

Teachers' Notes

by

**Sarah Wright, Chelle Heath, Rebecca Bilous,
Kate Lloyd & Fran Knight**

These notes may be reproduced free of charge for use and study within schools but they may not be reproduced (either in whole or in part) and offered for commercial sale.

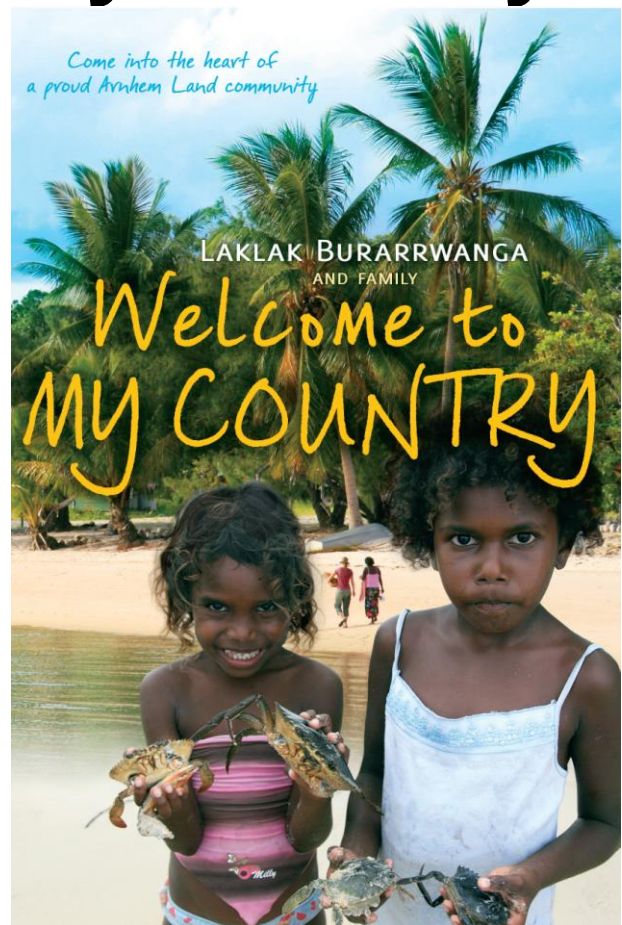
Welcome to my Country

by

**Laklak Burarrwanga
Ritjilili Ganambarr
Merrkiyawuy Ganambarr-Stubbs
Banbapuy Ganambarr
Djawundil Maymuru
Sandie Suchet-Pearson
Sarah Wright
Kate Lloyd**

ISBN 9781743313961

**Recommended for secondary and upper
primary classes**



83 Alexander Street
Crows Nest, Sydney
NSW 2065
Australia

PO Box 8500
St Leonards
NSW 1590
Australia

ph: (61 2) 8425 0100
fax: (61 2) 9906 2218

info@allenandunwin.com
www.allenandunwin.com

Allen & Unwin PTY LTD
ABN 79 003 994 278

Contents

Explanation of the layout of the teaching notes	2
Introduction to <i>Welcome to my Country</i> teaching notes and resources	3
Before reading:	
Authorship.....	4
Vision behind the book	4
Explanation of the layout of the book.....	5
Message from the authors.....	5
Feedback.....	6
A note to primary teachers.....	7
Classroom activities	9
Activities that relate to the whole book	9
Activities chapter by chapter	16
Worksheets.....	28
Resources and related texts	38
Curriculum Reference.....	42
English	43
Table of themes by chapter and related activities.....	44
Mathematics - Mathematics of Country	50
Table of themes by chapter and related activities.....	52
Science of Connections.....	53
Table of themes by chapter and related activities.....	55
Geography – geographies of Indigenous understandings of place	56
Table of themes by chapter and related activities.....	58
History.....	59
Table of themes by chapter and related activities.....	60

Explanation of the layout of the teaching notes

These teachers' notes are written to support a holistic reading of the book that engages with a number of subject areas at Primary and Secondary School levels, particularly English, History, Geography, Mathematics and Science. After the Introduction, the notes begin with a pre-reading section that explains the book for teachers and delivers a message to teachers from the authors. There is a special note for primary teachers and then classroom activities are presented, and can be cross-referenced with each of the subject areas in the final Curriculum Reference section.

