

Mathematics Level 7

Chapter 2 — Community histories: why is the past important to my local community?

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Days we celebrate and remember

Words we use

Say: “We have some new words today. Listen. We will say them and do them.”

- **history** — History is stories about people and places from the past.
 - **past** — The past is all the days that went by. Your grandma was a little girl in the past.
 - **celebrate** — We celebrate when we do happy things for a big day.
 - **commemorate** — We commemorate when we do special things to still think of people and days from the past.
 - **community** — Your community is all the people who live around you — your family, your friends, and the people at your school.
 - **event** — An event is a big day for people.
 - **significant** — If a day is significant, it is very important.
 - **important** — A day is important when people love it, or still think of it.
 - **calendar** — A calendar says when big days come.
 - **festival** — A festival is a big day for many families.
 - **religious** — Religious days are very important days for many families. Many families go to a special place on religious days.
 - **cultural** — Cultural days come from what many families love to do. Their grandmas and grandpas loved them too.
 - **family reunion** — A family reunion is when all your family come to one place.
 - **tradition** — A tradition is something your family does on a big day, every time.
 - **source** — A source is a thing that helps us find out about the past. A drawing can be a source. A paper can be a source. A story can be a source.
-

Teaching sequence

Part 1 — Two words

Say: “Today we talk about big days. Look at this.”

Say: “This is a birthday. Birthdays are happy days. We sing. We dance. We eat good food. We **celebrate** on happy big days.”

Say: “This is Anzac Day. On Anzac Day, we are very still. We do not talk. We think of people from the past. We **commemorate** on days like this.”

Ask: “Is a birthday a happy day? Do we celebrate on a birthday?”

Ask: “Can you be very still? Can you commemorate with me? Put your hand here, like me. No talking. Good!”

Part 2 — Six ways

Say: “Families love big days in many ways. Here are six ways.”

Say: “One: a special meal. Two: all the family comes to one place. Three: we go to a special place. Four: we make art. Five: we sing and we dance. Six: we tell stories.”

Say: “Grandmas and grandpas give the stories to mums and dads. Mums and dads give them to you. That is a tradition!”

Ask: “Which ways does your family do? Tell me.”

Part 3 — The days on our calendar

Say: “Here is our calendar of big days. It goes around and around.”

Say: “Birthdays are happy days. Your birthday is your day. Your family loves you on your day. Your birthday is on our calendar too.”

Say: “Australia Day is a big day for Australia. Many people put up flags. Many people eat good food. Some people sing songs.”

Say: “On Anzac Day, we think of the people who helped Australia. We say thank you to them. Many people go to a special place. They are very still. They do not talk. They listen. Some people walk with flags.”

Say: “Diwali is a festival. It is a happy time for many families. Families have good food. They make their home look nice.”

Say: “Easter is a special time for many families. Many families have a big meal. Some people go to a special place.”

Say: “Lunar New Year is a big festival. Families have a big meal. Many people see a lion dance. There is red all over!”

Say: “Passover is a special time. Families have a very special meal. They tell an old, old story at the meal.”

Say: “Ramadan is a special time for many families. In the day, some people do not eat. When the sun goes down, they eat with their family.”

Say: “A family reunion is when all your family come to one place. Grandma, grandpa, aunty — all of them! They eat and talk and hug.”

Say: “Some big days are cultural festivals. Many families love them. They sing. They dance. They have fun.”

Say: “Some families have more big days too. Tell me about your family’s big days.”

Part 4 — Look at sources

Say: “This is a source. A source helps us find out about a big day. Look. What can you see?”

Say: “This paper asks a family to come to a big lunch. It is for Sunday. It is at their home. It is from the Silva family. The Silva family loves their big lunch!”

Ask: “Who is the paper for? What do the Silva family do? Is this a happy day?”

Say: “This is for Anzac Day. Look at the circle of green. Look at the small words. The words say thank you to the people who helped Australia. On Anzac Day, we still think of them.”

Ask: “What can you see? Which big day is it? How do you know?”

Say: “Look at this family. It is a birthday. There is a big cake. There are balloons. How old is the girl? Five! She is five today.”

Ask: “What can you see? Is it a happy day or a still day?”

Part 5 — Tell me

Say: “Now you can talk. Say three things. Listen to me first.”

Say: “Diwali is important to my family. We have a big meal. We love it.”

Say: “Now you. Say: *This day is important to my family. We ... We love it.*”

Worked examples

Example 1 — the birthday scene (figure 8)

Say: “I look at this. What can I see? I can see a big cake. I can see balloons. I can see six people. They are happy. It is a birthday! We celebrate on birthdays. The girl is five. Her family loves her. This is a happy big day.”

Example 2 — the Anzac Day card (figure 7)

Say: “I look at this. What can I see? I can see a circle of green and red. I can see small words. I can see when Anzac Day is. On Anzac Day, we still think of the people who helped Australia. We say thank you. We are very still. We do not talk. That is how we commemorate.”

Practice

1. Look at the big-day drawings. Take one drawing. Say the big day. Is it a family day? Is it a community day? Put it on the right mat.
 2. Take a big-day drawing. Now take a ways drawing. Do we do this way on that day? Say yes or no. Tell me one way your family loves on your big day.
 3. Our big-days circle has empty spots. Take a drawing. Where does it go? Put it on the circle.
 4. Look at the lunch paper. What can you see? Who is it for? What do they do? Is this a happy day?
-

Doing

Doing 1. Draw your family’s big day. Tell me about it.

Doing 2. Tell me: which big day does your family love? What do you do? Why do you love it?

How do you know?

Ask: “Why is this big day important to your family? How do you know?”

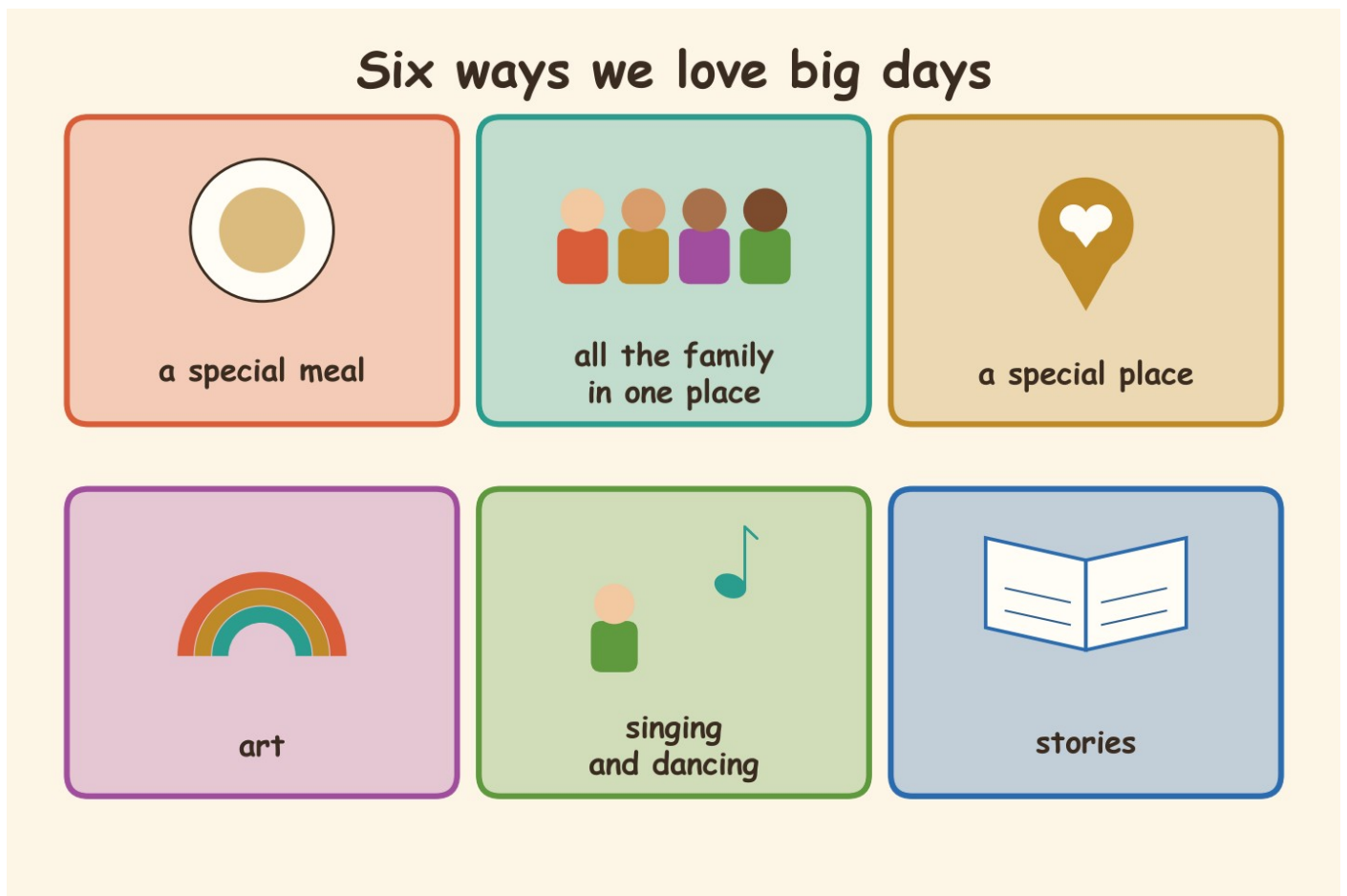
What we are looking for

Figure 1 — We celebrate on happy big days. We commemorate to still think of people from the past.



