

CHINESE GARDEN OF FRIENDSHIP

Primary Education Self-Guided Teacher Resource Pack

History & Geography | Stages 2 & 3, Years 3–6



Acknowledgements

Place Management NSW

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Traditional Owners

The Chinese Garden of Friendship sits on Aboriginal land. Place Management NSW acknowledges the custodians of this land and pays respect to Aboriginal people past, present and future.

Further recognition of the Cadigal people of the Eora Nation is given. Darling Harbour sits on Cadigal land and their history and influence permeates.

Just outside the doors of the Chinese Garden lies Tumbalong Park which derives its name from local Aboriginal language. Tumbalong meaning a place where seafood is found.

Prior to European settlement the shores of Darling Harbour were littered with the remnants of oyster shells and other shellfish. Early European settlers called this area Cockle Bay.



Aboriginal people cooking and eating fish around a campfire soon after the arrival of the first fleet

Fish, mussels, oysters and cockles were plentiful and the Cadigal people supplemented their diet with native vegetation and animals.

Native plants and trees such as the kurrajong and local hibiscus varieties were used to make fishing line and spears (tipped with bone).

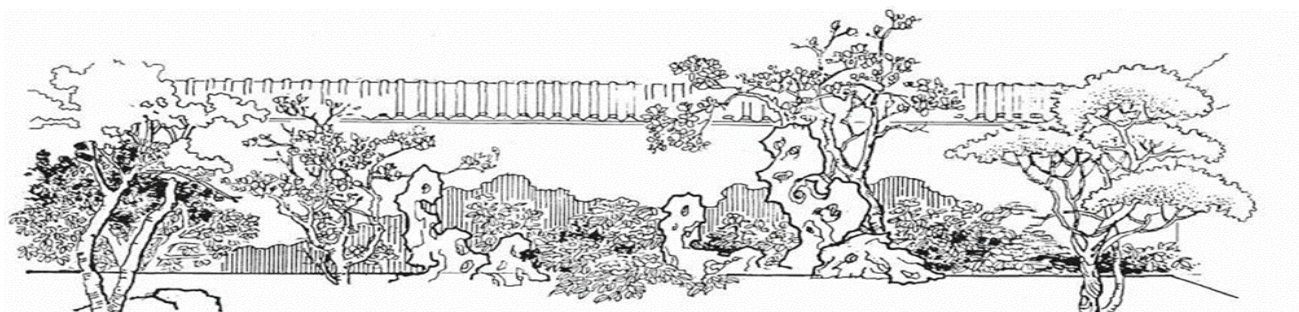
Many of these local plants can still be found at the Garden.

This resource pack is designed for teachers leading students on a self-guided tour of the Chinese Garden of Friendship—a haven of peace and tranquility in Sydney’s Darling Harbour. The aim of the resource pack is to facilitate school groups visiting the Garden to navigate the strong and relevant links to classroom learning for Stages 2 and 3 of History and Geography.

The journey through the Garden’s pavilions and winding pathways around waterfalls and lakes is enhanced by background information on the heritage and culture of the Chinese people and provides curriculum-linked content and activities.

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Stage 2

COMMUNITY AND REMEMBRANCE

Outcomes:

- Identifies celebrations and commemorations of significance in Australia and the world **HT2-1**
- Describes and explains how significant individuals, groups and events contributed to changes in the local community over time **HT2-2**

Key inquiry questions:

- What is the nature of the contribution made by different groups and individuals in the community?

Content:

The role that people of diverse backgrounds have played in the development and character of the local community (ACHHK062)

Celebrations and commemorations in other places around the world, including those that are observed in Australia, such as Chinese New Year and the Moon Festival (ACHHK064)

Stage 3

THE AUSTRALIAN COLONIES

Outcomes:

- describes and explains the significance of people, groups, places and events to the development of Australia **HT3-1**
- describes and explains different experiences of people living in Australia over time **HT3-2**

Key inquiry questions:

- How did an Australian colony develop over time and why?

Content:

The reasons people migrated to Australia from Europe and Asia, and the experiences and contributions of a particular migrant group within a colony (ACHHK096)

The role that a significant individual or group played in shaping a colony (ACHHK097)

AUSTRALIA AS A NATION

Outcomes:

- Identifies change and continuity and describes the causes and effects of change on Australian society **HT3-3**
- applies a variety of skills of historical inquiry and communication **HT3-5**

Key inquiry questions:

- Who were the people who came to Australia? Why did they come?
- What contribution have significant individuals and groups made to the development of Australian society?

Content:

Stories of groups of people who migrated to Australia (including from ONE Asian country) and the reasons they migrated (ACHHK115)



Stage 2

PLACES ARE SIMILAR AND DIFFERENT

Outcomes:

- examines features and characteristics of places and environments **GE2-1**
- describes the ways people, places and environments interact **GE2-2**
- acquires and communicates geographical information using geographical tools for inquiry **GE2-4**

Key inquiry questions:

- How and why are places similar and different?

Content:

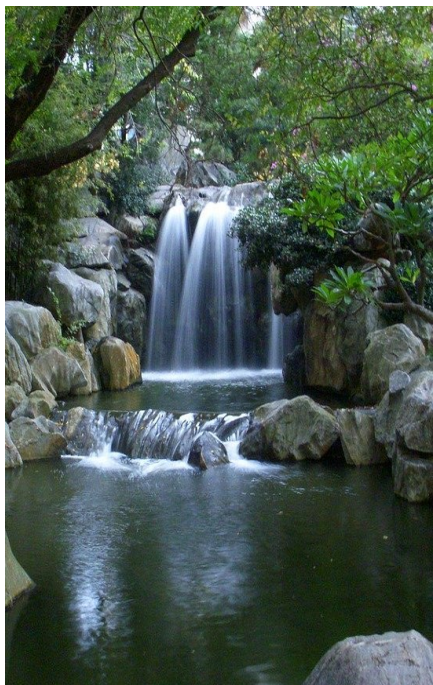
Australia's neighbours

investigate Australia's neighbouring countries and their diverse characteristics (ACHGK016)

Perception and protection of places

investigate how the protection of places is influenced by people's perception of places, for example: (ACHGK018)

- discussion of how people's perceptions influence the protection of places in Australia eg heritage sites



Stage 3

FACTORS THAT SHAPE PLACES

Outcomes:

- explains interactions and connections between people, places and environments **GE3-2**

Key inquiry questions:

- How do people and environments influence one another?

Content:

Factors that change environments

investigate the ways people change the natural environment in Humans shape places

Australia and another country: (ACHGK026, ACHGK027)

investigate how people influence places: (ACHGK029)

A DIVERSE AND CONNECTED WORLD

Outcomes:

- describes the diverse features and characteristics of places and environments **GE3-1**
- explains interactions and connections between people, places and environments **GE3-2**
- acquires, processes and communicates geographical information using geographical tools for inquiry **GE3-4**

Key inquiry questions:

- How do places, people and cultures differ across the world?
- What are Australia's global connections?

