



GIRL GUIDES
AUSTRALIA
VICTORIA

NATIONAL RECONCILIATION WEEK
NAIDOC WEEK

GUIDING ACTIVITY PACK

Artwork: Wanaca



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This resource pack was developed by the GGV Inclusion and Diversity Team, sourcing activities from various authors and platforms (as identified). We respect the original creators of these materials and acknowledge their contributions.

Developed within the Victorian context, the majority of activities are largely transferable across settings. However, it is important to remain mindful of how colonised state-based policies affect the broader context of these activities.



INTRODUCTION

There are two separate weeks in Australia which provide an opportunity to spotlight and celebrate First Nations Australian's culture. Annually, there is: National Reconciliation Week 27 May – 3 June and NAIDOC Week 6–13 July

It has been suggested the Reconciliation Week is about coming together, and NAIDOC Week is about celebrating and honouring *blak excellence*. Both of these weeks have different themes each year. For 2026, the theme of National Reconciliation Week (NRW) is **All in for Reconciliation** and for NAIDOC Week the theme is **50 Years of Deadly**.

National Reconciliation Week starts and ends with two significant milestones in the reconciliation journey, 27th May the day of the 1967 referendum and 3rd June, Mabo day in recognition of the 1992 ruling by the High Court which recognised the lie of Terra Nullis. Reconciliation cannot be achieved if it only occurs one week of the year, and it requires everyone to participate not spectate. With this year's theme, All in for Reconciliation, there is a call out to step away from the sidelines and take action to make change. What action can you take with your Unit, group, Guild, District or Region?

NAIDOC Week generally runs from the first Sunday in July until the second. The acronym stands for National Aborigines and Islanders Day Observance Committee. This year's theme of 50 Years of Deadly is a tribute to the people who and moments which have contributed to the movement. It's about understanding where we have come from, the journey taken, where we stand today and the road still ahead.

Although there is not always local events held for Reconciliation Week, there is for NAIDOC Week which are generally advertised on social media. We encourage you to attend an event. Each year there is also a march in Melbourne CBD during NAIDOC Week which is a great show of community. It is important to be mindful that some NAIDOC Week events may be for mob only and it is important to respect this.

The Inclusion and Diversity Team have put together some different activities which you can use within your Units/groups/Guilds to celebrate either Reconciliation or NAIDOC Week or at any other time of the year when your Unit/group/Guild has chosen to focus on Australian First Nations culture. The activities aim to encourage, educate, share truth telling and inspire healthy reconciliation for the future of Australia. A number of the activities within this pack have been sourced from Narragunnawali, who have plenty of other resources which you can explore.

Truth telling is not about blame. It is about acknowledgement of a shared history, even if it is not necessarily the history you were taught at school. It is important to check in with the members of your Unit to establish their understanding about the shared history of Australia.

You may have members of your Unit/group/Guild that you know are First Nations, and you may have some who are but have not declared it. Do not assume that a First Nations member of Guiding will lead the conversation but do encourage and support them if they want to.

If you are looking for further support or guidance on this topic, please reach out the Inclusion and Diversity Team at inclusionanddiversity@guidesvic.org.au

We'd love to see what you activities you have done – you can share photos and stories at communications@guidesvic.org.au (Please make sure you provide photo permissions for youth members.)



CURIOSITY BOX

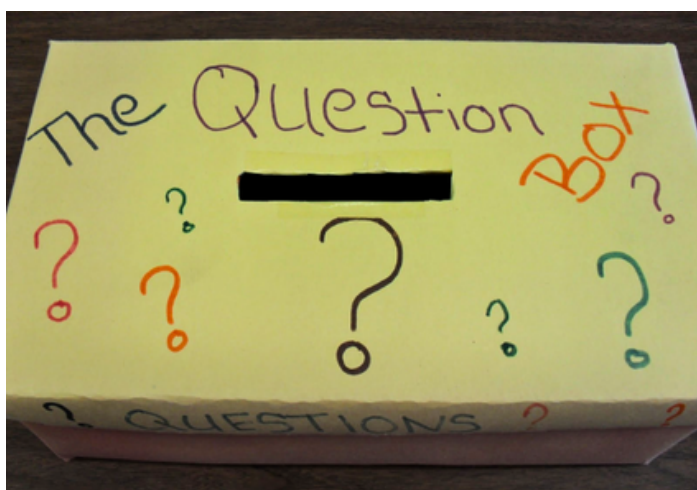
The best part about this activity is it is something that you can keep on using.

