



# 2023 CULTURAL RESURGENCE EXHIBITION

*Proudly brought to you by Newcastle Permanent*

11th of May - 31st of July  
**Newcastle Museum**



speaking  
in  
colour





Welcome address from **Mr Paul Juergens**  
Chief Distribution Officer, Newcastle Permanent  
Exhibition Sponsor

On behalf of Newcastle Permanent, I would like to welcome you to the 2023 Speaking in Colour, Cultural Resurgence hosted by the Newcastle Museum, on the lands of the Awabakal people.

This year's exhibit showcases contemporary woven sculptures, and I would like to acknowledge the talented artists for their contribution in crafting these magnificent artworks.

The annual Speaking in Colour Exhibition offers our community a wonderful gift of cultural enrichment and education, shining a spotlight on contemporary Aboriginal art forms inspired by the traditional methods.

This display has a fundamental role in preserving and promoting Aboriginal art and culture. I encourage you to approach the exhibition with an open mind and heart, ready to learn and appreciate the beauty and complexity of Aboriginal art.

As a customer-owned organisation, Newcastle Permanent supports the communities that support us. In this, the year of our 120th anniversary, Newcastle Permanent is honoured to be supporting Speaking in Colour.

I welcome you to the 2023 Cultural Resurgence Exhibition proudly brought to you by Newcastle Permanent and hope you find it as captivating as I have.

Best wishes, Paul Juergens.

# Possum Skin Cloaks

Put simply, Possum Skin Cloaks are utilitarian objects. Starting as a baby blanket, three pelts are sewn together with kangaroo sinew to create a warm and soft blanket, much like a sheep skin rug today.

The blanket would be added to over the years. Iconography would be burnt and scratched into the underside of the leather creating a historical narrative. Ochre mixed with a resin would be painted onto the leather recording the owners belonging and connection to country. Over time with additional pelts, the blanket would transform into a cloak, used in wet weather (leather side out), as a warm cloak when cold and a blanket the mum would share with her children. Finally, people would be laid to rest wrapped in their Possum Skin Cloak.

Based on oral history and research it appears Possum Skin Cloaks were utilised in most areas where possums were found. However, in some communities the various species of possum were protected as part of the totem structure, allowing the species to thrive and help populate the neighbouring areas. Due to the introduction of the brush tailed possum to New Zealand, they have become known as pests, with the government instating measures to control the possum population. In turn, this has now become the location to source many of our pelts.

It has been my absolute honour to teach whole communities this process of cloak making; however, it has only been made possible by learning under the guidance of my senior cloak makers Aunty Vicki Couzens and Lee Darroch who have been instrumental in this cultural revitalisation movement.



# Weaving

Inspired by the traditional practice of coiling with rushes, lomandra, and other grasses these contemporary artworks provide the opportunity for youth and community to explore and learn about the traditional practices while still being culturally appropriate, making a contemporary sculpture with contemporary materials. The woven art forms selected for this exhibition are newly created works. They have never been exhibited before. These items have been created as part of the Resurgence program, by a select number of students at each of their schools. In our experience each program is run differently, with some groups larger than others. Some schools focus on a stage or year to be involved while other schools might have just the Aboriginal students and a friend participate. Either way we slowly build the expectations and level of difficulty in response to the student's ability so that by the end of the 10-week program, each student can create a woven coil. These coils are then collated and stitched onto the welded frame to create the flora or fauna's form. Each sculpture varies due to the size, number and age of students involved and of course the artist's style.

I would like to honour and thank my weaving teachers Aunty from Gumbainggir country who taught me string bags with stringy bark, I never knew your name, but you will forever be in my heart, and Aunty Ellen Trevorrow of the Ngarrindjeri people who taught me coiling with rushes. As a result of these ladies entrusting me with this knowledge, I have been able to share and teach others, including all the teachers who have delivered the Resurgence program for Speaking in Colour.

I hope you enjoy this exhibition and can just see the positive impact these projects are making in the lives of our community.