Content:

Diversity across Asia

investigate the diversity in geographical characteristics within the Asia region. (ACHGK031, ACHGK032)

The world's cultural diversity

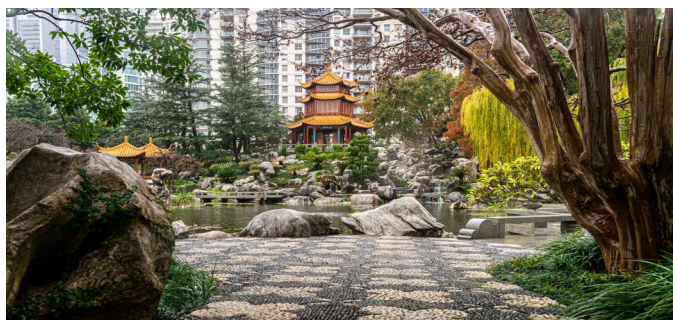
investigate the world's cultural diversity: (ACHGK033)

- Identification of different cultural groups
- examination of various cultures

Global connections

investigate connections between Australia and other countries of the world (ACHGK034, ACHGK035)

- Examination of a significant event and its local, regional and global effect on people and places, e.g. Chinese New Year, the Moon Festival





THE CHINESE COMMUNITY IN AUSTRALIA

Over the past 200 years men and women of Chinese ethnicity have contributed to the rich social, cultural and economic life of Australia, and in particular Sydney.

Today, Australians of Chinese descent are represented in all walks of life, and there are a myriad of Chinese-based organisations, community groups and networks of Chinese social services.

The stories of the Chinese migrants who have come to Australia over time are many and varied. The early colonial Chinese community consisted largely of 'sojourners'—predominantly male migrants who came to Australia to work hard, save money, and then take it home to their families.

Later, anti-Chinese feeling and harsh immigration laws made it difficult for the community to thrive and grow. However, in the late 20th century relaxed immigration regulations and a more tolerant social climate encouraged new Chinese migrants to move to Australia and today Chinese migrant numbers continue to increase.

Australia's Chinese community has been most visible in Sydney, where its history is embedded in the social, cultural and architectural fabric of the city. Today, this is reflected in the colourful and vibrant Chinatown as well as the Chinese Garden of Friendship.

And your Memorialist as in
duty bound will ever pray
John 來世榮
Signature

Mak Sai Ying signing his name

Case Study

Mak Sai Ying (1798-1880) was born in Guangzhou (Canton) and is one of the first recorded Chinese born people to settle in Australia. He arrived in Sydney as a free settler, with English settler John Blaxland, aboard the *Laurel*, in 1818.

He was a skilled tradesman and earned his keep as a carpenter, working with Blaxland on his family's *Newington* estate on the Parramatta River. He also worked with pastoralists John and Elizabeth Macarthur at *Elizabeth Farm* in Rosehill. Later he ran a shop before becoming a publican in Parramatta in 1830. He was a keen property developer, buying and selling land and building houses and hotels.

Mak Sai Ying changed his name to John Shying and married an English woman named Sarah Thompson in 1823. They had four sons. All of the Shying boys would go into trade as carpenters, undertakers and merchants. Between them they had at least 31 children. John's descendants continue to live in Australia, with their heritage tracing back to one of Australia's first Chinese settlers.



Early Chinese immigration

Early examples of Chinese labour include John and Elizabeth Macarthur employing a Chinese carpenter, servant and cook at their farm in Parramatta in 1821. More Chinese labour would soon follow when a major labour shortage resulted from the ceasing of convict transportation to NSW in 1840. Officials referred back to the suggestions of Sir Joseph Banks (and others) to bring in Indian or Chinese 'coolies' as indentured labourers. These workers were considered to be more diligent and obedient, and less threatening than convicts.

Thus, on 2 October the first significant number of Chinese immigrants, consisting of 100 men and 21 boys from Amoy, arrived in Australia aboard the *Nimrod*. By the end of 1849 there were no more than 300 Chinese people in the whole of Australia, yet it was reported in a newspaper at the time that "more than half of the furniture manufactured in Sydney is made by Chinamen". Over the next 3 years over 2500 Chinese arrived in Sydney.



Chinese Hawker. Lithograph by Livingstone Hopkins, 1887.

Gold Rush

In May 1851, the discovery of gold in Bathurst in New South Wales was announced to the world. With the Gold Rush came a wave of Chinese migrants. In 1861, 3.3 per cent of the Australian population had been born in China; this number was not to be equalled until the late 1980s. The Chinese migrants referred to the Australian gold fields as 'Xin Jin Shan', or the New Gold Mountain.

The leaving of China was an overwhelmingly male phenomenon. They travelled under a system of credit-tickets, with fares repayable when fortunes were made. These men came to Australia to make enough money to support their impoverished families in China and then return home. Many of the men found themselves isolated within Australian society by their limited knowledge of the English language and Western customs.

Chinese miners in Australia were generally peaceful and industrious, but other gold miners distrusted their different customs and traditions, particularly their habits of opium smoking and gambling. Animosity, fuelled by resentment and wild rumours, led to riots against the Chinese miners.

The worst violence against Chinese miners occurred in central New South Wales. Six anti-Chinese riots occurred at the Lambing Flat camps over a period of 10 months, the most serious on 14 July 1861 when approximately 2,000 European diggers attacked Chinese miners. Despite attempts to flee from the violent mob, about 250 Chinese miners were gravely injured and most lost all their belongings. After this tragic event, Lambing Flat was renamed Young.

Limiting Chinese immigration

The pressure of public opinion against the Chinese caused the New South Wales Government to pass the Chinese Immigration Restriction and Regulation Act in 1861 in order to restrict the numbers of Chinese in the colony. Queensland (1877) and Western Australia (1866) followed suit.

By the 1881 census there were 1,321 Chinese in Sydney, and although this number was very small, they were visible because of a tendency for the Chinese to congregate in just a few areas of the city. With increased public pressure the New South Wales Government passed the Influx of Chinese Restriction Bill, 1881, restricting entry to one Chinese person for every 100 tons of shipping and charging a 10 pound poll tax per migrant.

The migrants that remained after the gold rush took to farming in rural areas of New South Wales and Victoria. Others turned to new mining enterprises such as tin-mining on the border between Queensland and New South Wales, and in north-eastern Tasmania. Some Chinese settlers ran small businesses in towns and cities and many turned to market gardening. By the 1890s there were about 36,000 Chinese-born people in Australia, mostly living in New South Wales and Victoria.



Sydney businessman Mee Quong Tart with Chinese delegation 1887

As the 19th century drew to a close, anti-Chinese attitudes were translated into further legislation. Various British colonies adopted what became known as the Natal model—excluding unwanted migrants by making them sit a dictation test in an unfamiliar language.

In 1901 the newly formed Commonwealth Government based its Immigration Restriction Act (applied to all non-European immigrants, and underpinning what became colloquially known as the 'White Australia Policy') on the dictation test model, while NSW also retained its 100-pound poll tax for several years. The act was largely successful in stopping the movement of Chinese people into the port of Sydney; meanwhile those Chinese already in Australia had to decide whether to stay or leave, and many of them left.