Often we feel as though we need to keep our curiosity boxed up inside but we all have topics we are curious about, questions which we might not feel confident to ask out loud or we don't know whether our question will offend someone. The box is a safe space for Guides (and adults) to raise the questions they have. It is still important to be respectful when posing the questions. At the end of an activity or end of the night, you can look at all the questions and try to answer them. However, if you can't answer the question right away, you can find out the answer and come back to it next week!

SETTING UP THE CURIOSITY BOX

1. You can either have the Guides decorate a box for this activity OR
2. You can just pop a label on a box and let the Guides know what it is. (There might be time in coming weeks to decorate the box).
3. Encourage the Guides to write out any questions they have throughout the night and place their questions in the box.
4. Leave some time towards the end of the meeting to go through the questions and provide answers.

It is important to be transparent when it comes to our knowledge. Knowledge is something that can be built on. It is okay to not know something, we can always do a little bit of research and find out more.



MEANINGFUL FLAGS

There are a few ways in which this activity can be approached. However, the idea is to understand what the colours and components on the flags represent and their importance.

This activity could be just a discussion, using the discussion prompts below. You might like to have the flags available for the Guides to look at closely. You might like to have the flags available for colouring in, or the Guides might like to paint, decoupage, mosaic, or something else of their choice. The activity can be done as an individual, a Patrol or as a whole Unit/group/Guild.

BACKGROUND INFORMATION

What do the colours mean?

Aboriginal Flag is represented through:

- Black: the Aboriginal peoples of Australia
- Yellow: the sun – giver of life and protector
- Red: the red earth, red ochre and spiritual relationship to the land.

Torres Strait Islander Flag is represented through:

- Green: the land
- Blue: the sea
- White: peace
- Black: the Torres Strait Islander peoples

DISCUSSION PROMPTS

- Have you seen Aboriginal and Torres Strait Islander flags being raised/flown? If so, where?
- What does the Aboriginal Flag mean to you? What does the Torres Strait Islander Flag mean to you?
- What do you think the Aboriginal and Torres Strait Islander Flags mean to Aboriginal and Torres Strait Islander peoples? What do they mean to you? To your community? To all Australians?
- Why do you think it is important to know about Aboriginal and Torres Strait Islander Flags?
- What do the colours in the Aboriginal Flag and the Torres Strait Islander Flag mean? Why are these colours special or important?



WHOSE LAND ARE WE ON?

It's great to recognise the land on which we meet. But how well do you know the rest of Victoria?

This activity is about matching towns in Victoria with the name of the Traditional custodians of the Land which they are on. How many do you know?

Town or Suburb Name	Traditional Custodian Group
Altona	Boonwurrung People
Ballarat	Wadawurrung People
Bendigo	Dja Dja Wurrung People
Cranbourne	Boonwurrung People
Echuca	Yorta Yorta People
Geelong	Wadawurrung People
Horsham	Wotjobaluk Nations
Lakes Entrance	Gunaikurnai people
Mallacoota	Gunaikurnai people
Mildura	Latji Latji People
Mooroolbark	Wurundjeri People
Portland	Gunditjmara People
Shepparton	Yorta Yorta People
Sunbury	Wurundjeri People
Swan Hill	Wamba Wamba People
Traralgon	Gunaikurnai people
Wangaratta	Bpangerang People
Warrnambool	Gunditjmara People
Wodonga	Wiradjuri People



POSTCARD FROM THE FUTURE

The purpose of this activity is to explore the understanding and role of reconciliation in Australia.