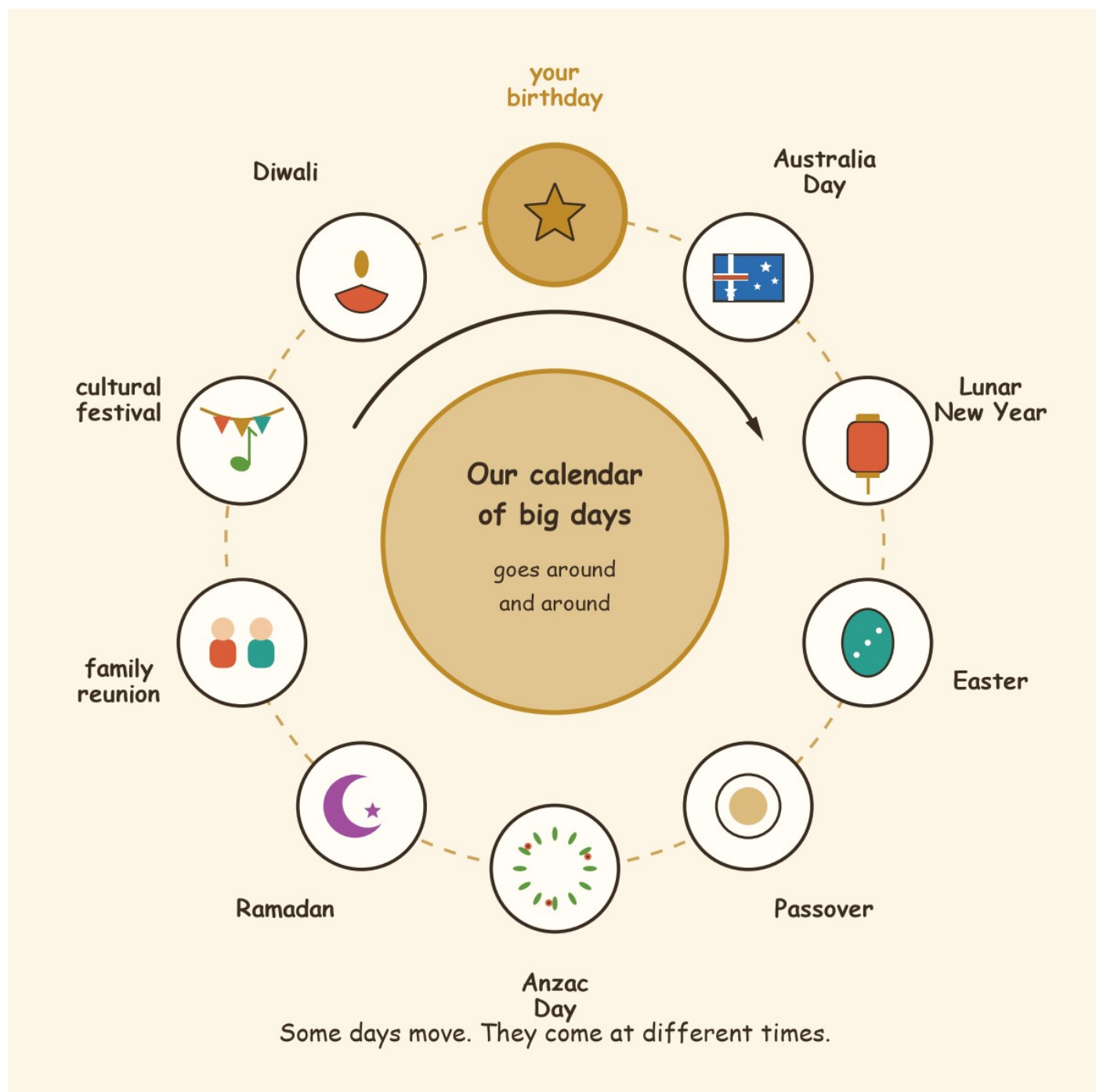
A drawing of two big days. One is a happy birthday with a cake and balloons, for days we celebrate. Two is a circle of green and red, for days we commemorate.

Figure 2 — Six ways we love big days.



A drawing of six things families do on big days: a special meal, all the family in one place, a special place, art, singing and dancing, and stories.

Figure 3 — Our calendar of big days.



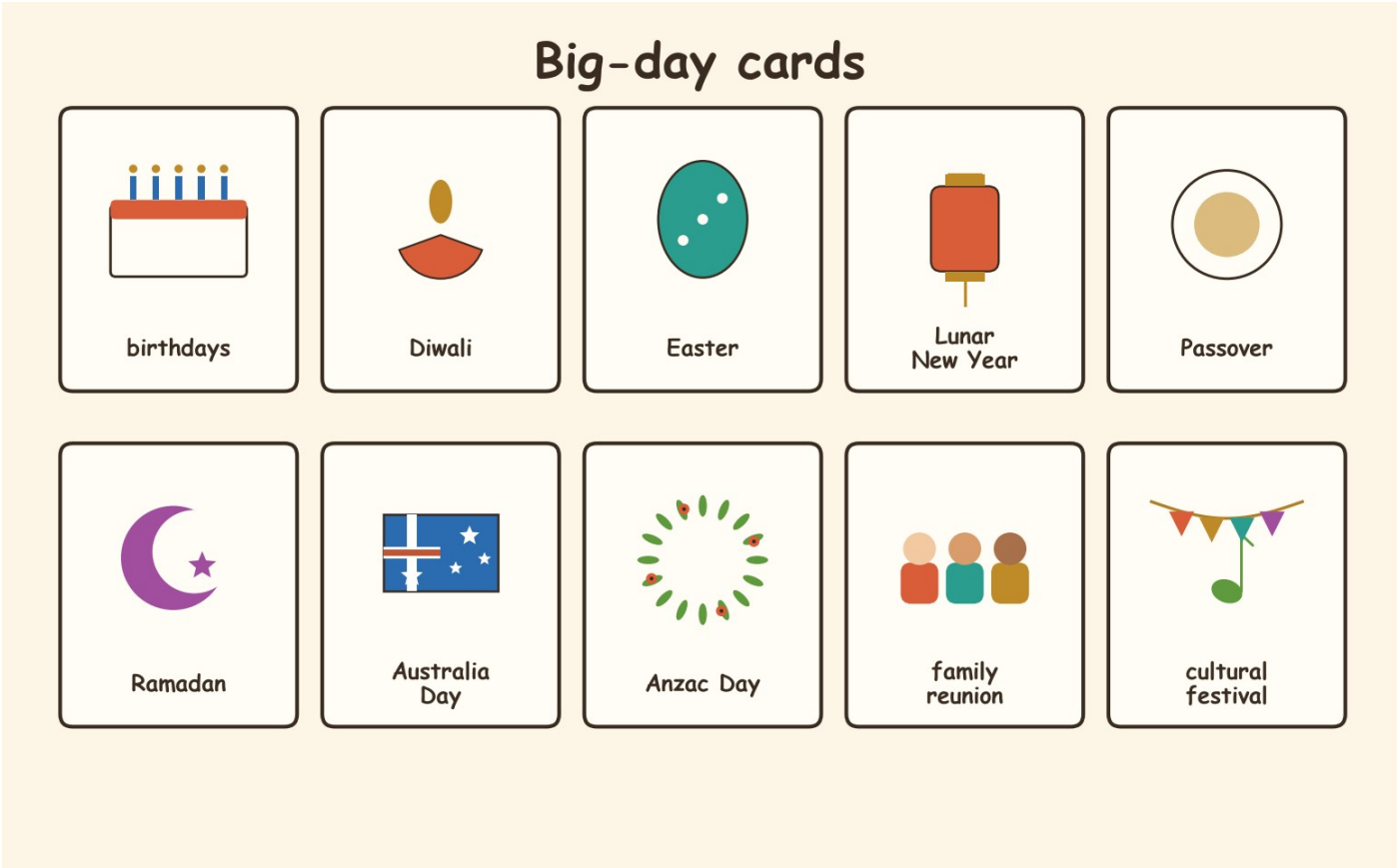
A drawing of a big circle. The big days of the calendar go around it: birthdays, Australia Day, Lunar New Year, Easter, Passover, Anzac Day, Ramadan, family reunions, cultural festivals, Diwali, and a star for your birthday.

Figure 4 — Some big days, and why we love them.

Some big days, and why we love them			
Big day	Who loves it	What we do	Why we love it
 Birthdays	You and your family	We sing. We eat cake. Balloons!	It makes us happy.
 Australia Day	Many people in Australia	Flags, food and songs	We love Australia.
 Anzac Day	All of Australia	We are still. We say thank you.	We still think of them.
 Diwali	Many families	Good food, lamps and fun	It is a happy time.