Strengthening relationships with Asia

In the decades following the Second World War, the White Australia Policy increasingly came under question.

In 1956 Australian federal law was changed to allow any Chinese person who had been resident in Australia for more than 15 years access to citizenship, and by 1965 the White Australia Policy had been dropped by both major political parties. From 1966 citizenship could be applied for after five years' residency (reduced to three years in 1973).

The Australian Government formally recognised China in 1972, and there followed both a rapid increase in the numbers of Chinese migrants, and also increasing diversity in their social positions and places of origin.

By the 1980s more than 20,000 students had benefited from the strengthening relations with China, and although they had to leave Australia on the completion of their studies, many subsequently migrated to Australia.

Chinese in Sydney

The Rocks district, next to the city wharves, had been the preferred location for Chinese businesses since the first large influx of Chinese migrants arrived in search of gold. By 1858, entries began to appear in the city's business directories with unnamed 'Chinamen' registered at several addresses in Cambridge Street, which ran along side George Street.

In 1861 fewer than 200 of the around 13,000 Chinese people in NSW were recorded as living in Sydney, but many passed through, and the establishment of Chinese boarding houses and produce stores in The Rocks had made an impact on the cosmopolitan city.

The fruit and vegetable markets moved from near Town Hall in George Street to the Belmore Markets (on the site of the present Capitol Theatre) in 1869 at this time the area's Chinese population increased significantly.

The first Chinese lodging houses to the north and east of Haymarket were located in Goulburn Street and the alleyways near the Belmore Markets. Many of the buildings occupied by the Chinese were at the end of their habitable life, and were proclaimed 'unfit for human habitation'.

When Sydney City Council opened a market building in Haymarket in 1909, fruit and vegetable markets, many of them owned and run by Chinese people, were attracted to move to the area.

It was not just traders who moved into the new Chinatown. Families came too, as many of their houses in Surry Hills had been demolished, when the council carried out slum clearances.

As this process of remodelling the area progressed, many Chinese families moved into the Haymarket area and a little further west to nearby Ultimo. The new Chinatown was visually similar to earlier Chinatowns. It was located in one of the poorest areas of the city where small or marginal retail businesses or restaurants could be set up for low rents.

Chinatown

By the 1970's there was a strong Chinese community present in the Dixon street precinct. In 1971 a Dixon Street Chinese Committee was set up by the city council they hoped a more extensive precinct could be created. In 1979 the city council decided to create a permanent pedestrian mall. Some of the Chinese businesses in the area donated money. Henry Tsang provided his services in an honorary capacity and Stanley Wong became Chairman of the project. Lord Mayor Nelson Meers opened the new Chinatown, complete with arches and all the accoutrements, in 1980 amid great enthusiasm.



Today, Dixon Street is a popular venue for not only locals, but also national and international visitors to Sydney. A wealth of restaurants and retail outlets offer their services and wares, and people of all nationalities and persuasions visit the area to experience a taste of China, ranging from traditional grocers selling vegetables and Chinese tableware, to stores retailing haute couture.

For many residents of Sydney, both Chinese and non-Chinese, Chinatown represents a link between the past and the future. It is both a reminder of the myriad stories of Australia's Chinese migrants, and a marker of the stories yet to be told by their descendants.



CHINESE CULTURE AND THE ARTS

Many of the materials used in the Chinese Garden of Friendship, and also the techniques used to produce them, have their roots in ancient Chinese tradition. Over the millennia they have become integral to Chinese garden design, and are imbued with imagery and religious symbolism.

Wood is an important traditional building material in China. While many buildings were constructed from rock and brick, wood was preferred for its aesthetic qualities and availability, and it was usually used for the framework of buildings.

Bamboo is an extremely versatile and fast-growing type of grass which has about 480 different species. It is highly prized in Chinese culture, as it provides food, raw materials, shelter and medicine.



Bamboo is commonly used for chopsticks, musical instruments, furniture, flooring, scaffolding and many other everyday products.

When used as firewood, bamboo makes huge cracking and popping sounds due to the air trapped in each hollow stem segment. For this reason it became part of a Chinese ritual in which it was used to scare away evil spirits, and it is believed that the idea for firecrackers emerged from this myth.

Tea drinking originated in China in the Shang dynasty (1766–1122 BC), originally for medicinal reasons; legend has it that tea was discovered when a leaf fell from a tea plant into just-boiled water that the emperor was about to drink. Chinese tea cultures includes how to prepare it, what equipment is used to make and serve it, and when it is consumed.



Tea plays an important part in both casual and formal Chinese occasions. In addition to being drunk as a beverage, tea is used in traditional Chinese medicine, and is so important in Chinese culture that it is considered one of the 'seven necessities of daily life'—alongside firewood, rice, oil, salt, sauce and vinegar.

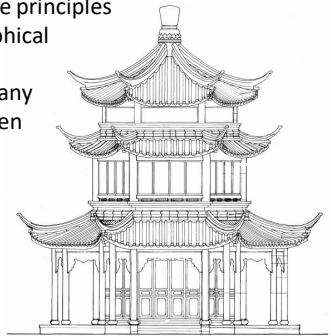
Clay has long been used by skilful Chinese potters. They traditionally used the potter's wheel to make moulds for industrial-scale production of everyday ceramics such as vessels, bricks and tiles. They also produced pieces of great artistry such as the famous terracotta army of Shih Huang Ti, and glazed porcelain that became very popular in Europe.

Calligraphy is the art of fine writing. Chinese calligraphy is based on symbols, or characters, that each represent an object, word or syllable. Altogether there are more than 50,000 Chinese characters, although a comprehensive modern dictionary will rarely list more than 20,000. An educated Chinese person will know about 8,000 characters, but only 2,000–3,000 are needed to be able to read a newspaper.



Knowledge of the characters and the ability to write them are highly prized in Chinese society, where calligraphy is considered a refined art closely related to painting. Calligraphers use special brushes, ink, paper and 'ink stones'—stone mortars for grinding and containing ink—to craft their character-based artworks.

Architecture in China follows the principles of Feng Shui, a Chinese philosophical system for creating harmony in and with one's surroundings. Many traditional buildings have wooden frameworks with brightly tiled roofs, and wide, upswept eaves—often decorated with elaborate and intricate carvings—which provide both shade from the sun and protection from the rain.



The Gurr - original drawing, Chinese Garden of Friendship

They are usually built facing south, because evil spirits are believed to originate in the north. The colour red, believed to bring good luck, is used extensively. These buildings, originally built to hold religious objects, are tall towers with several levels, each with a roof jutting out over the level below.

The most spectacular building in the Chinese Garden of Friendship is the Gurr, which is located in a prime position and can be seen from almost anywhere in the Garden.

Traditional Chinese brush painting (guohua)

has its own specific functions and customs. Paintings were not usually permanently displayed; they were kept in the form of scrolls or concertina books, and were brought out to be admired on special occasions. Great emphasis was placed on the technical skill of the artist, but the works usually avoided the complexities of perspective and shading.