The activity is to imagine that you have time travelled to the future to an Australia where reconciliation has been achieved. The challenge is to write a postcard telling a family member what this future looks like and the differences between now and that future.

It may help to discuss and brainstorm what this might look and feel like, the actions which may have taken place. Guides can also design the front of the postcard which will help illustrate the future they have envisaged.

We would love to see your designs! Please email communications@guidesvic.org.au

RECONCILIATION

The Oxford dictionary defines reconciliation as “the restoration of friendly relations” or “an end to a disagreement or conflict and the start of a good relationship again”. The Merriam-Webster dictionary defines it as “the action of reconciling; the state of being reconciled” or “restoring harmony”. Britannica dictionary states “finding a way for different ideas to exist together”.

Reconciliation can mean, represent and look different for everyone.

Girl Guides Victoria has a [Reconciliation Action Plan](#). This Plan exists to help Girl Guides Victoria support members to build their knowledge and understanding to ensure Guiding and Victoria is a culturally safe and supportive place for First Nations people.

ACTIVITY

1. Review GGV’s Reconciliation Plan. What action can you take that would help implement the Reconciliation Action Plan in your Unit/group/Guild?
2. What does reconciliation mean to you, your Patrol, Unit/group/Guild or District/Region? We invite you to share this in whatever format you would like – a written response, maybe a mindmap, a picture, a short video or ? We’d love you to share with us via communication@guidesvic.org.au



WHAT DO I KNOW?

Knowledge Holding is a term used to acknowledge that we all hold knowledge/information, but this doesn't necessarily mean we own that information, but we have a responsibility to care for that information and share it when appropriate. This leads to the next phrase "Safe Sharing". This term is used to acknowledge that not all information is for everyone (i.e. permission, context, purpose and responsibility matter) and that it's important to provide a safe, non-judgmental space to enable questions to be asked and discussions to be had.

This activity enables us to explore these two concepts further – encouraging Guides to reflect on their current understanding of First Nations culture and history (this could be generally or specific to their local area), and to identify gaps in their knowledge (i.e. what don't they know).

This activity can be done as a Unit, as Patrols or as individuals. It can be done as a letter (i.e. sharing their knowledge with a Guide in another country), as an image, a poster. We have provided some questions to help reflect and deepen their knowledge.

QUESTIONS TO EXPLORE

- Who are the Traditional Owners of your local area?
- Do you know the names of any Elders?
- Do you know the name of any respected First Nations people from the mob? ("mob" is a word used instead of "people from the traditional custodian group")
- Why are these people important to your local area, and to Australia as a whole?
- What are some of the things you would like to learn about Aboriginal and Torres Strait Islander histories and cultures?
- Can you imagine or identify anything that Elders, Traditional Owners and Respected First Nations people may not wish to share about Aboriginal and Torres Strait Islander histories and cultures? Why?
- Why is it important to make sure information is passed on safely and sensitively?
- What rights and responsibilities do people have with safe sharing?
- What role do Elders, Traditional Owners and Respected First Nations people play in sharing Aboriginal and Torres Strait Islander histories and cultures?



14+ REFLECTIVE CULTURAL COMPETENCE CONTINUUM

Cultural Competence has been theorised to exist in 6 distinct levels. These levels were are generally credited to Terry Cross, an American social worker and a member of the Seneca Nation of Indians. Although he had support from Karl Dennis, Mareasa Issacs & Ruby Bazron, it is often referred to as 'Cross's Cultural Competence Continuum'.

This activity is about exploring the six levels of the continuum and reflecting at which stage you are currently sitting. People move through the different stages at their own pace and there is no right or wrong and no one should be shamed for where they are at. You could break in to groups with different groups looking at the different levels or you can brainstorm as a collective.

