

CHINESE GARDEN OF FRIENDSHIP

Education Self-Guided Teacher Resource Pack

Chinese | Stages 3, 4 and 5. Years 5 – 10



Acknowledgements

Place Management NSW

Place Management NSW, part of the Department of Planning, Industry and Environment, owns and manages some of Sydney's most historically and culturally significant waterfront assets, including The Rocks and Darling Harbour.

Place Management NSW manages significant commercial and retail leases, holds significant public events, cares for the public domain in both precincts, as well as heritage venues like The Chinese Garden of Friendship.

Traditional Owners

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

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.



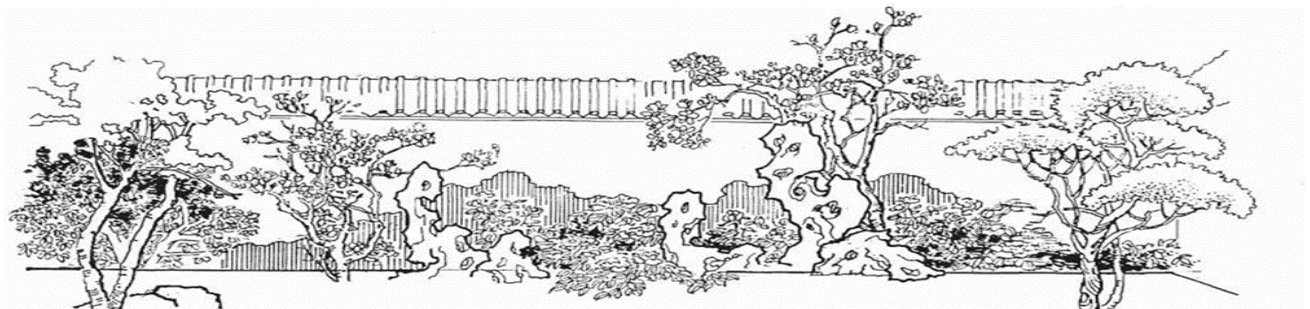
Aboriginal people cooking and eating fish around a campfire soon after the arrival of the First Fleet by Governor Philip Gidley King

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 4 and 5 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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NSW Syllabus links: Communicating

Accessing and Responding

Outcomes:

- Obtains and processes information in texts, using contextual and other clues LCH3-2C
- Identifies main ideas in, and obtains information from texts LCH4-2C
- Identifies and interprets information in a range of texts LCH5-2C

Content: Stage 3

Respond in English or Chinese to texts, using a range of formats, for example: (ACLCHC037)

- researching a local city or popular tourist site and presenting the information in a poster using text, pictures, maps or data

respond in English or Chinese to ideas and information, using a range of formats for different audiences, for example: (ACLCHC149)

- researching local interesting places, history or famous people and creating a video clip to share with peers overseas

Content: Stage 4

Respond in Chinese to information, ideas and perspectives on a range of topics, events or experiences, using a variety of presentation modes for particular audiences, for example: (ACLCHC229, ACLCHC230)

- investigating and discussing contributions made by Chinese individuals and groups to contemporary Australia

Content: Stage 5

Respond in Chinese to information, ideas and opinions on a range of issues from different perspectives, using a variety of formats for specific contexts, purposes and audiences, for example: (ACLCHC231)

- developing an information kit supported by visuals about the local city or region to provide to Chinese visitors via a local tourism website.