Many traditional landscape artworks presented an idealised version of nature, and often included the four elements essential in garden design—water, plants, rock and buildings—plus an inscription or saying which reflected the mood of the painting.



CHINESE CULTURAL FESTIVALS

Spring Festival, often known as **Chinese New Year** in other countries, is the most important traditional festival and celebration for families in China. It is an official public holiday, during which most Chinese have seven days off work.

Chinese New Year is a time for families to get together. Wherever they live or work, people go home to celebrate the festival with their families. The New Year's Eve dinner, called Reunion Dinner, is considered the most important meal of the year. In each family, several generations gather around a round table and enjoy the food and time together.

One of the popular Chinese New Year traditions is to present your dear ones gifts that are symbols of good luck and prosperity. Most adults gift red envelopes filled with money to their younger family members, relatives, and friends. The recipients bow three times to show their respect when accepting the gifts.

Another popular tradition is Changhua (Window flowers). Red paper cuttings of Chinese characters and animals of auspicious meanings that are glued on windows. The colour red denotes good luck/fortune and happiness/abundance in the Chinese culture and is often worn or used for decorations around the house.

The **Mid-Autumn Festival** (or **Moon Festival**), a harvest festival celebrated during the autumn full moon, dates back more than 3,000 years, with its origins in the Shang dynasty (1600–1046 BC).

It is an important festival, that celebrates when the moon is the biggest and brightest in the northern hemisphere. The festival is about wellbeing and togetherness with three fundamental concepts strongly associated with: gathering, thanksgiving and praying.

The Mid-Autumn Festival, also celebrated in several of China's neighbouring countries, involves many traditional activities; these include having dinner with family, admiring the full moon, burning incense to the Moon Goddess and other deities, lighting up *kongming* lanterns—small hot air balloons made of paper—and a great deal of giving, receiving, and eating of 'mooncakes'—traditional Chinese pastries made for this festival.





THE CHINESE GARDEN OF FRIENDSHIP DESIGN

The classical Chinese garden is a miniature version of an idealised landscape, symbolising harmony between humanity and nature. It is typically enclosed by walls and includes water features, rock works, trees and flowers, plus pavilions and galleries connected by (often winding) paths which lead visitors past a succession of carefully landscaped scenes.

The earliest Chinese gardens on record were built during the Shang dynasty (1600–1046 BC). Having originally evolved to cater to royalty and other wealthy inhabitants of ancient China, by the end of the fifth century AD they had become popular with less elite members of Chinese society as peaceful havens for reflection and relaxation; however, the majority of China's ancient Chinese gardens have subsequently been converted into public parks and gardens.

The Garden was initiated by the Chinese community of Sydney, the governments of NSW and Guangzhou. Guangzhou is Sydney's sister city and Guangdong is a sister state to New South Wales.

The garden was designed by the Guangdong Landscape Bureau in Guangzhou in China, and incorporates items manufactured in or salvaged from China, as well as elements sourced in NSW. The gardens were formally opened as part of Australia's Bicentennial Celebrations on 17 January 1988.

The Garden in Sydney, like every classical Chinese garden, is governed by the interrelated Chinese Taoist philosophical principles of Yin Yang and Wu Xing, both of which stress the importance of Qi, the universal life force or vital energy. Yin and Yang are considered to be fundamental, opposing yet complementary forces. Literally translating as shady side and sunny side (of a hill), Yin is characterised as passive and calming and Yang as active and assertive.

The traditional Chinese garden designer works on the Taoist principle of Yin and Yang, the balancing of opposites. The designer aims to achieve the seemingly impossible by:

- incorporating rocks which appear to defy gravity
- creating small spaces that seem large
- making large spaces feel more intimate

This can be seen in the garden through:

- the rush and noise of the waterfall as it flows into a quiet and peaceful lake
- strong jagged rocks protruding from the smooth, soft lake
- vertical bamboo stems that stand next to flat, rounded rocks and paving
- areas of shade contrasted by areas of brilliant sunlight.

Wu Xing, based on five phases, or elements—wood, fire, earth, metal and water—is used to explain and describe interactions and relationships between all living forces. This is reflected in Chinese garden designers use of Chinese art of shanshui hua or 'landscape painting of mountains and water'. The aim is to capture all the elements contained within the natural landscape—mountains, rivers, lakes, trees, valleys and hills—thereby endeavouring to recreate nature in miniature. This allows the visitor to experience a controlled combination of natural elements within a confined urban setting.



While the design of European and Australian gardens is mostly based on structural elements inherent in vegetation, Chinese gardens incorporate four major elements:

Water, In Taoism, represents intelligence and wisdom, flexibility and softness, relentlessness, and strength through weakness. Also known as shui, it is physically the central element of a Chinese garden, in the form of a lake or pond which usually contains lotus flowers and koi carp. Water should be visible from almost every point in the garden, in the form of lakes, streams or waterfalls, and tends to be alive with plant growth and richly coloured green algae

In the Chinese Garden of Friendship there is both still and flowing water, with several bridges and viewing points from which it is possible to see koi carp and turtles. A stream flows from the waterfall on the mountain and runs around the perimeter, feeding the Lake of Brightness and flowing gently into the smaller Lotus Pond.

Rock represents the bones of the earth, with the mountains forming the skeleton. Rockeries, a distinguishing characteristic of Chinese gardens, symbolise the active creative forces of the universe, while the mountain peak, often created on an island in the middle of the garden's central lake and therefore central to the garden, symbolises virtue, stability and endurance. The ancient Chinese greatly appreciated rocks that were complex and convoluted, penetrated by open holes, structured like bones, and veined on the surface; in their gardens, the best rocks were highlighted and positioned to display their qualities, just as garden sculptures might be.

In the Chinese Garden of Friendship there are rocks made of various minerals such as limestone, granite and sandstone. Some contain fossils, while others represent people, stories, animals and mythical creatures, including the phoenix, unicorn, dragon and tortoise.



Original drawing, Chinese Garden of Friendship



Twin Pavilion, Chinese Garden of Friendship

Vegetation has symbolic significance in Chinese culture, and there are more than 80 different varieties growing in Sydney's Chinese Garden. These include: pine and cypress trees, which symbolise strength and moral virtue; bamboo, which represents human flexibility, perseverance and rebirth; willow trees, which are associated with gentleness and beauty; and peach trees, which represent immortality.

Many Chinese gardens have an area dedicated to miniature trees, known as penjing. In Australia they are often referred to by the Japanese term, bonsai, but there are some essential differences between the two: bonsai consists of formal, clipped and controlled individual trees, whereas the word penjing literally translates to 'potted landscape'. It is characterised by a natural landscape feel, often incorporating rocks and water to create a scene; and even where only trees are involved, penjing often looks distinctly different from bonsai. Designs often appear bolder, livelier and sometimes even bizarre, and whereas the bonsai base is usually plain and nondescript, penjing will often be on a tray or very ornate pot. As the Chinese garden is a miniature world, the penjing is a microcosm within a microcosm.