The levels are:

- Level 1. Cultural destructiveness – characterised by intentional attitudes, policies and practices that are destructive to cultures and consequently to individuals within the culture.
- Level 2. Cultural incapacity – characterised by a lack of capacity to help minority individuals or communities due to extremely biased beliefs and a paternal attitude toward those not of a mainstream culture.
- Level 3. Cultural blindness – characterised by the belief that service or helping approaches traditionally used by the dominant culture are universally applicable regardless of race or culture. These services ignore cultural strengths and encourage assimilation.
- Level 4. Cultural pre-responsiveness – characterised by the desire to deliver quality services and committed to diversity. Demonstrated by hiring minority staff and recruiting minority members for agency leadership. However, this level of responsiveness can lead to tokenism.
- Level 5. Cultural responsiveness – characterised by acceptance and respect for difference, continuing self-assessment, careful attention to the dynamics of difference, continuous expansion of knowledge and resources and adaptation of services to better meet the needs of diverse populations.
- Level 6. Cultural proficiency – characterised by holding culture in high esteem. Seeking to add to the knowledge base of culturally competent practice by conducting research, influencing approaches to care, and improving relations between cultures. Promoting self-determination.



14+ FACT VS FICTION

The aim of this activity is to help participants to distinguish fact from fiction around the shared and unique rights of Aboriginal and Torres Strait Islander peoples in Australia and to appreciate the need to fully recognise and respect these rights.

ACTIVITY

Using the Australian Human Rights Commission's [Face the Facts](#) resources, hold a reflective discussion using the following prompt questions:

- What do you know about the rights that Aboriginal and Torres Strait Islander Australians share with all Australians? Why is it important to recognise and respect these rights?
- What do you know about the unique rights of Australia's Aboriginal and Torres Strait Islander people? Why is it important to recognise and respect these rights?
- To what degree are the rights of Aboriginal and Torres Strait Islander people being met? What more needs to be done to recognise and respect these rights?
- How can different sets of rights work together in complementary ways?
- How can the interaction between unique and shared rights help to promote equality and equity alike?
- What is the relationship between recognising and respecting rights, and advancing reconciliation?



14+ RECONCILIATION TIMELINE

The purpose of this activity is to learn about key milestones in Australia's journey of reconciliation. Some of these events are well known, others lesser known. This activity may lead to further discovery and understanding about some of the individual events.

Create a timeline for Australia's journey of reconciliation, by matching the years to the actions. On the following pages we've provided the answers with a little bit more information about each action.

YEARS

1938	1963	1965	1967	1975	1988	1990	1991	1991	1992
1992	1993	1995	1996	1997	2000	2006	2007	2008	2009
2010	2017	2018	2020	2021	2023	2023	2023	2024	2025

ACTIONS

Close the Gap Launches	Bark Petitions	Voice to Parliament Referendum
Flags Recognised	Rio Tinto destroys sacred sites	First Reconciliation Week
ATSIC Established	Yoorrook Commences	Redfern Speech
Queensland Path to Treaty Act Passes	Sydney Harbour Bridge Walk	National Congress Established
Freedom Ride in NSW	First Day of Mourning	Native Title Act Passes
Stolen Generation Apology	Victorian Treaty is signed	Royal Commission into Aboriginal Deaths in Custody
Victoria starts Treaty Process	Australia signs on for UNDRIP	Wave Hill Walk Off Ends
Bringing Them Home Report	South Australia passes First Nations Voice Bill	Council for Aboriginal Reconciliation Act passes
Uluru Statement	Queensland stops treaty process	Constitutional recognition through referendum
Mabo Decision	NT 'Intervention'	Barunga Statement