## **Cherie Johnson**

Managing Director of Speaking in Colour





## **'Malang' Water Dragon**

**Participants involved:** Young people supported by staff

**Artists:** Andrew, Natalie, Jahmali, Pryde, Aleeah, Chantelle, Kim, Tiana, Akkasha, Allera

**School teachers/helpers:** David Finlay, Anna Asquith, Timeka Capizzi, April Mulligan, Brenton Gibson, Georgia, Barry McGrady, Louise Orlandi, Cassandra McCarthy, Kimberley Wright, Melissa Harrison, Peta Brennan, Sandy Pru, Edmund Sosu, Georgie Matthews, Janelle Hunter, Donna Robinson, Jolanta Czerwowlie

**Cultural teacher:** Tamara Jackson

**Welder:** John Turier

**Artist statement:** 'Malang'\* represents the collective involvement of young people and staff at Allambi Care. This artwork embodies the goals of both Allambi Care and the Speaking in Colour Interwoven Resurgence program – achieving together. This sculpture was collectively named to reflect this mission whilst acknowledging the Awabakal Country it was created on. The growth, opportunities, and cultural immersion provided during Malang's creation enabled participants to connect with Aboriginal culture and each other. Additionally, engagement in this program provided young people with some therapeutic relief from the challenges of daily life, whilst building their skills and self-confidence.

\* Name sourced from Miromma Aboriginal Language and Technology Centre (2020). Awabakal Dictionary, Community Edition.

# HUNTER SCHOOL OF THE PERFORMING ARTS

## 'Taking Flight'

**Participants involved:** Stage 5 Visual Arts students and Stage 6 Indigenous Studies students

**Artists:** Pippa A, Eva B, Lainey C, Lola C, Alia E, Harry G, Marli H, Ginger H-G, Tara K, Quelyn K, Abbie K, Laila L, Ashlyn L-G, Sienna M, Sage M, Asha O, Brooke S, Charlotte S, Ruby V, Amber W, Sienna B, Sienna J, Anaiya M, Lily M, Kaitlyn R-B, Eva S-T, Lily S, Olive W S.




**HUNTER  
SCHOOL OF THE  
PERFORMING  
ARTS**



**School teachers/helpers:** Kimberley Nicod, Caitlyn Vassella, Amy Watson, Morgan Read, McKenzie McCaffrey

**Cultural teacher:** Kristin Sheldon

**Welders:** John Turier



**Artist statement:** Students at Hunter School of the Performing Arts have based their sculpture on the natural environment of the school, visited daily by flocks of lorikeets. The piece also represents the emotional environment that envelops the students during their time in the school. During conversations about choosing a native animal the students discussed the colours of the lorikeet representing the three streams of the performing arts – dance, drama, and music, the colourful students and teachers who learn and work at the school, and the bright productions that are performed for the audiences. “I think the flying bird represents a performer ‘taking flight’ or beginning the performance”.

The position of the lorikeet spreading its wings to fly is also representative of the safe community that has been built at Hunter School of the Performing Arts, protecting and nurturing the students until they are ready to move into the world and spread their own wings.

The students were introduced to traditional weaving techniques along with a more modern way of dyeing the raffia to produce some of the different colours required for this piece. The students reported finding the process of weaving soothing, therapeutic, and allowed a sense of mindfulness. The piece will take pride of place in the entrance of the theatre for all students, staff, and visitors to enjoy.



# MACQUARIE COLLEGE PRESCHOOL



MACQUARIE COLLEGE

## **'Rosie' the Kookaburra**

**Artists:** Aethan, Alice W, Annika, Atlas, Audrey, Barron, Bronte, Ella, Hilde, Hunter, Indiana, Jalen, Jay, Kindsley, Maximus, Michael, Milani, Reuben, Sanvi R, Sarah, Stella, Thea B, Thomas, Aleeza, Alice N, Catarina, Charlotte, Chloe, Deborah, Eden, Finn, Harry, Hugo, Huxley, Jai

**School teachers/helpers:** Jade, Belinda, Maryann, Jessica, Jennie, Djuna, Vicki, Rachel, Maree

**Cultural teachers:** Kristin Sheldon

**2D wire frame design:** Kristin Sheldon

**Artist statement:** As we manipulated the natural grass raffia, the children and staff began to discuss the animals that visited their service regularly. The grounds of the service are dotted with beautiful big gum trees who provide for the many kookaburras that frequent the area. One of the children informed us that "they fly around here and eat our breadcrumbs". Most popular is the Mumma kookaburra that lives in the preschool car park trees and builds her nests where the children can watch the magic of nature.

The children and staff at Macquarie College demonstrated their connection to the kookaburra as they decided on position, colours, and design of the artwork, using many mathematical concepts and textile techniques. The final product is a wonderful representation of our native fauna.