Composing

Outcomes:

- Composes texts in Chinese using a series of sentences LCH3-4C
- Applies a range of linguistic structures to compose texts in Chinese, using a range of formats for different audiences LCH4-4C
- Experiments with linguistic patterns and structures to compose texts in Chinese, using a range of formats for a variety of contexts, purposes and audiences LCH5-4C

Content: Stage 3

Compose informative and imaginative texts, using scaffolded models, for different purposes and audiences, for example: (ACLCHC038)

- collaborating to create an alternative ending to a well-known story

Content: Stage 4

Compose informative and imaginative texts in spoken, written and multimodal forms for a variety of purposes and audiences, using stimulus materials and modelled language, for example: (ACLCHC086)

- captioning pictures, photos or cartoons
- composing a multimodal introduction of self and family, eg I am called Bruce Lee. 你叫什么名字? I am 12. 你呢? I am Australian

Compose informative and imaginative texts in a variety of formats for different purposes and audiences, for example: (ACLCHC232)

- Rewriting a familiar story from a different viewpoint

Content: Stage 5

Compose a range of informative and imaginative texts, using a variety of formats for different contexts, purposes and audiences, for example: (ACLCHC101, ACLCHC102)

- taking on a role in a story and retelling the story from one character's perspective, describing their feelings and emotions, eg □ □ □ □ □ □ □ □ □ □ □ □ □ □ □ □

Create a range of bilingual texts and resources for the school and wider community, for example: (ACLCHC104)

- producing bilingual signs in places, eg restaurants, shops, pools, schools, hospitals and construction sites, for non-English speakers

NSW Syllabus links: Understanding

Systems of Language

Outcomes:

- recognises how texts and language use vary according to context and purpose LCH3-8U
- identifies variations in linguistic and structural features of texts LCH4-8U
- analyses linguistic, structural and cultural features in a range of texts LCH5-8U

Content: Stage 3

Write familiar Hanzi, identifying common components and connections in meaning, for example: (ACLCHU043)

- decoding Hanzi by analysing their structure and the number of components, and recognising familiar components

Recognise the contextual meanings of individual syllables or Hanzi to assist comprehension and vocabulary development, and explain the form and function of components of individual Hanzi, for example: (ACLCHU155)

- exploring a range of fonts in digital form and personal styles of writing, and appreciating the aesthetic value of calligraphy, e.g., □ □ □ □

Content: Stage 4

use familiar Hanzi, identifying how character structure, position and component sequences relate the form of a character to its particular sound and meaning, for example: (ACLCHU091)

- comparing the structure of familiar Hanzi to learn about common components and their function in a compound character, e.g., □ □ □ □ □

recognise and use knowledge of Hanzi to infer meaning from common Hanzi components or position of components, for example: (ACLCHU059, ACLCHU204, ACLCHU171)

- interpreting the meaning of new Hanzi by using knowledge of radicals and common Hanzi components in short texts, e.g., 柱 versus 住

understand how different types of texts are structured and use language features to suit different contexts, purposes and audiences, for example: (ACLCHU240, ACLCHU243)

- examining text structure and format in classical literature, e.g., □ □ □ □ □ □ □ □
- discussing the impact of stylistic devices on the effectiveness of texts

Content: Stage 5

apply prior knowledge of Hanzi form and function to infer information about the sound and meaning of unfamiliar Hanzi, for example: (ACLCHU075, ACLCHU220, ACLCHU188)

- appreciating that the precise meanings of Hanzi morphemes are determined by context, e.g., □ □ □ and □ □, □ □ and □ □

The Role of Language and culture

Outcomes:

- Makes connections between cultural practices and language use LCH3-9U
- identifies that language use reflects cultural ideas, values and beliefs LCH4-9U
- explains and reflects on the interrelationship between language, culture and identity LCH5-9U

Content: Stage 3

understand that language use changes according to the context of use and reflects different relationships, for example: (ACLCHU046, ACLCHU048)

- understanding that there are simplified and traditional Chinese characters, and exploring examples of both forms to identify differences, e.g., □ and □

Content: Stage 4

Recognise their own and others' ways of expressing identity, reflecting on the relationship between language, culture and identity, for example: (ACLCHC089)

- exploring Australia's engagement with Asia and examining the common cultural ground that contributes to a person's sense of identity Reflect on how and why being a speaker of Chinese contributes to their sense of identity and is important to their Chinese cultural heritage, for example: (ACLCHC235)
- examining the impact of living in Australia on their sense of being Chinese, e.g., values and beliefs