A table about four big days. It says who loves them, what families do, and why they love them.

Figure 5 — Big-day pictures.



Ten small pictures: a birthday cake, a small diya for Diwali, an Easter egg, a red lion dance for Lunar New Year, a Passover table with bread and cups, a moon and star for Ramadan, a flag for Australia Day, a circle of green and red for Anzac Day, a big family for a family reunion, and flags and music for a cultural festival.

Figure 6 — A paper for a family reunion.



A paper that asks a family to come to a big lunch on Sunday at their home. It is from the Silva family.

Figure 7 — A paper for Anzac Day.



A paper for Anzac Day with a circle of green and red, some small words, and the day of Anzac Day on it.

Figure 8 — A family at a birthday.



A drawing of a family at a birthday. There is a big cake and balloons, and six happy people.

Figure 9 — Things to say.

Things to say

is important to my family.

We .

We love it.

Like this:

Diwali is important to my family.
We have a big meal. We love it.

A paper with three things to say about a big day. A full one says: Diwali is important to my family. We have a big meal. We love it.

The story of a place near us: then and now

Chapter 2 — Community histories · Section 2B · History Foundation (single-level book, D1)

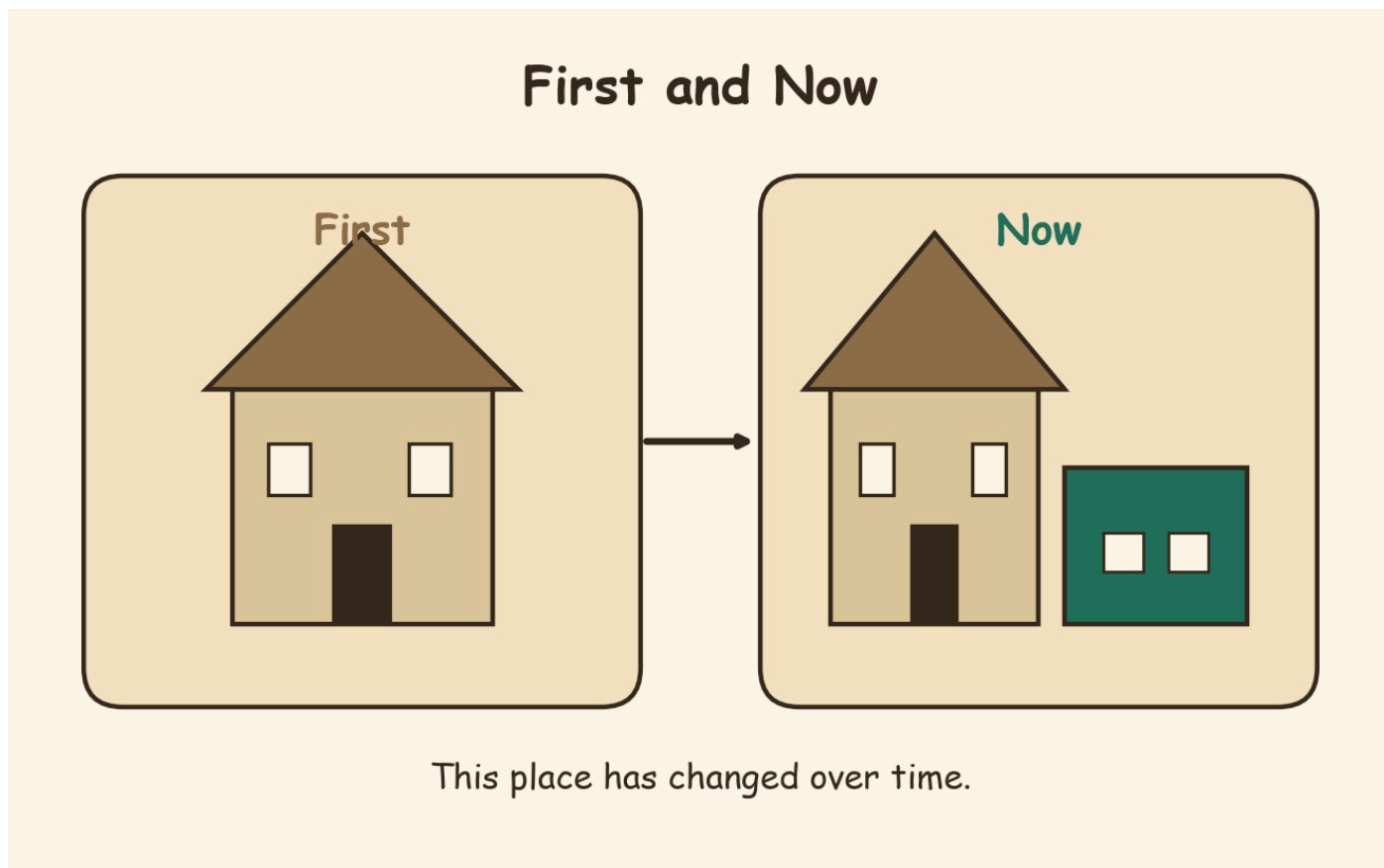
Owns **VC2HH2K05** (code checked against the VCAA VC2 Humanities export, retrieved 2026-07-29; Historical Knowledge and Understanding · Community histories). Draws on VC2HH2K05.E03, VC2HH2K05.E04, VC2HH2K05.E05 (D3 partial — the two retained questions only), VC2HH2K05.E06. VC2HH2K05.E01 (Traditional Owners) and VC2HH2K05.E02 (First Nations sites) are **excluded** (D3, CONTENT_POLICY Rule 1) and are not taught here; the CD is taught in full through the neutral remainder.

Delivery (D9): every task is introduced orally from this script; no task requires a child to read. Lines marked **Say:** / **Ask:** and the question lines are read aloud verbatim to the children; all other text is teacher-facing and is not vocabulary-capped. New subject terms (significant / significance, commemorate, memorial, heritage, source) are introduced orally and defined at first use (WORD_LEVEL_POLICY exemption 2; all are also the curriculum's own words). Figures are original drawings, never fake photographs; real photographs are supplied by the teacher per the source note at the end of the section.

Theory

The site for this section. The worked local historical site is the **Shrine of Remembrance**, Melbourne — a war memorial on St Kilda Road in the Kings Domain, made to honour Victorians who served in the First World War, opened in 1934, and now honouring all Australians who have served in war. It is a real, named, sourced place (source note at the end of the section); teachers outside Melbourne substitute their own local war memorial or landmark and keep the same script. The sequence below is one short teaching arc: look → new words → the story in order → why it is here and why it matters → how we find out → a tour.

Part 1 — Look at the place. Display one or two real photographs of the Shrine (teacher-supplied, source note below), then the first figure.



Two drawings of the same place: First, and Now with something new. It says: This place has changed over time.

Say: Look at this place. It is the Shrine of Remembrance. **Say:** It is in Melbourne. It is in Australia. **Say:** It is a memorial. It is a war memorial. **Say:** People made it to think about the people who helped in the war. **Ask:** What can you see?

Scribe children's responses on the board. Point to the new part in the Now drawing: *the same place can get new parts — that is change.*

Part 2 — New words. Introduce the four terms orally with the poster; children repeat each word and its saying.

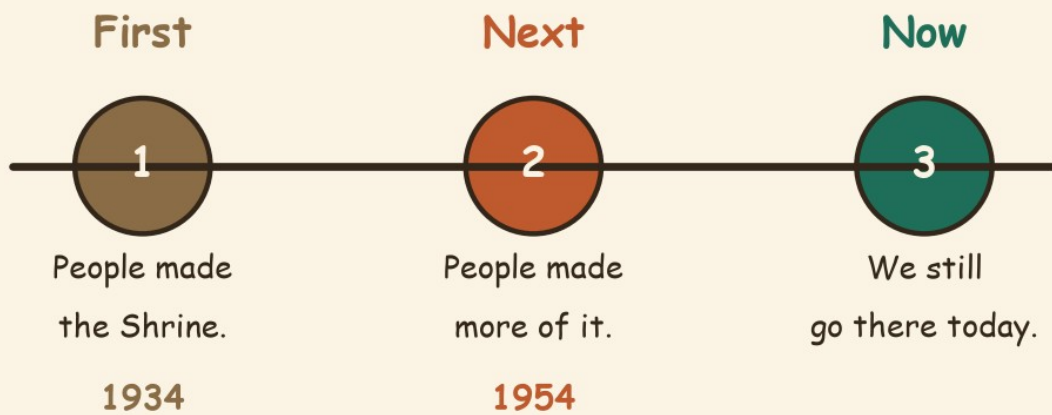


Four new words with sayings. Significant: a place is significant when people love it very much. Commemorate: we all stop and think about the people who helped us. Heritage: the old things and old stories people love. Memorial: a place people made to help us think about who helped us.

