did its meaning change over time?
2. What were some typical daily activities of children born in the colony?
3. How did currency kids differ in speech, clothing, and values from children born in England?

Cultural, Social, and Identity Reflection

4. Why did currency kids begin to develop a new Australian identity?
5. How did their upbringing influence the future character of Australian society?
6. In what ways did they mix European settler knowledge with bush skills?
7. How did the environment shape their attitudes and behaviours?

Christian Worldview & Character

8. What are some biblical principles that guided the lives of currency kids and their families?
9. How does Scripture help us when we are growing up in changing or uncertain environments?
10. What are some areas of your life where you can be more resourceful or independent?

11. Read Jeremiah 29:5 - 7 *“Build houses and settle down... seek the peace and prosperity of the city to which I have carried you...”*

How does this verse connect with the lives of people born in a new land like Australia?

E) Biblical Connection & Wrap-up

Bible Verse:

Jeremiah 29:7 - *“Seek the peace and prosperity of the city to which I have carried you... Pray to the Lord for it, because if it prospers, you too will prosper.”*

Reflection:

Currency kids were more than merely survivors; they were builders of a new society. Though born into a rugged and often unfair world, they used what they had to make life better for themselves and others. They found ways to thrive and build a new identity grounded in courage, cooperation, and *resourcefulness*.

Think about this:

Where has God placed you right now? What can you do to make your home, church, or community a place of peace and growth?

Write a prayer asking God to help you grow strong where you are planted and to use your gifts to bless others, just like the currency kids.

F) Narration

Go to your Tutor/Parent:

If your parent or tutor is available to listen now, then you can do your narration. If not, then retell the lesson during a lunch break.

Close your book or notes. Then, in your own words, retell what you learned about currency kids. Include:

- What life was like for children born in the colony
- What made them different from English-born settlers
- How they contributed to early Australian identity
- What their story teaches about bush smarts, identity, and resourcefulness

Lesson 3.2: Bush Schools and Games

A) Introduction

"In the last lesson we learned about the lives of currency kids - those born in the colony of Australia. In today's lesson, we'll look at how they learned and played. While some children in cities had access to proper schools, many bush children learned in simple slab huts or even on their verandas. With limited supplies, few books, and no internet, children and their parents had to be incredibly resourceful in both learning and leisure. You'll discover how education and fun looked very different; but were still filled with joy, creativity, and purpose."

B) Information-rich Story

"Read the following story very carefully with focused attention and then answer the reflection questions in your history journal. At the end of the lesson, you will be required to do a narration for your parent or tutor, retelling everything you can remember about the lesson. You will find it easier to remember details if you can picture each scene of the story in your mind like a movie storyboard."

Story - "Learning in the Scrub: Schools and Games in the Bush"

At sunrise on a frosty winter morning in 1851, ten-year-old James Walker pulled on his patched jacket and stuffed a crust of damper into his pocket. "Ready!" he called, and off he went down the dusty track toward the old slab schoolhouse.

His school sat alone on a rise just past the creek - a one-room building with timber walls, a bark roof, and a dirt floor. The windows had no glass, just shutters. Inside were six wooden benches, a pot-bellied stove, and a battered blackboard nailed to the wall. This was the bush school - the only place to learn for children like James who lived miles from the nearest town.

His teacher, Miss Lovejoy, was barely twenty and came from England. Her name sounded a bit funny, but although she was strict, her name suited her caring personality, and her contagious enthusiasm for life. She lived in a room at the back of the school and cooked on a fire pit. Every day, she taught up to 20 children ranging in age from six to fourteen, all packed onto splintered benches.

"Good morning, class," she said, as James arrived. "Let's begin with our verses."

They recited Psalm 119: "*Thy word is a lamp unto my feet...*"

After the Bible reading, came a reading from another treasured classic book that the teacher owned, then copy-work on slates, spelling aloud, and arithmetic with charcoal on bark. There were no exercise books, no pens, and barely any paper. The children brought what they had - pieces of chalk, broken pencils, or even sharpened sticks.



Miss Lovejoy taught history, geography, manners, and a little science. But most lessons were practical. “You must be thinkers,” she told them. “If you don’t have the right tool, make one. If you can’t read the stars, watch the trees.”

James once asked, “Miss, why don’t we have maps like they do in Sydney?”

She smiled. “Because you have something better...your eyes. Look around. Learn your land. The best learning starts with seeing.”

Learning at Home

Not all bush kids attended a school. Some, like James’s younger sisters, learned at home. Their mother used the family Bible to teach reading. She counted beans to teach maths and sang songs to help them remember spelling rules. School happened around chores - before milking, after sweeping, and in between helping in the garden.

Many mothers took turns teaching small groups of children. One woman even used the side of her rainwater tank as a chalkboard.

Children were expected to be resourceful learners - to copy out pages carefully, listen closely, and find patterns in the world around them. They learned through Scripture, storytelling (and retelling the story), observation, and by trying to solve real-life challenges.

Sometimes they wrote on scraps of newspaper, used ash as ink, or practised in the dirt with sticks.

Learning was slow but deeply woven into their daily lives.

Bush Games and Inventions

When lessons ended, the bush became a playground. The children invented games from whatever they could find.

James and his mates played *stick cricket* with a gumtree branch and a tin lid. They raced goannas, made slingshots, dug tunnels, and climbed trees. They played marbles with round stones and invented codes to send messages across the paddock using mirrors.

Girls made dolls from handkerchiefs, played skipping with rope made from horse hair, and held tea parties using painted bark and wildflowers.

One popular game was called “*bush hide*” - an elaborate challenge where children had to track each other using footprints, snapped twigs, and markings on tree trunks. They learned to spot trails, read shadows, and even listen for snapped leaves.

Boredom was rare. There was always something to make, climb, or imagine.

James once built a kite from bark, string, and flour paste. A Chinese friend had shown him how to build it and fly it. It flew crookedly, but it flew.

Learning Through Nature

Bush children also learned from creation. They could tell the time by the sun’s position. They watched ants for signs of rain. They learned which trees dropped edible seeds and which ones to avoid.

They kept alert for snakes, read cloud patterns, and listened for changes in birdsong.

Miss Lovejoy loved nature-study, and took the children out to do some nature observation at least once a week. She also helped the children create gardens around the school-house, which helped provide some of the lunches for the children. As well as growing cabbages, lettuce, tomatoes and onions, they planted fruit trees like apple, oranges, fig, and macadamia nut.

One of Miss Lovejoy's typical "nature lessons" involved taking the class down to the creek and asking them to write five things they could observe.

James listed:

- Ants forming a bridge
- Sunlight on water
- Dragonflies zig-zagging
- Water bugs skating
- A frog hiding under a stone

Then she said, "Now tell me what each one can teach you about God."

And so, even in the bush - with few tools and fewer books - children learned to think, observe, and appreciate the world.

C) Activity

Choose **one or two** of the following creative or practical activities to bring this lesson to life:

Option 1: Bush School Lesson Plan

- Create a pretend bush school "lesson plan" as if you were a teacher like Miss Lovejoy.
 - Choose three subjects (e.g. Scripture, maths, science)
 - Write short lesson ideas using only bush or household items (e.g. teaching fractions with leaves or spelling using sticks)
 - Add a Bible verse for the day and a nature-based observation activity

Option 2: Invent a Bush Game

- Design your own pioneer-style bush game:
 - Use natural or recycled items (e.g. stones, string, sticks, bottle caps)
 - Create rules, a name for the game, and a drawing or diagram showing how it works
 - Explain how it encourages resourcefulness, fun, and learning

Option 3: Nature Journal Entry – "What the Bush Can Teach"

- Spend time outside observing your surroundings (backyard, park, or nature area)
 - Record five things you notice, as James did in the story
 - Then write what each one could teach you about life, God, or your own character
 - Example: *A spider web = planning ahead and waiting patiently*

D) Reflective Thinking Questions

Answer these in your history journal with thoughtful, full-sentence responses.

General Understanding

1. What was a bush school, and how did it differ from schools in the towns?
2. What materials did bush students use instead of modern school supplies?
3. How did bush kids learn both from adults and from nature?

Cultural and Social Reflection

4. Why do you think learning through observation and hands-on work was so important in the bush?
5. How did bush games reflect the children's environment and lifestyle?
6. In what ways did bush children show independence and problem-solving?
7. How did families and communities work together to provide education?

Christian Worldview & Character

8. What did Miss Lovejoy mean when she said, *"The best learning starts with seeing"*?
9. How does God reveal truth through His creation, according to Scripture?
10. What are some ways you can practise attentiveness and resourcefulness in your learning?
11. Read Psalm 19:1 - 2 *"The heavens declare the glory of God; the skies proclaim the work of His hands..."*
How can studying nature help deepen your faith?

E) Biblical Connection & Wrap-up

Bible Verse:

Psalm 19:1 - 2 *"The heavens declare the glory of God; the skies proclaim the work of His hands. Day after day they pour forth speech; night after night they reveal knowledge."*

Reflection:

In bush schools and outdoor lessons, children learned from books, but also from God's creation. They developed attentiveness, curiosity, and faith – all without modern tools. When we slow down and observe, we see that God is always teaching us.

Think about this:

What can you learn from the natural world today – about yourself, others, or God?

Write a short prayer thanking God for His creation, and asking for eyes that are alert and a mind that is always ready to learn, even in simple ways.

F) Narration

Go to your Tutor/Parent:

If your parent or tutor is available to listen now, then you can do your narration. If not, then retell the lesson during a lunch break.

Close your book or notes. Then, in your own words, retell what life was like for bush children learning and playing in early Australia. Include:

- What bush schools were like
- What tools and methods were used to teach
- How bush children played and learned from nature
- What their story teaches about resourcefulness and attentiveness

Lesson 3.3: Friendship and Cooperation with Aboriginal People

A) Introduction

"In many schools and in much of the media today, stories about colonial Australia focus on conflict – but there were also stories of friendship, learning, and cooperation. In this lesson, we'll explore how some settlers, especially the children born in the colony, built relationships with Aboriginal people based on respect and shared knowledge. These friendships often led to better understanding of the land and survival in the bush. As you read, think about how humility and resourcefulness helped both groups learn from one another, and what we can learn from their example today."

B) Information-rich Story

"Read the following story very carefully with focused attention and then answer the reflection questions in your history journal. At the end of the lesson, you will be required to do a narration for your parent or tutor, retelling everything you can remember about the lesson. You will find it easier to remember details if you can picture each scene of the story in your mind like a movie storyboard."

Story: "Tracks in the Sand – A Friendship Between Worlds"

In 1857, on the edge of the Macquarie Marshes, young Sarah Morrison followed a trail of kangaroo tracks barefoot. She had wandered a little too far from her family's station while collecting wildflowers for her mother's birthday. The sun had dipped low, and the birds had grown quiet.

She turned around and realised she'd lost her bearings. Every gum tree looked the same. Every patch of grass hummed with silence. She had heard stories of children getting lost in the bushlands.

Then she heard a soft whistle.

A boy stepped out from the trees – barefoot like her, holding a spear and a calm expression. His name was Jandamarra, and he was about her age. He was from the Wailwan people, whose families had camped by the river long before the Morrisons arrived.

"You walk too far," he said gently.



“I... I’m lost,” Sarah admitted.

Jandamarra nodded, pointed to the setting sun, then to the dirt. “You follow wallaby track. Not people track.”

He motioned for her to follow. As they walked, he showed her things she had never noticed – bent grass where someone had passed, scratch marks on bark where a possum had climbed, a waterhole hidden behind rocks.

In less than an hour, she was home.

Sarah’s parents were shocked – and grateful. Her father offered Jandamarra food and a knife as thanks, but the boy smiled and shook his head. “She is young. She needs to see with her ears.”

From that day, Sarah and Jandamarra became friends.

Learning from Each Other

Jandamarra’s people had lived in the region for generations. They knew every tree, bird, and shadow. Sarah had grown up in a settler home, where the Bible was read and the land was fenced, but now she saw how much more there was to learn.

Jandamarra taught her to track animals, find bush food, and read the weather from the clouds. He showed her how to make paint from ochre and how to boil bark and herbs for medicine.

In return, Sarah taught him to read small words and write his name in the dirt. She sang hymns and shared stories from the Gospels.

“I know Jesus,” Jandamarra said one day. “Old pastor told us. He’s like Biamanga – bringer of peace.”

Sarah didn’t fully understand, but she nodded. “He’s the one who loves us both.”

They became resourceful together – combining knowledge from two worlds. When Sarah’s brother injured his leg, Jandamarra helped make medicine to put on the wound and a splint from bark and soft grass. When Jandamarra told Sarah about a ‘payback’ revenge expedition that set out to kill the offender ritually; she talked about how Jesus taught us to love our enemies. She also taught Jandamarra more of the English language and customs, which helped him when he was older and he worked on a sheep station as a Jackaroo, learning about farm management.

Their friendship was quiet, practical, and kind.

The Wider Community

Sarah’s parents were cautious at first. Like many settlers, they had heard stories of attacks and feared misunderstandings. But they began to see the value in friendship.

Jandamarra’s uncle, a respected elder, was invited to help build fish traps on the river. In return, Mr Morrison helped fix a broken wheel on one of the tribe’s travelling wagons.

The women shared tea and traded cloth for woven baskets. Children played together – at first shyly, then with laughter and games.

Stories were exchanged. Prayers were shared. Trust took time, but it grew.

Not every settler welcomed Aboriginal neighbours. Some saw them as a problem. But others, like the Morrisons, chose friendship over fear.

Differences and Respect

Sarah and Jandamarra didn't always agree. Once, she questioned why his people didn't fence land.

He replied, "Land is like sky. It gives to everyone. We don't lock the clouds."

She thought deeply about that.

He, too, had questions. "Why do your people cut down all the trees?"

She didn't know how to answer. "We need wood for building houses... but maybe not that many. But we do need open fields to raise lots of sheep for clothing and meat", so it has a practical purpose.

Their differences didn't divide them. They made them wiser – and more humble.

Sarah once said, "If we only see with settler eyes, we miss half the picture."

Their friendship wasn't perfect, but it changed how they saw the land, each other, and even God.

C) Activity

Choose **one or two** of the following hands-on or reflective activities to explore this topic further:

Option 1: Two Ways of Seeing – Art or Collage

- Create an artwork, collage, or two-panel drawing titled "*Two Ways of Seeing the Land*":
 - Panel 1: Show how settlers used the land (e.g. fences, ploughs, buildings)
 - Panel 2: Show how Aboriginal people saw the land (e.g. flowing water, tracks, sacred spaces)
 - Include symbols, nature, and labels to highlight the differences and possible harmony
 - Write a short caption explaining what you learned from comparing these views

Option 2: Dialogue Writing – A Bush Conversation

- Write a fictional dialogue between Sarah and Jandamarra as they walk through the bush:
 - Let them discuss the land, food, God, or how they each feel about their cultures
 - Try to show mutual respect and learning from each other
 - Add a moment where one character helps or encourages the other

Option 3: Teaching Each Other – Mini Lesson Swap

- Choose one traditional Aboriginal skill or bush fact you've learned and write a short "lesson" to teach it to a peer or family member (e.g. reading animal tracks, using native plants, fire safety)
- Then write a second short "lesson" that you might teach if you were Sarah – something from Western culture, school learning, or the Bible
- Reflect on how both kinds of knowledge can be useful and honouring to God

D) Reflective Thinking Questions

Answer these in your journal using complete sentences and thoughtful reflection.

General Understanding

1. Who were Sarah and Jandamarra, and how did they first meet?
2. What types of knowledge did each of them share with the other?
3. How did their families and communities begin to work together?