Content: Stage 5

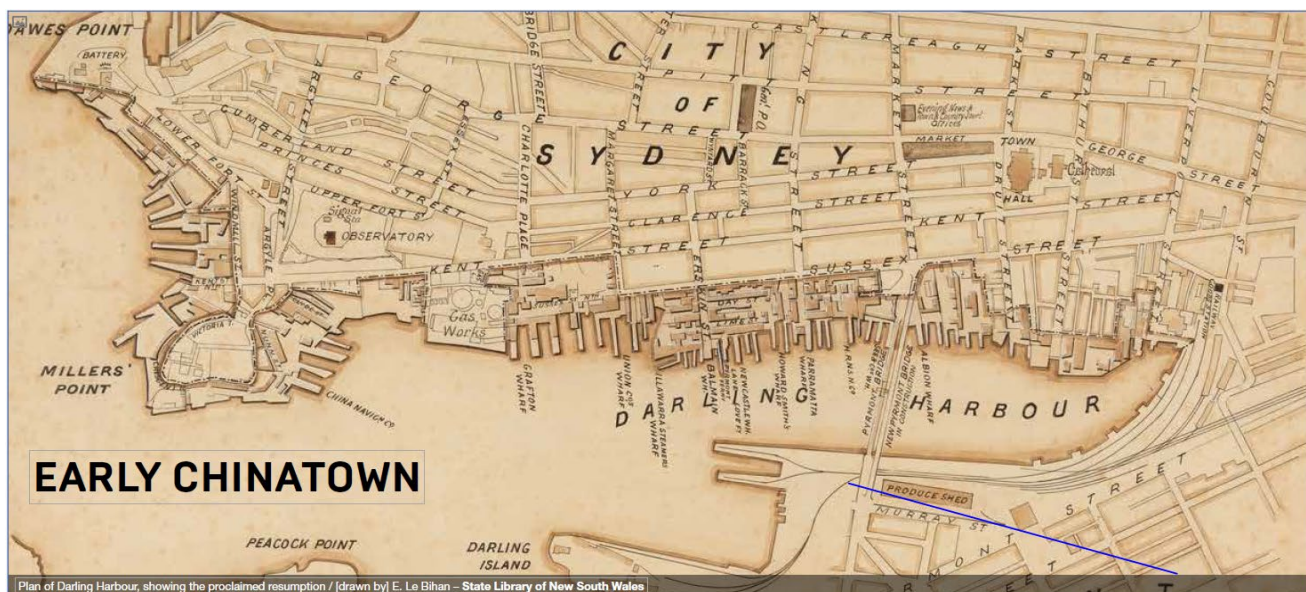
Analyse and explain how and why language use varies according to social and cultural contexts, relationships and purposes, for example: (ACLCHU110, ACLCHU077, ACLCHU190)

- exploring the use of repetition to add emphasis and strengthen ideas, e.g., □ □ □ □ □ □ □ □ □ □

Analyse the reciprocal relationship between language, culture and communication, and how this relationship reflects values, attitudes and beliefs, for example: (ACLCHU80, ACLCHU225, ACLCHU193)

- reflecting on taboos in language use and how these can affect communication across cultures, e.g., Is it okay to ask someone's age in China? Why do numbers and colours matter? What are we superstitious about in Australia? What hand gestures are acceptable with Chinese speakers? What can I joke about?





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 from a variety of countries in Southeast Asia, 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 centred around the Dixon Street / Haymarket area. However, it was not always so. As the city of Sydney grew and evolved, the centre of Sydney's Chinese population moved from the Rocks to Darling Harbour.

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



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.

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.



Sydney businessman Mee Quong Tart with Chinese delegation 1887

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 community 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.

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.



Sydney's Chinatown

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.