ANSWERS

1938	First Day of Mourning: The Aborigines Progressive Association and Australian Aborigines League hold the first Day of Mourning protest on January 26.
1963	Bark Petitions: Yolŋu people present the Yirrkala bark petitions to the Australian Parliament, protesting the removal without notice of inhabited land from the Arnhem Land reserve and demanding that their sacred sites be protected, after bauxite was discovered in the region.
1965	Freedom Ride: Inspired by the American civil rights movement, Charles Perkins and Student Action For Aborigines lead the Freedom Ride through regional New South Wales, bringing the issue of Aboriginal discrimination and disadvantage to national attention.
1967	Constitutional Recognition through referendum: More than 90% of Australians vote Yes to count First Nations people as part of the Australian population
1975	Wave Hill Walk Off Ends: The Gurindji People, led by Vincent Lingiari, regain ownership of part of their traditional Lands after a protest that began with the 1966 Wave Hill strike.
1988	Barunga Statement: The Central and Northern Land Councils present Prime Minister Bob Hawke with the Barunga Statement, calling for land rights and for a treaty, which Hawke pledges to deliver by 1990.
1990	ATSIC Established: The Aboriginal and Torres Strait Islander Commission is established. ATSIC was an Australian statutory government body that operated from 1990 to 2005. Its purpose was to give Aboriginal and Torres Strait Islander peoples a direct voice in how government policies and funding affecting them were designed and delivered.
1991	Royal Commission into Aboriginal Deaths in Custody: The Royal Commission into Aboriginal Deaths in Custody presents its final report and recommendations to the Australian Parliament, including calling for a process of national reconciliation.
1991	Council for Aboriginal Reconciliation Act passes: The Australian Parliament unanimously passes the Council for Aboriginal Reconciliation Act 1991 (Cth), formally launching a process of national reconciliation and formally establishing the Council for Aboriginal Reconciliation (CAR). CAR's vision was for A united Australia which respects this land of ours; values the Aboriginal and Torres Strait Islander heritage; and provides justice and equity for all.
1992	Mabo decision: The High Court recognises native title in the landmark Mabo v Queensland (No.2) decision, busting the myth of terra nullius.
1992	Redfern Speech: Prime Minister Paul Keating delivers the 'Redfern Speech' recognising the history of dispossession, violence and forced removal of Aboriginal children



1993	Native Title Act Passes: Australian Parliament passes the Native Title Act. The first National Week of Prayer for Reconciliation is supported by Australia's major faith communities.
1995	Flags Recognised: The Australian Government officially recognises the Aboriginal and Torres Strait Islander flags, as flags of Australia' under the Flags Act.
1996	First Reconciliation Week: Council for Aboriginal Reconciliation expands the Week of Prayer for Reconciliation to launch Australia's first National Reconciliation Week.
1997	Bringing them home report: The Bringing Them Home report on Australia's Stolen Generations is launched at the inaugural Australian Reconciliation Convention in Melbourne attended by nearly 2,000 people.
2000	Sydney Harbour Bridge Walk: Hundreds of thousands of Australians walked across Sydney Harbour Bridge, and other bridges around Australia to show support for Aboriginal and Torres Strait Islander aspirations to celebrate after a decade of research, promotion, partnership-building, consultation and educating, CAR presents its final reports to the Australian people, The Australian Declaration towards Reconciliation and The Roadmap for Reconciliation, at the Corroboree 2000 event in Sydney in May 2000.
2006	Close the Gap Launches: The Close the Gap campaign for Indigenous health equality is developed following the release of the Social Justice Report 2005. Reconciliation Australia's Reconciliation Action Plan program begins.
2007	NT 'Intervention': The Australian Government, led by Prime Minister John Howard, begins the Northern Territory Emergency Response, commonly called the Intervention.
2008	Stolen Generation Apology: Prime Minister Kevin Rudd formally apologises to the Stolen Generations on behalf of the Australian Parliament.
2009	Australia signs on for UNDRIP: Australia supports the United Nations Declaration on the Rights of Indigenous Peoples; previously, Australia had been one of only four nations to oppose the Declaration.
2010	National Congress Established: The National Congress of Australia's First Peoples is established. The National Congress was created after the abolition of ATSIC to restore a national Indigenous representative voice—but in a new, non-statutory form, independent of government. It disbanded in 2019.
2017	Uluru Statement: The Uluru Statement From the Heart is released by delegates to an Aboriginal and Torres Strait Islander Referendum Convention held near Uluru in Central Australia. The Turnbull Government rejects the Uluru Statement from the Heart. The Recognise campaign is disbanded after the Federal Government ceases to fund it.
2018	Victoria starts treaty process: Victoria becomes the first Australian state to pass Treaty legislation when it passes the Advancing the Treaty Process with Aboriginal Victorians Act 2018 (VIC).