Cultural, Social, and Historical Reflection

4. What challenges existed between Aboriginal people and settlers?
5. How did humility and respect make cooperation possible?
6. In what ways did children sometimes lead the way in reconciliation and learning?
7. What can we learn from this story about working with people from different backgrounds?

Christian Worldview & Character

8. What did Sarah mean when she said, “If we only see with settler eyes, we miss half the picture”?
9. How can listening and friendship help build peace in divided communities?
10. What does it mean to show dignity to people who are different from you?
11. Read Romans 12:18 – *“If it is possible, as far as it depends on you, live at peace with everyone.”*
What does this verse call you to do in your daily life or relationships?

E) Biblical Connection & Wrap-up

Bible Verse:

Romans 12:18 – *“If it is possible, as far as it depends on you, live at peace with everyone.”*

Reflection:

Sarah and Jandamarra chose peace and friendship in a time of fear and division. They didn’t ignore their differences – but they chose to learn from one another and walk side by side. That is what resourcefulness looks like in relationships: finding a way forward, not alone, but together.

Think about this:

Is there someone in your life who sees things differently? How can you practise listening, understanding, and living at peace with them?

Write a short prayer asking God to help you build peace and be a learner from both His Word and the world around you.

F) Narration

Go to your Tutor/Parent:

If your parent or tutor is available to listen now, then you can do your narration. If not, then retell the lesson during a lunch break.

Close your book or notes. Then, in your own words, retell the story of Sarah and Jandamarra and how their friendship helped two cultures understand each other better. Include:

- How they met and what they shared
 - What their friendship taught their families and community
 - How they were both resourceful in their learning
 - What this story teaches about peace, humility, and cooperation
-

TOPIC 4

SHEEP FARMERS & THEIR LIFESTYLE

Lesson 4.1: The Spread of Sheep Stations and Grazing Lands

A) Introduction

"Have you ever wondered how Australia became famous for wool? In today's lesson, we're going to learn how sheep stations spread across the land and transformed the economy of early Australia. It wasn't easy. Settlers had to move into remote, dry, and unfamiliar regions. They had to learn how to care for animals, adapt to new climates, and solve big problems with limited supplies. As you read, think about how resourcefulness – finding solutions and using what you have – was essential for building a successful sheep station in the bush."

B) Information-rich Story

"Read the following story very carefully with focused attention and then answer the reflection questions in your history journal. At the end of the lesson, you will be required to do a narration for your parent or tutor, retelling everything you can remember about the lesson. You will find it easier to remember details if you can picture each scene of the story in your mind like a movie storyboard."

Story: "Over the Ridge – How Australia Became a Land of Wool"

In 1835, Thomas and Eliza Duncan packed their entire life into a wagon – tools, sacks of seed, a copper kettle, two barrels of flour, a Bible, and twenty Merino sheep.

Their destination? A grassy plain on the western side of the Blue Mountains, where Thomas had heard the soil was rich and the grass thick. They were leaving behind the crowded farms of the Hawkesbury and heading into the unknown, driven by the dream of starting a sheep station.

The journey was slow. The wagon jolted over rocks. Eliza led the sheep, coaxing them forward. At night, they camped under the stars and read from Psalm 23 by firelight: *"The Lord is my shepherd..."*

Eventually, they found it – a shallow valley with a spring-fed creek, ringed by forest. Thomas looked around and nodded. "This is it," he said.

They named it Dunbrae (a Scottish word meaning “castle on a hill”). It wasn’t really on a hill, but it reminded them that one day this was where their little castle or cottage would be.

Building the Station

The first challenge was shelter. Using fallen trees and bush stone, they built a hut with a bark roof. Eliza grew vegetables in a patch by the creek and helped shear the sheep when Thomas injured his hand.

They made soap from ash and fat, repaired tools with string and nails, and built fences from whatever they could find. Eliza often said, “Necessity is the mother of invention.”

She was right.

When their only axe broke, Thomas used the sharpened edge of a spade. When storms flooded the creek, they tied buckets to a rope and drew water from a tree hollow. Each obstacle taught them more about the land – and themselves.



Why Sheep?

in high demand back in Britain.

Sheep were perfect for Australia’s vast plains. They could graze dry grass, walk long distances, and survive heat better than cattle. And their wool – especially from the Merino breed – was

Each year, wool was shorn, packed, and sent in bales to Sydney, then loaded on ships bound for London’s textile mills. It was a long and expensive process – but also incredibly profitable.

One bale of fine wool could earn more than a month’s wages. Over time, sheep farming became the backbone of the colonial economy.



People began to say: “*Australia rides on the sheep’s back.*”

The Squatters and the Spread

Not all settlers had official land grants. Many became squatters – settling on land beyond the limits of government survey lines. Some did so legally, others did not. But most were simply looking for opportunity.

Squatters built rough huts and moved their sheep into vast “runs” of open land, often hundreds of kilometres from any town. Without fences, they relied on shepherds, dogs, and stockmen to keep the flocks safe from dingoes and from straying away.

Dunbrae grew from 20 sheep to 600 in just five years.

The Duncans hired a young stockman named Billy, who could ride, rope, and track in his sleep. He helped mark lambs, mend fences, and guide the flock to better grazing grounds when drought hit.

“We don’t have much,” Billy said once, “but out here, you learn to make every step count.”

Challenges of the Bush

Running a sheep station was hard. There were bushfires, plagues of grasshoppers, snake bites, and dust storms. Sometimes, the sheep fell ill or wandered into creeks. Fences broke. Supplies ran out.

But the settlers didn’t give up.

They stored rainwater in barrels, planted windbreaks, dug wells, and learned to read the weather from the birds and the sky. They became masters of resourceful thinking – reusing, repairing, and adapting.

Eliza even made a wool press from an old wine barrel and a heavy beam. “Better than paying for one to be hauled up from Sydney,” she laughed.

A New Way of Life

Over time, sheep stations became small villages. They had blacksmiths, shearers, cooks, and station hands. Some families built schools and churches. When a minister passed through, the whole community gathered for a service, often under a tree.

Children grew up knowing how to ride, shear, count, and cook from an early age. Women were strong and clever. Men were tough and determined. They built lives not of luxury, but of persistence and creativity.

Back in Britain, few understood what life on a sheep run was like. But in Australia, it shaped the national identity – rugged, practical, and quietly proud.

C) Activity

Choose **one or two** of the following practical or creative tasks to reflect on the life and ingenuity of early sheep station settlers:

Option 1: Design a Sheep Station Map

- Draw a bird’s-eye view of a small sheep station like “Dunbrae.”
 - Include: homestead, sheep pens, shearing shed, creek or water source, windbreak trees, vegetable garden, and dirt roads
 - Label each area and add a short explanation of its purpose
 - Title your map: *“Built by Hand, Held Together by Grit”*

Option 2: Bush Invention Challenge – Pioneer Engineering

- Invent a simple tool or machine a pioneer might use on a sheep station.
 - Base your design on limited resources (e.g. no power tools or modern plastics)

- Examples: a wool press, water scoop, trough system, or mobile fence gate
- Draw the design and label the materials (e.g. barrel, beam, rope, stone weight)
- Explain how it shows resourcefulness

Option 3: Diary Entry – Life on a Run

- Write a one-page diary entry from the point of view of a pioneer on a sheep run.
 - Describe a difficult day (e.g. a bushfire, broken fence, drought, or lambing season)
 - Show how the character solved the problem using initiative and prayer
 - Include a short quote from the Bible for comfort or guidance

D) Reflective Thinking Questions

Answer the following questions in your journal using complete sentences.

General Understanding

1. Why were sheep particularly well-suited to early Australian farming?
2. What is meant by the phrase “*Australia rides on the sheep’s back*”?
3. What kinds of work were involved in building and running a sheep station?

Economic, Social, and Environmental Reflection

4. How did settlers like the Duncans show resourcefulness in their daily tasks?
5. Why did squatters settle beyond government lines, and what challenges did they face?
6. In what ways did sheep stations shape the growth of rural Australia?
7. What values and character traits were important in outback life?

Christian Worldview & Character

8. What spiritual lessons can be drawn from comparing life on a sheep station with Psalm 23?
9. How does resourcefulness reflect good stewardship of the land and gifts God gives us?
10. Can you think of a time when you had to make do with limited tools or supplies? What did you learn?
11. Read Isaiah 40:11 – “*He tends His flock like a shepherd: He gathers the lambs in His arms and carries them close to His heart.*”
How might this verse have brought comfort to sheep farmers living in remote and harsh places?

E) Biblical Connection & Wrap-up

Bible Verse:

Isaiah 40:11 – “*He tends His flock like a shepherd: He gathers the lambs in His arms and carries them close to His heart.*”

Reflection:

For early sheep farmers, the Bible's images of shepherding were not just poetic – they were deeply practical. As they cared for their sheep, they were reminded that God also watches over His people with tenderness and strength. Their resourcefulness mirrored the wisdom and care of the Good Shepherd.

Think about this:

What does it mean for God to care for you the way a shepherd cares for sheep? How can you reflect His care in how you serve others?

Write a short prayer asking God to help you be more dependable, creative, and attentive to the needs of others.

F) Narration

Go to you Tutor/Parent

If your parent or tutor is available to listen now, then you can do your narration. If not, then retell the lesson during a lunch break.

Close your book or notes. Then, in your own words, retell the story of how settlers like Thomas and Eliza Duncan established sheep stations. Include:

- Why sheep were important to early Australia
- What life was like on a sheep run
- What challenges pioneers faced
- How resourcefulness helped them survive and thrive

Lesson 4.2: Shearing Time! Wool Production and Exports

A) Introduction

"Now that we've learned how sheep stations spread across Australia, today's lesson takes you into one of the busiest and most important times of the year on a station – shearing time. Shearing was hard, physical work, but it was also full of teamwork, creativity, and careful planning. The wool industry became one of the main reasons Australia grew so fast in the 1800s. As you read this story, notice how people from all walks of life had to work together – and how resourcefulness turned wool into wealth."

B) Information-rich Story

"Read the following story very carefully with focused attention and then answer the reflection questions in your history journal. At the end of the lesson, you will be required to do a narration for your parent or tutor, retelling everything you can remember about the lesson. You will find it easier to remember details if you can picture each scene of the story in your mind like a movie storyboard."

Story: "The Station Comes Alive – Shearing Season at Barley Downs"

In the dusty inland plains of New South Wales, the sheep station of Barley Downs stood quiet for most of the year – just the bleating of sheep, the creak of windmills, and the steady rhythm of station life. But for a few weeks each spring, everything changed.

It was shearing time.

Ten-year-old George liked to say the station woke up in shearing season. New faces arrived – shearers, classers, roustabouts, pressers, and cooks – all ready for long days of hard work. Tents were pitched behind the shearing shed. Horses were tied under trees. The air buzzed with laughter, shouting, and the bleats of wool-heavy sheep.

George's father, Mr. Kelly, ran the station, but everyone worked together.

"We've got ten thousand sheep to get through," he'd say. "No time to waste!"

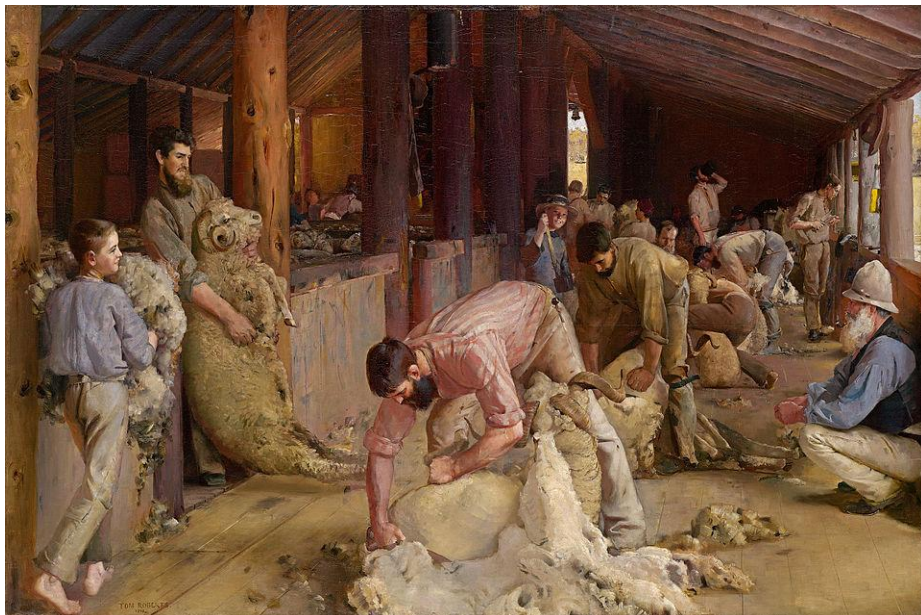
The Shearing Shed

The shed was a long building of timber and tin, with skylights to let the sun in. Inside were raised wooden floors, chutes, pens, and a row of shearing stands. In earlier times, shears were hand-tools made of blades that worked like scissors, and strong arms were essential to squeeze the blades together.



By the 1880s, mechanical shears powered by a steam engine or a wool press crank made the work faster – but still exhausting because you had to hold the sheep to keep it still while you sheared the wool off.

Each shearer had a sheep brought to him by a roustabout. With speed and skill, the fleece was shorn in one piece – starting at the belly, sweeping around the legs, over the back, and ending at the neck. The fleece was tossed onto a table where classers graded it by texture, length, and cleanliness.



“Shearing the Rams”: Painting by Tom Roberts 1990 .

Wool was packed into bales using a wool press and marked with the station’s brand. Barley Downs stamped its wool with “BD#7.” Each bale weighed around 180 kilograms.

George helped wherever he could – opening gates, carrying water, sweeping laneways, and offering cool drinks to the sweaty shearers.

“Best job of all,” he grinned, “is jumping in the wool bin!”

Teamwork and Ingenuity

The whole process required careful coordination and resourcefulness. There was no spare machinery, no extra parts. If something broke, it had to be fixed on-site. If the boiler failed, they used hand shears. If a storm came through, everything was tarped and work paused.

Mrs. Kelly ran the cookhouse with military precision. She made huge pots of stew, trays of damper, and gallons of billy tea. Every scrap of fabric was reused – old shirts became rags to clean the shearing stands.

Nothing was wasted. Wool scraps were stuffed into cushions. Lanolin from fleece was used to soften hands, and nursing mothers also found it to be a handy first aid creme. Broken bales were re-pressed by hand.

“We don’t need a store,” she’d say. “We’ve got what we need right here.”

The Journey of Wool

Once the wool was pressed and packed, it had to travel. Drays and wagons hauled the bales across miles of bush to the nearest railhead. From there, trains took the wool to Sydney, where it was loaded onto ships bound for England.

In London, the wool was sold at auction, spun into thread, and woven into cloth. The same fleece that came from George’s favourite ewe might end up in a tailor’s shop in Manchester.

Wool became Australia’s most important export.

By the late 1800s, Australia produced over half the world's wool. Wealthy families in Europe dressed in coats made from fibres shorn in the bush by dusty men and sorted by tired women under corrugated tin roofs.

The Shearers' Spirit

The shearers were a special breed. They travelled from station to station, riding horses or walking long distances. They were strong, quick, proud, and fiercely independent. Some formed unions. Some wrote poems. Many saw their work as part of something bigger than themselves.

One night around the campfire, a shearer named Mick told George, "Son, this job's not just about wool. It's about doing your part. It's about working hard, thinking smart, and helping the next man along."

George nodded. "Like Jesus washing His friends' feet?"

Mick smiled. "Exactly like that."