Buildings symbolise permanence and mark the presence of humankind. There is a balance of large and small, open and secluded, complex and simple buildings in the Chinese Garden of Friendship. They offer shelter from the weather, and also places for contemplation and solitude. They provide viewpoints of the Garden framed by windows, but they are also intended to be viewed in conjunction with the other three elements. The architecture is based on traditional designs, with the woodwork painted red to bring good luck and roof tiles glazed in green to keep away evil spirits. Many buildings do not have solid walls, but carved wooden panels or movable screens, allowing them to be easily adapted to changing weather conditions.

Chinese Garden of Friendship Map

A B C D E F G H I J K L M N O P

1 2 3 4 5 6 7 8 9 10 11 12 13



L11 Main Entrance / Hall of Clear Shade
J12 Commemorative Pavilion
K10 Courtyard of Welcoming Fragrance
J10 Hall of Longevity
K9 Dragon Wall
K8 Lenient Jade Pavilion
G9 Water Pavilion of Lotus Fragrance

L11 Round Pavilion
C8 Chamber of Clear Rhythm
B7 Pavilions Among Bamboo and Rock
C6 Reading Brook Pavilion
A8 The Seven Sages in Bamboo Forest
A5 Wandering Gallery
B5 Dragon Tower

E7 Rinsing Jade Pavilion
C8 Twin Pavilion
B7 The Gurr (Clear View Pavilion)
C6 Sleeping Boy Buddha
A8 Mountain Gate
A5 The Rock Forest
B5 Peace Boat Pavilion

C2 Teahouse Pavilion
E4 Aquatic Pavilion
G2 Dragon Rock
J3 Tortoise Rock
J2 Phoenix Rock
J4 Unicorn Rock
L6 Toilets

M8
N9
G7
I7
H8
J7
K5

NAME

CLASS

Chinese Garden Plants

There are many important plants in the Chinese Garden of Friendship that have many symbolic and traditional meanings. What do you know of these plants?

MONDO GRASS

This plant is a symbol of scholars and knowledge and was used as bookmarks in ancient China



TRUE

FALSE

Circle correct answer

BANANA

Bananas have high nutritional value and are a healthy snack.



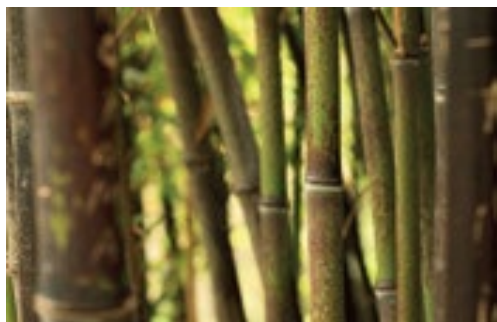
TRUE

FALSE

Circle correct answer

BAMBOO

Bamboo is strong and resilient material that can be used to build furniture and musical instruments like flutes



TRUE

FALSE

Circle correct answer

WARATAH

Waratah flower is a floral emblem of



GUANGDONG PROVINCE

NSW

Circle correct answer

NAME

CLASS

Sister States

1. Find the pavilion with two joined roofs at map reference E4

2. What is this pavilion called?

Fact: This pavilion brings together the two states, NSW and Guangdong Province

3. Here are the floral emblems of NSW

&

Guangdong Province



- Waratah



- Red Silk Cotton Tree

Where can you see them in this pavilion?

Clue: Look closely, especially pay attention to the wooden carvings

4. Find the Red Silk Cotton Tree at map reference number A1

This tree has unique bark. Why do you think it is unique?

5. Draw the trunk and branches here

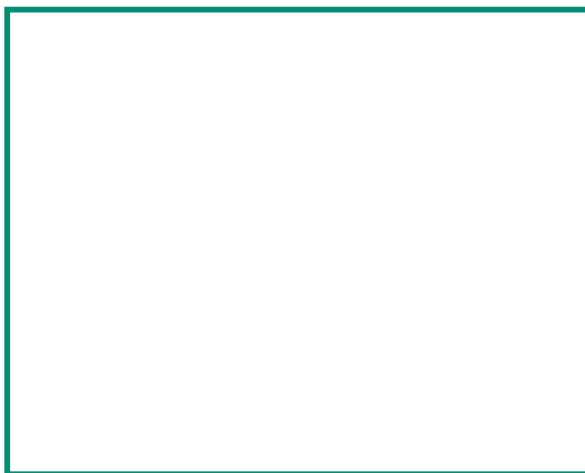
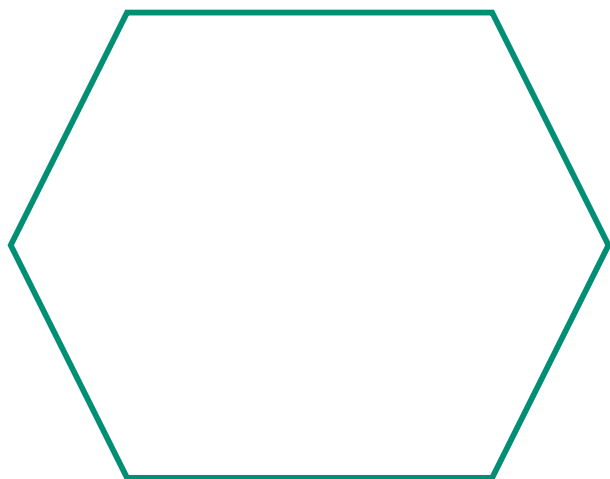
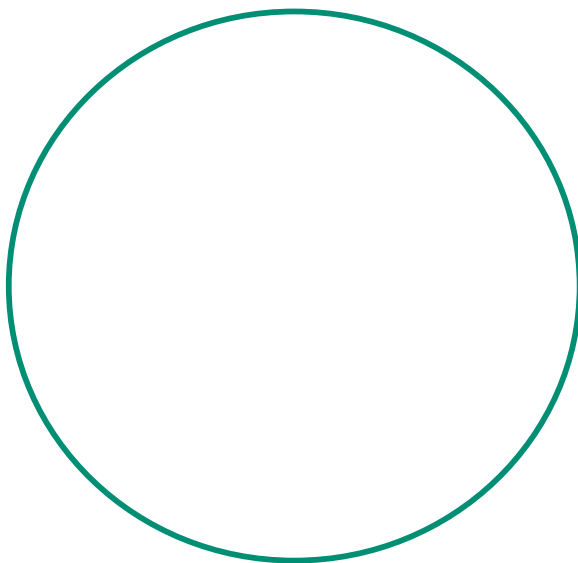
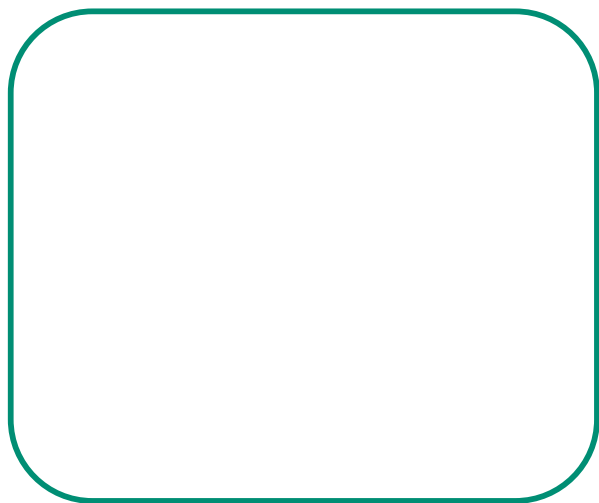
A large, empty rectangular box with a light blue border, intended for drawing the trunk and branches of a tree.