Introduction to *Welcome to my Country* teaching notes and resources

In this warm, inviting book Laklak and her family from Bawaka, a Yolngu community in Northeast Arnhem Land, open their hearts to you, sharing some of their way of life and their history. Laklak and her family not only share their personal histories, they tell you what it means to live with Country in Australia today. Through the chatty, welcoming narrative we are invited to share their knowledge of their culture, listen to their stories, gather oysters along the beach and make baskets on the seashore.

This is a genuinely warm-hearted story of a group which comfortably coexists with both their Aboriginal heritage and Australia today. With a conversational tone, they impart knowledge of their heritage, but are well aware of their role in today's Australia. Their cohesiveness has not come easily however; they had to fight for their homeland, fight for their rights, go to court for land rights, and then deal with the very negative impact of the mining companies upon their culture. Laklak and her family have been at the centre of some of the most important events in Australian history and they want to share this journey and their knowledge. The informality of writing makes this an easily assimilated story, one which does not set out to preach or badger the reader, but allows them to come to their own conclusions about tenacity and strength.

Through the women's stories, we work with them as they weave their baskets, wonder together at the night sky, sit on their beaches, walk to Yirrkala, make a raft to cross a stream and learn the numbering system through sharing turtle eggs. A book for everyone, this could be well used in a class as a text for all to read and discuss, a book which could be used in conjunction with others about Aboriginal groups, or as a nonfiction book to read for pleasure. Each reading will educate, inform and entertain.

These teaching notes are written to support the use of the book *Welcome to My Country* within the new Australian curriculum (<http://www.australiancurriculum.edu.au/Home>). The notes have been intentionally designed to provide English, History, Geography, Mathematics, Science and primary teachers with lesson ideas and activities that they can adapt to their classroom. The book clearly supports the first cross-curriculum priority of 'Aboriginal and Torres Strait Islander histories and cultures'. While the activities have generally been written for students in years 7 to 10, each of the activities can be easily adapted for both younger and older students.

Dedication

We would like to dedicate these teachers' notes to
Dr Mandawuy Yunupingu and Dr Raymattja Marika

[Back to Table of Contents](#)

Before reading: Authorship

Laklak Burarrwanga, Ritjilili Ganambarr, Merrkiyawuy Ganambarr-Stubbs, Banbapuy Ganambarr, Djawundil Maymuru, Sandie Suchet-Pearson, Sarah Wright and Kate Lloyd are an Indigenous and non-Indigenous research collective. They are Laklak, Ritjilili, Merrkiyawuy and Banbapuy, four sisters, elders and caretakers for Bawaka Country in northeast Arnhem Land, and their daughter, Djawundil. They are also three non-Indigenous academics, Sandie, Sarah and Kate from Macquarie and Newcastle universities who have been adopted into the family as daughter, sister and granddaughter. Bawaka Country refers to the diverse land, water, animals, plants, rocks, thoughts and songs that make up their Indigenous homeland of Bawaka. The group have worked together as a research collective since 2006, and have written 2 books and several academic and popular articles together.

The inspiration and main guidance for this book came from Laklak who is a Datiwuy Elder, Caretaker for Gumatj, and eldest sister. As such she has both the right and the cultural obligation to share certain aspects of her knowledge and experiences with others. She has many decades experience of sharing this knowledge with children through years teaching in the community and at Bawaka, and through writing and translating books for the Yirrkala Community School. She has also communicated this knowledge through weaving, painting and print making and is a member of the National Museum of Women in Art. Seven years ago she helped to establish her family-owned tourism business Bawaka Cultural Experiences (BCE). Through this business she has taken advantage of being able to share her knowledge with tourists, including government staff in cross-cultural programs. This further developed her expertise at cross-cultural communication and made her aware of the knowledge that non-Indigenous people want and need to understand.

Ritjilili, Merrkiyawuy and Banbapuy are Laklak's younger sisters and are all amazing women contributing to their community in a range of important and powerful ways. Merrkiyawuy and Banbapuy are teachers at the Yirrkala Community School and play a key role in integrating Yolŋu mathematics into the school curriculum. Together with Ritjilili and Djawundil, Laklak's daughter, they constantly contribute to Bawaka Cultural Experiences, including the Gay'wu Women's Program two day specialist tours and cross-cultural programs for government staff. Sarah Wright, Sandie Suchet-Pearson and Kate Lloyd are University lecturers in geography at Newcastle and Macquarie Universities.