C) Activity

Choose **one or two** of the following activities to creatively explore the process and importance of wool production in early Australia:

Option 1: Wool Journey Flow Chart or Comic Strip

- Create a flow chart or comic-style illustration showing the full journey of wool:
 - From sheep on the station → shearing → sorting → pressing → transporting → ship to England → becoming cloth
 - Include 6 – 8 labelled stages
 - Add speech bubbles, fun facts, or brief historical notes in each panel

Option 2: Shearing Shed Job Roster

- Make a job chart or role sheet titled "*Who's Who in the Shearing Shed*"
 - List and describe the responsibilities of:
 - Shearer
 - Roustabout
 - Wool Classer
 - Presser
 - Cook
 - Station Hand or Overseer
 - For each, add what skills, tools, and resourcefulness were needed to do the job well

Option 3: Diary of a Shearer or Station Child

- Write a one-page diary entry from the perspective of either:
 - A travelling shearer during a hot, busy day on the job
 - A station child (like George) helping and observing during shearing time
- Include details about the noise, pace, teamwork, tools, wool, meals, and the challenge of long hours
- Reflect briefly on what the work teaches about grit and cooperation

D) Reflective Thinking Questions

Answer the following in your history journal, using thoughtful full sentences.

General Understanding

1. What was the shearing process, and what happened to the wool afterward?
2. Why was wool such an important export for early Australia?
3. Who were some of the people involved in shearing, and what did they do?

Economic, Social, and Cultural Reflection

4. How did shearing season affect the rhythm of life on a station?
5. In what ways did workers like shearers, cooks, and classers need to be resourceful?
6. Why did teamwork matter so much during shearing?
7. What does the success of the wool industry tell us about Australia's early economy?

Christian Worldview & Character

8. What spiritual lessons might a station family or a shearer draw from John 10:11 – *“I am the good shepherd...”*?
9. How is hard physical work an opportunity to serve others and glorify God?
10. What jobs or tasks in your own home or study require teamwork, patience, or perseverance?
11. Read Colossians 3:23 – *“Whatever you do, work at it with all your heart, as working for the Lord, not for men.”*
How does this verse apply to those working on a sheep station?

E) Biblical Connection & Wrap-up

Bible Verse:

Colossians 3:23 – *“Whatever you do, work at it with all your heart, as working for the Lord, not for men.”*

Reflection:

In the noisy, sweaty shearing sheds of the outback, every job mattered—whether it was shearing, sorting, cooking, or hauling. These humble tasks helped build the nation. And Scripture reminds us that all our work, when done with a faithful heart, is meaningful to God.

Think about this:

What’s one ordinary task you do that you could approach with more joy and diligence?

Write a short prayer asking God to help you do your work, whether big or small, with a willing spirit and thankful heart.

F) Narration

If your parent or tutor is available to listen now, then you can do your narration. If not, then retell the lesson during a lunch break.

Close your book or notes. Then, in your own words, retell what shearing time was like on stations like Barley Downs. Include:

- What the shearing shed looked like and how it worked
- Who the key workers were and what they did
- How the wool was used and exported
- What this teaches about resourcefulness, teamwork, and hard work

Lesson 4.3: Challenges of Isolation and Bush Resourcefulness

A) Introduction

"Living on a sheep station in the 1800s meant dealing with isolation. There were no nearby shops, no phones, no hospitals. Help could be days away. But in these lonely, difficult conditions, Australian settlers developed some of their most admirable traits: determination, creativity, and bush wisdom. In this lesson, you'll read how families and workers on remote sheep runs survived – and even thrived – using resourcefulness in the face of drought, fire, and solitude. Think about what you would do in their shoes, and what God teaches us about finding strength when we feel alone."

B) Information-rich Story

"Read the following story very carefully with focused attention and then answer the reflection questions in your history journal. At the end of the lesson, you will be required to do a narration for your parent or tutor, retelling everything you can remember about the lesson. You will find it easier to remember details if you can picture each scene of the story in your mind like a movie storyboard."

Story: "A Long Way from Anywhere – Facing the Bush with Grit and Grace"

The Baxter family lived on Mulga Hill Station, three days' ride from the nearest town. It was 1869, and their closest neighbour was 20 kilometres away. The land was flat, dry, and golden, stretching endlessly in every direction.

Twelve-year-old Anna Baxter often stood on the verandah at dawn, watching the pink light rise across the mulga trees and the sheep stir in their yards. It was peaceful, but lonely.

"There's no one else here but us," she once said to her mother.

Her mother nodded. "Which means we must be strong for each other."

The Cost of Isolation

Life on Mulga Hill was more than just remote – it was risky. Once, when Mr. Baxter fell from a horse and broke his leg, Anna had to ride 10 kilometres to a boundary rider's hut to fetch help. It took two days before a wagon could reach them.

Another time, a bushfire swept toward the homestead while Mr. Baxter was away. Anna, her mother, and younger brother soaked hessian sacks in water and beat back the flames for hours.

"There's no cavalry coming," Mrs. Baxter had said. "Just us and the Lord."

It was a hard lesson: you couldn't wait for help; you had to be the help.

Making Do with What You Had

Supplies arrived by dray every few months. If you forgot to order something, or it broke, you went without. So, the Baxters learned to improvise.

When the water tank cracked, they sealed it with beeswax and cloth. When Anna outgrew her boots, her mother reshaped an old pair using boiling water and rope. When the lantern glass shattered, they used a glass jar lid tied with wire.

Mrs. Baxter made cough syrup from eucalyptus and honey, and soap from ash and goat fat. Anna stitched bandages from flour sacks, mended bridles, and learned to trap wild rabbits for food.

Nothing was wasted. Every jar, scrap, and bone had a second use.

“We may not have plenty,” her mother said, “but we do have enough.”

Communication and Loneliness

There was no mail unless a neighbour passed through. News came months late, often by travellers or visiting drovers. Birthdays were quiet. Christmases were simple.

Anna kept a journal where she wrote letters she’d never send – diary entries addressed to her cousins in town or to God. It helped her feel less alone.

Once a year, the family travelled to town for church and supplies. Anna loved it – the crowds, the singing, the chance to swap stories. But she also realised that while the townspeople had comfort, they didn’t always have the skills her family had developed.

They didn’t know how to track a stray ewe, fix a saddle, or read the sky for rain.

In the bush, resourcefulness was more than just a skill – it was a lifeline.

Faith in the Silence

Sunday was still sacred at Mulga Hill. Even if there was no church, the Baxters gathered on the verandah, read from the Bible, sang hymns, and prayed.

They read passages like Isaiah 41:10 – *“Do not fear, for I am with you...”*

One night, after a dust storm nearly buried the back gate, Anna asked, “Why does God put us so far from everything?”

Her father replied, “Because He knows that in quiet places, we learn to hear His voice more clearly.”

That comfort stayed with her. In the silence of the bush, under the star-filled sky, Anna came to trust that she was never truly alone.

C) Activity

Choose **one or two** of the following options to creatively reflect on how early settlers faced bush isolation with faith and ingenuity:

Option 1: "Make-Do Solutions" Illustration or Collage

- Create a visual piece (drawing or collage) titled: *"When You Don't Have It... Make It!"*
 - Include 4 – 6 examples of how settlers might creatively fix or replace items in the bush
 - For example: beeswax for sealing leaks, jar lid as lantern glass, sack turned into a shirt
 - Label each image or example with a short explanation

Option 2: Survival Journal Entry

- Write a fictional journal entry from the point of view of Anna Baxter during one of the tough events described in the story (fire, injury, dust storm, or drought).
 - Include realistic thoughts and emotions, practical solutions used, and a prayer or Bible verse for strength
 - Reflect on what she's learning about God through her trials

Option 3: Create a "Bush Skills Handbook" Page

- Design a one-page "bush survival skills" guide for pioneer families
 - Choose 5 – 7 key skills (e.g. making soap, patching boots, beating bushfires, making herbal remedies)
 - Include simple drawings or diagrams
 - Add a Scripture verse about wisdom or preparedness

D) Reflective Thinking Questions

Answer the following questions in your journal with complete sentences and thoughtful responses.

General Understanding

1. What made Mulga Hill Station so isolated and challenging to live on?
2. How did Anna and her family respond to emergencies without outside help?
3. What were some of the everyday items they had to fix or make themselves?

Social, Practical, and Spiritual Reflection

4. Why was resourcefulness so important in remote bush settings?
5. How did Anna and her family deal with loneliness and lack of communication?
6. What character traits were shaped by life in such isolated conditions?

7. In what ways did this life strengthen family bonds and reliance on God?

Christian Worldview & Character

8. What does Anna's father mean when he says, *"In quiet places, we learn to hear His voice more clearly"*?
 9. Read Isaiah 41:10. How does this verse offer comfort to people facing fear or hardship?
 10. When have you had to solve a problem on your own or with limited help? What did you learn?
 11. What's one area of your life where you could grow in resourcefulness or quiet trust in God?
-

E) Biblical Connection & Wrap-up

Bible Verse:

Isaiah 41:10 – *"So do not fear, for I am with you; do not be dismayed, for I am your God. I will strengthen you and help you; I will uphold you with my righteous right hand."*

Reflection:

The Baxter family learned what many outback settlers came to know—true strength doesn't come from being surrounded by comfort, but from trusting God when you're stretched, tested, and alone. In those places, His presence becomes clearer, and our character grows deeper.

Think about this:

Where do you feel "out on your own" right now? What does God want to teach you in that space?

Write a short prayer asking God to help you be resourceful, brave, and faithful – even when you're far from comfort or recognition.

F) Narration

"If your parent or tutor is available to listen now, then you can do your narration. If not, then retell the lesson during a lunch break."

Close your book or notes. Then, in your own words, retell what life was like for the Baxters and other settlers in remote Australia. Include:

- The kinds of challenges they faced due to isolation
 - How they made or repaired things with creativity
 - What helped them stay strong in body, mind, and spirit
 - What we can learn about resourcefulness and trusting God in hard places
-

Lesson 5.1: Caroline Chisholm: A Heart for the Homeless

A) Introduction

"Today we begin a new unit about one of the most respected women in Australian history—Caroline Chisholm. She was not born in Australia, but she had a huge impact on many lives here. Known as 'The Emigrant's Friend', she helped thousands of poor women, children, and families find safety, work, and hope. Caroline didn't have wealth, power, or an official title – but she had something more powerful: faith, compassion, and resourcefulness. As you read, look out for the choices she made, the challenges she faced, and how she trusted God to guide her way."

B) Information-rich Story

"Read the following story very carefully with focused attention and then answer the reflection questions in your history journal. At the end of the lesson, you will be required to do a narration for your parent or tutor, retelling everything you can remember about the lesson. You will find it easier to remember details if you can picture each scene of the story in your mind like a movie storyboard."

Story: "One Woman's Mission – The Story of Caroline Chisholm"

It was the year 1838 when a small ship docked in Sydney Harbour, carrying among its passengers a strong-minded woman in her early thirties, her officer husband Archibald, and their children. Her name was Caroline Chisholm.

She was not wealthy or famous. She wasn't a politician or a preacher. But what she saw as she stepped off the boat changed the course of her life, and helped shape a nation.

A City in Crisis

Sydney in the late 1830s was a growing colonial town full of opportunity and hardship. Thousands of poor families, especially from Ireland and England, were arriving by ship in hopes of a better life. But the reality was harsh.



There were no job agencies, no welfare payments, and almost no help for newly arrived women. Many young women came alone, hoping to find work as servants or nurses, but instead ended up on the streets – destitute, frightened, or forced into prostitution just to survive.

Caroline was shocked. “How can a civilised society leave its daughters in such danger?” she asked.

She could not walk past the problem. She had to act.

A Calling with Courage

Caroline felt God calling her to help. But there was no organisation to join. No funding. No buildings. So, she began with what she had – her faith, her voice, and her home.

She began by inviting a few homeless girls into her house, helping them find respectable work and safety. Word spread. More girls came. She began finding them jobs on farms or in households across New South Wales.

Her work grew so quickly that she opened the Female Immigrants’ Home, where women could stay while they searched for honest work. She refused to turn anyone away, and she charged no money.

To do all this, Caroline travelled far – often on horseback, through dust and heat – to personally inspect farms and employers before sending girls there.

“Better to take twice as long and be sure,” she would say, “than send a girl into danger.”

Facing Opposition

Caroline’s work was not always welcomed. Some government officials thought she was interfering. Others didn’t like a woman speaking out in public. She was offered government money; but only if she stopped talking about her Christian beliefs.

She refused.

“If God has called me to this work, I will not be silent about Him.”

Still, she continued. She wrote letters, gave speeches, and helped set up shelters, hiring offices, and safe lodgings in multiple colonies. She even helped families reunite and start farms together, rather than being sent far apart.

Many people began to call her “The Emigrant’s Friend.”

Faith in Action

Caroline Chisholm never saw her work as a career or charity project. She saw it as a calling from God. She once said, *“I am but an instrument in the hands of Providence.”*

She prayed daily for wisdom, wrote plans for new schemes by candlelight, and raised money by appealing to kind-hearted settlers. She also educated people – explaining how poverty could be fought not just with money, but with guidance, fairness, and practical help.

She once trained a group of young women to keep journals of their travel and work experiences. These helped her better understand the dangers they faced and advocate for policy change.

Her husband, Archibald, fully supported her work. Even when his military role took him elsewhere, she kept going, often living in humble conditions while others enjoyed wealth and comfort.

A Lasting Legacy

By the 1850s, Caroline Chisholm had helped over 11,000 people settle into safe work and housing. She influenced immigration policy, inspired churches and charities, and helped shape the compassionate heart of Australian society.

She later returned to England, but her name lived on in Australia – in letters, in legends, and even on the \$5 note for a time.

She was a woman of action and prayer, of courage and compassion. She didn't wait for others to fix the problem – she stepped forward, trusting that God would provide what she lacked.



And He did.

C) Activity

Choose **one or two** of the following options to creatively explore Caroline Chisholm's impact and her Christlike approach to helping others:

Option 1: Caroline's Toolkit – Poster or Notebook Page

- Create a visual titled "*Caroline Chisholm's Tools for Change*"
 - Include the non-material tools she used (e.g. faith, hospitality, voice, pen, prayer, courage)
 - Illustrate or symbolise each one (e.g. Bible, candle, horse, journal, open hand)
 - Add a caption explaining how she used each "tool" to help others with resourcefulness

Option 2: Letter from a Helped Immigrant

- Write a one-page letter from the perspective of a young woman helped by Caroline's work
 - Include what her life was like before, how she was helped, and what changed
 - Mention Caroline's kindness, resourcefulness, and any prayers or Scriptures she shared

Option 3: Mini Role-Play – Speech to the Government

- Write and deliver (or perform as a skit) a 2 - 3 minute speech as Caroline Chisholm addressing colonial leaders
 - Urge them to support immigrant women and families
 - Use respectful but bold language
 - Include Christian values and one Bible verse to show her motivation

D) Reflective Thinking Questions

Write your answers in your journal using full, thoughtful sentences.

General Understanding

1. Why was Sydney a difficult place for young immigrant women in the 1830s?
2. What was Caroline Chisholm's first step in helping them?
3. What kinds of services and support did she eventually create for immigrants?

Social, Cultural, and Moral Reflection

4. Why was Caroline Chisholm called "The Emigrant's Friend"?
5. What opposition did she face, and how did she respond?
6. How did her actions shape early Australian society?
7. What can we learn from her about doing what's right even when it's not popular?

Christian Worldview & Character

8. How was Caroline Chisholm's work motivated by her faith in God?
 9. What does it mean to be "an instrument in the hands of Providence"?
 10. Read James 2:17 – *"Faith by itself, if it is not accompanied by action, is dead."*
How does Caroline's life reflect this verse?
 11. Where in your own life can you be more courageous and resourceful in helping others?
-

E) Biblical Connection & Wrap-up

Bible Verse:

James 2:17 – *"Faith by itself, if it is not accompanied by action, is dead."*

Reflection:

Caroline Chisholm saw injustice and didn't just pray from a distance – she moved toward the need. She trusted God to give her strength, even when she lacked money, support, or comfort. Her resourcefulness was not only in her cleverness – it was faith in action.