NAME

CLASS

Chinese Garden Windows

Look carefully at different buildings in the Garden. Now look at the shapes of the windows below. These windows act like picture frames around the view you can see in them. Find as many of these windows as you can and draw the view you can see through each one. It may be a view of the Garden, tree, rock or plant.



Where do you think this building design originated from (tick correct answer):

CHINA

☐

AUSTRALIA

☐

NAME

CLASS

Chinese New Year Celebrations

Spring Festival, often known as **Chinese New Year** in other countries, is the most important traditional festival and celebration for families in China. What do you know of the Chinese New Year traditions?

Chinese New Year is a time for families to get together

TRUE

FALSE

What colour is considered lucky in Chinese culture?

RED

BLACK

What are the main decorations during the Chinese New Year?

LANTERNS

BALLONS

During Chinese New Year, the red envelopes filled with money are typically given to children

TRUE

FALSE

The dragon represents prosperity, good luck and good fortune

TRUE

FALSE

Foods eaten during these celebrations are whole fish, dumplings, and food with special meanings

TRUE

FALSE



ADDITIONS TO YOUR VISIT

Exhibition

To enhance your self-guided tour why not visit the Chinese Garden exhibition.

“A Garden Through Friendship” is an exhibition that celebrates the Garden’s genesis and development as a cultural, community and political significant venue that commemorates the 40th anniversary of NSW-Guangdong sister state relationship. This exhibition is open daily from 10am in the Chamber of Clear Rhythm.



*Exhibitions may change without notice.

The Gardens by Lotus,

is a Chinese 'Teahouse' style dining and events space. The Garden's menu compliments its location, offering a contemporary interpretation of a traditional Chinese cuisine, as well as a weekend Yum Cha menu. Guests can expect to see traditional Chinese dishes with a sophisticated and innovative twist.



Lotus is open daily from 10am to 4.30pm (closed Christmas Day and Good Friday).

For information regarding catering, contact Lotus Reservations on 9247 6868 or email enquiries@lotusdininggroup.com

The Emperor's Quest

An adventure, The Emperor's Quest will take your students on a fascinating journey into the ancient world of the Chinese zodiac, known as 'Sheng Xiao' or 'birth sign'. Can you find the 12 animals of the Chinese lunar calendar that are hidden in the Garden?

Use Emperor's Quest map and viewfinder to follow the winding pathways of the Chinese Garden and seek out all the hidden legends.

DISCOVER each animal sculpture using the clues...

EXPLORE the sculpture to learn about the zodiac and the secrets of the Chinese Garden...

REVEAL your animal and find out which one your brother, sister, parents and friends are...

FIND all 12 sculptures to successfully complete the quest!



*Emperor's Quest maps can be provided upon request with limited numbers.

Fish Feeding

Observe the Garden's Interpretation Officers at 11.30am every day in the Lenient Jade Pavilion to feed the magnificent koi. Help the team attract the fish by clapping loudly, then share in the experience of feeding these colourful 'living jewels'.



*This experience is reserved for general public visitation. School participation can not be guaranteed

FREQUENTLY ASKED QUESTIONS (FAQs)

Do I need to book for an excursion?	Bookings for self-guided excursions essential prior to visit.
How do I book an excursion?	Please complete and return the self-guided education group booking form on pages 23–24 or download from our website and then email it to functions@property.nsw.gov.au or contact us 0292408888.
Do you have a risk assessment?	Yes, you will find one in this Self-Guided Teacher Resource Pack on page 21-22 and our website .
What is the ratio for adult to student care and maximum group size?	We can accommodate group bookings for up to 120 students, but we recommend groups of 10-15 students to stagger entry to make the most of the visit to the Chinese Garden of Friendship. We require one adult supervisor per 10 students.
Are there bus drop off facilities?	The closest drop off point is at Zollner Circuit off Darling Drive, refer to map on page 20.
When can we visit?	Opening hours 9.30am – 5pm (5.30pm for Oct–Mar) <i>Last entry is 15 minutes prior to closing</i> <i>Closed Good Friday and Christmas Day</i> Times may change without notice, please refer to Chinese Garden of Friendship . We recommend you allow at least 45 minutes for your visit and arriving in the early morning allows you to make the most of your time here.
How much does it cost?	1 student is \$4 1 teacher is FREE per 10 primary school students *Additional adults are charged at \$8.00 each *Australian seniors, students and concession card holders are \$4 each, infants under 5 years of age are FREE
What about payment and nonattendances?	Payment will be made for the actual number of attendees on the day. You can elect to make a payment on the day in cash, cheque or credit card or alternatively, after the visit an invoice will be sent directly to the school.
Are there cancellation policies?	We appreciate a courtesy email to inform us if you would like to cancel or reschedule.
Are there any restrictions in the Garden?	Please refer to terms and conditions on the self-guided group booking. Please note teachers/leaders will retain duty of care. The Garden is supported by 24-hour security rangers. Children under 16 may not visit the garden unattended.
Can we bring our own lunches?	We recommend using Tumbalong Park, as it is easier to manage students in one big open space that is close to all amenities. Please make sure that all litter goes into rubbish bins provided.
Do you give talks about the garden?	Our team of professional Interpretation Officers are on site to liaise with our visitors. They will provide your group a quick introduction. We cannot, however, always guarantee their availability due to operational demands.
Can I pay for an exclusive tour guide?	Sydney Learning Adventures offers an engaging and interactive education program. Double Dragons For Years 3-6 (Stages 2 and 3 History and Geography) Location: Chinese Garden and Chinatown For more information, or to book the program, call (02) 9240 8552 or email tours@property.nsw.gov.au . Alternatively please visit Sydney Learning Adventures School excursions Darling Harbour .
Can we do activities in the garden?	Please remember that the Garden is a tranquil place that attracts many visitors, therefore appropriate behaviour is necessary, and students must be supervised at all times.