2020	Rio Tinto destroys sacred sites: Mining company Rio Tinto destroys two 46,000-year-old sites in the Juukan Gorge, Pilbara, and is suspended from the Reconciliation Action Plan community; Senate Inquiry held; CEO and two senior executives resign.
2021	Yoorrook Commences: The Yoorrook Justice Commission is established in Victoria. Yoorrook's purpose is to establish the official truth of Victoria's history, centre First Peoples' voices, and make recommendations to change the laws, systems, and structures that continue to cause harm.
2023	South Australia passes First Nations Voice Bill: South Australian Parliament passes the First Nations Voice Bill.
2023	Queensland Path to Treaty Act Passes: The Queensland Path to Treaty Act passes.
2023	Voice to Parliament Referendum: The Voice to Parliament referendum is defeated; 39.94% in favour, 60.04% not in favour.
2024	Queensland stops treaty process: Queensland Liberal National Government repeals the Path to Treaty Act and ends the Truth-telling and Healing Inquiry.
2025	Victorian Treaty is signed by the Victorian Government and the First Peoples Assembly on November 13th 2025. The Victorian liberal party stated they would repeal the treaty in their first 100 days if elected.



14+ THEN AND NOW

In this activity, we reimagine the land on which your Guide Hall/meeting place/campsite stands by writing a poem which contrasts images of the Guide Hall/meeting place/campsite grounds as they are now with how they may have been prior to British invasion. It is very important to acknowledge that Aboriginal and Torres Strait Islander people and cultures are strong and continuous and have not vanished with the passing of time.

It should be written in alternating lines (or pairs of lines) – one for the present, one for the past, beginning lines with:

Now...

Then... (or the other way around – its your choice)

The 'Now' lines describe different physical aspects of the hall and its grounds – buildings, sounds, smells, movement, people, routines, colours etc. The 'Then' lines consider what this patch of Country might have been like before British invasion – for example a gentle slope running down to a creek (where a storm water drain is now), or a grassy river valley (where a lake is now). How would it have looked, sounded and smelled? How might the Traditional Owners have used this land? Might they have played games and sports here? Might they have taught and learned here?

Towards the end of the poem, there should be a 'Now' line describing how contemporary Aboriginal and Torres Strait Islander people and cultures are present and recognised in your school.

HINTS FOR WRITING

1. Everyone brainstorms words to do with the location now: emotions, circumstances, setting, sounds, sights, thoughts, movement etc. They should think of verbs, nouns, adjectives and adverbs, and include any metaphorical associations that their mind leaps to (e.g. building, box, glass; trees, shade, darkness; fires, radiators, fluorescent lights). They should try not to discard or reject any idea at this stage.
2. Everyone could brainstorm what the area might have looked like. Are there natural dips that might indicate a creek or river, a natural depression that might have been a pond or lake, what would the plants have been like, would it have been scrubby bush or open grasslands. Again – do not discard or reject any ideas.
3. Start with a couple of contrasting Nows and Thens, and then read the poem aloud to see if the rhythm feels right.
4. You could get each participant to write a couple of Nows and Thens, and then combine them all to make a Unit/group/Guild poem.



SAMPLE POEM

Below is a poem written by English teacher Matthew Nogrady from Telopea Park School in Canberra, ACT who created this activity for Narragunnawali. Molonglo Plain – Telopea Park. For the Indigenous families of Telopea Park School

Then, a gentle, scraggly slope, and a shaded creek that strayed to the Molonglo's plain.