Think about this:

What's one small but meaningful way you could show Christ's love to someone in need this week?

Write a short prayer asking God to give you the eyes to see needs, the heart to care, and the courage to act – just like Caroline did.

F) Narration

If your parent or tutor is available to listen now, then you can do your narration. If not, then retell the lesson during a lunch break.

Close your book or notes. Then, in your own words, retell the life and work of Caroline Chisholm. Include:

- What problems she saw in Sydney
 - What she did to help, and how she grew her mission
 - What made her work different from others
 - What her story teaches about faith, resourcefulness, and practical love
-

Lesson 5.2: Caroline's Travels and Trials

A) Introduction

In the last lesson we met Caroline Chisholm, a courageous woman who helped thousands of poor immigrants, especially women, find safety and work in early Australia. Today we'll explore the harder parts of her journey – her long travels, personal sacrifices, and the criticism she faced. Even when others doubted her, or when life became lonely or hard, she didn't give up. She used every skill, every contact, and every open door to help others. As you read, think about what it means to serve others, especially when the road is not easy.

B) Information-rich Story

“Read the following story very carefully with focused attention and then answer the reflection questions in your history journal. At the end of the lesson, you will be required to do a narration for your parent or tutor, retelling everything you can remember about the lesson. You will find it easier to remember details if you can picture each scene of the story in your mind like a movie storyboard.”

Story: "The Road Less Travelled – Caroline's Years of Sacrifice"

By the early 1840s, Caroline Chisholm's work in Sydney was well known. But rather than stay in the city, she decided to go where the need was greatest – into the country districts and along the dusty roads where immigrants were settling, searching, or stranded.

Across the Countryside

She and her husband, Archibald, began riding hundreds of kilometres across New South Wales. They visited towns, farms, and bush camps, meeting families who had been promised land or jobs but had no transport, no food, and no way to reach those promises.

In each town, Caroline listened carefully. She wrote in her notebook:

- Number of unemployed immigrants
- Available jobs
- Safe roads vs. dangerous routes
- Conditions of local inns and camps

Then she went back to Sydney and began organising a new plan.

Her idea: create a series of shelters and hiring depots along the roads between the cities and the country. These rest stops would offer a clean place to sleep, safety for women and children, job boards, and help for travellers to keep moving.

Officials laughed. “It's too ambitious,” they said. “Where will you find the money?”

But Caroline didn't ask the government. She printed pamphlets, gave talks, and gathered donations from merchants, churches, and kind settlers who believed in her mission.

She opened her first Roadside Shelter in 1842 – and within two years, there were eleven across New South Wales.

Back to England

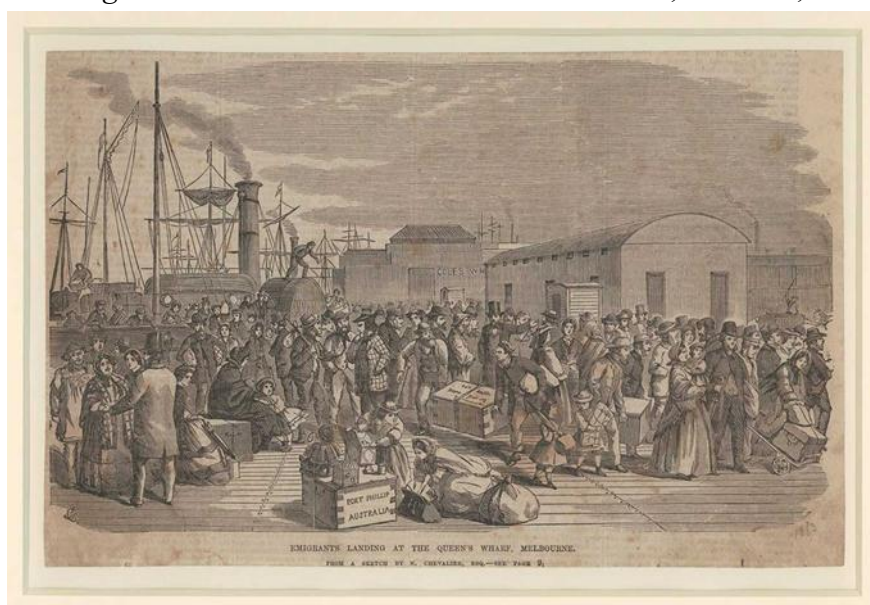
In 1846, the Chisholm family returned to England so Archibald could recover from illness. But even there, Caroline didn't rest. She saw the root of the problem – families were being sent to Australia without planning or preparation.

She visited poor neighbourhoods in London, Liverpool, and Dublin. She interviewed widows, young women, and jobless men who were desperate to emigrate. She helped them understand what life would be like in the colony – and then helped them prepare wisely.

She also spoke at public meetings and published pamphlets with titles like *“Emigration and Transportation Relatively Considered”* and *“A Plea for the Emigrant.”* These were filled with real accounts, statistics, and solutions that were both practical and persuasive.

When politicians dismissed her as “just a woman,” she replied, “I do not wish to be famous, but I do want to be heard.”

She even convinced a group of bankers and merchants to fund entire family passages, not just individual young men. She knew that a whole family had a much better chance of survival and moral stability than a single, desperate soul.



[Immigrants arriving by ship, Melbourne.]

Personal Costs

Though Caroline's work was deeply rewarding, it was also costly.

She and Archibald often lived on very little, choosing to spend their money helping others. They moved homes often, stayed in humble lodgings, and endured criticism from those who thought she was overstepping her role as a woman.

At times, Caroline was exhausted. She wrote in one letter: *“The work is hard, and the burden heavy, but my heart is not weary, for the Lord has not failed me.”*

She missed her children when they were apart. She missed comfort and stability. However, she pressed on because she believed in the dignity of every life and in her responsibility to act when others would not.

Legacy of Endurance

In the years that followed, Caroline worked to publish a guidebook for emigrants, helped form immigrant training homes, and inspired churches across Britain to get involved in ethical migration.

She never sought praise; but by the time she died in 1877, thousands of people had been directly helped through her efforts.

A bishop once said, “*Caroline Chisholm did more for the poor in these colonies than all the committees combined.*”

And it was true.

She changed laws; she shaped hearts; and she showed the world what one faithful woman could do with nothing but her faith, compassion, and resourcefulness.

C) Activity

Choose **one or two** of the following creative and reflective activities to explore Caroline Chisholm’s perseverance and problem-solving:

Option 1: Map of Caroline’s Mission Network

- Draw or digitally create a map showing Caroline Chisholm’s movement between:
 - Sydney
 - Country NSW
 - Locations of roadside shelters
 - England (and major British cities she visited)
- Label key efforts she made in each place (e.g., opened shelter, held talks, wrote pamphlets)
- Title your map: “*One Woman’s Mission Across Two Worlds*”

Option 2: Write a Speech or Open Letter

- Write a persuasive speech or open letter *as Caroline*, appealing to the public or church to support immigration shelters or family transport.
 - Include arguments from a Christian worldview
 - Use phrases like “I do not wish to be famous, but I do wish to be heard”
 - Conclude with a Scripture and a call to action

Option 3: Resourcefulness Reflection Chart

- Create a 2-column chart:
 - Column 1: List Caroline’s challenges (e.g. opposition, lack of funding, distance, illness)
 - Column 2: Describe how she responded with resourcefulness (e.g. pamphlets, donations, letter-writing, refusing government conditions)
 - At the bottom, write: “*What could I do in my own life when faced with challenges?*” and add your own reflection

D) Reflective Thinking Questions

Answer the following questions in your journal with thoughtful, complete sentences.

General Understanding

1. What new idea did Caroline have to help immigrants travelling into the countryside?
2. Why did she return to England, and how did she continue her work there?
3. What made her approach to immigration unique?

Social, Economic, and Cultural Reflection

4. How did Caroline show resourcefulness in solving problems without government support?
5. What sacrifices did she make for the sake of her mission?
6. Why did she believe that helping families, not just individuals, was so important?
7. What were some of the long-term effects of her work in both Australia and Britain?

Christian Worldview & Character

8. Why did Caroline refuse government funding that required her to stay silent about her faith?
9. Read Galatians 6:9 – “*Let us not grow weary in doing good...*”
How does Caroline’s life reflect this verse?
10. What do you think gave her strength to keep going, even when she was tired or criticised?
11. What is one area where you could be more persistent and resourceful in serving others?

E) Biblical Connection & Wrap-up

Bible Verse:

Galatians 6:9 – “*Let us not grow weary in doing good, for at the proper time we will reap a harvest if we do not give up.*”

Reflection:

Caroline Chisholm faced fatigue, opposition, loneliness, and lack of resources. But she refused to give up. Her strength came from her faith and her belief in the value of every life. Her resourcefulness was the outworking of her love for God and people – never flashy, but always faithful.

Think about this:

Have you ever felt like giving up when doing something good? What could help you keep going?

Write a short prayer asking God to help you stay strong, creative, and willing when you’re called to serve, even when it’s hard.

F) Narration

If your parent or tutor is available to listen now, then you can do your narration. If not, then retell the lesson during a lunch break.

Close your book or notes. Then, in your own words, retell the lesson about Caroline Chisholm's years of travel and trials. Include:

- How she helped immigrants across NSW and in England
- The opposition and difficulties she faced
- How she stayed strong in her calling
- What this teaches about endurance, faith, and resourcefulness

Lesson 5.3: Caroline's Christian Legacy in Australia

A) Introduction

Over the last two lessons, we've seen how Caroline Chisholm lived out her Christian faith through action—helping the poor, protecting the vulnerable, and building systems to support immigrants. Today we'll reflect on her long-term legacy. Caroline responded to the needs of those around her; but more than that, she helped reshape how Australia treated strangers and newcomers. Her life reminds us that with faith and resourcefulness, even one person can influence generations. As you read, consider what legacy you'd want to leave and how God might use your gifts in lasting ways.

B) Information-rich Story

“Read the following story very carefully with focused attention and then answer the reflection questions in your history journal. At the end of the lesson, you will be required to do a narration for your parent or tutor, retelling everything you can remember about the lesson. You will find it easier to remember details if you can picture each scene of the story in your mind like a movie storyboard.”

Story: "More Than a Memory – The Legacy of Caroline Chisholm"

Caroline Chisholm passed away in England in 1877 at the age of 68. At the time of her death, there were no great monuments or national holidays in her name. But her influence was quietly working its way through the land she had helped build.

The seeds she had sown in faith, with no thought of reward, were growing.

Changed Lives, Changed Laws

Many of the girls she had helped as teenagers later wrote to her. They were now mothers, farmers' wives, schoolteachers, or small business owners. Some had helped raise their younger siblings or sponsor others to come from England.

“I would not have survived without you,” one woman wrote. “I would not have known that I mattered to anyone.”

Her immigration homes and hiring depots had shown colonial governments what good planning could achieve. In the decades after her work, policies began to improve. More immigrant women were protected from exploitation. Family groups were prioritised. Work was done to improve conditions aboard immigrant ships.

She had challenged the old idea that the poor were a problem to be ignored or punished. She replaced it with a Christian vision of dignity, structure, and compassion.

As one early newspaper put it: *“Where governments hesitated, a woman of faith stepped forward.”*

Honouring the Forgotten

Caroline didn’t build cathedrals or found a nation. But she restored honour to forgotten people—women, orphans, the jobless, and immigrants.

She believed that each soul mattered to God and therefore, deserved to be protected and equipped to thrive. She saw herself not as a rescuer, but a bridge-builder between the broken and the hopeful.

She wrote: *“It is not enough to feel pity. Pity that stays still is not Christian. We must move toward the one who suffers.”*

It’s estimated that over 15,000 people were directly assisted through her efforts in Australia and Britain; and tens of thousands more were helped by the systems and networks she inspired.

Even more powerful was her example: a wife, a mother, and a Christian woman who said yes to God’s call in a time when few thought she had the right to speak.

Influence on Future Generations

In the early 1900s, as Australia moved toward federation, some historians began revisiting her work. Teachers shared her story in schools. Church leaders quoted her in sermons. Women’s groups honoured her as a pioneer of female-led reform.

In 1967, Australia recognised her legacy by placing her portrait on the \$5 note, making her the first woman outside of the royal family to appear on Australian currency.

Statues were raised. Streets and schools were named after her. But more importantly, her vision lived on in Christian charities, migrant centres, women’s shelters, and social workers who continued to walk the road she had walked.

One Anglican priest wrote: *“She has become the quiet patron of Christian service in this land.”*

A Faithful Legacy

Caroline’s legacy was not in grand speeches or powerful titles, but in:

- Trusting God without applause
- Doing good without reward
- Using simple things – hospitality, writing, listening – to build something lasting

She had no salary, no political office, no formal training; but she had faith and resourcefulness. She turned compassion into action and inspired others to do the same.

She once said: *“My only politics is the Gospel. My only strategy is to work with my hands and pray with my heart.”*

That quiet faith, carried into dusty roads and dark corners, became a light that shaped the soul of a nation.

C) Activity

Choose **one or two** of the following creative or reflective activities to explore Caroline Chisholm's legacy and how ordinary faith can change the world:

Option 1: Legacy Poster – “Faith in Action”

- Create a poster titled “*The Legacy of Caroline Chisholm*”
 - Include images, quotes, and brief explanations of:
 - Who she helped
 - What systems she influenced
 - How she showed resourcefulness and faith
 - Include a timeline or quote like: “*Pity that stays still is not Christian.*”

Option 2: Reflective Essay – “What Will My Legacy Be?”

- Write a one-page reflection or short essay exploring:
 - What you've learned from Caroline's story
 - How a Christian legacy can be built through service and perseverance
 - What kind of impact you hope to have on your family, community, or country
 - Include a Bible verse that inspires your vision

Option 3: Legacy Comparison Chart

- Create a chart titled “*Then and Now: Continuing Caroline's Work*”
 - Column 1: What Caroline did (e.g. housing immigrants, creating job networks)
 - Column 2: What is done today (e.g. migrant support services, Christian charities)
 - Column 3: What you can do (e.g. hospitality, prayer, donations, speaking up)
 - Reflect at the bottom: “*One thing I can do this week to follow her example...*”

D) Reflective Thinking Questions

Answer the following questions in your history journal using thoughtful, full-sentence responses.

General Understanding

1. How did Caroline Chisholm's work influence immigration laws and settlement systems?
2. What was different about the way she treated the poor and vulnerable?
3. Why did her story become more widely honoured many years after her death?

Cultural, Historical, and Spiritual Reflection

4. What made Caroline's approach different from the government or other social leaders?
5. Why is it significant that she was placed on the Australian \$5 note?
6. How did she show that Christian service doesn't require a title or position?
7. What kind of influence can someone have if they live faithfully over a long time?

Christian Worldview & Character

8. Caroline wrote: *“It is not enough to feel pity. Pity that stays still is not Christian.”*
What do you think she meant by that?
 9. Read Matthew 25:40 – *“Whatever you did for one of the least of these... you did for Me.”*
How does this verse reflect Caroline’s actions?
 10. What does her story teach you about how resourcefulness and faith go hand in hand?
 11. What kind of legacy do you think God is calling you to begin building today?
-

E) Biblical Connection & Wrap-up

Bible Verse:

Matthew 25:40 – *“Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for Me.”*

Reflection:

By serving people, Caroline Chisholm was serving Christ through them. Her eyes were always open to the needs around her, and she never waited for perfect conditions to start helping. Her faith led her to action, and her resourcefulness made that action last.

Think about this:

Who are “the least of these” in your world today? What can you do, even in a small way, to serve Christ by helping them?