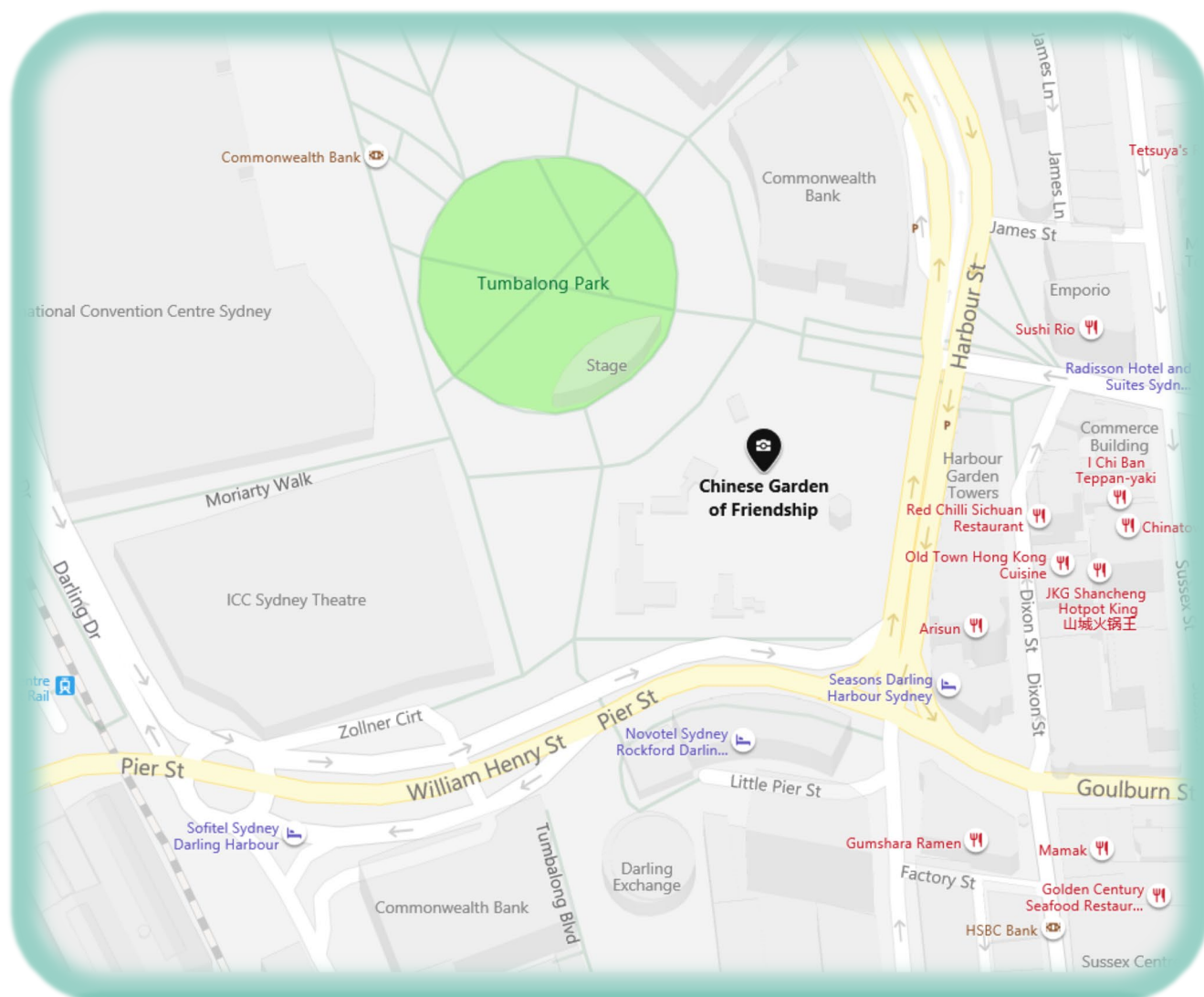
GETTING HERE

Drop off Zone - Zollner Circuit off Darling Drive and on Harbour Street.

Train – Get off at either Town Hall or Central Stations for a short walk (10-15 min) to the Garden.

Light Rail – Get off at Paddy's Market or Exhibition Centre Stations.

Bus – The 443 Bus runs from Circular Quay to the Darling Harbour area.



Education & Communities

Venue and safety information for school excursions

Work Health and Safety Directorate

Venue Name	Chinese Garden of Friendship		
Location	Pier Street Darling Harbour NSW 2000		
Contact Details	Telephone: 02 9240 8888	Email: functions@property.nsw.gov.au	Fax:
Web Address	www.chinesegarden.com.au		
Insurance	Does the venue have public liability cover? Yes <input checked="" type="checkbox"/> No <input type="checkbox"/>		

Activity / Program <i>Please list</i>	Recommended age group / fitness level / prerequisite skills	Staff accreditation / competence <i>For this activity/program</i>	Potential hazards that may exist at the venue or as part of the activity / program <i>i.e. situation or thing that has potential to cause harm such as equipment, environment (e.g. large trees with falling branches, trip hazards) materials, etc.</i>	Control Strategies <i>Outline strategies for ensuring visitor safety for this potential risk</i>
Self-Guided Tours	Primary, secondary and tertiary students	N/A	Hard uneven surfaces, steps, slopes, water courses, swooping birds	<p>Teachers and students are provided with Chinese Garden 'induction' brief by staff on arrival</p> <p>Signage in place</p> <p>Handrails provided (some areas only)</p> <p>Barriers to water courses (some areas only)</p> <p>Teachers and students must only walk along designated pathways and are not to climb over rocks and through garden beds</p>

List any equipment, including personal protective equipment, to be provided for use during the activities/programs.

NA	Is all equipment at the venue maintained in accordance with the WHS Regulation, appropriate standards and codes of practice?		Yes <input checked="" type="checkbox"/> No <input type="checkbox"/>
Other requirements <i>Where relevant, list other requirements such as clothing, footwear and sunscreen that participants are required to bring. Indicate if any items are provided by the venue</i>	Recommended fully enclosed, flat heeled shoes with non-slip soles to be worn by patrons Hats and sunscreen are also recommended		
Supervision / services <i>List services provided by venue including briefings, guided tours, supervision of activities etc</i>	The teachers and accompanying adults must always provide full supervision of students.		
Access	<i>Is access to and egress from the premises safe and without risk to health?</i> Yes <input checked="" type="checkbox"/> No <input type="checkbox"/> <i>Is the venue wheelchair accessible?</i> Yes <input checked="" type="checkbox"/> No <input type="checkbox"/> Note: some parts of the garden are inaccessible by wheelchair e.g.: the mountain zone <i>Are disabled toilets available?</i> Yes <input checked="" type="checkbox"/> No <input type="checkbox"/>		
Emergencies	<i>Are emergency procedures in place in the venue?</i> Yes <input checked="" type="checkbox"/> No <input type="checkbox"/> <i>Are employees and others undertaking work (including volunteers) trained to deal with emergency situations?</i> Yes <input checked="" type="checkbox"/> No <input type="checkbox"/>		
Construction / Maintenance/ Repair	<i>Are licensed personnel used for all construction, maintenance and repair work?</i> Yes <input checked="" type="checkbox"/> No <input type="checkbox"/>		