Vision behind the book

From the beginning the authors had a very clear vision of this book; that it would focus on the patterns, rhythms and relationships that underpin ways of being and belonging at Bawaka. The book is aimed at students and aims to educate non-Indigenous people about the existence and complexity of Yolŋu knowledge. Many tourists and visitors come to Bawaka and they comment on how beautiful it is. Laklak and her family wanted non-Indigenous people to understand that Yolŋu people see far, far more; that underneath the beauty are many, many layers of knowledge, connections, obligations, communications and understandings.

For Laklak this book completes her strong desire for non-Indigenous and Indigenous people to learn from each other. As she says:

"I see a boy standing with a spear learning in the bush university, the real life the land and nature. I also see the boy sitting on a rock at Bawaka playing with a computer. This kid can see a wider world, learning through a computer. That is the new generation, mixing the knowledges together. The boys can change over, the boy with the spear can play with the computer and vice versa."

Explanation of the layout of the book

The book is written in a personable and accessible way to invite the reader to Bawaka to learn about Yolŋu knowledge. Laklak and her family speak to the reader as if they are present in Bawaka and therefore each chapter is centred around one day spent at Bawaka at a particular time of year and season. In each chapter a special activity takes place which highlights a specific concept, such as counting and sharing, astronomy and space, language and Country, kinship and belonging and the day ends with a story that reflects the 'lessons' of that day told at sun sets.

Woven through the book and following each chapter is Laklak's story. These sections provide a personal perspective to recent and important events in Australian history, such as the struggle for Land Rights and the Homelands Movement, which give us insights into how Yolŋu people live in Arnhem Land and what it means to live with Country in Australia today.

Message from the Authors:

Laklak, Ritjilili, Merrkiyawuy, Banbapuy, Djawundil, Sandie, Sarah and Kate

Before you use these materials we want to share with you some important lessons so that when you teach this knowledge to your students you understand some of the context and complexity.

First of all we want to tell you about Bawaka. This is important. Bawaka is our *wāŋa*, our place, our homeland, what we call in Aboriginal English Country. Aboriginal people all have particular relationships to certain areas of Country and these determine our obligations and responsibilities. Our knowledges and what we do in attending to Country, all relate to our particular areas of Country. Our knowledge is localised and we would never, ever presume to speak for someone else's Country. This is different to the Western science taught in schools, isn't it? There, children are taught about knowledge that can be applied generally, in all situations. They tend to learn from the top down if you like, from the broad knowledge of how things 'work', down to the particular situations. We learn the other way round, we learn from feeling, doing and knowing the connections and relationships on the ground. So remember, everything we tell you in the book is from Bawaka and about Bawaka. But the lessons you learn from this book have importance beyond Bawaka. Maybe these lessons will help you to think about your own ways of teaching, learning, thinking and doing.

In the same way we don't aim to speak for other places, you also mustn't think that culture is the same for Aboriginal people everywhere in Australia, or for Torres Strait Islanders or for other Indigenous people elsewhere in the world. People often think that all Aboriginal people or Indigenous people think the same or have the same way of understanding and relating to the world. But no, everyone is different and the ways people understand the world always depends on where they are and who they are and of course people are always using new things and seeing things differently.

While we use new things and are always responding to new changes in our lives, the underlying things stay the same. The Law, our Rom (what you may know as Dreaming), stays the same. Our connections with each other and the land are always there, never changing. Our responsibilities - they are enduring. We care for the land, the sea, the water, we look after the trees. We use the land when people go out hunting. All that knowledge is the land. That's why the old people paint. That art, that's the story about the land. It's like a book, a dictionary that tells about the land. In Canberra, all the politicians have to stand in one place. There the government can change their laws. But our law, our constitution, is on our land. It never changes, for generations and generations to

use. We can't change it; it will be the same until the day we die and for all the generations. These things never change.

We all feel strongly that this book and these teaching notes are important for sharing Yolŋu knowledge and Yolŋu culture. It's how Bawaka people are, sharing knowledge with the world, learning from each other, Indigenous and non-Indigenous. So now we hand it over to you, as teachers ourselves we know it is a big responsibility. We hope you will carry the knowledge carefully and respectfully and that you will share it with your students so that they too can learn and share this knowledge with others.

