



Connectedness 7: connections between spiritual well-being and self-esteem



Number seven in a series of nine lessons

- Connectedness 1: introduction – identifying human needs
- Connectedness 2: exploring spirituality
- Connectedness 3: identifying common spiritual needs
- Connectedness 4: introduction to *Kanyini*
- Connectedness 5: completing *Kanyini*
- Connectedness 6: responding to *Kanyini*
- **Connectedness 7: connections between spiritual well-being and self-esteem**
- Connectedness 8: loss of spiritual wellbeing = loss of self-esteem = poverty of spirit
- Connectedness 9: research task

CURRICULUM INFORMATION

PHASE OF DEVELOPMENT

Early Childhood	Middle Childhood	Early Adolescence	Late Adolescence
		✓	✓

MAJOR LEARNING AREAS

The Arts	English	H & PE	LOTE	Mathematics	Science	S & E	T & E
	✓	✓ ✓				✓	

VALUES

Pursuit of knowledge & commitment to achievement of potential	Self acceptance & respect of self	Respect & concern for others & their rights	Social & civic responsibility	Environmental responsibility
	✓	✓	✓	

TOPIC INFORMATION

PURPOSE

To provide opportunities for students to:

- identify spirituality as an aspect of human nature, and
- explore the impact white settlement had on the spiritual well-being of First nation Australians

STUDENT OUTCOMES

Students:

- develop a respect for cultural diversity by demonstrating understanding that different cultures have similar common human needs that are satisfied in different ways; and
- demonstrate understanding that cultural identity impacts upon the way spiritual needs are met and expressed, by participating in class activities and completing set tasks.





KEY BACKGROUND POINTS

This unit of work focuses on the importance of spirituality as a human need. The main resource used is the DVD *Kanyini* (as used in Dare to Lead training programs) which describes how Aboriginal peoples were dispossessed of their spiritual strength, and the associated decline of Aboriginal Culture. It also highlights that the truth of our shared black and white history needs to be known so that we can morally understand the present and give commitment to redressing the injustices of the past thus restoring 'Kanyini'.

Key understandings include:

- Spirituality is interpreted in diverse ways and when discussed can evoke emotive reactions and thus sensitivity is required to ensure that different viewpoints are respected.
- The spiritual belief systems of Aboriginal and non-Aboriginal people reflect different world views both being valid in their contexts.
- There is no single phrase in our English language that can begin to convey the complexity and the significance of the Dreaming to Aboriginal and Torres Strait Islander peoples.
- The Dreaming contains many layers of knowledge, including:
 - world view (cosmology, spiritual belief system: how to meet spiritual needs);
 - the Law (rules for living);
 - astronomical knowledge (mathematics related to seasons, cycles ...);
 - geographical knowledge;
 - social organisation (kinships, moieties, relationship protocols ...); and
 - survival needs (knowledge about how to meet basic human needs).
- We must know the truth about the past to morally understand the present. That is, the need to acknowledge injustices of the past and the impact that 'poverty of spirit' has on the lives of many Aboriginal people.

Useful background references include:

Aboriginal Nations Australia	<i>The Dreaming</i> (series of six DVDs and teacher's guide. DVD-1 has an excellent explanation in the focus video <i>Understanding The Dreaming</i> .) abnadmin@ablnat.com.au
Cavaletti, Sofia	<i>The spiritual development of the child</i> . Montessori address to parents (paper series 1, number 3)
Fitzpatrick, Jean Grasso	<i>Something more: nurturing your child's spiritual growth</i> (Penguin) <i>Small Wonder: How to answer your child's impossible questions</i> (Penguin paperback, 1995)
Fraynetwork multimedia	<i>Lore of the land: reconciling spirit and place in Australia's story 2000</i> (a 'cousin' to <i>Moorditj</i>)
Grof, Christina	<i>The thirst for wholeness</i> (Harper Collins, 1994)
Human rights and equal opportunity commission	<i>Voices of Australia — 30 years of the racial discrimination act</i> The timeline is an extremely useful instrument. This resource was distributed to all schools. Contact: HREOC GPO Box 5218, Sydney, NSW 2001
Montessori, Mario	<i>The spiritual hunger of the modern child</i> Lecture given in 1961 by Maria Montessori's son, Mario
Dr Pattell-Gray, Anne	<i>Through Aboriginal eyes: a cry from the wilderness</i> (1991)
Wolf, Aline	<i>Nurturing the spirit</i> (Parent child press, 1996)





CULTURAL & PROTOCOL CONSIDERATIONS

- Whilst there are some similarities between spiritual beliefs held by different Aboriginal groups it is important not to generalise because important differences exist across the diverse groups.
- It is recommended that contact is made with local Elders or Aboriginal Education personnel to gain advice re teaching this unit of work and relevant local knowledge that could be included.
- Some aspects of Culture/the Dreaming are sacred/secret and thus not suitable for classroom study. Due respect is needed.