# SINGLETON PUBLIC SCHOOL

## **‘Bluey’ the Blue Tongue Lizard**

**Artists:** Penelope B, Hannah B, Zack B, Domenic C, Henry C, Jaylen D, Clay D, Evalee-Rose G, Noah H, Jordyn H, Senudi H, Layla H, Imogen J, Eli L, Andrew M, Albert M, Nate M, Bray M, Eli M, Ivy O, Olivia O, Cayden P, Charlotte P, Annabeth S, Lincoln T, Ty T, Mitchell W, Nikkaelah Y, Rori A, Charlie A, Mia B, Enixx B, Miley B, Lawon B, William C, Isla C, Allira D, Dexter D, Pippa D, Lacey F, Jonathon H, Zoe H, Mila H, Leah H, Faith K, Emily K, Joseph L, Riley P, Annie R, Harrison R, Ruby S, Mason S, Jaques T, Jack T, Reuben W, Holly W, Bronte W, Blake D, Maggie F, Bethan G, Jenny H, Asha M, Declan M, Max T, Cooper T, Amber Y, Logan A, Aiden B, Phoenix C, Kane H, Connor P, Leland W, Joseph W, Chloe B, Zeize B, Juzzi B, Linkin F, Christopher F, Henry P, Blake S, Bentley T, Kaden B, Loki B, Laykeava B, Kyle C, Manaia D, Zoe D, Paris G, Riley V, Leiland C, Kobi D, Brax D, Maggie G, Nixon H, Kymani J, Eva L, Ethan M, Zhayden M, Elayna P, Savannah R, Eli S, Lesley S, Samson S, Shiloh W, Riley W, Daly H, Harrison H, Oscar K, Hallie L, Valentina M, Riley M, Madison P, Zoe P, Tannah S, Luca S, Abigail S, Peyton S, Joey S, Kaiden S, Alexandré T, Lachlan T, Kip W.



**School teachers/helpers:** Mr Howe, Mrs Hackett, Mrs Alaban, Ms Muddiman, Ms Leleu, Mrs Bunnemeyer.

**Cultural teachers:** Tamara Jackson and Kiah Larrigo

**Welder:** John Turier

**Artist statement:** We have chosen the blue tongue lizard because it is native to Australia, and we have them in our school grounds. It is also our school mascot, representing the school values and our positive behaviour awards are called ‘Bluey’s’. Additionally, blue tongue lizards are important to our Elder’s and feature in The Dreaming.





UNITING PRESCHOOL  
CAVES BEACH

**Uniting**



## **'Caves Eagle'**

**Participants involved:** Preschool children aged three to five years

**Artists:** Children, families, and educators of Caves Beach Preschool, with Uniting Church Caves Beach Craft Group, led by Nat Hogan – Educator and Weaving Coordinator

**2D wire frame design:** Kristin Sheldon

**Artist statement:** We chose an eagle because we have an eagle that lives around our preschool environment, that flies above our playground. We displayed photographs of our eagle for the children to study and draw. This gave the children a feel of what an eagle's body looks like and how it looks in flight. The children voted and decided on a flying eagle. We looked deeper into what colours represented an eagle and the finer detail of what a feather looks like. Teaching children how to weave became an embedded part of the daily program where children developed their coordination, expertise, persistence, and mathematical understanding.

We welcomed families to be a part of the process, by inviting them to join our yarning circle to weave with their children. We also reached out to our local Uniting Church Craft group, and the children went up to the craft group showing with them how to weave.

Together we have learnt about Aboriginal perspectives, traditions, values, and the connection with our land and community. The weaving has brought together our community to connect and share knowledge.

We are very proud of our eagle, symbolising community, nature and a sense of belonging.

# THE WOLLOTUKA INSTITUTE



THE UNIVERSITY OF  
**NEWCASTLE**  
AUSTRALIA

THE  
**WOLLOTUKA**  
INSTITUTE

## **'Birabahn's Flight - A Journey of Cultural Connection and Belonging'**

**Participants involved:** University Aboriginal students and staff

**Artists:** Tanika Ridgeway – Worimi,

Hannah Pipe – Ngemba,

David Parsons – Worimi/Biripai,

Wade Clarke – Gamilaroi,

Lillian Mackanway – Worimi,

Jesse Martens, Phoebe Sanders,

Sherri Russell, Tahlia West – Biripi,

Koan Cashman Carter – Wiradjuri,

Hayley Gibbs, Kylie Gow, Rhyann Roberts,

Tracey Hanshaw, Caelli Jo Brooker,

Joel Grogan – Kuku/Jelaudji, Kristy Faulkner – Murrawan,

Dominic Dates – Worimi/Biripai, Megan Earsman,

Ngairé Pakai – Gameraoi/Wiradjuri, Jai Mcgaw – Wiradjuri,

Carol Dixon – Anmatjene, Jan Cameron, Courtney Haynes, Tristan Miller,

Julia Cannon, Chloe Petersen, Athea Hilario, Nicole Chaffey – Biripi, Wanda Matthews –