Feedback

We hope you enjoy using this book to enhance your teaching. Your feedback and questions are welcome; please send to kate.lloyd@mq.edu.au. We anticipate regularly updating the classroom resources section of the website. If you would like to share lesson activities with other teachers who are using these resources, please send them on for review and uploading. Your colleagues in other schools can benefit from reading about what you and other teachers do and then adapt activities to suit their students.

We would also love to meet you. If you would like to visit us in Arnhem Land, we run cultural tours through the Lirrwi Yolŋu Aboriginal Tourism Corporation. Please visit the website at <http://www.lirrwitourism.com.au> (or ring 08 8987 2828) and organise to come and visit us at Bawaka!

Best wishes,
Laklak, Ritjilili, Merrkiyawuy, Banbapuy, Djawundil, Sandie, Sarah and Kate

[Back to Table of Contents](#)

A Note to Primary Teachers

Welcome to My Country is a unique text that can be used across all key learning areas (KLAs) of the primary syllabus with direct links to outcomes from the Australian Curriculum as well as individual state syllabus documents. Although it is advanced, and will require teacher guidance, the informal style, and holistic approach, makes it ideal for use at a primary level. However, the ability for primary teachers to cover so many KLAs within the one classroom means a list of outcomes and activities would be impossibly long. Hence we begin with some general ideas for linking the text to different subject areas. Primary teachers are encouraged to read these general links and then refer to the Classroom Activity list for ideas and inspiration.

English

General literacy skills can be linked to any activities associated with *Welcome to My Country*, however some of specific areas to focus on are suggested below:

Identifying purpose and context of text Information about the authors and their reasons for creating the book are given both within the text itself and within this teaching notes document. Discuss the authors, the setting of *Welcome to My Country*, and the images throughout. Teachers should also spend time with this age group discussing the Dreaming stories and their purpose - generally the imparting of important moral and ethical life lessons. These should be linked to stories the children are familiar with, and their cultural significance discussed. Older children could be encouraged to write their own stories to impart important moral lessons using techniques such as metaphor.

Engaging with language The rich, detailed descriptions throughout the texts position the reader right in Bawaka itself by engaging all of the senses. Children should be encouraged to write about and draw the images they see in their minds after hearing these descriptions. In later years the children should be able to identify the Indigenous voice through language. Some discussion of the differences between standard Australian English and Aboriginal English will assist with students' understanding. Older children may also be able to engage with the metaphors throughout, such as paperbark and baskets, discussing their symbolism and significance to the text as a whole. There are many Yolŋu words shared throughout the text, and students could keep a Yolŋu dictionary throughout a unit of work to highlight the focus on language diversity.

Writing Written responses and creative writing based on the text will give children the opportunity to practice new and learned language conventions, as well as the processes of editing and refining written work.

Imaginative and critical thinking All of the concepts discussed throughout this text are quite complex. They can be simplified for younger children, but even then they still require students to look at issues that they are familiar with from their own lives in a completely different perspective. Activities included throughout the English section for secondary students ask students to imagine themselves in a different situation, and these activities can quite easily be modified to suit all levels of ability.

Mathematics

Welcome to My Country contains very explicit links to mathematics, as Yolŋu culture centres around patterns of nature. There is an entire chapter devoted to sharing and counting in Yolŋu language, and many of the activities listed in Mathematics for secondary schools can be modified to suit the needs of the primary teacher. Time in Yolŋu culture is measured very differently than in Western cultures, and this is discussed in detail with regards to days and seasons.

History

The main author of this book, and the voice we hear throughout, belongs to Laklak, an Indigenous Elder of Bawaka. Laklak and her family were directly involved in some of the most significant Aboriginal rights movements the country has seen, including the Bark Petition and the Homelands Movement. Laklak's own story is woven throughout the text and gives readers a unique insight and new perspective on these events. The beauty of the text also forces the reader to consider from a different perspective the impact of colonisation on Indigenous cultures throughout Australia.

Geography

Yolŋu understanding of 'place' and 'Country' could be compared to Western understandings of the same words. Students could also discuss the ways that Yolŋu relate to the environment in deeply interconnected ways. A reference to the map in the book could be made alongside a map of Australia to show Bawaka in relation to where students live.