Write a short prayer asking God to give you a compassionate heart and the creativity to serve others faithfully, like Caroline did.

F) Narration

If your parent or tutor is available to listen now, then you can do your narration. If not, then retell the lesson during a lunch break.

Close your book or notes. Then, in your own words, retell the story of Caroline Chisholm’s legacy. Include:

- What long-term changes she brought about in Australia
- How she helped people with lasting solutions, not just short-term charity
- Why her work mattered spiritually and historically
- What her life teaches about Christian service, legacy, and resourcefulness

TOPIC 6

GOLD RUSH ERA & EUREKA STOCKADE

Lesson 6.1: Gold Fever! The Rush Begins

A) Introduction

Have you ever dreamed of finding treasure? In the 1850s, that dream swept across the Australian colonies and changed the nation forever. This lesson is about the beginning of the Gold Rush – a time of adventure, risk, fortune, and frustration. Thousands of people rushed to the goldfields with hope in their hearts, pickaxes in hand, and almost no idea what they were in for. As you read today's story, think about how people's ingenuity and determination helped them survive and succeed, and how greed and wisdom often stood side by side in the dust.

B) Information-rich Story

“Read the following story very carefully with focused attention and then answer the reflection questions in your history journal. At the end of the lesson, you will be required to do a narration for your parent or tutor, retelling everything you can remember about the lesson. You will find it easier to remember details if you can picture each scene of the story in your mind like a movie storyboard.”

Story: "A Golden Chance – When the Rush Changed Everything"

It began with a rumour.

In 1851, word spread like wildfire that gold had been found near Bathurst in New South Wales. Then more reports came, this time from Buninyong and Ballarat in Victoria. At first, the colonial government tried to keep the news quiet, fearing chaos. But it was too late.

The world was already listening.

Ships from Europe, America, and China began to arrive in droves. Men left farms, shops, and even families to join the rush. Women packed carts. Children carried pans. Towns emptied. Tents sprang up like mushrooms across the hills.

And in the middle of it all were people like Tom Harrington, a baker's son from Parramatta, who decided he'd had enough of kneading dough and wanted to strike it rich.

The Journey to the Fields

Tom and his older cousin Jack joined a wagon train heading south toward Ballarat. They brought shovels, pans, a tent, and enough food for two weeks. Along the way, they met drovers, bushrangers, and newcomers speaking languages they'd never heard before.

Everywhere, people were talking about gold.

"Some bloke picked up a nugget the size of a cabbage," one traveller said.

"I heard a man bought a hotel with what he found in one week," said another.

The excitement was electric. But when Tom asked, "What if we find nothing?" the others just laughed.

"You won't know unless you dig."

Life on the Goldfields

By the time they arrived at the Ballarat diggings, it was like a whole new town had risen overnight. Tents, wagons, canvas shops, campfires, and noisy arguments filled the landscape. Smoke curled from cooking fires. People worked with picks and pans from sunrise to sunset.



[George French Angas. Gold diggers arriving at Bathurst on way to Ophir, c.1851]

Tom and Jack marked a small claim and started digging.

It was hard, back-breaking work. They dug in dirt, stood knee-deep in cold water, and shook pans until their arms ached. Sometimes they found flakes. Sometimes nothing.

At night, they cooked porridge, shared stories, and listened for trouble. The fields were full of hope—but also full of thieves, sickness, and storms.

Tom quickly learned that resourcefulness was the difference between surviving and giving up.

He built a drainage trench using broken tin and dugouts. He traded leftover bread for matches. He mended their tent using a fishing line and a thorn needle. He even learned how to use reeds to filter water when the creek was dirty.

“We came looking for gold,” he wrote in his journal, “but we’ve had to dig deeper in ourselves than we ever expected.”

Not Just Gold in the Ground

One day, Tom met Mr. Chen, a quiet man from southern China who had come with his two brothers. They shared a section of creek and soon became friends. Mr. Chen showed Tom how to spot heavier sediment and taught him how to cook rice over an open fire.

In return, Tom helped repair a broken pan and translated some signs for him.

“Gold,” Mr. Chen said, “is not just in earth. Sometimes it’s in people.”

Tom began to see the goldfields differently. It wasn’t just about wealth. It was about perseverance, partnerships, and learning from others.

He met people from Italy, Germany, Ireland, and India. Some were honest. Some were not. But all were trying to make something of their lives.

Law, Order, and Frustration

The colonial government soon realised it couldn’t leave the goldfields unregulated. They introduced a licence system: every miner had to pay a fee just to dig, even if they found no gold. Inspectors, called troopers, rode in daily to check licences and fine or arrest those who didn’t have one.

Tensions rose.

“It’s not right,” Jack fumed. “Pay to dig and still starve!”

Many miners agreed. They began holding meetings, writing petitions, and calling for fairer treatment.

Tom wasn’t sure where it would lead; but he knew something was stirring.

As he panned for gold one evening, he remembered his father’s words: “*Wealth is measured not by gold, but by what’s left when the gold runs out.*”

C) Activity

Choose **one or two**:

Goldfields Survival Kit

List 8 - 10 essential items a prospector would need. Explain how each one shows **resourcefulness**.

Journal Entry

Write from the perspective of Tom or Mr. Chen about a day on the goldfields. End with a reflection or prayer.

Gold Rush Impact Chart

Three columns:

1. What changed (population, economy, etc.)
2. Positives
3. Negatives

Answer: *Was it worth it?*

D) Reflective Thinking Questions

1. What sparked the Gold Rush?
2. What was life like for ordinary diggers?
3. Why did many immigrants come?

Deeper Reflection: 4. How did the diggers show resourcefulness? 5. Why was the licence system so frustrating? 6. What does this story teach about faith and perseverance?

Biblical Connection: 7. Read *Matthew 6:19–21*. What treasure should we seek? 8. What do we learn about lasting values and temporary wealth?

E) Biblical Connection & Wrap-up

Matthew 6:19–21 – “Do not store up for yourselves treasures on earth... But store up for yourselves treasures in heaven...”

Just like Tom learned, gold is not the greatest treasure. People, wisdom, and faith last longer.

Prayer Prompt:

“Lord, help me dig for wisdom, not just riches. Help me use what I have with courage, generosity, and purpose.”

F) Narration

Retell the lesson in your own words:

- What caused the rush?
 - What was life like?
 - Who were the people on the fields?
 - What deeper truths were discovered?
-

Lesson 6.2: Life in the Goldfields: Struggle, Spirit & Success

A) Introduction

In our last lesson, we learned how the Australian Gold Rush began, and how men and women from many nations came in search of wealth. But gold was not easily won. In today's story, you'll step into the camps and canvas tent towns of the goldfields and see what daily life was really like. It was a life of sweat, sickness, and hardship – but also of music, faith, creativity, and friendship. Resourcefulness wasn't just about fixing tools. It was about finding joy in the midst of hardship, surviving conflicts, and building something meaningful – even in a patch of dirt.

B) Information-rich Story

“Read the following story very carefully with focused attention and then answer the reflection questions in your history journal. At the end of the lesson, you will be required to do a narration for your parent or tutor, retelling everything you can remember about the lesson. You will find it easier to remember details if you can picture each scene of the story in your mind like a movie storyboard.”

Story: "Dust and Hope – A Day in the Goldfields"

The early morning mist still clung to the trees as Mary Collins lit the fire outside her tent. Her hands were already black with soot and her sleeves damp from dew. Around her, the goldfield settlement near Castlemaine was waking up: dogs barking, pots clanging, voices rising in German, Irish, Cantonese, and English.

Her husband, Dan, was already at their claim with a pickaxe. Their son Joseph, just eleven, helped carry water and sometimes traded goods between tents. Their baby, Anne, was wrapped in a shawl and strapped to Mary's back.

Life in the goldfields was not a holiday; it was a hard, muddy, and often chaotic kind of hope.

Building from Nothing

The Collins family lived in a tent of canvas and saplings, with sacks on the floor and boxes for furniture. There was no town council, no footpaths, and no drains. When it rained, everything became a swamp. When it didn't, dust choked the air.

But they built what they could.



[S.T. Gill -Iron Bark, Bendigo, 1882-3]

Mary made shelves from bark and tied them to the tent poles with twine. She stitched sacks together to make curtains. Her neighbour, a Scottish woman named Elsie, taught her how to make bread in a covered iron pot over coals. In return, Mary helped mend clothes for her children.

Children made skipping ropes from flax and raced each other with wheel rims. Men built rough seats outside tents and debated politics. Women formed Bible-reading groups and shared news and songs from home.

It was survival, but it was also community.

Sickness and Struggle

Life on the goldfields was rough and it could sometimes be deadly. Typhoid and dysentery spread easily. Clean water was scarce. Mary boiled every drop. One year, three tents down from theirs, a family lost two children in one week.

Mary wrapped her arms around Joseph that night and prayed: *“Lord, make us thankful, even for dust and fire.”*

She helped care for the sick, using herbs, compresses, and praying for them. She once boiled eucalyptus leaves to clear a boy’s chest and whispered Psalm 91 over him.

People called her "Nurse Mary." She just said, “God gave me hands, so I’ll use them.”

When winter came, she stuffed gaps in the tent with grass and lined the baby’s cradle with sheepskin from a nearby butcher. When a storm took the roof off a neighbour’s tent, Dan helped rebuild it with flattened tin cans and an old cart axle.

“Out here,” he said, “your neighbour is your lifeline.”

Gold of Another Kind

Not everyone found gold in the ground – but some found it in other ways.

Mr. Lee, a Chinese merchant, set up a tea stall beside the diggings and sold warm drinks and rice porridge for a penny. He used leftover crates to build benches and shared his food with sick miners. His son, Tao, played music on a bamboo flute, and many gathered to listen in the evenings.

There was also Father O’Shea, who built a simple wooden cross between two trees and led church services on Sundays. People of all denominations came: Catholic, Anglican, Presbyterian, and even those who had never entered a church before.

One week, he preached on Romans 5:3–4: *“Suffering produces perseverance; perseverance, character; and character, hope.”*

Mary wept. It was exactly what she needed to hear.

Sometimes, hope was just a hot meal, a hymn sung under the stars, or a child’s drawing pinned to a canvas wall.

Ingenuity Everywhere

In the absence of shops, resourceful bartering provided what was lacking.

- A Polish man fixed shoes using a heated shovel and horsehair thread.
- A German woman built a coffee grinder from a meat tin and iron nails.
- A Chinese miner purified water by filtering it through sand, charcoal, and cloth.
- Mary used wood ash and fat to make soap, which she traded for eggs.

Everyone had something to offer, even if it wasn't gold.

At a field market, people swapped pans for pies, boots for belts, or hymnbooks for flour. It was a bustling economy of barter, kindness, and skill.

C) Activity

Choose **one or two** of the following hands-on or creative tasks to explore daily life in the goldfields:

Option 1: Goldfields Ingenuity Showcase

- Create a labelled display (poster, slideshow, or drawing) titled "*Clever Living in Canvas Town*"
 - Show 6 - 8 examples of resourceful inventions or solutions used on the goldfields
 - Include who made them (e.g. women, miners, Chinese cooks) and what materials they used
 - At the bottom, add a quote from the story that shows the importance of resourcefulness

Option 2: First-Person Narrative – A Day in the Life

- Write a 1-page first-person account from the viewpoint of a goldfield woman (like Mary), child (like Joseph), or immigrant trader (like Mr. Lee or Tao)
 - Describe the setting, the work, the dangers, and what gives hope
 - Include one moment of resourcefulness and one moment of spiritual encouragement

Option 3: Build a Miniature Goldfields Camp (Optional Practical Task)

- Using craft supplies (cardboard, sticks, paper, fabric), create a small 3D model of a goldfields camp
 - Include tents, cooking area, market stalls, washing or tool-making zones
 - Add a paper flag or sign that says: "*Hope, Grit & Resourcefulness*"
-

D) Reflective Thinking Questions

Answer in your journal using full sentences and careful thought.

General Understanding

1. What were some of the daily challenges of life in the goldfields?
2. How did people like Mary and Dan adapt to harsh conditions?

3. Why was community so important during this time?

Social, Cultural, and Moral Reflection

4. In what ways did people from different cultures contribute to goldfield life?
5. What did people do when they didn't find gold?
6. How did people show kindness, generosity, or Christian faith in practical ways?
7. What role did creativity and skill play in survival?

Christian Worldview & Character

8. Read Romans 5:3 - 4 *"Suffering produces perseverance; perseverance, character; and character, hope."*
How do you see this truth in Mary's story?
 9. What does it mean to find 'gold' in people rather than in wealth?
 10. How can you be like Mary or Tao in your own family, school, or community?
 11. What has God given you in terms of skills, tools, or opportunities that you can use resourcefully to bless others?
-

E) Biblical Connection & Wrap-up

Bible Verse:

Romans 5:3 - 4 *"We also glory in our sufferings, because we know that suffering produces perseverance; perseverance, character; and character, hope."*

Reflection:

Mary and the others in the goldfields faced cold, hunger, and fear; but they also discovered resilience, joy, and purpose. God does not waste our struggles. When we meet hardship with faith and **resourcefulness**, He builds something stronger than gold in us: **character and hope**.

Think about this:

Where is God building perseverance in you right now? How can you respond with gratitude?

Write a short prayer thanking God for the people who have helped you in hard times, and asking for strength to be a helper to others, even when life feels difficult.

F) Narration

If your parent or tutor is available to listen now, then you can do your narration. If not, then retell the lesson during a lunch break.

Close your book or notes. Then, in your own words, retell what life was like for people living in the goldfields. Include:

- How they lived, cooked, worked, and cared for each other
- What they did when gold wasn't found

- How they showed creativity, faith, and kindness
- What this teaches us about resourcefulness, perseverance, and community

Lesson 6.3: The Eureka Stockade and the Spirit of Fairness

A) Introduction

In the last two lessons, we saw how gold transformed Australia; but also brought hardship, overcrowding, and unfair laws. Today we'll explore one of the most dramatic and debated moments in Australia's colonial history – the Eureka Stockade. This short rebellion wasn't so much about gold. It was more about justice, representation, and the right to be heard. As you read, consider how courage, community, and resourcefulness helped people stand up for what was right, and how their actions shaped Australian democracy.

B) Information-rich Story

“Read the following story very carefully with focused attention and then answer the reflection questions in your history journal. At the end of the lesson, you will be required to do a narration for your parent or tutor, retelling everything you can remember about the lesson. You will find it easier to remember details if you can picture each scene of the story in your mind like a movie storyboard.”

Story: "The Southern Cross and the Struggle for Justice"

The year was 1854, and the goldfields of Ballarat were no longer buzzing with hope – they were seething with anger.

For years, miners had been forced to pay for licences whether or not they found gold. Troopers patrolled the camps aggressively, demanding papers and arresting anyone who couldn't produce them on the spot. Many miners called it "taxation without representation."

Among them was Peter Lalor, a schoolteacher-turned-digger from Ireland. Like many immigrants, he had come to Australia for a better life. But now, he saw hard-working men fined, imprisoned, and even beaten – all for wanting a fair chance.

“This land is not free,” he said to a crowd. “But it could be.”

Organising the Resistance

In late November, thousands of miners gathered in a mass meeting at Bakery Hill. They were tired of being mistreated, unheard, and taxed without a voice in government. They burned their licence papers and raised a new flag, a blue field with the white cross and stars of the Southern Cross.

To many, it was a symbol of fairness and unity under heaven.

Lalor stood beneath the flag and asked the men to take an oath:



“We swear by the Southern Cross to stand truly by each other and fight to defend our rights and liberties.”

Some wanted to write petitions and seek peaceful reform. Others believed action was the only way left. A small group began building a defensive camp – a stockade – out of timber, overturned carts, and tools.