Now, the land is levelled, etched and circled, parcelled out in green and grey. Then, the grey-green gum trees leaned, and creaked, and rustled in the aching heat.

Now, school buildings squat here: brick-square, thronged with footsteps, then hushed with pens.

Then, above the murmur of women bending to their tasks, birds shrieked and gossiped.

Now: the muted swish and thrum of cars – a school bell clatters.

Then, too, bony winters fell; skin slackened, and faces hardened with the frost.

Now, the sweaty-sweet steam of tuck-shop grease loiters in the yard.

Then, summer's children shouted, ran, laughed and played.

Now, their laughter still erupts, their playground antics toss and tumble.

Then, the youths looked shyly, whispered, giggled, touched and trembled.

(Some things will never change.)

Then, each generation learnt in fire-lit stories.

Now, the silent fibres pulse and glow; could we all each grasp all we know?

Then, country and song bade them roam, and return, to shelter on this hardy plain.

Now, we all circle the low suburbs, all held in the city's daily surge, lull and evening ebb.

Between then and now there were, surely,

tentative signs,

open gestures,

friendships,

misunderstandings,

deceptions,

horrors,

Ngunnawal people driven weeping and raging from this place.

Between then and now

the land was mapped and marked,

counted in its uncommon wealth,

set to a purpose.

Now, too late to ask permission

(though perhaps in time for forgiveness).

We pause, remember, acknowledge,

Ngunnawal land.

– Matthew Nogrady, August 2015



COOKING CHALLENGE

Rations on Australian Aboriginal missions and government reserves, primarily issued from the mid-19th century until the 1960s, typically consisted of basic, low-cost staples—flour, sugar, tea, and tobacco. These rations were designed as a minimal supplement, rather than a full diet, and were often used by authorities as a tool of control and as payment for labor in place of cash wages. The ration system was notorious for causing malnutrition, as it was often insufficient to sustain health, resulting in diets lacking fresh fruits, vegetables, and proteins. As settlers seized traditional land, Aboriginal people were forced to rely on these rations when they could no longer access traditional hunting and gathering grounds. Rations officially intended for "old, sick, or infirm" individuals were often shared among the entire community, making the provided quantities even more meager. The system continued into the 1960s, with distributions only ending as Indigenous people became eligible for standard government social security benefits.

Rations were distributed weekly or monthly from depots and usually included:

- Staples: White flour (often 1 lb (or 0.45kg) per day for adults, though this varied), refined sugar, and tea.
- Occasional/Supplementary Items: Rice, salt, sago, tapioca, split peas, porridge, tobacco, and soap.
- Meat: Salt beef or mutton was provided to workers on the station, but often scarce for others.
- Medical Comforts: Items such as jam or, in some cases, extra sugar were considered luxury "medical comforts".

ACTIVITY

1. Imagine you have just received your family's weekly rations. Plan out your meals for the week. Consider what you could supplement from the land you are living on.
2. To make this a little harder, no one in your community has a travel pass so you cannot leave the mission for any hunting or gathering for additional ingredients.



RECIPE: CHOCOLATE WATTLESEED MOUSSE

This recipe was sourced from tuckerbush.com.au

INGREDIENTS

- 200g dark chocolate (70% cocoa), chopped
- 3 tablespoons wattleseed, toasted and ground
- 2 tablespoons sugar (adjust based on your sweetness preference)
- 3 large eggs, separated
- 1 cup heavy cream
- A pinch of salt
- Optional: Cocoa powder or extra wattleseed for garnish