Science

Throughout the text there are many references to the connectedness of all beings and the Earth, showing each being's reliance upon everything else. There is also discussion about stars, the sun, the moon, and water and weather cycles. The seasons play an extremely important role in life at Bawaka, and are linked to concepts of natural farming. The seasons listed should be compared to seasons acknowledged in the Western calendar and natural farming compared to traditional Western farming.

The Creative Arts

Dance, painting, weaving and song are all a part of everyday life for people in Bawaka. Apart from discussing these as they appear in the text, it would be wonderful for students to have local Indigenous artists and community members visit the school to ensure that these things, which are sacred to all Indigenous cultures, are taught on a deep level in ways that are culturally appropriate.

Welcome to My Country gives students and teachers alike a view into a beautiful, rich culture which is very little understood in our country. Opportunities for student engagement with this text are endless, and we encourage primary teachers not only to utilise the activities provided, but also to create their own activities for units of work that cross all areas of the curriculum. If teachers do create units of work, please share them with us and we will pass them on to other primary teachers interested in using this work (kate.lloyd@mq.edu.au).

[Back to Table of Contents](#)

Classroom Activities

The section begins with activities that relate to the whole book (page 27), then provides a list of activities relevant to each chapter (page 34). Worksheets are provided at the end of the notes (page 45) with a list of useful resources (page 54).

The ideas for discussion and activities provided are aimed at challenging preconceived ideas. For example, students are asked to consider a mathematical system using a base 5 (instead of the decimal system); to see the relationships between people as cyclical; and to start understanding the complex connective patterns that connect knowledge with place.

The activities suggested here have been linked to curriculum outcome codes; predominantly English but also History (focusing on the topic 'Rights and Freedoms'), Geography (focusing on the topics 'Geographies of Interconnections' and 'Water in the World'), Maths and Science, but there are many other ways to engage with this book. Curriculum codes from the Australian Curriculum have been provided. These have been buttressed by NSW codes in some instances.

[Back to Table of Contents](#)

ACTIVITIES THAT RELATE TO THE WHOLE BOOK

A INTRODUCTORY WORK

A.1 Map work

Use Google Maps or have a large map of the Northern Territory on the wall or display board. It would be useful if the map is discussed in class, pointing out known features, asking the students to pinpoint places they have heard of or visited. Have a map of Arnhem Land ready as well (one is presented on pages 198-199, which could be enlarged and shared).

Ask the students to identify features, names and places they have heard of or visited. These can be marked on the map and discussed.

Look closely at the map of Arnhem Land, noting the features, roads and main towns.

Ask the students to plan a tour of Arnhem Land, ensuring that the tourists can see the major features and towns, and are able to travel by conventional car. What other transport could be used?

A.2 Yothu Yindi

Have some music by this band available for students to listen to. Listen to some of their songs and read the lyrics. What are some of the themes that are common in both their songs and in the book as a whole?

(There are many sites on the internet, with links to music to listen to. www.yothuyindi.com takes you to the band's site)

A.3 Gurrumul Yunupingu

See <http://www.youtube.com/watch?v=bawDFY8G-o4> for a song by this famous Yolngu man. Students can access it for themselves, or share it on the electronic whiteboard with the class. Another Yolngu band is East Journey. Laklak's grandson Rrawun who was taught by Laklak at Bawaka (mentioned on page 168) is in this band. See <http://www.eastjourney.com.au/> for a link.

A.4 Films

Yolngu Boy (2002) may be suitable for classroom use, as it is an M rated film. *Yolngu Boy* stars Lirrina Mununggurr (Shandi), Laklak's granddaughter and Djawundil's daughter. She plays the character Yuwan.

www.curriculumsupport.education.nsw.gov.au/secondary/hsie/aboriginal6/assets/pdf/Yolnguboy.pdf

Ten Canoes (2006) may also be able to be shown.

Information for both films is available on the Movie Data Base

Dhakiyarr vs the King (documentary) is available at

www.abc.net.au/aplacetothink/html/dhakiyarr.htm<http://www.imdb.com/>)

A.5 Dance

Many members of the famous dance group Bangarra come from Northeast Arnhem Land. See YouTube for a clip of this group and <http://www.bangarra.com.au/> for the official website. Discuss the dance style and the messages that are sent by this group in relation to what you have learnt from *Welcome to My Country*. You might want to contrast this style to the funny, hybrid style of the Chooky dancers. The Chooky dancers are an internet phenomenon who are Yolngu from Elcho Island. Their website is <http://thechookydancers.com/content/history/> and there are many internet clips of their dances

A.6 Gove and bauxite mining

No insights into Yolngu history can be complete without looking at the bauxite mining at Gove.