Anaiwan/Gamilaroi, Candice Edwards, Lynda Maggs, Katrina Miller-Little – Gamilaraay,

Alex Larsen, Kaylene Kilham, Katrina Hamall, Alison Hillier, Julie Gough – Trawlwoolway,

Beanna McCall.



**Cultural teacher:** Kristin Sheldon

**Welder:** John Turier

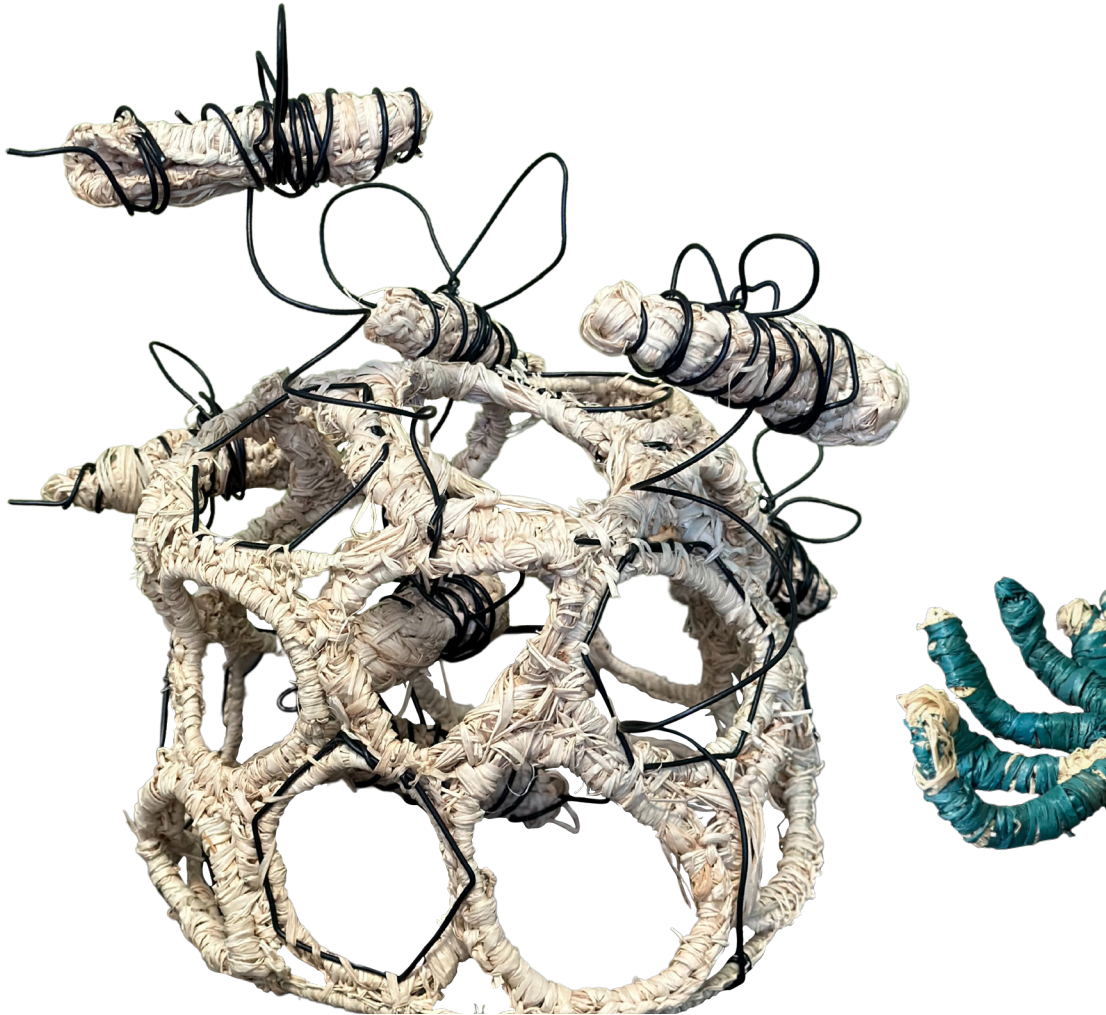
**Artist statement:** Birabahn's Flight is a powerful symbol of connection to the traditional owners of the lands on which the Wollotuka Institute, Callaghan stands. The artwork represents Birabahn, a prominent Awabakal leader in the region, and the Eaglehawk, a totem of the area.