Traditional tea ceremony presentation during Chinese New Year celebrations

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

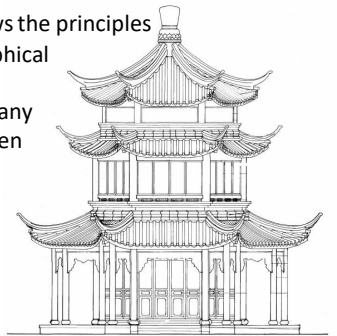
Clay has long been used by skilful Chinese potters. They traditionally used the potter's wheel to make moulds for industrial-scale production of everyday ceramics such as vessels, bricks and tiles. They also produced pieces of great artistry such as the famous terracotta army of Shih Huang Ti, and glazed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



Chinese brush painting – bamboo

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.



Waterfall at the Chinese Garden of Friendship

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 Chinese Garden of Friendship (CGOF) Guangzhou in the province of Guangdong. 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.

NAME

CLASS

About Me/ ☐ ☐ ☐

My name is: _____

☐ ☐ ☐ ☐ ☐ : _____

My age is: _____

☐ ☐ ☐ _____ ☐

My hometown is: _____

☐ ☐ ☐ ☐ ☐ : _____

My favourite colour is: _____

☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ : _____

My favourite food is: _____

☐ ☐ ☐ ☐ ☐ ☐ ☐ : _____

I am at the Chinese Garden of Friendship

☐ ☐ : _____

NAME

CLASS

Animals/ ☐ ☐

Match the animal to its preferred habitat.



熊猫

锦鲤

澳洲东部水龙



水流沿岸



Which of these animals could you find in the garden?

Which of these animals is endangered?

NAME

CLASS

Captions/ ☐ ☐

Find the following frames in the garden and look out at the image through it.
Your task is to create a unique caption for each of the images below.









NAME

CLASS

Signage/□ □ □

Around the Garden you will find a range of signs, some simple and some detailed. Take some time to explore the Garden and locate as many signs as you can. Translate six into simplified Chinese for our Chinese visitors. Make sure to challenge yourself!

English



Chinese



NAME

CLASS

Hanzi/ 园 子

Observe the overhead Panel at the front entrance of the garden 园子, paying special attention on the structure composition of 园子. Try to decipher the meaning based on the structure composition and the context. Explain why.

An answer could be

- 园 gives the pronunciation of 园子, both pronounce 'Yuan' in Chinese Pin Yin.
 - 子 has a square on the outside which represents the garden is enclosed within the wall.
 - 园 can be further interpreted as: 艹 meaning the dirt, represents the constructions, 氵 represents a pond/water, and the rest of the strokes represent the plants and trees.
 - That is why 园子 represents a place that has constructed pavilions, water features, plants and trees, all surrounded within the wall.
-
-
-

Try to find one pair of couplets in the garden. They are vertically oriented, often carved on a calligraphy panel and placed at the front entrance of the construction. Count the number of characters in both lines, find out the themes and rhymes in each of the two lines to compare, and discuss how effective these couplets have informed the space the visitor is about to enter.

An Answer could be

园 子 园 子 园 子

园 子 园 子 园 子 which is found at the entrance to the Wandering Gallery

Meaning

You will have fun if you visit the garden every day.

The plants will flourish if the spring stays long.

NAME

CLASS

Cultural Identity/ ☐ ☐ ☐ ☐

Make your way to the Twin Pavilion where you will find a poem. The following is the poem's English translation. Consider how the author expresses their cultural identity and the impact of living in Australia on their sense of being Chinese.

Left (read second)

*Still as a guest in this place I
ascend to the top of the
mountain, thinking of Red Silk
Cotton flower and Lychee.
The old hometown and this
new world are comparatively
beautiful.*



Right (read first)

*I worked hard through the
thorny bushes to start.
Now in a hustling and bustling
city, I look at the new world
from the other side of the
ocean.*

Can you rewrite the traditional calligraphy into simplified Chinese?