First Aid / Medical Emergencies	<p>Are first aid kits available at the venue for each activity? Yes <input checked="" type="checkbox"/> No <input type="checkbox"/></p> <p>Where are the first aid kits located? At the front office</p> <p>Is there a trained first aid officer at the venue? Yes <input checked="" type="checkbox"/> No <input type="checkbox"/></p> <p>How can this person be contacted if needed? Sydney Harbour Foreshore Authority Rangers are first aid trained and some Chinese Garden staff. Ranges are not based at the garden but are located within the Darling Harbour precinct and are contacted immediately if first aid is required as per organisational procedures. Chinese Garden staff will contact the Rangers directly.</p> <p>Is a first aid room available at the venue? Yes <input checked="" type="checkbox"/> No <input type="checkbox"/></p> <p>Where is the first aid room located? There is no designated first aid room</p> <p>If a medical emergency occurs, what is the venue's procedure? Chinese Garden staff will notify Darling Harbour Rangers who are available 24 hours a day, 7 days a week. Staff (Chinese Garden or Rangers) will also contact 000 as required.</p> <p>How can emergency service vehicles and personnel access the venue? Via the forecourt area directly in front of the garden</p> <p>If a medical evacuation is required what is the process? Darling Harbour Rangers will coordinate this process with emergency services</p> <p>Is the Emergency + smartphone app available to personnel at the venue? Yes <input type="checkbox"/> No <input checked="" type="checkbox"/> - staff are not issued with mobile phones</p> <p>What is the distance to the nearest hospital or other medical facility? Sydney Hospital, Macquarie Street is 2.1km from the Garden. Sydney Hospital has an emergency department.</p> <p>What communication system is to be used if there is no mobile phone reception? Chinese Garden landline and email. Rangers also carry 2-way radios</p>
Potential tree zones	<p>The Chinese Garden has several large established trees throughout its landscape and several trees directly outside the garden around the forecourt area. Trees are maintained by qualified horticulturalists and arborists.</p>
Other factors that may be relevant to risk management	<p>The Chinese Garden is home to various wildlife such as; lizards, birds, fish and turtles. Some of these animals can be unpredictable at times especially birds during the breeding season when they may demonstrate 'swooping' behaviour.</p> <p>Teachers and accompanying adults must ensure that children always treat the garden's wildlife with respect and caution.</p> <p>It is recommended that all visitors wear hats during their visit to the garden.</p> <p>Visitors are not permitted to feed any of the garden's wildlife as this is both unhealthy for the animals and may encourage aggressive behaviour (this is of relevance to birds)</p> <p>Some swooping birds are also attracted by shiny surfaces such as sunglasses and camera lenses.</p>
Child-related employment <i>If unsure about the status of your organisation or these legislative requirements, contact should be made with the Employment Screening Unit of the NSW Department of Education and Communities on (02) 9836 9200.</i>	<p>Are employees and others undertaking work (including volunteers) of your organisation engaged in child-related employment as defined by the Commission for Children and Young People Act 1998? Yes <input checked="" type="checkbox"/> No <input type="checkbox"/></p> <p>If yes, which Approved Screening Agency in NSW has registered your organisation as a child-related employer for the purpose of employment screening? Commission for Children and Young People</p> <p>If your organisation is registered with an Approved Screening Agency in NSW, have all employees and others undertaking work (including volunteers) undergone employment screening? Yes <input checked="" type="checkbox"/> No <input type="checkbox"/></p> <p>Have all employees and others undertaking work (including volunteers) completed an Applicant Declaration and Consent form? Yes <input checked="" type="checkbox"/> No <input type="checkbox"/></p>

Please note that the information provided above was current as at the date above. It has been provided by the venue to schools in their risk management planning for excursions. If further information is required, please contact the venue directly. If this information changes, the venue will advise the NSW Department of Education and Communities and provide an update.

To download venue and safety information please visit our [website](#)

SELF-GUIDED EDUCATION SCHOOL BOOKING FORM

School name:	
Contact name:	Contact role:
Telephone:	Mobile:
Email address:	
Postal address:	Postcode:
Class age:	Total number of guests:
Date(s) proposed:	Time of visit:

Category	Admission Rate	Quantity	Total Price
Students	\$4.00		
Accompanying adults	\$8.00		
Free of charge teachers • 1 FOC teacher per 20 students – high school • 1 FOC teacher per 10 students – primary school			
		Total cost:	

Payment details:

Payment can be made on arrival by cash, cheque, credit card and EFTPOS or after the visit by cheque only.
Please make cheques payable to: Place Management ABN: 51 437 725 177

Please select when the payment will be made:

☐ On the day of the visit. The tax invoice will be provided upon entry to the Garden.

☐ After the visit. The invoice will be sent directly to school for payment.

Please provide contact name and email: _____

Signature:

Date:

Terms and conditions:

Welcome to the Chinese Garden of Friendship

The Chinese Garden of Friendship is one of Sydney's most popular destinations for school groups, adult learning, heritage clubs and other groups. To ensure that all of our visitors enjoy their time at the garden, the staff and management ask that you assist us by supervising your students at all times. Please also familiarise your group with the following guidelines before entering the garden.

- Children must be supervised always with a minimum of 1 teacher per 20 high school students and 1 teacher per 10 primary school students. We welcome large school groups however request a maximum of 50 students in one group at a time with a break of 5 minutes between admission of each group.
- Please walk around the garden, running is not permitted.

There are several permanent water features in the garden. Please ensure students maintain a safe distance from these.

- Please do not pick flowers, climb trees, handle the wildlife or climb or jump on or off the garden beds or rockeries.
- Please show consideration for other visitors by moving quietly around the garden.
- Please use the bins which are provided for the disposal of any rubbish you may have.
- Please note the Teahouse area is reserved for Teahouse paying patrons only.
- Please report any faults or breakages to the garden staff at reception.
- Please watch your step as there are steep stairs, uneven surfaces, which can be slippery if wet, and barrier-free water edges throughout the garden. We recommend that visitors wear flat, non-slippery walking shoes and stick to the paths and assess your own risk at all times.
- Persons under the age of 16 must be under the direct supervision of an adult at all times.
- Smoking is not permitted anywhere inside the venue.
- Please help us to protect our wild birds, animals and fish by not feeding or touching them. Domestic animals are not permitted.
- Remain alert as there may be swooping birds in this area, although rare and generally during springtime.

Stay safe and enjoy your visit.

For more on Chinese Garden of Friendship General Conditions of Entry and safety information, please refer to our website

☐ I have read and agree to the terms and conditions.

Signature:

Date:

To download this booking form please visit our [website](#)

8. BIBLIOGRAPHY AND SUGGESTED RESOURCES

Books and Articles

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Migration Héritage Centre
www.migrationheritage.nsw.gov.au

Darling Harbour and the Chinese Garden of Friendship
<https://www.darlingharbour.com/precincts/chinese-garden>

Chinese Culture—Australian Government site
www.cultureandrecreation.gov.au/articles/chinese/

Information about Chinatown
www.chinatownsydney.com.au

Mak Sai Ying
<https://www.nla.gov.au/stories/blog/exhibitions/2018/06/12/the-chinese-question>

www.chinapage.com

www.nma.gov.au/collections

www.chinatransport.com

www.thesilkroad.com

Images

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<https://gallery.records.nsw.gov.au/index.php/galleries/maps-and-plans/darling-harbour-resumption-maps-1900-1902/>

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<https://www.artgallery.nsw.gov.au/collection/works/268.1990/>

<https://www.abc.net.au/news/2018-06-10/first-chinese-settlers-descendants-reconnect-with-their-roots/9845804>

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**WE LOOK FORWARD TO
YOUR VISIT**



**CHINESE
GARDEN**
of friendship