The design of the Wollotuka Institute's building in the shape of an eagle inspired the creation of this new piece of art. The Birabahn's Flight artwork will be hung in the centre of Wollotuka's common area, soaring above all, acting as a beacon for students and staff to connect with culture and each other.

Birabahn's Flight is a celebration of kinship and belonging, and its presence in our space revitalises cultural practice. It symbolises the pursuit of educational excellence and the bonds that support and guide us along our journey, reminding us of the pathways home.

Birabahn's Flight is a powerful reminder of the importance of cultural connection and the need for us to honour and respect the traditions of the land on which we stand. Its presence in the Wollotuka Institute is a testament to the institute's commitment to promoting Indigenous knowledge, culture, and perspectives.







# WIRIPAANG PUBLIC SCHOOL

## 'The Birds and the Bees'

**Participants involved:** All stage students and staff excluding early stage one students

**Artists:** Rory G, Ariana B, Skarlett-Roze F, Jensen P, Patrick W, Zac C, Mackenzie-Jay J, Ella L, Taj S, Isaac E, Paige L, Shakayah C, Tyrell L, Maggie O, Justice T, Dillan C, Jacob H, Azahli J,



**Artists (continued):** Christopher P, Ruby Q, Kyra C, Zoey H, India C, Hunter J, Ally A, Ava B, Nathaniel B-D, Seth B, Kylerah B, Jakye B, Kyron C, Aliyah D, Ramsie D, Xavier F, Max F, Maddison G, Zayden H, Indi H, Alexander J, Aiden L, Freyja M, Kiarrah P, Bentley R, Bento S C, Audrey W, Jordy C, Amarlia C, Tianna C, Maddox H, Harrison H, Ashton L, Talon M, Nate P, Lachlaan R, Skye R, Indyanna S, Savannah T, Arjay A, Mereki A, William A, Izacc E, Thomas L, Taylor N-B, Kayden Q, Nevaeh B-F, Brian C, Maleah C-L, Kye F, Tayamie J, Jannahli K, Jarahn R, Max S, Stanley T, Avah W, Bodean B, Koby B, Kobi B, Jax B, Zahkyra C, Christina C, Savannah F, Malik L, Tiarna M, Rebbecca N, Jeremiah R, Krystal T, Kailan T, Paisley A, Nate M, Ezerah A, Evie C, Connor, F, Darren J, Nevaeh M, Urijah N, Talan P, Ketiana R, Serenity R, Cooper S-K, John W, Micky W-A, Blaide B, Charlotte F, Dominic G, Noah H, Oliver R, Ryan C, Nicholas D, Rachael F, Evan G, Anna H, Skyrah-Lee M, Caiden M, Boston M, Jayden N, Nate P, Jaxson S-W, Tynen A, Ahmaiah A, Elizabeth B, Cooper B, Jethro B, Jack G, Ileisha G, Luke H, Lukas J, One'Eva N, Eliza S, Lincon S, Tyler S, Braydon S, Benjamin V, Ethan A, Lucas L, Jake N, Lily P, Eleazar R, Jirra R, Heidi R, Gracie S, Levi T, Layla W-A, Matthew C L, Izayah D, Xavier D, David D, Lilly-Arna H, Brayden H, Jakai J, Sonny K, Ezra M, Chloe O, Lyllee P, Willow P, Nouri S, Etthan T, Hayden V, Indi W, Emily W.