Can you write your own poem that reflects on your sense of personal identity? Bonus points if you can write it in Chinese.

NAME

CLASS

Storytelling/□ □ □ □

Make your way to the Rock forest where you will find three rocks which tell the story of “Ashima and the Landlord”. If you listen very hard in the Rock Forest, you may be lucky enough to hear Ashima singing to Ali, her true love. The following is her story.



Ashima, a beautiful young maiden, was in love with Ali. Sadly, Ali had to leave Ashima to go work up in the mountains. Before he left, they stood by a magic rose bush and promised to one day get married. Ashima promised that while she waited, she would throw one of the magical roses into the stream every day. If ever Ashima was in trouble, its special powers would carry it against the current up to Ali. Comforted by this Ali said goodbye and rode to the top of the mountains with his magic bow and arrow. Meanwhile, the local landlord's son, who was in love with Ashima, tried to win her hand now that Ali was away. The landlord made many attempts and was greatly angered when he was turned away.

Ashima felt threatened so she spoke to the special rose pleading “Ali I am in danger! Please come back to me.” She threw it in the stream and there was a miraculous swirl and the stream changed current and the rose now flowed upstream. On her way home, Ashima was kidnapped by the Landlord who wanted to force her to marry his son. Meanwhile Ali saw the rose float toward him. With great haste, he mounted his horse and, using his magic bow and arrow he parted the mountains, forests, and river, and galloped to Ashima's rescue. However the Landlord followed them and stole Ali's magic bow and arrow.

The landlord flooded the stream with the magic of the arrow and Ashima was swept away. Ali cried out: “Ashima, Ashima, where are you?” but he could only hear her voice that sang: “Ali my dear, my love, I am right in front of you. As long as you cry for me, I shall sing to you” Still Ali could not see Ashima, instead he saw a beautiful rock that seemed to dance and look almost human. It was, in fact, Ashima frozen forevermore as a rock. You can find her to this day in the ‘rock forest’. Alongside her is the landlord who appears bent and defeated cursed by every passer-by.

Can you try and rewrite the ending of the Story in Mandarin or perhaps you might try rewrite the whole story but from one of the character's perspective?

NAME

CLASS

Creative task/ ☐ ☐ ☐ ☐ ☐ ☐

TAKE HOME ACTIVITY

You have been assigned the task, by the Chinese embassy, to **portray the Chinese Garden of Friendship**. You can choose to create a **poster**, **website** or record a **video**. All spoken and written words must be in **Mandarin**. Use this time to take photos and/or record your experience. Use the box below to plan your response.

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 of a cultural, community and political significant venue that commemorates 40th anniversary 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 an exciting Chinese 'Teahouse' style dining and events space. The Gardens 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 02 8311 5156 or email enquiries@thegardensbylotus.com.au



FREQUENTLY ASKED QUESTIONS (FAQs)	
Do I need to book for an excursion?	Bookings for self-guided bookings are essential prior to visit.
How do I book an excursion?	Please complete and return the self-guided education group booking form on pages 27–28 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 25 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 20(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 24.
When can we visit?	Opening hours 10am – 5pm Last entry is 15 minutes prior to closing <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 \$8 1 teacher is FREE per 20 high school students *Additional adults are charged at \$12.00 each *Australian seniors, students and concession card holders are \$8 each, infants under 5 years of age are FREE
What about payment and nonattendances?	Payment will be made for the actual numbers 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 form and conditions of entry. Please note teachers/leaders will retain duty of care. The garden is supported by 24-hour on-site 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 Silk Road to Gold Tracks For years: 7-10 (Stages 4 and 5 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 website.
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.