Say: Our new words. **Say:** Significant. A place is significant when people love it very much. This place is significant. **Say:** Commemorate. We commemorate when we all stop and think about the people who helped us. **Say:** Memorial. A memorial is a place people made to help us think about who helped us. **Say:** Heritage. Heritage is the old things and old stories people love.

Part 3 — The story in order. Put the change over time in order with the unscaled timeline (first / next / now; no scaled chronology at Foundation — that belongs to 3B).

First, Next, Now

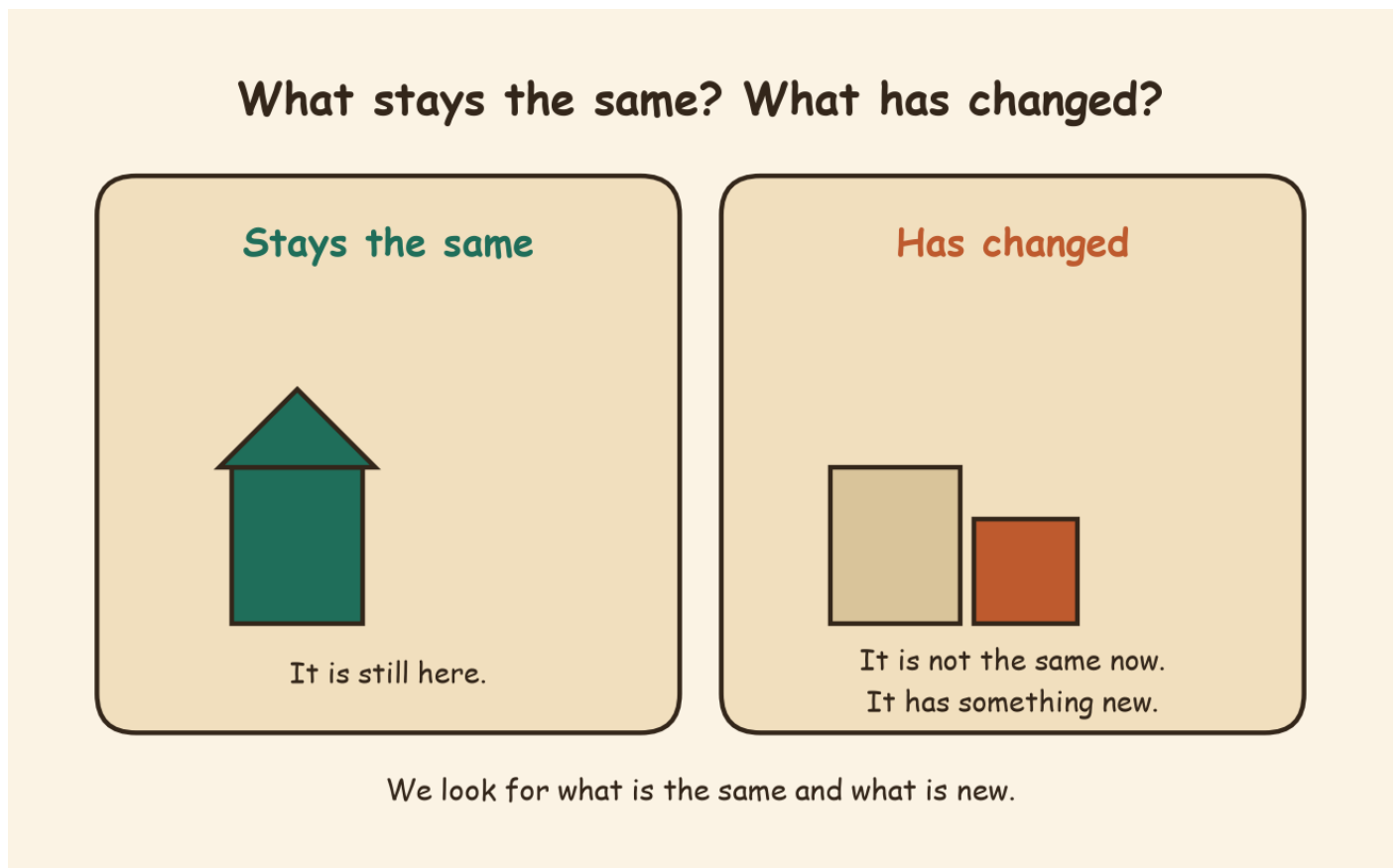


First, next, now: the story of a place.

Three stops: 1 First, people made the Shrine, 1934. 2 Next, people made more of it, 1954. 3 Now, we still go there today. It says: first, next, now, the story of a place.

Say: First, people made the Shrine. That was in 1934. **Say:** Next, people made more of it. That was in 1954. **Say:** Now, we still go there today. **Say:** The place has changed. It is still the same place.

Then the continuity-and-change poster:

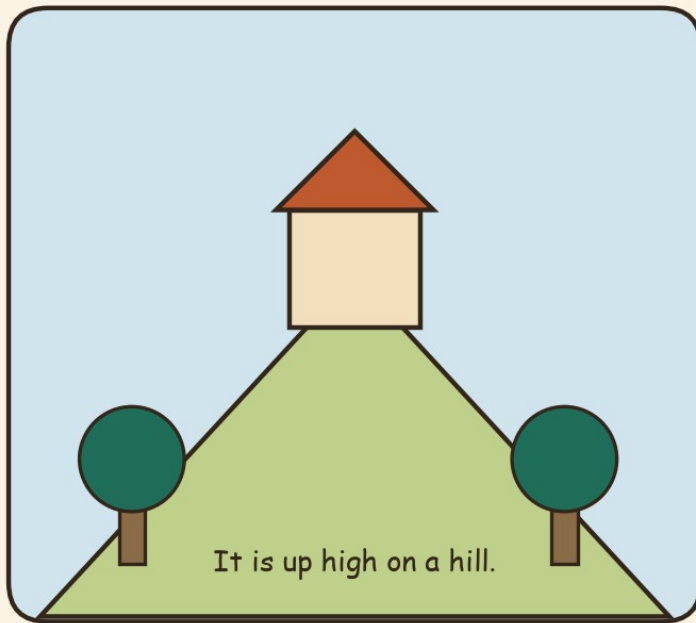


What stays the same? What has changed? One says: it is still here. One says: it is not the same now, it has something new. It says: we look for what is the same and what is new.

Ask: What is the same? What has changed?

Part 4 — Why is it here? Why does it matter? Reasons first, before any source (VC2HH2K05.E04), then the two retained heritage questions (VC2HH2K05.E05, D3 partial).

Why is it here?



People can see it.

It is up high.

It is in a park with trees.

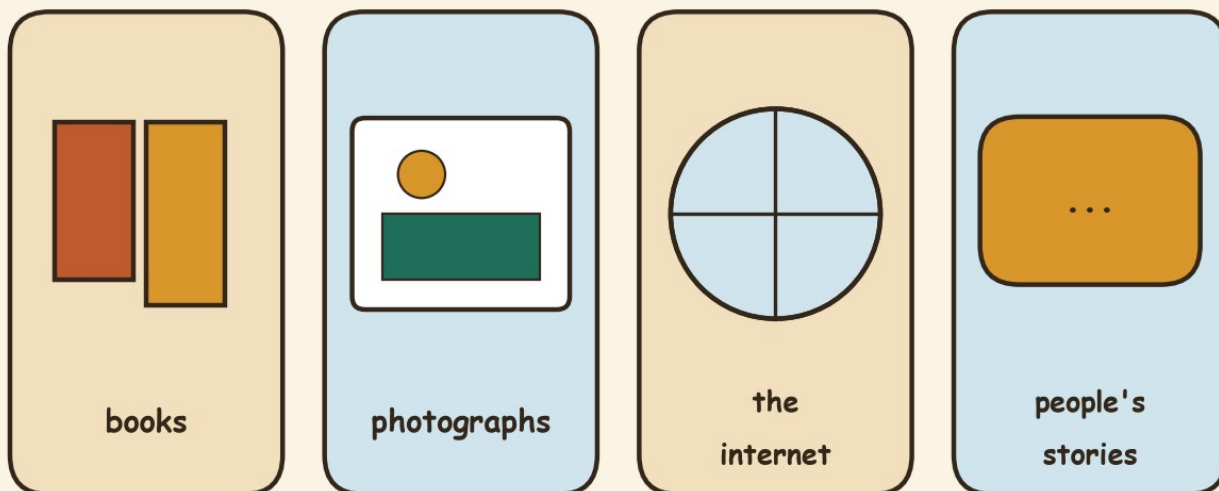
People can come here to think.

A place up high on a hill in a park with trees. It says: people can see it, it is up high. It is in a park with trees, people can come here to think.

Say: Why is it here? Say your reasons. **Say:** It is up high. People can see it. **Say:** It is in a park with trees. People can come here to think. **Ask:** Does this place commemorate a big event from the past? **Say:** Yes. It is for the people who helped in the war. We stop and think about them there. **Ask:** Does this place make us think about who we are? **Say:** Yes. When we look at it, we think about who we are. People in our community love this place.

Part 5 — How do we find out? Provided sources only (VC2HH2K05.E06); the teacher holds each source up as it is named.