Life in the Stockade

The stockade was a rough, hastily made fort on the edge of the goldfields. Around 150 men – Irish, Italian, American, German, Chinese, and more – took turns keeping watch, digging, and preparing for conflict. They had few weapons – mostly old muskets, shovels, and tools.

Some brought bread. Others made gun-powder from charcoal and saltpetre. One man, a former baker, turned biscuit tins into makeshift shields.

They trained in the evenings, shared campfire meals, and sang songs of freedom.

Women came to support, cook, and pray. A few took up arms. One woman, Anastasia Hayes, wrote letters for the wounded and boiled willow bark for pain relief.

“We may not win,” one digger said, “but we’ll show them we’re not dogs to be beaten.”

The Attack



At dawn on Sunday, December 3, 1854, a force of 276 government troops and police launched a surprise attack on the Eureka Stockade. The defenders, caught off guard, were outnumbered and poorly armed.

The battle lasted less than 30 minutes.

At least 22 diggers were killed. Six soldiers died. Dozens more were wounded. The flag of the Southern Cross was torn down.

Peter Lalor was shot in the arm and escaped into hiding. His arm was later amputated. Many of his companions were arrested.

[Charles Doudiet, Eureka slaughter, 3rd December 1854]

But their cause was not defeated.

The Aftermath

Public sympathy turned toward the diggers. Even people who didn’t support violence agreed that the government’s treatment had been harsh and unjust. Newspapers printed editorials demanding change.

The 13 men who were charged with treason were all acquitted in court – a sign that the public did not view them as criminals, but as men defending their rights.

Soon after, the licence system was scrapped and replaced with a miner’s right – a much cheaper permit that also allowed diggers to vote.

New laws were passed allowing representation in government for working-class settlers and miners. Peter Lalor went on to become a member of Parliament.

Though the Eureka Stockade was a short-lived conflict, it sparked long-term reforms. Many today see it as a turning point in Australia's development as a democratic nation.

Legacy of the Eureka Spirit

The Eureka flag still flies in some unions, schools, and protest movements. It ideally symbolises the fight for freedom, for fairness, unity, and courage.

The men and women at the stockade didn't fight for gold – they fought for respect, for a voice, and for the belief that every person matters.

They used what they had. They worked together. They stood up for the rights of everyday Australians.

C) Activity

Choose **one or two** of the following hands-on or reflective activities to explore the events and ideas of the Eureka Stockade:

Option 1: Create a Eureka Stockade News Report

- Write or perform a short news article or radio-style report as if you were present at the Stockade in 1854.
 - Include quotes from diggers like Peter Lalor or Anastasia Hayes.
 - Describe the lead-up, the battle, and the aftermath.
 - End with a reflection on the themes of justice and unity.

Option 2: Design a Symbol of Fairness

- Create your own flag or emblem to represent the ideas behind Eureka – fairness, unity, and courage.
 - Include symbols and colours that reflect Christian values.
 - Write a short paragraph explaining your design and how it relates to the Eureka story.

Option 3: Diggers' Charter of Rights

- Write a "Charter of Fairness" from the perspective of the goldfield diggers.
 - Include 4 - 6 demands or hopes (e.g., affordable licences, fair representation, respectful treatment).
 - Add a Bible verse beside each one that supports the value of fairness or justice.
-

D) Reflective Thinking Questions

Answer the following in your journal using full, thoughtful sentences.

General Understanding

1. What was the Eureka Stockade, and what were the miners protesting?
2. Who was Peter Lalor, and what role did he play?
3. What happened during the battle, and what were the consequences?

Social, Political, and Moral Reflection

4. Why was the licence system seen as unfair?
5. How did ordinary people use resourcefulness and courage to stand for justice?
6. What changes came after the Eureka Stockade that helped shape Australian democracy?
7. Can civil disobedience (breaking unfair laws) ever be justified? Why or why not?

Christian Worldview & Character

8. Read Micah 6:8 – *“What does the Lord require of you? To act justly and to love mercy and to walk humbly with your God.”*
How does this verse relate to the actions of the diggers?
 9. What dangers can come from anger or rebellion, even when the cause is just?
 10. What does it mean to be fair and courageous in your own life?
 11. Where is God calling you to speak up, or stand up, for what is right?
-

E) Biblical Connection & Wrap-up

Bible Verse:

Micah 6:8 – *“He has shown you, O man, what is good. And what does the Lord require of you? To act justly and to love mercy and to walk humbly with your God.”*

Reflection:

The diggers at Eureka acted because they believed they were being treated unjustly. Some actions were unwise, but their desire for fairness sparked changes that helped all Australians. The Bible reminds us that **true justice must walk hand in hand with humility and mercy.**

Think about this:

How can you be someone who stands for fairness in your school, family, or future career?

Write a prayer asking God to help you be courageous, fair, and resourceful—not only in big moments, but in everyday life.

F) Narration

If your parent or tutor is available to listen now, then you can do your narration. If not, then retell the lesson during a lunch break.

Close your book or notes. Then, in your own words, retell the story of the Eureka Stockade. Include:

- What the conflict was about and who led it
- What happened at the Stockade and how people prepared
- What changed afterwards
- What this teaches about resourcefulness, courage, and doing what is right before God

TOPIC 7

HOW ABORIGINAL LIFE HAS IMPROVED

Lesson 7.1: From Survival to Stability – Early Steps Toward Advancement

A) Introduction

In this unit, we will learn how many Aboriginal individuals and communities began to benefit from the arrival of Western civilisation – not through forced change, but through access to education, protection, new skills, and Christian mission work. This is a sensitive but hopeful topic. While there were injustices in the past, it is important to share the not-often-told stories of dignity, opportunity, and resourcefulness. Today's lesson tells the story of a young Aboriginal boy whose life changed when he met both hardship and hope.

B) Information-rich Story

“Read the following story very carefully with focused attention and then answer the reflection questions in your history journal. At the end of the lesson, you will be required to do a narration for your parent or tutor, retelling everything you can remember about the lesson. You will find it easier to remember details if you can picture each scene of the story in your mind like a movie storyboard.”

Story: "Koen's Journey – A New Path in a Changing Land"

In the mid-1800s, on the edge of the Darling River, a young boy named Koen lived with his extended family in a bark shelter shaded by river gums. His people were hunters, fishers, and gatherers – living close to the land and travelling with the seasons.

Koen loved the land. He knew how to spot animal tracks, where the fish hid, and which plants could heal a fever. But change was coming.

Settlers had begun arriving further upstream. The sheep and cattle disturbed native waterholes. Fences blocked travel paths. Some Aboriginal groups were driven away. Others tried to make peace or find new ways to live.

Koen's family avoided trouble, but they couldn't avoid hunger. Some of the older men found seasonal work at a sheep station nearby; but the work was hard, and the pay was poor.

One day, when Koen was about ten, a white man named Mr. Turner arrived on horseback. He wore a broad-brimmed hat and carried a book. He was from a mission station. His voice was gentle, and he offered something different – not work, but education.

“I’ve come to offer your children a chance to learn,” he said. “Reading, writing, to learn about the world and truth about God.”

Koen’s parents hesitated. But they also hoped for a better life. They agreed to let Koen go for a while.

A New Kind of Learning

The mission was three days away. Koen rode with Mr. Turner and two other children. It was his first time sleeping under a roof. The mission had small wooden huts, a vegetable garden, and a long building with benches, books, and a cross on the wall.

Koen had never held a pencil. He didn’t know the English alphabet. But he had sharp eyes and an attentive mind. He listened. He watched. He learned.

Miss Baker, the teacher, noticed. “Koen has the gift of quiet thoughtfulness,” she said.

Within a year, he was reading short Bible passages aloud. He helped younger children spell their names. He learned maths, drawing, and the story of Jesus, who healed, forgave, and welcomed those cast aside.

At night, the children sang hymns and read psalms by lamplight. Koen’s favourite verse was Isaiah 40:11 *“He gathers the lambs in His arms and carries them close to His heart.”*

He began to feel that God cared for him as a person, not merely as part of a tribe.

Work, Wisdom, and Resourcefulness

As Koen grew, he became a bridge between cultures.

He helped the missionaries understand bush skills – how to track, how to cook without matches, how to gather water in dry times. He taught other boys how to make rope from bark and find grubs under the gums.

In return, he learned how to use carpentry tools, how to grow crops, and how to speak clearly in English. He translated Bible stories for elders. He helped manage the mission store and kept track of supplies.

When smallpox broke out, he helped care for the sick using both tea-tree leaves and European medicine. His hands were steady. His faith was strong.

“He is becoming a man of both worlds,” Mr. Turner said. “And the Lord will use him.”

A Return with Purpose

At seventeen, Koen chose to return to his home area. The mission offered to keep him on as a teacher, but he felt God calling him back.

His people hardly recognised him. He wore trousers and a collared shirt. He carried a worn Bible in his satchel.

Some of the old men grumbled. “He’s become like the whites,” they said.

But others saw more.

He spoke with respect. He listened. He shared stories of Christ, and helped dig a garden plot for a widow. He taught children to read using chalk on a flat rock. He used his earnings to buy tools and shoes for others. He even helped two young men gain work on a station where they were treated fairly.

He didn't demand. He demonstrated.

And slowly, hearts opened.

C) Activity

Choose **one or two** of the following creative or reflective activities to explore the theme of opportunity, growth, and resourcefulness in Koen's story:

Option 1: Dual Skills Diagram

- Create a Venn diagram showing:
 - Aboriginal bush skills (left circle)
 - Western knowledge Koen learned at the mission (right circle)
 - Shared values and skills (centre)
- Add a short explanation below: *"Why is it powerful when someone learns to use the strengths of two cultures?"*

Option 2: Letter from Koen

- Write a fictional letter from Koen to another Aboriginal boy still living traditionally.
 - Tell about his experience at the mission and how he's using his new learning to help his community.
 - Include a Bible verse that encouraged him.
 - End the letter with an invitation: "Come and see for yourself."

Option 3: Mini Mission Model or Illustrated Guide

- Create a visual (drawing, poster, or 3D model) showing a Christian mission in the bush:
 - Include gardens, classrooms, huts, a church or prayer area
 - Label areas with phrases like *"Learning," "Healing," "Worship," "Work"*
 - Add a caption: *"This place changed lives through love and learning."*
-

D) Reflective Thinking Questions

Answer the following questions in your journal using complete sentences and thoughtful reflection.

General Understanding

1. Who was Koen, and how did his life change when he went to the mission?
2. What new skills and knowledge did he gain?
3. How did Koen use what he learned to help his own people?

Social, Cultural, and Spiritual Reflection

4. Why were some Aboriginal families open to mission education, while others were hesitant?
5. How did Koen show respect for both cultures?
6. In what ways did the mission allow Koen to grow in wisdom and resourcefulness?
7. What kinds of leadership qualities did Koen develop?

Christian Worldview & Character

8. Read Isaiah 40:11 – *“He gathers the lambs in His arms...”*
Why might this verse have meant so much to Koen?
9. What do we learn from Koen about how faith and practical skills can go together?
10. What does it mean to be a bridge between different people or ideas?
11. What is one gift or opportunity God has given you that you could use to help others?

E) Biblical Connection & Wrap-up

Bible Verse: Isaiah 40:11 – *“He tends His flock like a shepherd: He gathers the lambs in His arms and carries them close to His heart...”*

Reflection:

Koen’s story shows that true advancement is more than merely tools or money – it’s moving forward with dignity, identity, and purpose. Christian missions helped many Aboriginal individuals find hope through education and faith. They didn’t erase who Koen was – they helped him grow into who God created him to be.

Think about this:

Is God calling you to grow in wisdom or to use what you’ve learned to bless others?

Write a short prayer thanking God for the people who’ve helped you grow, and asking Him to make you a blessing to your family, community, or culture.

F) Narration

If your parent or tutor is available to listen now, then you can do your narration. If not, then retell the lesson during a lunch break.

Close your book or notes. Then, in your own words, retell the story of Koen and how his life changed through the mission experience. Include:

- What he learned at the mission
 - How he stayed connected to his culture
 - How he used his new skills and faith to help others
 - What this teaches us about **resourcefulness, education,** and faith working together
-

Lesson 7.2: Missions, Schools, and Opportunity

A) Introduction

Today's lesson continues the theme we began last time about how Aboriginal Australians began to gain new opportunities through contact with Western civilisation, especially through Christian mission work. In this lesson, you'll learn how schools and Christian missions became places of hope and training, helping many Aboriginal people move from mere survival to flourishing. Through the story of a displaced Aboriginal girl who came to Daniel and Janet Matthews' mission shelter, you'll hear how resourcefulness, education, and faith worked together to create better futures by building strong character. But first, here is a little context to the story, from the Australian National University.

In 1870 Daniel Matthews and his older brother William gave twenty acres (8 ha) for an Aboriginal village and school which they called Maloga. In June 1872 at Port Melbourne Daniel married Janet, daughter of Rev. [Kerr Johnston](#). The Maloga Mission School was started in 1874 and Janet became its chief voluntary worker. It was non-sectarian and received limited help from private persons, some rations from the Victorian Board for the Protection of the Aborigines and a few grants from the New South Wales government. Matthews publicized the plight of the Aborigines by visiting Sydney, constant lobbying, writing to the press and addressing meetings. In 1880 he helped to form the New South Wales Aborigines Protection Association. From 1883 the new Aborigines Protection Board provided funds for Maloga but Matthews received no salary until 1885. In 1883, through petitions signed by educated Aborigines from Maloga, he had 1800 acres (728 ha) of river frontage near Barmah declared an Aboriginal reserve, Cummeragunja.

(From the Australian National University, accessed 30/05/2025 at <https://adb.anu.edu.au/biography/matthews-daniel-4170>)

B) Informational Story

“Read the following story very carefully with focused attention and then answer the reflection questions in your history journal. At the end of the lesson, you will be required to do a narration for your parent or tutor, retelling everything you can remember about the lesson. You will find it easier to remember details if you can picture each scene of the story in your mind like a movie storyboard.”

Story: "Mina and the Mission School"

In the scrubby outskirts of northern Victoria, near a winding bend of the Murray River, stood a neat cluster of weatherboard buildings, fruit trees, and garden beds. This was Maloga Mission, founded by Christian workers who believed that Aboriginal people could thrive with education, dignity, and God's Word.

Among the children enrolled at the mission school in 1879 was a quiet, determined girl named Mina.

She had arrived with her aunt, both of them weary from walking two days along dusty tracks. Mina had been abused by some boys in her tribe. And then Mina's family had suffered through illness in the tribe. Her father had died of pneumonia the year before. There was little left except sorrow. And so, her Aunty came with her to the mission, in hope of a better life and a safe place to live.

Mina had suffered much, but she had sharp eyes, a gentle heart, and a hunger to learn.

A Place of Learning and Purpose

Maloga Mission was led by Daniel and Janet Matthews, Christian settlers who believed in equality under God. They welcomed families, built classrooms and gardens, and taught the Bible alongside reading, writing, maths, and practical trades.

Mina had never held a book before. But in her first month, she learned the alphabet, started writing her name, and joined in Bible readings each morning.

Miss Jennings, her teacher, noticed her quickly.

“Mina listens with her whole face,” she said. “She doesn't just learn – she remembers.”

The children learned by lantern light, copied memory verses, and helped grow vegetables in garden plots. The boys were trained in carpentry and animal care. The girls learned sewing, cooking, and homemaking – but also literacy, hymns, and health.

The Power of Faith and Resourcefulness

Mission life was not luxurious. There was no electricity. Water had to be pumped. Food was grown, caught, or traded. But the mission taught the children to be resourceful – to repair, reuse, and renew.