RESOURCES

Medium	Author, producer, developer etc	Title	Source
DVD	Director, Melanie Hogan, Presenter, Bob Randall	<i>Kanyini</i>	most video stores or order on line www.kanyini.com
Study guide	Marguerite O'Hara	<i>Kanyini</i>	free download from www.metromagazine.com.au
website	Human rights & equal opportunity commission	<i>Bringing them home Report</i>	www.hreoc.gov.au
Powerpoint	Dare to Lead personnel: Chris Harvey & Jacquie Taylor	<i>Introduction and debrief for 'Kanyini'</i>	provided as Information Sheet 3 in lesson 4 of this series
website	Clinebell	<i>Common spiritual needs</i>	thenewmedicine.org/health_planner_info/spirituality/understanding

TEACHING AND LEARNING STRATEGIES

TEACHING RESOURCES

- student writing materials
- group copies of pages 5 to 9 inclusive of study guide for *Kanyini* from website www.kanyini.com (alternatively students may work from document online if computers and internet access are available)
- student copies of **LEARNING GUIDE 2: watching and listening to *Kanyini*** from previous lessons
- DVD *Kanyini* (for reference purposes if needed) and hardware (eg computer, as it is likely that some students may wish to see documentary again)
- students' copies of Clinebell's list, 'Common spiritual needs', from website (from lesson 3)
- students' copies of **LEARNING GUIDE 1: spirituality is central to human well-being** completed in lesson 3
- student copies of **LEARNING GUIDE 3: connections between spiritual well-being and self-esteem**

LESSON STEPS

Preparation:

The lessons in this unit of work are intended as a guide only. Please feel free to use them in any way that suits your students' needs.

This lesson follows Lesson 4: Introduction to *Kanyini*, Lesson 5: Completing *Kanyini*, and Lesson 6: Responding to *Kanyini*, so implementing those lessons is a pre-requisite. Further preparation suggestions are:

- **Ensure** students have copies of Clinebell's list, 'Common spiritual needs'; **LEARNING GUIDE 1: spirituality is central to human well-being**; **LEARNING GUIDE 2: watching and listening to *Kanyini***, from lessons 3, 4 and 5.
- **Re-read** KEY BACKGROUND POINTS and CULTURAL AND PROTOCOL CONSIDERATIONS.
- **Photocopy** for students **LEARNING GUIDE 3: connections between spiritual well-being and self-esteem**.
- **Organise** access to IT resources, eg computer /data projector/screen, for re-viewing *Kanyini*.
- **Remind** students to bring all notes/previous hand-outs/learning guides ... from previous lessons.





Implementation

Whole class

- **Inform** students of arrangements made for them to access Kanyini DVD if required.
- **Distribute** student copies of **LEARNING GUIDE 3: connections between spiritual well-being and self-esteem**.
- **Discuss** instructions on learning guide.

Individual students

- **Complete LEARNING GUIDE 3: connections between spiritual well-being and self-esteem**.

Whole class

- **Discuss** students' responses.
- **Compare** responses with those made to **LEARNING GUIDE 1: spirituality is central to human well-being**.
- **Discuss** reasons for differences/similarities ...

ASSESSMENT

- **Observation** of student participation in class activities.
- **Analysis** of comments/oral reports given.
- **Evaluation** of completed **LEARNING GUIDE 3: connections between spiritual well-being and self-esteem** to ascertain level of understanding re outcome: The student gains an understanding that cultural identity impacts upon the way spiritual needs are expressed and met.

Acknowledgements / Thanks to contributors.

Chris Harvey, Dare to Lead, coordinator for South Australia

Dr Linda Westphalen, University of South Australia

Jacque Taylor (writer), Alwyn Evans (editor)

Produced by DUIT Multimedia for the Aboriginal Perspectives across the Curriculum program.





LEARNING GUIDE 3: connections between spiritual well-being and self-esteem

Student's name: Date:

INSTRUCTIONS

- **Write** name on sheet.
- **Recall/review** *Kanyini*.
- **Identify and list**, on table below, how spiritual needs of the Central Desert Peoples were met prior to invasion/white settlement.
- **Show**, by linking with a line, how the Central Desert Peoples' spiritual needs reflect the essence of the identified 'Common spiritual needs'.

SPIRITUAL NEEDS OF YANKUNYTJATJARA people	COMMON SPIRITUAL NEEDS <i>(adapted from The new medicine website: Clinebell 1992)</i>
	<p>Need to feel/have:</p> <ul style="list-style-type: none">• the healing and empowerment of love, from others, self and an ultimate source• transcendence – moments that 'go beyond' normal sensory spheres• vital beliefs that give sense and meaning to life's experiences• values that give guidance for personal and social living• opportunities to develop inner wisdom and spiritual self• an awareness of oneness with others and the natural world• spiritual resources to help heal the pains experienced in life and to deepen our experiences of trust, self-esteem, hope, joy and love of life.



LEARNING GUIDE 3: connections between spiritual well-being and self-esteem

The following entries give examples of how students may complete their lists. There of course will be variation in the way they choose to express what they observe in *Kanyini*. Time of play in minutes on the DVD is shown for each example. Personal interpretation may also mean linking with a variety of 'spiritual needs' as they are interwoven.

SPIRITUAL NEEDS OF YANKUNYTJATJARA people	COMMON SPIRITUAL NEEDS <i>(adapted from The new medicine website: Clinebell 1992)</i>
<p>belonging to country (1.43)</p> <p>connectedness (7.00)</p> <p>'everything is family' (5.04)</p> <p>ceremonies (6.40)</p> <p>strong families and strong responsibility (31.12)</p> <p>social caring and sharing (11.24)</p> <p>freedom and openness to develop (8.27)</p> <p>Kanyini – living in harmony with all things (29.42, 31.12)</p> <p>walking together with big strong things (3.12)</p> <p>keepers of country (34.40, 35.28)</p> <p>confidence to be (10.02)</p> <p>custodians of the land (34.40)</p> <p>'living in a beautiful way' (31.12)</p> <p>spirituality (on going)</p>	<p>Need to feel/have:</p> <ul style="list-style-type: none"> • the healing and empowerment of love, from others, self and an ultimate source • transcendence – moments that 'go beyond' normal sensory spheres • vital beliefs that give sense and meaning to life's experiences • values that give guidance for personal and social living • opportunities to develop inner wisdom and spiritual self • an awareness of oneness with others and the natural world • spiritual resources to help heal the pains experienced in life and to deepen our experiences of trust, self-esteem, hope, joy and love of life.