We find out about the past from:



We look at sources to find out about the past.

Books, photographs, the internet, people's stories. It says: we look at sources to find out about the past.

Say: How do we find out about a place? **Say:** Old photographs can help us. Books can help us. Stories can help us.

Say: Photographs, books and stories are sources. A source helps us know about the past.

Part 6 — We ask. Model asking before, during and after a story about the site (links to 3A).

We ask about a place



Who made it?



How old is it?



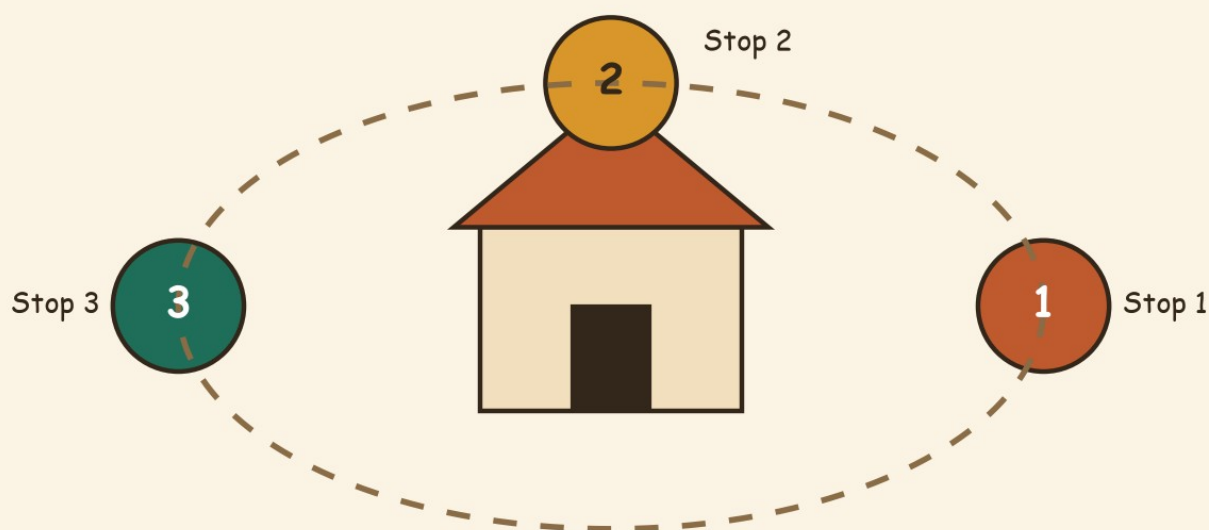
Why is it significant?

Three things we ask: Who made it? How old is it? Why is it significant?

Ask: Who made it? How old is it? Why is it significant?

Part 7 — A tour. Walk a model tour in the room or around the school grounds with the figure displayed at the front (VC2HH2K05.E03).

We go on a tour



We walk and stop and look. We say what we see.

A place with stops 1, 2 and 3. It says: we walk and stop and look, we say what we see.

Say: We go on a tour. We walk and stop and look. **Say:** At a stop, we say what we see.

Worked examples

Example 1 — scaffolded

Teacher models a told story of the Shrine from three provided photographs (the 1934 opening; the 1954 forecourt addition; a present-day Anzac Day gathering — teacher-supplied, source note below), using the timeline figure from Part 3. The teacher thinks aloud while ordering the photographs First / Next / Now, then tells the story in one breath so children hear what a “story of a place” sounds like.

Model told story (read aloud):

Say: First, people made the Shrine. That was in 1934. I see lots of people. **Say:** Next, people made more of it. That was in 1954. **Say:** Now, we still go there. We stop and think about the people who helped in the war. **Say:** It is the same place. It has something new. The place has changed.

Example 2 — scaffolded

Teacher models VC2HH2K05.E04 exactly: reasons first, then check. Ask “Why is the Shrine here?” and scribe two or three child reasons (up high; in a park; people can see it). Only then open a provided source — one page of a book or one captioned photograph about the Shrine — and read the explanation in teacher words while children listen. Close by comparing: “Our reasons were good. The book says...” — the habit is reason first, check second.

Practice questions

Scaffolded

- Q1.** Look at the First and Now drawings. Say what is the same. Say what has changed.
- Q2.** Put the story pictures like this: First, Next, Now. Say the story of the Shrine.
- Q3.** Go on a tour with your teacher. Stop at 1, 2 and 3. Say what you see.
- Q4.** Say your reasons. Why is the Shrine here? Now listen. Your teacher reads the story from a book.

Un scaffolded

- Q5.** Draw a place you know. Say what you know about it. Your teacher puts your words here.

The worksheet has a light beige background. At the top, there is a rounded orange rectangle with the text "My place" in a bold, black, sans-serif font. Below this is a large, empty white rectangle with a black border, intended for drawing. Underneath the drawing area, the text "Draw your place here." is written in a grey, sans-serif font. Below this text are three horizontal lines for writing, also in a grey, sans-serif font.

My place. A big place to draw, and lines for words. Draw your place here. Say what you know. Your teacher puts your words here.

- Q6.** Ask about the Shrine. Say how to find out: a book, photographs, or a person.

How do you know? (*observed reasoning prompt — VC2HH2K05.E04 asks for reasons*) After Q1, ask the children:

Ask: How do you know it is the same place in the two drawings? Say what is the same.

Answers

Teacher observation notes — what to listen for and see (assessed evidence is oral and observed, D9; score against the band achievement standard in this book's own words: the child tells the important things about a site in their community, and says what stayed the same and what changed).

Q1. The child points to the same building in both cards (“the same tall place”, “the same door”) and names a change (“a new part”, “it got bigger”).

Q2. The child orders the cards First → Next → Now (1934 → 1954 → today) and retells at least two of the three sentences.

Q3. The child walks the stops in order and says one thing they see at each stop.

Q4. The child gives one reason (up high / people can see it / a park with trees), then listens to the provided explanation — the E04 habit, reason before source.

Q5. The child draws a local place and says at least one thing about it; the scribed words carry the account (this is the unscaffolded “draw and tell”).

Q6. The child poses a question (who / how old / why) and picks a source that could help (a book, a photograph, a person).

How do you know? Listen for a clue from the drawings themselves: “the same tall place”, “the same door”, “the same shape” — the child is using the source, not guessing.

Fully-worked solutions

Model scribed accounts — what a Foundation account of this site can sound like when the teacher writes the child's words. Child lines are the oral account; the italic lines are teacher commentary.

Q1/Q2 — the story of the Shrine, in order.

Child: First, people made the Shrine. That was in 1934. Next, people made more of it. That was in 1954. Now, we still go there today. It is the same place. It has something new. The place has changed.

This is the whole of VC2HH2K05 in one breath: a local site, its story, and the changes it has been through, sequenced First / Next / Now. The dates are teacher-supplied numerals; the child's job is the order and the same/changed judgement.

Q3/Q4 — a tour stop with a reason.

Child: Stop 1. I see a big place. It is up high. People can see it. It is a war memorial. People stop and think about the people who helped in the war. I love this place.

One stop carrying an E04 reason (“up high, people can see it”) and the significance language in child words — this is the E03 tour and the first E05 retained question answered at Foundation pitch.

Q5 — my place (unscaffolded).

Child: Here is my park. I see a big tree. I see a memorial. People stop and think there. My park is significant. I love my park.

The child transfers the whole CD to their own local site: a place, its significance, and what people do there. The scribe writes verbatim; nothing is corrected.

Q6 — a question and a source.

Child: Who made the Shrine? A book can help us. How old is it? Photographs can help us. Why is it significant? People's stories can help us.

Each question is paired with a provided source type from VC2HH2K05.E06 — the child is investigating with provided sources and saying what they reveal.

Sources and site facts (teacher-facing)

- **Site facts** — Shrine of Remembrance, Melbourne (Kings Domain, St Kilda Road): made to honour Victorians who served in the First World War; architects Phillip Hudson and James Wardrop, both returned servicemen; opened 11 November 1934 by the Duke of Gloucester before a crowd of more than 300,000; the Second World War Forecourt and Eternal Flame added later and dedicated by Queen Elizabeth II on 28 February 1954; now honouring all Australians who have served in war; services held each Anzac Day (25 April) and Remembrance Day (11 November). Source: Wikipedia, “Shrine of Remembrance”, retrieved 2026-08-24.
- **Photographs for Parts 1 and Example 1** — teacher to supply real photographs (e.g. the Shrine's own public image library or Wikimedia Commons, licensed for educational use); retrieved date to be recorded by the teacher when downloaded. The three photographs are: the 1934 opening, the 1954 forecourt, a present-day service. No invented or staged “historical” images anywhere in this section; all figures are original schematics.
- **Local substitution** — teachers outside Melbourne keep the script and swap the site for a local war memorial or landmark; the reasons, sources and tour tasks are site-neutral by design.

How technology changed home, work, travel and talk

Victorian Curriculum 2.0, History, Foundation.