Mina helped sew dresses from sugar sacks, made soap from ash and tallow, and kept a tiny diary in a book she made from offcuts and string. When rain washed away part of the school path, she and her friend Ruth collected bark slabs to use as stepping stones.

She also grew spiritually.

One night, she stayed back after class and asked Miss Jennings, “Why does Jesus love us, even when others think we’re no one?”

Miss Jennings answered, “Because He made you in His image. The world sees skin. Jesus sees hearts.”

That night, Mina wrote in her diary:

“I am His. Not forgotten. Not dirty. But chosen for a purpose.”

Growing as a Leader

By the age of fifteen, Mina was helping teach younger students to read and write. She taught hymns, corrected spelling, and helped Miss Jennings run Sunday school.

She also helped translate Christian ideas into familiar bush stories and metaphors. “Jesus is like the waterhole,” she explained once, “quiet and deep. Always there.”

When the local doctor visited the mission to offer medicines, Mina learnt about the medicines and added to her knowledge of bush remedies. When an older man was ill, she nursed him with tea-tree oil and cool cloths, and read Psalm 23 aloud beside his mat.

She wore a cross stitched into the hem of her dress – not to show off, but to remind herself who she served.

Mr. Matthews once told a visitor, “We do not simply teach these children how to read books. We teach them to build futures.”

Mina believed it. And more than that, she lived it.

Spreading the Light

Years later, Mina helped establish a new school on a reserve further down the river. She taught classes in the open air beneath trees. She trained other girls to sew and taught boys to write letters home.

She married a Christian Aboriginal man who shared her heart for service, and together they taught, gardened, and prayed.

Mina became known as "Aunty Mina", not just because of her age, but because she listened. She mentored. She guided.

She once told a frightened child, “You are not too small to do great things.”

And she proved it with her life.

C) Activity

Choose **one or two** of the following creative or reflective activities to explore how faith, learning, and resourcefulness shaped Mina’s life and mission:

Option 1: Memory Verse Journal Page

- Choose one of Mina’s favourite verses (e.g. Isaiah 40:11, Psalm 23, or John 3:16).
 - Create a decorative journal page or bookmark with the verse
 - Add artwork and a short paragraph: *“What this verse meant to Mina – and what it means to me.”*

Option 2: Life Skills List – “What the Mission Taught Me”

- Create a two-column list:
 - Column 1: Practical life skills Mina learned at the mission (e.g. sewing, gardening, health care, teaching)
 - Column 2: Spiritual lessons or Christian values linked to each skill (e.g. perseverance, service, love, generosity)
 - Reflect: *“Why do you think both skill and character matter when helping others?”*

Option 3: Draw or Model a Mission School

- Design a mission school layout (drawing or 3D model)
 - Include labelled areas such as: schoolroom, garden, prayer space, kitchen, bush clinic, girls’ dorm
 - Add a Bible verse at the gate and a quote from Mina like: *“You are not too small to do great things.”*

D) Reflective Thinking Questions

Answer the following questions in your history journal using full sentences and thoughtful reflection.

General Understanding

1. What was the mission school Mina attended, and what was its goal?
2. What kinds of education did Mina receive there (both practical and spiritual)?
3. How did she grow from a student into a leader?

Social, Cultural, and Moral Reflection

4. Why were Christian missions sometimes the best option for Aboriginal children in that era?
5. How did the mission's leaders show belief in Aboriginal dignity and potential?
6. What did Mina do with what she learned – how did she give back?
7. What do we learn about Christian leadership from Mina's story?

Christian Worldview & Character

8. What does it mean to be “not forgotten” or “chosen,” as Mina wrote in her diary?
9. Read Ephesians 2:10 – *“For we are God’s handiwork, created in Christ Jesus to do good works...”*
How does this verse describe Mina’s life?
10. Why is it important to combine faith with resourcefulness and practical skill?
11. How can you use your learning and gifts to bless others, even while you’re still growing?

E) Biblical Connection & Wrap-up

Bible Verse:

Ephesians 2:10 – *“For we are God’s handiwork, created in Christ Jesus to do good works, which God prepared in advance for us to do.”*

Reflection:

Mina didn’t grow up with power or wealth; but through Christian mission schooling, she discovered **purpose, identity, and usefulness**. Her story reminds us that God prepares each of us for something valuable. When we combine faith with learning, love with action, and character with resourcefulness—we become world-changers, one life at a time.

Think about this:

What “good works” might God be preparing you for right now?

Write a short prayer asking God to help you learn, grow, and serve like Mina did – with courage, humility, and faithfulness.

F) Narration

If your parent or tutor is available to listen now, then you can do your narration. If not, then retell the lesson during a lunch break.

Close your book or notes. Then, in your own words, retell the story of Mina and the mission school. Include:

- What kind of education she received
- How she grew in faith, skill, and leadership
- How she used what she learned to serve others
- What her story teaches about resourcefulness, calling, and Christian mission

Lesson 7.3: Aboriginal Christians Who Made a Difference

A) Introduction

So far, we've looked at how Aboriginal people like Koen and Mina grew through education, faith, and community support. Today we're focusing on real-life Christian leaders – Aboriginal men and women who made lasting contributions to Australia through faith, advocacy, and service. These individuals didn't reject their culture or blindly follow the West. They followed Christ and used resourcefulness and godly character to make a difference for others. As you read, consider what it means to be both proud of your heritage and deeply committed to Christ.

B) Informational Story

Read the following story very carefully with focused attention and then answer the reflection questions in your history journal. At the end of the lesson, you will be required to do a narration for your parent or tutor, retelling everything you can remember about the lesson. You will find it easier to remember details if you can picture each scene of the story in your mind like a movie storyboard.

Story: "Light in Two Worlds – Aboriginal Christian Leaders of Australia"

David Unaipon – The Preacher and Inventor

Born in 1872 on the Raukkan Mission (formerly Point McLeay) in South Australia, David Unaipon was a Ngarrindjeri man with an extraordinary mind and a deep Christian faith.

As a boy, David showed a fascination with machines and science. But he was also known for quoting Scripture, reading sermons, and speaking with clarity far beyond his age.

He became a lay preacher, travelling between missions and churches, boldly proclaiming Christ and calling both black and white Australians to righteousness and peace.

David invented mechanical shears and designed a helicopter model based on the flight of the boomerang. Though his inventions were not fully credited to him at the time, he never gave up on learning.

His writings were the first published by an Aboriginal author. He often ended his lectures by quoting Psalm 19:

"The heavens declare the glory of God..."

Today, he is honoured on the Australian \$50 note, a symbol of faith and intelligence walking hand-in-hand.

Gladys Elphick – Serving Women with Dignity

Born in 1904, Gladys Elphick was a respected Kaurna and Ngadjuri elder who worked in factories during the war, but later became a Christian advocate for Aboriginal women's rights.

Gladys helped found the Council of Aboriginal Women of South Australia and worked to ensure women had access to healthcare, education, and safe housing.

Though not a preacher, Gladys lived out her Christian values through action: *cooking for the needy, mentoring young mothers, and encouraging peaceful advocacy.*

She once said, "We must walk forward, not with anger, but with strength." An attitude sorely needed in modern day advocates and activists.

Sir Doug Nicholls – Pastor, Footballer, and Reformer

Doug Nicholls was born in 1906 on the Cummeragunja Mission in New South Wales. He became a famous footballer, winning crowds with his speed and strength. But he also heard a different call: to preach the gospel and fight for Aboriginal rights.

Doug became a pastor, a social worker, and eventually Governor of South Australia—the first Aboriginal person to hold such a high office.

He used every platform he was given to stand for justice, to call people to repentance, and to preach that God created all people in His image.

Doug once told a crowd:

"The cross makes us one. There is no black or white in the blood of Christ."

Faith Thomas – The Nurse Who Bowled Over Barriers

Born in 1933, Faith Thomas was a trailblazer. She became the first Aboriginal woman to play for Australia in any sport (cricket), and also trained as a nurse.

Faith was proud of her heritage and her Christian faith. She worked in hospitals across South Australia, often going where others wouldn't, and treating patients with kindness and skill.

She believed in healing both body and heart. She often prayed with patients and reminded children that Jesus was the truest friend they could ever know.

The Common Thread

These people came from different places and served in different ways—preaching, nursing, teaching, inventing, and leading. But they all:

- Trusted Christ
- Used what they had
- Stayed humble
- Served others
- Walked in two worlds—Aboriginal and Western—with honour

Their legacy still speaks today: You don't have to choose between identity and faith. You can be strong, wise, Aboriginal, and Christian—fully.

C) Activity

Choose **one or two** of the following activities to explore the impact of Aboriginal Christian leaders:

Option 1: Hero Profile Poster

- Choose one of the featured leaders (David Unaipon, Gladys Elphick, Doug Nicholls, or Faith Thomas).
 - Create a poster with their name, photo or drawing, role(s), major achievements, and a quote or Bible verse they lived by.
 - Title the poster: *"Faith in Action: [Name]"*
 - Add a section: *"How they showed resourcefulness and served God."*

Option 2: Speech of Thanks or Inspiration

- Write a short speech (1–2 minutes) as if you are honouring one of these leaders at a community event.
 - Begin with their name and a greeting.
 - Describe their work, faith, and how they helped others.
 - End with a reflection on how their legacy inspires you today.

Option 3: Side-by-Side Comparison Chart

- Make a chart with three columns:
 - Column 1: Aboriginal Leader
 - Column 2: How they served God and their community
 - Column 3: What traits or skills made them resourceful
 - Include at least 4 leaders and add your own "takeaway lesson" at the bottom.
-

D) Reflective Thinking Questions

Answer the following in your journal using full sentences and thoughtful insights.

General Understanding

1. Who were some of the Aboriginal Christian leaders in this lesson, and what did they do?
2. What kinds of work and service were they involved in?
3. How did their Christian faith influence their life choices?

Social, Cultural, and Moral Reflection

4. What challenges did these leaders face as Aboriginal people in a developing society?
5. How did they act as bridges between cultures?
6. In what ways did they change Australia for the better?
7. What does it mean to live in two worlds with faith and honour?

Christian Worldview & Character

8. Read Matthew 5:16 – *“Let your light shine before others, that they may see your good deeds and glorify your Father in heaven.”*
How did these leaders live out this verse?
 9. Which of the five leaders do you relate to the most, and why?
 10. What do you admire most about their resourcefulness and faith?
 11. What steps could you take now to prepare for a life of godly influence, like they had?
-

E) Biblical Connection & Wrap-up

Bible Verse:

Matthew 5:16 – *“Let your light shine before others, that they may see your good deeds and glorify your Father in heaven.”*

Reflection:

Each of these Aboriginal Christian leaders let their light shine—not through fame or riches, but through service, skill, wisdom, and courage. Their lives remind us that it is possible to honour your culture and honour Christ at the same time. They used their gifts to glorify God and uplift others.

Think about this:

What light has God placed in you? What gifts, stories, or skills could you offer to bless your community and honour Him?

Write a short prayer asking God to help you be faithful and courageous like these leaders – shining light in the world He’s placed you in.

F) Narration

If your parent or tutor is available to listen now, then you can do your narration. If not, then retell the lesson during a lunch break.

Close your book or notes. Then, in your own words, retell what you learned about Aboriginal Christian leaders. Include:

- Who they were and what they did
- How they combined their heritage with their faith
- What they contributed to Australia
- What their lives teach us about resourcefulness, faith, and purpose

Lesson 8.1: What It Means to Be Proudly Australian

A) Introduction

In this final week, we're going to explore what it means to be proud of Australia – not just because of its beauty, inventions, or sports, but because of the kind of people we are becoming. National pride doesn't mean ignoring the hard parts of our past. It means being thankful for what's good, learning from what went wrong, and choosing to walk forward together. In today's story, you'll follow a group of students on a journey across the country to discover what it really means to be Australian, and how resourcefulness and unity play a part in that.

B) Information-rich Story

Read the following story very carefully with focused attention and then answer the reflection questions in your history journal. At the end of the lesson, you will be required to do a narration for your parent or tutor, retelling everything you can remember about the lesson. You will find it easier to remember details if you can picture each scene of the story in your mind like a movie storyboard.

Story: "The Great Australian Road Trip – Discovering Our Nation"

It started as a school project; but it became something more.

Eight students from around Australia were selected for a national competition: a week-long road trip to visit key landmarks and reflect on what makes Australia great. They came from farms, suburbs, cities, and the outback. Their backgrounds were mixed: Indigenous, Anglo, Chinese, Lebanese, Sudanese, and Italian.

Their teacher, Mr. Thomas, called them "Team Australia."



Their first stop was Canberra, where they visited Parliament House.

“This is where decisions are made,” said Mr. Thomas. “But Australia’s greatness isn’t just here – it’s in her people.”



Stories from the Land



They travelled next to Uluru, where a local Aboriginal guide named Jimmy told Dreaming stories and showed them how to find water using roots and signs in the sand.

“Before roads and cities,” he said, “we used the land, and the land used us.”

Maya, a student from Melbourne, was amazed. “We live in the same country,” she said, “but I never knew any of this.”

That night, they slept in swags under the stars.

Spirit in the City

In Sydney, they met with a local firefighter who had helped during the Black Summer bushfires.

“We didn’t wait for orders,” he said. “We just did what had to be done.”

Tom, whose family had lost their farm during a flood, nodded quietly.

“Sometimes Australians don’t talk much,” he said, “but we show up when it matters.”

They visited hospitals, community centres, and the ANZAC Memorial. Everywhere, they heard stories of people who had helped neighbours, shared meals, rebuilt homes, and raised money for strangers.



“It’s the spirit,” said their guide. “Ordinary people doing good things without being asked.”

Coastlines and Kindness

In a small coastal town in Queensland, they stayed with volunteers who cared for sea turtles. One student, Leila, whose parents came from Sudan, was moved by the care and effort of the volunteers.

“They protect life that isn’t even human,” she whispered. “That says something.”

The next day, they helped clean plastic off the beach.

“It’s not just about nature,” said Mr. Thomas. “It’s about responsibility. We live in a land worth protecting.”

Past and Progress

In regional Victoria, they met Aunty Merle, an Aboriginal elder who had once lived on a reserve. She showed them photographs and told stories of school, faith, and family.

“My people struggled,” she said, “but God helped us rise. We took the best parts of both worlds and built something new.”

They visited a church where she had once sung hymns as a child, and a community centre where she now taught literacy classes.

Maya wrote in her journal: *“Pride is not pretending everything was perfect. It’s honouring the ones who didn’t give up.”*

What Makes Us Proud

At the end of the week, the group gathered around a campfire and reflected.

“Is it the Opera House?” one asked.

“Or the freedom to speak and worship?” said another.

“Or being a nation made of people from many parts of the world?” someone added.

Tom, the quiet one, looked up.

“I think it’s when we remember each other. When we don’t leave anyone behind.”

They agreed.

Mr. Thomas smiled. “That’s the heart of it. We are innovative, yes. Brave, yes. But above all, we are a nation that shows up.”

And that was something to be proud of.

C) Activity

Choose **one or two** of the following creative or reflective activities to explore the idea of national pride and community resourcefulness:

Option 1: Create a “Proud to Be Australian” Collage

- Make a digital or paper collage that shows what makes you proud to be Australian.
 - Include: people helping others, natural beauty, inventions, unity, Aboriginal culture, and multiculturalism.
 - Add captions or short phrases like: *“We help,” “We build,” “We care,” “We remember.”*

Option 2: Journal Reflection – “My Part in Australia”

- Write a one-page reflection responding to:
 - *What do I love most about living in Australia?*
 - *What does it mean to be “Australian” today?*
 - *How can I show resourcefulness and character in a way that contributes to our nation’s future?*

Option 3: National Identity Interview

- Interview a parent, grandparent, or family friend with the question:
“What makes you proud to be Australian?”
 - Record or write down their answers
 - Add your own comments or reflections based on the lesson
-

D) Reflective Thinking Questions

Write your responses in your history journal using full, thoughtful sentences.