**School teachers/helpers:** Mrs C O'Brien, Ms N Matheson, Miss B Glendenning, Mrs M Quigley, Miss B Flanagan, Mrs H Reeves, Miss B Barker, Mr D McNeil, Mrs D Pfeiffer, Samantha Knight, Nakiaya Taylor, Ruby Tarrant, Chelsea Reed, Tayla Capper, Leeann Whittaker, Jeremy Benton, Sarah Lambert

**Cultural teachers:** Kristin Sheldon and Tamara Jackson

**Welder:** Simon Treseder

**3D wire design:** Kristin Sheldon and Tamara Jackson



**Artist statement:** Wiripaang Public School students, staff, and community, are dedicated to coexisting with our natural environment in a harmonious, caring, and sustainable setting. Where we work together to achieve success now and, in the future, as we move forward together as one. Our commitment to whole school inclusiveness in all aspects of education, including abilities, gender, race, and health, places us at the forefront in a sustainable future focused learning environment. We celebrate and appreciate our First Nations peoples and enjoy collaboratively learning traditional weaving skills in a variety of ways.

From making coils and bracelets, shaping, and stitching of the structure of our Eagle and Bees, and learning the process and reasons for the weaving techniques and history of Aboriginal weaving processes. Our community shared this experience, where together we learnt traditional skills, shared stories, and came together to achieve our woven sculpture representative of our Wiripaang Eagle and Bees representing our commitment to the sustainability of our ecosystem.

As part of our 'Bee Real about Sustainability' project, we aim to highlight the key role bees play in our environment and give students hands-on experience of looking after bees. Together, we work on developing our students' sense of belonging and increasing student knowledge and empathy for our environment through sustainability. The culmination of work has resulted in our weaving project named 'Birds and the Bees.'

# HUNTER WOMEN'S WEAVING GROUP



speaking  
in  
colour

## 'Aunty Eb and Aunty Flo'

**Participants involved:** Aboriginal women gathering on Awabakal Country from many Country's

**Artists:** Kristin Sheldon, Tamara Jackson, Anissa Harwood, Cherie Johnson, Nina Ross, Lynelle Shipp.

**Project lead:** Kristin Sheldon

**Welder:** Wade Mahoney

**Artist statement:** The Aboriginal Womens Weaving Alliance were invited to participate in the Virtue & Virtuosity exhibition as part of the Better Nature program held in Sydney. Our piece with woven turtles provides a powerful counterpoint to the story of a turtle that first inspired the Virtue & Virtuosity exhibition. In 2015, the video of a sea turtle choking on a plastic straw went viral on social media and precipitated a global anti-plastics movement. Our installation encapsulates a traditional, embodied, and slow mode of sharing knowledges and educating for ecological care. It is a reminder that turtles are more than a tokenised, flagship species for the anti-plastics movement, but have long been a traditional food source, and therefore celebrated animal, for First Nations communities who deeply respect the natural resources that sustain them.







# GLENDALE EAST PUBLIC SCHOOL

## 'Echidna'

**Participants involved:** Group of Stage Three Students supported by Mrs Brown

**School teacher/helper:** Mrs Brown

**Cultural teachers:** Shellie Smith

**Welder:** Rainnie Carter

**Artist statement:** The students were discussing native animals connected to their school spaces and decided to represent an echidna as they are seen often in the grounds.



**Glendale East  
Public School**  
— Today's Education for  
Tomorrow's World —



# UMALI BARAI-KU - LANDCARE AND SUSTAINABLE LIVING CENTRE

**Artist statement:** Our centre has undergone a rebranding, from the Landcare Resource Centre to the Landcare and Sustainable Living Centre, umali barai-ku. We wanted our artwork to reflect the centre's new identity of coming together. We chose to title our artwork after the centre's Awabakal name, umali barai-ku, which means 'to do for the earth' and reflects the important work done by the two organisations that now call the centre home - Lake Macquarie Landcare and Sustainable Neighbourhoods Alliance.



To acknowledge the identity of the numerous individual groups that come together at the centre, we decided to incorporate smaller meeting places, represented by coils and U-shapes that symbolize people. The large coil symbolizes the centre itself and is woven with green and blue colours to represent Landcare and Sustainable Neighbourhoods, respectively, as a nod to the natural environment. The process of creating the artwork was a collaborative effort that strengthened the relationship between Lake Macquarie Landcare and Sustainable Neighbourhoods Alliance. It was a meditative and grounding experience, bringing together individuals from both organisations to share their ideas and contribute to the final design.

We recognize and honour the rich cultural history of the Traditional Custodians of the land we care for and acknowledge their ongoing connection to the earth. Our artwork aims to capture the essence of umali barai-ku - to do for the earth - and to celebrate the coming together of different groups and communities to work towards a more sustainable future for our planet.