VC2HH2K06 (code checked against the VCAA VC2 Humanities export, retrieved 2026-07-29)

- **VC2HH2K06.E01** — how the ways we keep in touch with family and friends have changed, and the good and the bad that came with those changes
- **VC2HH2K06.E02** — technology across the generations, seen by putting old and new objects and photographs side by side: transport on land, sea and air; the move from the wood stove to gas and electric appliances; then television, the transistor radio, FM radio and digital technology
- **VC2HH2K06.E03** — making the kind of toys children played with in homes that had no electricity

How this section works. Foundation history is read-aloud, observed, artefact-led and picture-led. The teacher reads every task aloud from the scripts below. Children answer with talk, pointing, drawing and making — never with writing. The evidence the teacher collects is what children say and do.

Teacher talk

New words

The teacher says the new words one by one, and says what they are. The kids say them back.

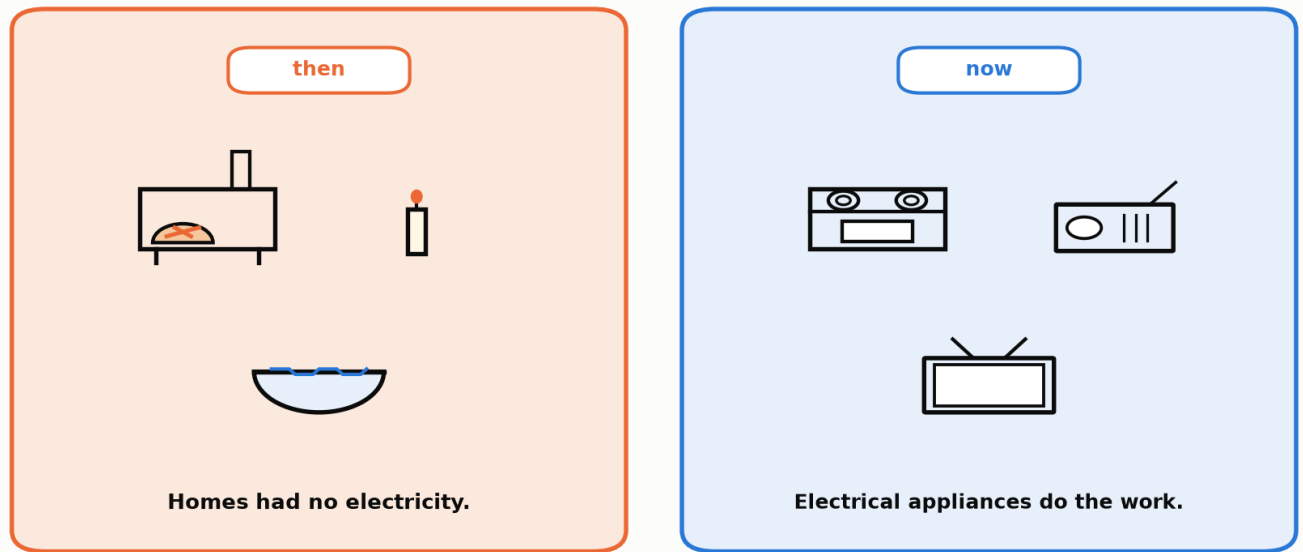
- **history** — the story of the past.
- **then** — a long time back, when your grandma was little. **Now** is today.
- **source** — a thing that helps us know about the past. Old photographs are sources. Old toys are sources.
- **artefact** — an old thing we can look at and talk about.
- **electricity** — what makes the TV and the radio go.
- **telephone (phone)** — a thing you talk and listen on, to people not here.
- **ship** — a big thing on the sea that takes people and things.
- **plane** — a thing with wings that flies in the sky.
- **candle** — a small thing from a long time back. A candle burns and helps people see. It is not electrical.
- **appliance** — an electrical thing that does work at home.
- **consequence** — what comes next when things change. A consequence can be good, or it can be bad.

Talk time 1 — Homes then and now (what the teacher says)

The teacher puts out old things or old photographs if they can: an old photograph of a home, a candle, an old toy.

Look at these pictures of homes, then and now.

Homes then and now



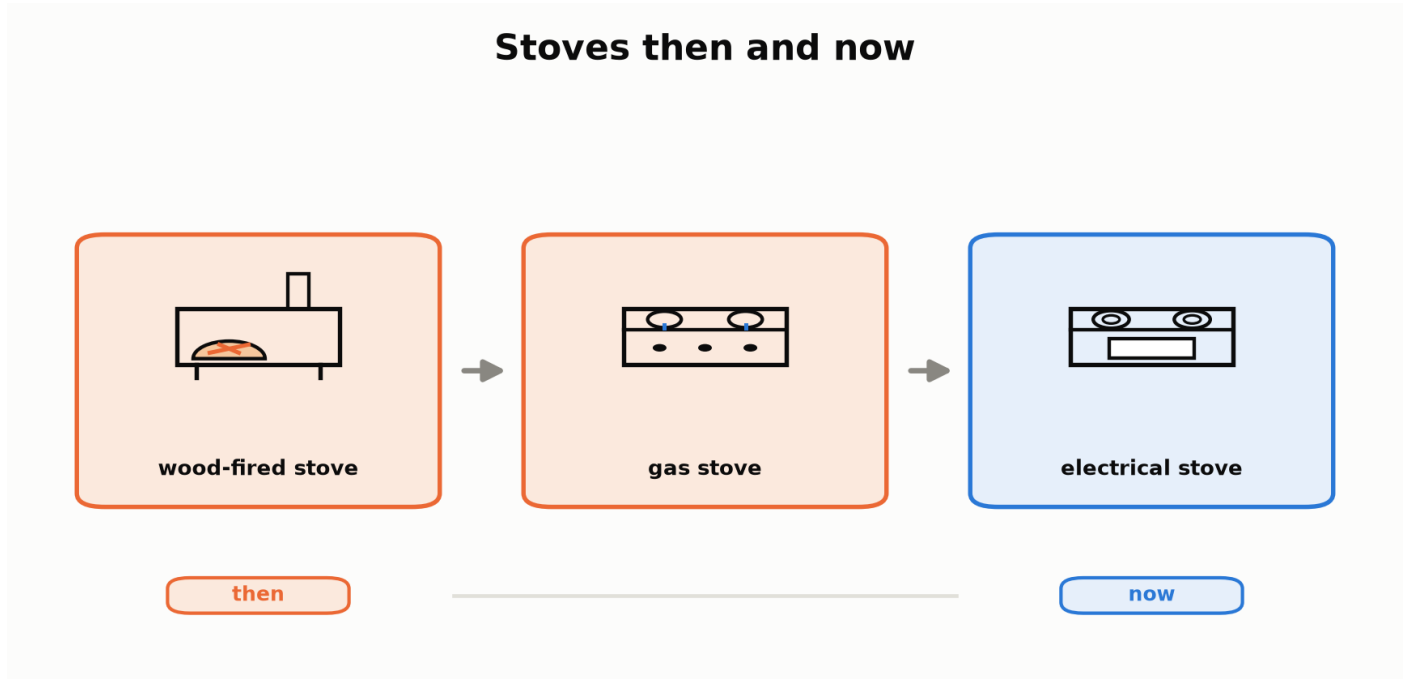
Two pictures of homes. One is then: it has a wood-fired stove, a candle and a washing tub, and it says: Homes had no electricity. One is now: it has an electrical stove, a radio and a television, and it says: Electrical appliances do the work.

A long time back, homes had no electricity. People had a wood-fired stove. A wood-fired stove burns wood to make food hot. People had candles to help them see. They did the washing in a tub, with their hands.

Now, homes have electricity. We have electrical appliances. An electrical stove makes food hot. A radio plays songs and news. On a television, we can see news and songs.

What is the same? What is new? Say it with me: *then* and *now*.

Talk time 2 — Stoves then and now (what the teacher says)



Three stove pictures. First a wood-fired stove, next a gas stove, now an electrical stove. The first two are then, the last one is now.