General Understanding

1. What was the goal of the student road trip in the story?
2. What different places and people did they encounter?
3. What values and actions did they see that made them proud?

Social, Cultural, and Moral Reflection

4. Why is it important to include many voices when talking about national pride?
5. What did Aunty Merle mean when she said, *“We took the best parts of both worlds and built something new”*?
6. How does Australia’s diversity help make us stronger?
7. Why is **resourcefulness** such a valued trait in the Australian story?

Christian Worldview & Character

8. Read Philippians 2:4 – *“Let each of you look not only to his own interests, but also to the interests of others.”*
How does this verse reflect the kind of national pride we should aim for?
 9. What’s the difference between godly pride and arrogant nationalism?
 10. How can we honour both our past and our future as Christians in Australia?
 11. What’s one way you could contribute to a stronger, kinder Australia this week?
-

E) Biblical Connection & Wrap-up

Bible Verse:

Philippians 2:4 – *“Let each of you look not only to his own interests, but also to the interests of others.”*

Reflection:

True national pride doesn't come from boasting or ignoring problems. It comes from loving your neighbour, remembering your history, and doing your part to build a better future. Godly pride is thankfulness mixed with responsibility.

Think about this:

Are you using your gifts, your voice, and your opportunities to help your country become more just, compassionate, and united?

Write a short prayer thanking God for the blessings of living in Australia—and asking Him to help you be a citizen of courage, kindness, and resourcefulness.

F) Narration

If your parent or tutor is available to listen now, then you can do your narration. If not, then retell the lesson during a lunch break.

Close your book or notes. Then, in your own words, retell the story of the students on their Australian road trip. Include:

- Where they went and what they learned
- What people or moments made them feel proud
- What it really means to be Australian today
- How innovation, compassion, and unity shape a nation worth honouring

Lesson 8.2: Australian Achievements Worth Celebrating

A) Introduction

A nation isn't great because it has the biggest buildings or the loudest voice. It's great because of what its people contribute to the world. In this lesson, we'll look at some remarkable Australian achievements in medicine, invention, peacemaking, and more. Many of these successes came from ordinary people who used their innovative creativity, and Christian character to solve problems, care for others, and build a better future. As you read, think about how God can use your skills too, even if you never become 'famous'.

B) Information-rich Story

Read the following story very carefully with focused attention and then answer the reflection questions in your history journal. At the end of the lesson, you will be required to do a narration for your parent or tutor, retelling everything you can remember about the lesson. You will find it easier to remember details if you can picture each scene of the story in your mind like a movie storyboard.

Story: "The Quiet Heroes – Australian Inventions That Changed the World"

It was just a normal day at school when 14-year-old Ellie sat down at her kitchen table and asked her grandfather a question:

"Pop, what did Australia ever invent?"

Her grandfather smiled. "More than you think."

He reached for a box in the cupboard, pulled out an old envelope labelled "Proud Aussie Moments", and began to tell stories.

Story 1: A Life Saved with Plastic and Wire

In the 1920s, a brilliant but humble Australian doctor named Mark Lidwill created the first artificial pacemaker—a simple device that used electricity to keep a human heart beating. It saved the life of a dying baby.

Lidwill didn't patent the invention or make money from it. He just wanted to help.

"He used what he had to save a life," Ellie whispered.

"That's right," her grandfather said. "That's resourcefulness, and humility."

Story 2: The Spray that Fights Infection

During World War II, Australian scientists at CSIRO developed aerosol spray technology. Originally created to treat wounded soldiers in the field, the invention became the basis for spray cans used today all over the world – for medicine, paint, even cooking oil.

Ellie laughed. “So... Australia invented hairspray?”

“Yes – and helped stop infections.”

Story 3: The Flying Doctor

“Now,” Pop said, “have you ever heard of John Flynn?”

Ellie nodded. “Isn’t he the man on the \$20 note?”

“Yes. A Christian minister who saw that people in remote areas had no access to medical care. So he founded the Royal Flying Doctor Service – planes bringing doctors to the outback. All started with one radio and one prayer.”

“He was a pastor?” Ellie asked.

“Yep. And he never stopped thinking of ways to care for people. He combined faith and action, and helped thousands.”

Story 4: From Nappies to Nobel Prizes

Ellie listened wide-eyed as Pop told her how Professor Elizabeth Blackburn, a Tasmanian-born scientist, discovered how chromosomes are protected by structures called telomeres. It changed the way doctors understand ageing and cancer, and she won a Nobel Prize.

“She worked quietly for years,” said Pop. “She didn’t get famous fast; but she stuck at it.”

Story 5: The Everyday Helpers

Then Pop opened another envelope – this one full of news clippings.

He pointed to a photo of Fred Hollows, the eye doctor who restored sight to thousands of people, especially in Aboriginal communities and poor countries.

Then to another: Dr. Catherine Hamlin, a Christian missionary surgeon in Ethiopia who served for over 50 years, treating women with childbirth injuries.

And another: Ron Clarke, the runner who never won Olympic gold, but broke 17 world records and inspired millions by running with heart and dignity.

“These are the ones who remind us,” Pop said, “that character matters more than credit.”

Bringing it Home

Ellie sat back, amazed. “I thought achievements had to be big and flashy. But most of these people just... solved a problem.”

“Exactly,” her grandfather said. “They used what God gave them – creativity, patience, resourcefulness, and care.”

He held up a small wooden cross from his own father’s tool shed.

“He made this in the war,” Pop said. “Said it reminded him that our greatest achievement is not inventing machines, but showing love.”

Ellie nodded.

“Then maybe the best thing I can invent,” she said, “is a life that helps others.”

C) Activity

Choose **one or two** of the following to explore the value of Australian achievements and resourceful Christian action:

Option 1: "Aussie Invention Snapshot"

- Choose two Australians from the story (e.g. John Flynn, Elizabeth Blackburn, Fred Hollows).
 - Create an illustrated profile card for each.
 - Name & role
 - What they achieved
 - What character traits they showed
 - A quote or Bible verse that reflects their values
 - Add a reflection: “*Which of these traits would I like to grow in?*”

Option 2: "Ordinary to Extraordinary" Journal Entry

- Write a one-page reflection starting with:
“*I used to think achievements had to be flashy. Now I see...*”
 - Include thoughts on what true greatness looks like
 - Describe one small problem in your world you’d like to help solve
 - End with a prayer or declaration: “*With God’s help, I can...*”

Option 3: Build-a-Helper Challenge

- Design a simple invention (real or imagined) that could solve a small, everyday problem in someone’s life.
 - Draw or build a model (optional)
 - Label the parts and explain how it works

- Give it a purpose-driven name, e.g. “The Comfort Carrier” or “The Calm Communicator”
 - Add: “*This invention reflects the heart of service because...*”
-

D) Reflective Thinking Questions

Answer these questions in your journal with thoughtful, full-sentence responses.

General Understanding

1. Who were some of the Australians mentioned in the story?
2. What were some of the inventions or achievements they contributed?
3. What surprised you about their character or how they worked?

Social, Cultural, and Moral Reflection

4. Why is **resourcefulness** such an important part of Australia’s story?
5. How can small inventions or acts of service have a big impact?
6. Why do you think many of these achievers were humble and others-focused?
7. What makes an achievement worth celebrating?

Christian Worldview & Character

8. Read Colossians 3:23 – “*Whatever you do, work at it with all your heart, as working for the Lord...*”
How did the people in this lesson live out this verse?
 9. Which of their stories do you connect with most, and why?
 10. How does this lesson challenge the way our world defines “success”?
 11. What could you start doing now – quietly and faithfully – that might grow into something great?
-

E) Biblical Connection & Wrap-up

Bible Verse:

Colossians 3:23 – “*Whatever you do, work at it with all your heart, as working for the Lord, not for human masters.*”

Reflection:

Real success is doing good, even when no one sees it. These Australians didn’t just invent—they served, healed, taught, and persevered. Their greatness didn’t come from noise, but from a quiet commitment to others. That’s something every Christian is called to.

Think about this:

Are you working with your whole heart, even in the small things?

Write a prayer thanking God for the gifts He’s given you, and asking Him to help you use them well, with faith, courage, and love.

F) Narration

If your parent or tutor is available to listen now, then you can do your narration. If not, then retell the lesson during a lunch break.

Close your book or notes. Then, in your own words, retell what you learned about Australians who made a difference. Include:

- Who they were and what they did
 - How their work was driven by resourcefulness and faith
 - Why their contributions mattered—especially in quiet or practical ways
 - What their stories teach us about living a life of service
-

Lesson 8.3: Becoming a Resourceful Australian Citizen

A) Introduction

In our final lesson, we'll explore how you can personally help shape the future of our nation—not by becoming famous, but by becoming resourceful, responsible, and Christlike in your everyday life. Citizenship is about more than passports or voting – it's about how you care for others, contribute to your community, and use your time and skills for good. As you read today's story, think about the kind of Australian (and the kind of Christian) you want to become.

B) Information-rich Story

Read the following story very carefully with focused attention and then answer the reflection questions in your history journal. At the end of the lesson, you will be required to do a narration for your parent or tutor, retelling everything you can remember about the lesson. You will find it easier to remember details if you can picture each scene of the story in your mind like a movie storyboard.

Story: "The Little Deeds That Build a Nation"

Jordan was just an ordinary teenager living in a small country town in Australia. He liked riding his bike, fixing things, and helping his uncle on the farm. But in Year 9, something shifted.

One day in class, his teacher asked the students, *"What kind of Australian do you want to be?"*

Some students said "rich," others said "famous," but Jordan stayed quiet. He wasn't sure.

That weekend, heavy rain flooded the local river. It swept through the town like a wild snake, muddy and merciless. Shops closed. Power lines fell. Roads were gone.

And Jordan's answer came—not in a word, but in what he did next.

A Flood of Action

Without being asked, Jordan and his uncle went from house to house with a ute and ropes, helping people move furniture, clean out sheds, and deliver food. Jordan borrowed a kayak and ferried an elderly couple to safety.

He wasn't in charge. He wasn't on TV. But he was useful.

That week, the town bakery posted a sign on the door: *"We are still standing thanks to resourceful neighbours."*

Jordan paused as he read it. That word again.

Citizenship in the Real World

A few weeks later, Jordan's class talked about Australian citizenship – not just the legal stuff, but the deeper stuff: What it means to belong. What it means to care. What it means to use your gifts well.

They made a list on the board:

- Respect people of all cultures
- Help when there's a need
- Be wise with money and time
- Protect the land and community
- Speak truth and act fairly
- Know your history
- Get involved – don't just complain

Then Jordan raised his hand.

“What if you don't feel like you're good at anything big?”

His teacher smiled. “Then be good at small things that matter.”

A Visit from Aunty Faith

Later that month, a local Aboriginal elder, Aunty Faith, came to speak. She had lived through hard years, but had helped lead reconciliation efforts and taught kids about Aboriginal bush skills and culture.

Aunty Faith believed that true reconciliation was not something that she or her people should demand. Instead, it was a heart attitude of seeing all people as of equal worth, and treating one another with love and kindness. It was a positive heart attitude that is infectious, and makes people want to get along with each other.

She said: “Being proud of Australia means knowing its wounds and working toward healing. Instead of merely complaining about what is wrong, doing something to make things better. Citizenship is stewardship. You're not just part of a country; you're a caretaker.”

Jordan sat straighter in his chair.

Building the Future

Over the next year, Jordan started doing little things differently. He mowed a neighbour's lawn. He picked up litter by the creek. He spoke kindly to the lonely kid at church. He took over organising the youth group BBQs.

One day, he helped fix a broken gate at the community garden. An older man smiled and said, “*You've got the Aussie spirit, mate – hands, heart, and humility.*”

Jordan blushed. But something inside him felt proud—not pride in himself, but in the kind of man he was becoming.

He had found his answer.

“I want to be the kind of Australian,” he said, “who shows up, helps out, and keeps going when the going gets tough.”

C) Activity

Choose **one or two** of the following creative or practical activities to reflect on your role as a resourceful Australian citizen:

Option 1: Citizenship Action Plan

- Create a poster or journal entry titled *“How I Can Build a Better Australia”*.
 - List 6 - 8 simple things you can do in your family, school, church, or community.
 - Include categories such as:
 - Helping others
 - Protecting the environment
 - Respecting differences
 - Using your gifts to serve
 - Add a Bible verse that inspires you to act.

Option 2: Letter to Your Future Self

- Write a letter to your future self (5 - 10 years from now).
 - What kind of Australian citizen do you hope to become?
 - What kind of person do you want to be known as?
 - What values do you want to live out daily?
 - Sign it with a personal motto or Scripture to live by.

Option 3: “Ordinary Heroes” Visual Tribute

- Create an artwork (collage, comic strip, or slideshow) showing 3 - 4 examples of ordinary resourceful Australians helping in everyday ways:
 - Flood volunteers
 - Nurses or neighbours
 - Grandparents or youth leaders
 - Church helpers or teachers
 - Title it: *“Hands, Heart, and Humility”*
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D) Reflective Thinking Questions

Write thoughtful answers in your journal using complete sentences.

General Understanding

1. What event helped Jordan discover the kind of Australian he wanted to be?
2. What does it mean to be a citizen – not just legally, but personally?
3. How did small acts of service help build up his town?

Social, Cultural, and Moral Reflection

4. What did Jordan learn from Aunty Faith about responsibility and reconciliation?
5. Why is **resourcefulness** an important trait for a citizen of any nation?
6. What are some examples of good citizenship in your own life or community?
7. What kind of citizens help a country become stronger?

Christian Worldview & Character

8. Read Matthew 5:14 - 16 *“You are the light of the world... Let your light shine before others, that they may see your good deeds and glorify your Father in heaven.”*
How does this apply to being an Australian citizen who follows Christ?
 9. How can we be both proud of our country and humble as Christians?
 10. What has this course taught you about the connection between faith, identity, and responsibility?
 11. What’s one small step you will take this week to serve your home, school, church, or nation?
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E) Biblical Connection & Wrap-up

Bible Verse:

Matthew 5:14 - 16 *“You are the light of the world... Let your light shine before others, that they may see your good deeds and glorify your Father in heaven.”*

Reflection:

You don’t have to be wealthy or powerful to make a difference. As Jesus taught, even a small light can change the world around it. Being a resourceful citizen means using what you have – your time, your talents, your voice – to serve others and glorify God.

Think about this:

Will your citizenship be just a legal fact – or a lived-out legacy of compassion, unity, and courage?

Write a prayer thanking God for your country, and asking Him to help you live as a light wherever He places you – faithful in the little things, and always ready to help.

F) Narration

If your parent or tutor is available to listen now, then you can do your narration. If not, then retell the lesson during a lunch break.

Close your book or notes. Then, in your own words, retell the story of Jordan and how he discovered what it means to be a good Australian citizen. Include:

- What happened during the flood
- What Jordan learned about service and responsibility
- What Aunty Faith shared about stewardship and reconciliation
- What kind of Australian citizen you want to become, and how resourcefulness plays a part

TOPIC 9	CULMINATING PROJECT OR ASSESSMENT

The final assessment task is still to be advised. We will include this in future editions.

At present, you may hand in your History Journal including a portfolio of lesson responses - your answers to questions asked and learning activities.

You could include photographs of any practical activities or creative projects.

We aim to continually improve these study guides and make them more family-friendly, so we value your comments.

To provide valuable feedback on the lessons in this study guide, contact Homeward Education Support 2226 Murphys Creek Rd., Ballard, Qld 4352 or via email at info@hesupport.com.au or 0438614452.