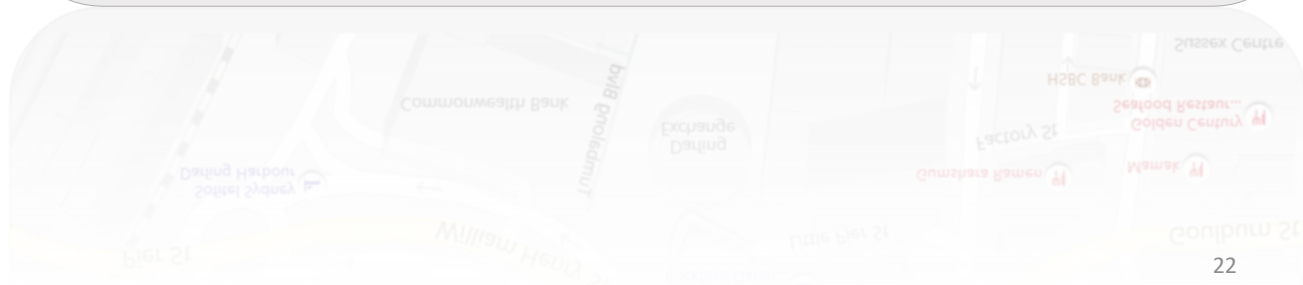
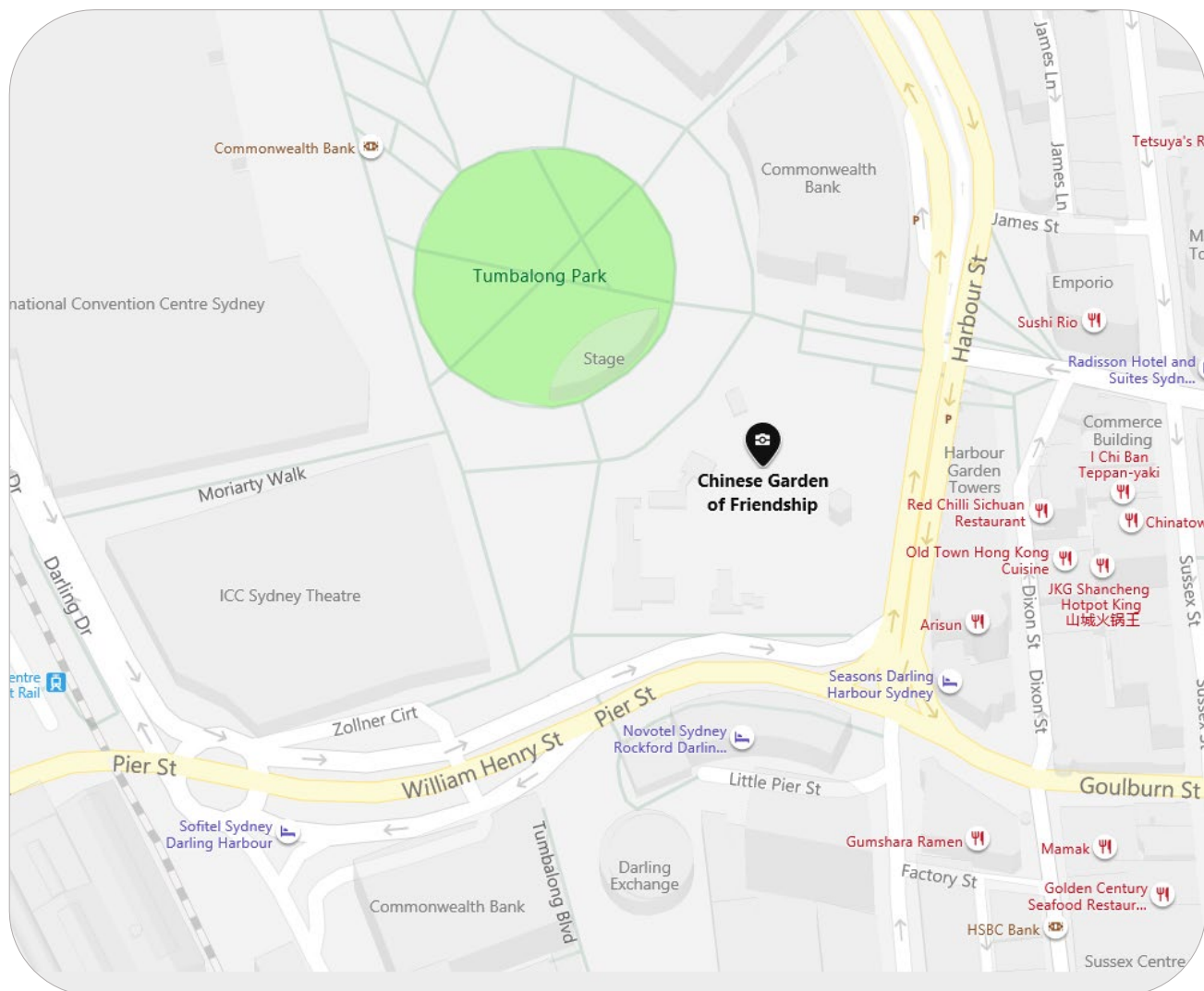
GETTING HERE