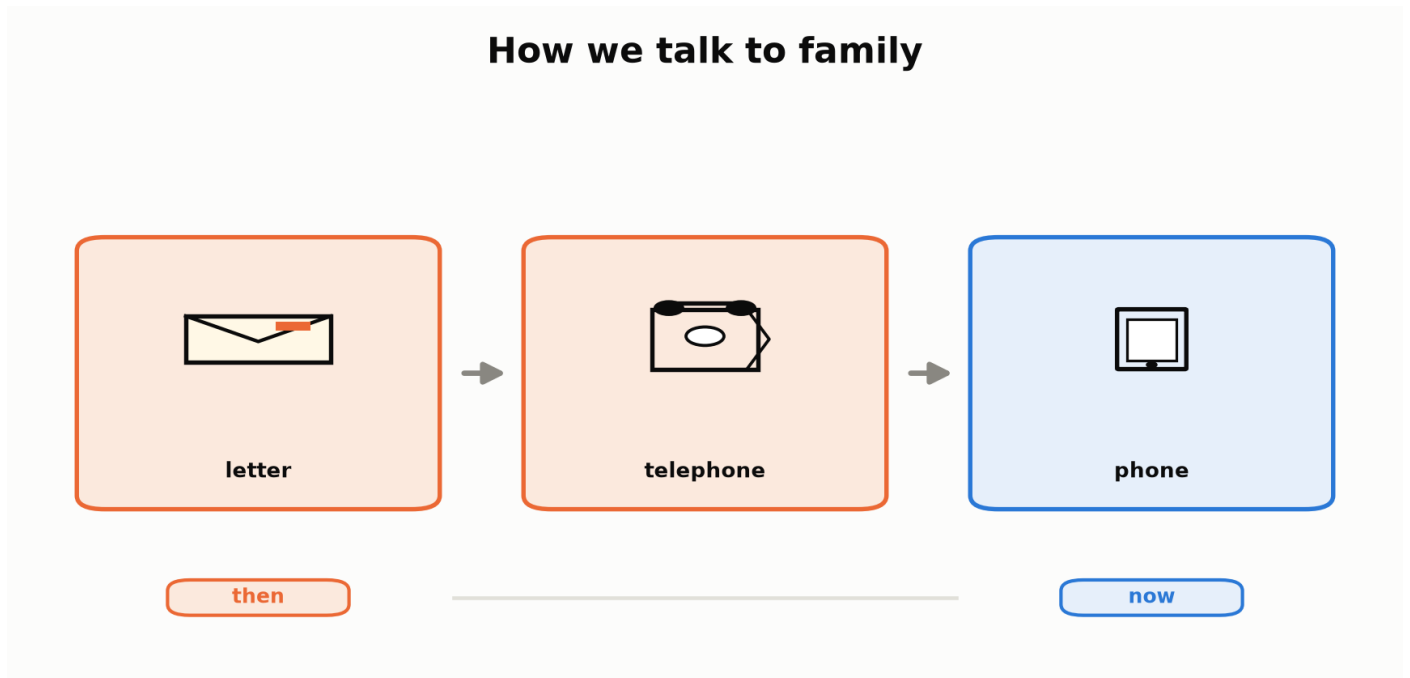
First, people had wood-fired stoves. A wood-fired stove burns wood. It is hot work. People have to put the wood in all day.

Next, people got gas stoves. A gas stove starts fast, and there is no wood to put in.

Now we have electrical stoves. An electrical stove is an appliance. It does the work.

Here is a story from the past. David Curle Smith was a man from Australia. In 1905 he made a new electrical stove. That was a big change for homes.

Talk time 3 — How we talk to family and friends (what the teacher says)



Three pictures. First a letter, next a telephone, now a phone. The first two are then, the last one is now.

A long time back, people sent letters. A letter can go for many days.

Next, people got telephones. In 1880, Melbourne got the first telephones. With a telephone, you can talk and listen, fast. But you have to be at home, next to the telephone.

Now we have phones. Little phones, in your hand. We can talk to grandma now, when we are not at home.

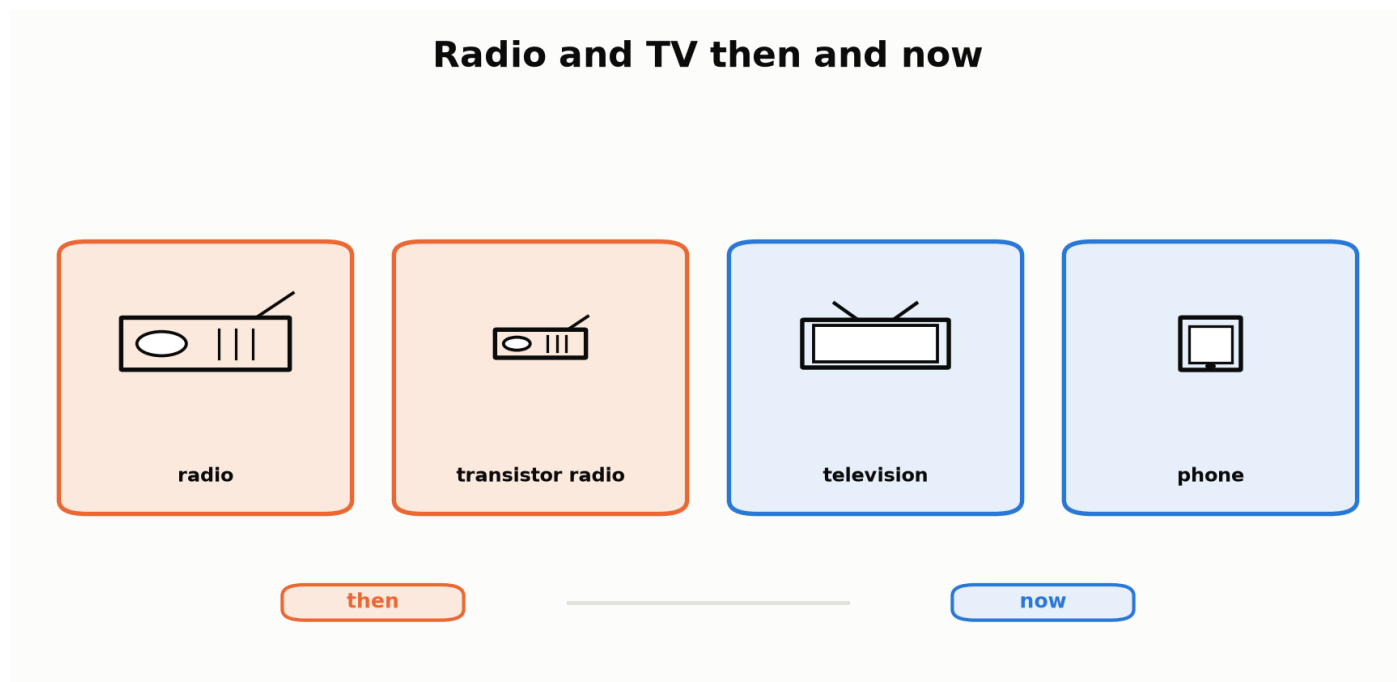
Is that good? Is that bad? We will think about it now.

Talk time 4 — Radio, television and new things (what the teacher says)

A long time back, families sat next to a big radio to listen. Next, people got transistor radios. A transistor radio is small. You can take it with you. In the 1960s, lots of people had one.

Next, people got FM radio, with the best sound. The first FM radio in Australia was 2MBS, in Sydney, in 1974.

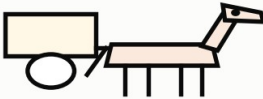
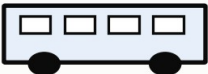
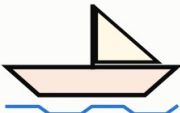
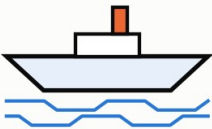
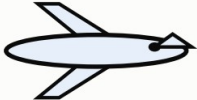
And in 1956, television started in Australia. It started in Sydney. Bruce Gyngell was the first man on the TV. He said hello to all the homes.



Four pictures. First a big radio (then). Next a small transistor radio (then). Now a television. And now a phone.

Now we have digital technologies. On a phone we can see photographs, play songs, and talk to people a long way away.

Talk time 5 — How we go (what the teacher says)

	then	How we go		now
on land	 horse	 car	 bus	
on the sea	 ship	 ship		
in the air	 no planes	 plane		

Pictures for then and now. On land: then a horse, now a car and a bus. On the sea: then a small ship, now a big ship. In the air: then an empty box that says no planes, now a plane.

On land: a long time back, people rode on horses. Cobb & Co started in 1853. Cobb & Co horses went from place to place with people and things. Now we go in cars and buses, fast.

On the sea: a long time back, ships went with the wind. Now big ships go.

In the air: a long time back, no planes. Now planes take people a long way, fast.

Talk time 6 — Good and bad: consequences (what the teacher says)

When things change, good things and bad things come next. That is what a consequence is.

Good and bad changes

 **good**

 **bad**

	We can talk to grandma now.	We do not see the face.
	Cars go fast.	Too many cars.
	We can see news and songs.	We watch too long.

A happy face is over the good pictures and a sad face is over the bad pictures. One, a phone: good, we can talk to grandma now; bad, we do not see the face. Two, a car: good, cars go fast; bad, too many cars. Three, a television: good, we can see news and songs; bad, we watch too long.

Say it with me: *good consequence, bad consequence.*

Talk time 7 — Old photographs are sources (what the teacher says)

An old photograph is a source. It helps us know about the past. How do we know old photographs are from the past? We look, and we think about what we see.

Old pictures



black and white, no colour



horses on the roads



no cars



no television

Four things to look for in old pictures. Black and white, no colour. Horses on the roads. No cars. No television.

See how it goes

Example 1 — Old and new (the teacher goes first)

The teacher puts the pictures out, says the talk, and thinks as they go. The kids say it back as one.

Old or new?

 wood-fired stove	 phone	 letter	 car
 telephone	 electrical stove	 horse	 television

Eight pictures. Four old pictures: a wood-fired stove, a letter, a telephone, a horse. Four new pictures: a phone, an electrical stove, a television, a car.