## **'umali barai-ku – to do for the earth'**

**Participants involved:** Staff and Volunteers of Landcare and Sustainable Living Centre

**Artists:** Marion Lugg, Lois Simpson, Wendy Davidson, Bob Montgomery, Pam Montgomery, Ruth Hinds, Gabrielle Clappison, Vina Chubb, Bruce Tozer, Gayle Russell, Meg Butler, Judy Teear, Rhonda Palmer, Andrew Bryant, Chris Harle, Jason Harvey, Bindi Flook, Debra Punton, Kate Mearnes, Stephanie Cassel, Zoe Johnson, Lucy Kelliher, Anna Noon, Stephanie Taylor-Peters, Alex Wilson, Amy Trello, Wendy Green, Simon Lukinski, Sue Edgar.

**Cultural teacher:** Kristin Sheldon

**Interwoven Design:** Kristin Sheldon, Stephanie Cassel, and Gabrielle Clappison.





## **'Abermain Cloak' Teenage Sized Cloak**

**Participants involved:** Stage three students and staff

**Artists:** Maddi B, Lilly B, Ruby C, John C, Caleda M, Nolan P, Dominic R, Dominic R-S, Lilly-Anne R, Ashton S, Ruby T, Nate W, Logan A, Slater B, Charlotte F, Rohan F, Ellie G, Jye H, Charlie J, Chelsea L, Missy S, Chevy T, Ezekiel T, Liam T, Trinity W, Lachlan W, Noah B-E, Cruze B, Alarna C, Jhett C, Dakota D, Ebony E, Callum F, Iyla F, Thomas H, Toby H, Saige J, Sienna O, Keeley R, Tristan R, Ela T, Nevaya W, Alex C, Abigale E, Aimee E, Brock F, Blade H , Jett J, Ashleigh K, Mikaylah L, Christopher M, Letticia R, Ana S, Tyler S, Tyra-Lea V-H, Mason A, Marley B, Elliott B, Grace B, Aleisha E, Aubury H, Ryan H, Kade H, Dylan I, Sophie J, Alice L , Kaylee P, Hayleigh S, Dylan W, Rhys W, Aidan W, Mason D, Lynken F, Tahlia F, Olivia J, Jaimee L, Alexis O, Lucas P, Kelleah R, Maxwell S, Tyrone T, William W, Kallum W

**School teachers/helpers:** Mr Ben Bridge, Miss Ashley Manning, Mrs Carolyn McGee, Miss Gemma Metcalf, Miss Amber Russell

**Cultural teachers:** Cherie Johnson and Kristin Sheldon



# ABERMAIN PUBLIC SCHOOL

**Artist statement:** The students at Abermain Public School were excited to participate in the making of a Teenage Possum Skin Cloak, and while they prepared their cloak – cutting and sewing the pelts together – they started to think about what this cloak could represent for the school.



Students across the Stage Three cohort decided that their Possum Skin Cloak should be a visual representation of the Abermain township, with three elements included: the school emblem, a connection to the previous Interwoven sculpture created by the students, and unique designs from each class to be integrated into the overall artwork.

A small group of students worked on the school emblem design in the middle of the cloak, and the grevilia branches to separate each class design as a connection to the grevilia that was woven in 2021.

One class turned their attention to native animals in NSW and more specifically around Abermain, along with some of their favourite subjects in class. Another class looked at the landmarks around Abermain, designed a tribute to miners and their pit ponies, and included a humorous reference to their teacher. The third class highlighted the important spaces within the school environment, and the future careers they hope to achieve through their education at Abermain Public School and beyond.

# SPEAKING IN COLOUR ABORIGINAL WOMEN'S RETREAT

## 'Us' Possum Skin Cloak - Adult Sized Cloak

### Handmade Wearables - woven items and naturally dyed silk scarves

**Participants involved:** Aboriginal Women on Awabakal Country

**Artists:** Emma McDonald, Lynelle Elliot, Sue Cone, Annissa Harwood, Sinead Rowan, Katrina Miller-Little, Ngaire Pakai, Cheryl, Tamara Jackson.

**Cultural teacher:** Cherie Johnson

**Artist statement:** Aboriginal women from across NSW came together to connect to Country during a recent cultural women's retreat, located in the Newcastle region. Iconography crafted for 'US' depicts moments of both shared and individual, reflections and significant moments experienced during the cultural women's retreat. Each line and stitch used to create this collaborative piece is a treasured bond that ties US together for a lifetime.





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colour

Special thanks to  
Newcastle Museum



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PERMANENT**