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 Haymarket Station.

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 ☒ No ☐		

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	Teachers and students are provided with Chinese Garden 'induction' brief by staff on arrival Signage in place Handrails provided (some areas only) Barriers to water courses (some areas only) Teachers and students must only walk along designated pathways and are not to climb over rocks and through garden beds

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

NA	All equipment at the venue maintained in accordance with the WHS Regulation, appropriate standards and codes of practice?		Yes ☒ No ☐
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> <i>Is the venue wheelchair accessible?</i> <i>Are disabled toilets available?</i>	Yes ☒ No ☐ Yes ☒ No ☐ Yes ☒ No ☐	Note: some parts of the garden are inaccessible by wheelchair e.g.: the mountain zone
Emergencies	<i>Are emergency procedures in place in the venue?</i> <i>Are employees and others undertaking work (including volunteers) trained to deal with emergency situations?</i>	Yes ☒ No ☐ Yes ☒ No ☐	
Construction / Maintenance/ Repair	<i>Are licensed personnel used for all construction, maintenance and repair work?</i>	Yes ☒ No ☐	

First Aid / Medical Emergencies	Are first aid kits available at the venue for each activity? Yes ☒ No ☐ Where are the first aid kits located? At the front office Is there a trained first aid officer at the venue? Yes ☒ No ☐ 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. Is a first aid room available at the venue? Yes ☒ No ☐ Where is the first aid room located? There is no designated first aid room 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. How can emergency service vehicles and personnel access the venue? Via the forecourt area directly in front of the garden If a medical evacuation is required what is the process? Darling Harbour Rangers will coordinate this process with emergency services Is the Emergency + smartphone app available to personnel at the venue? Yes ☐ No ☒ - staff are not issued with mobile phones 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. 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
Potential tree zones	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.
Other factors that may be relevant to risk management	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. Teachers and accompanying adults must ensure that children always treat the garden's wildlife with respect and caution. It is recommended that all visitors wear hats during their visit to the garden. 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) Some swooping birds are also attracted by shiny surfaces such as sunglasses and camera lenses.
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>	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 ☒ No ☐ 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 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 ☒ No ☐ Have all employees and others undertaking work (including volunteers) completed an Applicant Declaration and Consent form? Yes ☒ No ☐

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	\$8.00		
Accompanying adults	\$12.00		
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](#)

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www.migrationheritage.nsw.gov.au

Darling Harbour and the Chinese Garden of Friendship
<https://darlingharbour.com/things-to-do/chinese-garden-of-friendship/>

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

Information about Chinatown
www.chinatownsydney.com.au

www.aks.org.au

www.chinapage.com

www.kites4kids.com.au

www.nma.gov.au/collections

<http://www.origami-instructions.com/origami-for-kids.html>

<https://www.pikrepo.com/fndea/great-wall-of-china-in-beijing-china>

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