Teacher: I look at the telephone. I think: then, or now? It is in the old photographs. I saw a telephone like this at my grandma's house. So: *then*. I put it with the then pictures.

Now you. The car. Then, or now? Say it with me: cars go on the roads now, so *now*. The horse? Horses are in the old photographs. So: *then*.

Example 2 — A consequence talk (the teacher goes first)

The teacher says the talk with the good/bad pictures. The kids say it back.

Teacher: I will do a consequence talk about the telephone. The telephone was a big change. Good consequence: people could talk to family a long way away, fast. Bad consequence: you have to be at home, next to the telephone. That is my consequence talk. I say the good and the bad.

Now you

The teacher says what to do. Children say and do.

With help

Q1. Look at the eight pictures in Example 1. Put your hand on all the *then* pictures. Say what they are. Now put your hand on all the *now* pictures. Say what they are.

Q2. Look at the stove pictures in Talk time 2. Put your hand on the wood-fired stove. Put your hand on the electrical stove. Is the wood-fired stove *then* or *now*? Say it. Is the electrical stove *then* or *now*? Say it.

Q3. Look at the talk pictures in Talk time 3. Put your hand on the thing we have now. Put your hand on the things from a long time back. Say: *then* or *now*.

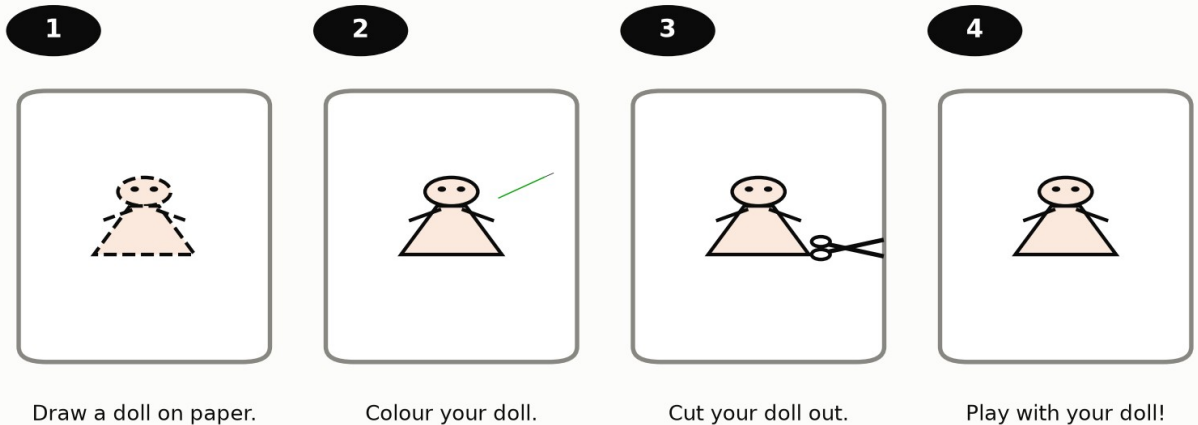
Q4. Look at the good/bad pictures in Talk time 6. Put your hand on the happy face. Say one good thing about cars. Put your hand on the sad face. Say one bad thing about cars.

No help

Q5. Long ago, some homes had no electricity. Children then had toys like a paper doll, a top, or a ball made of paper. Make one of these toys.

Make a paper doll

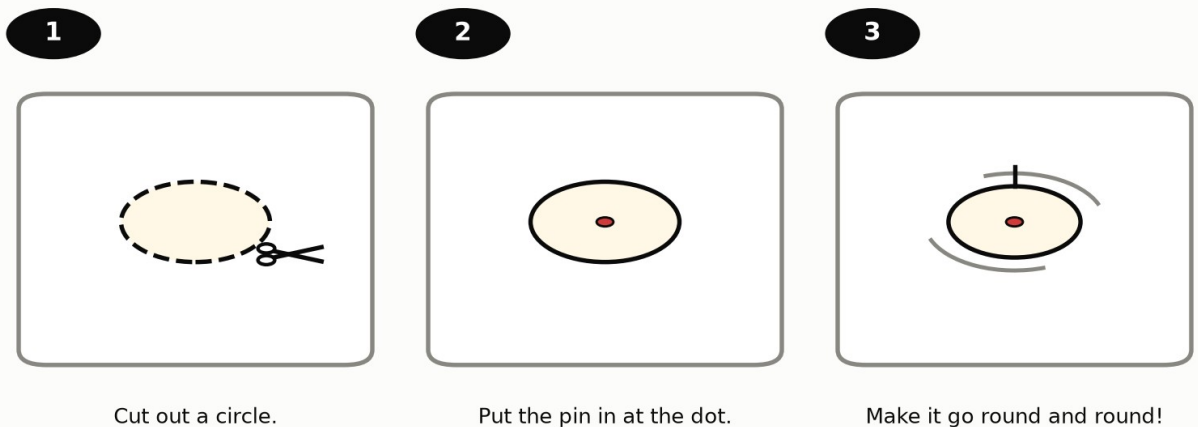
Make a paper doll



You need: paper and pens

Make a top

Make a top



You need: paper and a pin

Make a ball

Make a ball

1



Get old paper.

2



Push it up to make a ball.

3



Roll it. Kick it. Play!

You need: old paper

Q6. Draw two pictures of a home. One home is *then*: no electricity. One home is *now*. Say what is the same and what is new.

How do you know? (the teacher listens)

The teacher puts out one artefact or old photograph — for example a candle, a top, a black-and-white photograph — and asks:

Is this old, or new? How do you know? Say how you know.

What to listen for

Teacher notes. The evidence is what the child says and does. There is no writing to mark.

Q1. *Then*: wood-fired stove, letter, telephone, horse. *Now*: phone, electrical stove, television, car. Listen for the child to say the name as they put their hand on it.

Q2. Wood-fired stove = *then*. Electrical stove = *now*. A good way to know: the wood-fired stove burns wood; the electrical stove is an appliance.

Q3. Now = the phone. A long time back = the letter and the telephone. Accept: *letter, then; telephone, then; phone, now*.

Q4. Good about cars: they go fast (or alike things). Bad about cars: too many cars (or alike things). The child says one for each face.

Q5. Watch the child make a doll, a top or a ball, and say what it is. A child from a long time back could play with it — no plug, no battery, no electricity.

Q6. Look for: a *then* home with candles, a wood-fired stove, a washing tub; a *now* home with electrical appliances. Listen for the child to say one same thing and one new thing.

How do you know? Accept any true way to know: *It is black and white. It burns. It is not electrical. I saw one at my grandma's house. It is in the old photographs.*

What a full talk is like

The teacher says these full talks so children know what a full talk is like. The children only listen.

Q1. The wood-fired stove is *then*. The letter is *then*. The telephone is *then*. The horse is *then*. The phone is *now*. The electrical stove is *now*. The television is *now*. The car is *now*.

Q2. The wood-fired stove is *then*. The electrical stove is *now*. I know the electrical stove is *now*. It is an appliance. It needs electricity. A long time back, homes had no electricity.

Q3. The letter is *then*. The telephone is *then*. The phone is *now*. Now we can talk to grandma when we are not at home. A long time back, a letter went for many days.

Q4. The happy face: cars go fast, so that is good. The sad face: too many cars, so that is bad.

Q5. I made a top. A child from a long time back could play with my top. It does not need electricity. It goes round and round.

Q6. My *then* home has a wood-fired stove and a candle. My *now* home has an electrical stove and a television. The same: both homes have a table and a bed. The new: the appliances.

How do you know? It is old. I know. It is black and white, and there is a horse on the roads. Old pictures have no cars and no television.

Sources and teacher notes

Reference matter for the teacher and the assembler. Real-world facts beyond the curriculum's named referents carry a source and a retrieval date (house source rules).

- Television in Australia: official broadcasts began with TCN-9 Sydney on 16 September 1956, opened by Bruce Gyngell; HSV-7 Melbourne followed on 4 November 1956. (Wikipedia, *Television in Australia*, retrieved 24 August 2026.)
- Transistor radios: the Regency TR-1 was the first commercial transistor radio, on sale from November 1954; transistor radios were the most popular portable radios of the 1960s–70s. (Wikipedia, *Transistor radio*, retrieved 24 August 2026.)
- FM radio in Australia: the first FM station was 2MBS Sydney, on 15 December 1974. (Wikipedia, *FM broadcasting in Australia*, retrieved 24 August 2026.)
- Telephones in Australia: the first telephone exchange opened in Melbourne in August 1880. (Wikipedia, *Telecommunications in Australia*, retrieved 24 August 2026.)
- Cobb & Co: the coaching company started in 1853; its last horse-drawn coach run was Surat to Yuleba, Queensland, on 14 August 1924. (Wikipedia, *Cobb & Co*, retrieved 24 August 2026.)
- Stoves: gas stoves were patented by James Sharp in 1826; the Australian David Curle Smith patented a practical electric stove in 1905. (Wikipedia, *Kitchen stove*, retrieved 24 August 2026.)

Figure note: every figure in this section is an original ClassBasics diagram drawn for this book (house originality rule).