METHOD

- **Melt the Chocolate:** In a heatproof bowl over simmering water, melt the dark chocolate, stirring gently until smooth. Remove from heat and let it cool slightly.
- **Prepare the Egg Yolks:** In a separate bowl, whisk the egg yolks with the sugar until pale and creamy. Stir in the melted chocolate and ground wattleseed until well combined.
- **Beat the Egg Whites:** In a clean bowl, beat the egg whites with a pinch of salt until soft peaks form. Gently fold the egg whites into the chocolate mixture in three additions, being careful not to deflate the mixture.
- **Whip the Cream:** In another bowl, whip the heavy cream until soft peaks form. Fold the whipped cream into the chocolate mixture until smooth.
- **Chill:** Spoon the mousse into serving glasses or bowls. Cover and refrigerate for at least 2 hours or until set.
- **Serve:** Garnish with cocoa powder or extra wattleseed if desired, and enjoy your unique wattleseed chocolate mousse!



RECIPE: LEMON MYRTLE CAKE

This recipe was sourced from tuckerbush.com.au

INGREDIENTS

- 125g butter, chopped
- $\frac{3}{4}$ cup caster sugar
- 1 teaspoon vanilla essence
- 2 eggs
- 2 cups self-raising flour, sifted
- $\frac{2}{3}$ cup milk
- 1 tablespoon Lemon Myrtle powdered spice

METHOD

- Preheat oven to 180C. Lightly grease a deep, 20cm round cake pan. Line base with baking paper.
- Beat butter, sugar and vanilla together in a large bowl using an electric mixer, until pale and creamy.
- Add eggs one at a time, beating well after each addition, scraping down sides of bowl. Lightly fold flour into creamed mixture alternately with milk, beginning and ending with flour. Add lemon myrtle in with cake mixture. Spoon mixture into prepared pan.
- Bake for 40-45 mins, or until cooked.
- To make the vanilla icing: Sift icing sugar into a bowl. Add butter, water and vanilla. Add a little lemon myrtle. Beat well with a wooden spoon until a smooth spreadable consistency. Spread over cooled cake.



RECIPE: NATIVE LEMON AND HONEY ICED TEA

This recipe was sourced from bushtucker.com.au

INGREDIENTS

- 5L water
- 35g Tuckerbush Native Lemongrass
- 10g Tuckerbush lemon myrtle leaves (or, use 1 tsp dried Tuckerbush flakes)
- 200g Raw Honey
- Juice of one lemon
- Pinch of sea salt flakes

METHOD

- Bring 5L of water to boil in saucepan
- Add honey and stir until combined
- Add native lemongrass and lemon myrtle
- Turn off heat, cover and allow to steep for two hours or until cool
- Strain and season with salt and lemon juice to taste
- Serve in tall glass over ice with a Tuckerbush Jambinu Zest sprig for garnish



RECIPE: WATTLESEED SCONES

This recipe comes from Nornie Bero, Australia's pre-eminent Torres Strait Islander chef.

INGREDIENTS

- 3 cups (450g) self-raising flour, plus extra 100g for dusting
- 100g unsalted butter, at room temperature
- 1 1/2 cups (375ml) milk, or nut milk
- 1 tbs ground wattleseed
- Lemon myrtle jam, to serve

For the strawberry gum cream

- 500ml thickened cream
- 1 tbs ground strawberry gum
- 1/2 cup (60g) pure icing sugar

METHOD

- Preheat the oven to 180°C and dust a 20cm baking tray with flour.
- Mix the flour and butter in a bowl until well combined. Add milk and wattleseed and mix to make a sticky dough.
- Dust a clean work surface with some flour and knead the dough until it is soft in texture, being careful not to overwork it.
- With a rolling pin, roll out the dough to a 4cm thickness. Use a round biscuit cutter to cut out 9 scones (if you don't have a cutter, use a measuring cup or thin glass, like a wine glass). Place the scones on the tray and bake for 20-25 minutes.
- Meanwhile, make the strawberry gum cream. Place all ingredients in a large bowl and mix together using a hand-held mixer (or a stand mixer) and whip until thickened.
- Be careful not to over-mix; this should only take 2 minutes using a stand mixer.
- Serve scones with strawberry gum cream and lemon myrtle jam.