Have the class use the internet to find out the history of mining in this area. There are many websites which give information about Gove, Rio Tinto, mining on the Gove Peninsula, and Yirrkala. They could also research bauxite – what is it used for? What is its life cycle? This could be done in relation to the discussion of mining in the book. Revisit Laklak's Story 3 and also see activities **3.6**, **7.7** and [Worksheet 5](#).

Looking at Gove Peninsula on Google, there are astounding aerial shots of the mine contrasting amazingly with the beautiful pictures in the book, *Welcome to my Country*.

A.7 Land Rights

It may help if students have some understanding of land rights. There are many sites which have information about land rights, but the students need to be aware of who is behind the website they are reading. See also activities **3.6-3.14** and [Worksheet 5](#).

B. LOOKING CRITICALLY AT THE TEXT: OUTLINE

There are eight chapters as well as a prologue and epilogue. Some suggestions for introducing the book follow:

B.1 Scan a sample chapter and elicit from the students the manner in which information is presented:

- Description of a season
- Description of related places
- Description of related activities – 'culture and cultural practices'
- Laklak's Story (note the printed background to these sections)

Within these sections, we might find:

- Questions and answers
- Pictures
- Songs
- Dreaming stories

B.2 Students could split into groups of three or four and take a chapter each, reading it together and deciding what its main aim is and then presenting a summary to the class. There is a list of other suggested activities for each chapter on pages 16-27 of these notes. A summary of each chapter is also provided at the introduction to the notes for English teachers on pages 43-49 of these notes.

B.3 Before you begin, read the prologue together. Make sure the class knows where Yolngu Country is in Arnhem Land. Make sure they understand the words presented. Perhaps list the Yolngu words on the electronic whiteboard or a large piece of butcher paper on a display board. This list can be added to during the rest of the unit.

B.4 List the names of the women who wrote this book. Ponder who they might be. Are any of the names recognisable? Why?

B.5 Read the epilogue as a class when the activity is finished.

B.6 Class work, activities. Choose several activities suitable to the class level and subject from those listed on pages 16-27 of these notes.

The narrative style and the register of English used may test some students' ability to extract and synthesise information from a non-fiction text. On the basis of these exercises, gauge your students' ability to extract information from the text. It may be necessary to revisit one chapter and, as a group, make a diagram or mark up a copy of the chapter to show what information is introduced where.

The differences between this text and many other non-fiction texts mirror cultural differences between Indigenous and non-Indigenous ways of learning and teaching. As students learn to 'read' this text, they are also learning important things about Yolngu culture. See [Worksheet 4](#) for a comparative exercise.

C. KNOW THE AUTHORS

C.1 Who are the people working together to bring you this book? Explain what you know about each of these people. How might the different backgrounds of these people have led them to create this text? (Refer to information about the authors in the introduction to this document, and in the author note of *Welcome to My Country* as an added resource).

You may also meet the authors in person and visit Bawaka in Arnhem Land as they run cultural tours through the Lirrwai Yolngu Aboriginal Tourism Corporation. Please visit the website at <http://www.lirrwaitourism.com.au> (or ring 08 8987 2828) and organise to come and visit us at Bawaka!

See [Worksheet 1](#).

D. DREAMING STORIES

Outcome codes

English: EN4-2A, ACELY1726, EN4-3B, ACELA1542, ACELT1767, EN4-4B, ACELY1725, ACELT1632, EN4-5C, ACELT1803, EN4-8D, ACELT1619, ACELT1626, ACELT1628, ACELT1806, EN5-3B, ACELT1815, EN5-7D, ACELT1812, EN5-8D, ACELY1752

D.1 Stories are an enormous part of Yolŋu culture, and while many non-Indigenous people often see them at first as entertaining tales aimed at children, they contain many, many layers of meaning. It is impossible for those who have not grown up with these stories as part of their daily lives to understand their complexity—and indeed many layers of meaning are too sacred to be shared broadly—but it is important that we at least scrape away our first thoughts and look for as much meaning as we can find. The stories are offered to us to teach us things.

Throughout the text many stories are used to help explain different parts of Yolŋu culture. Choose one of the stories and describe the ethical lesson/s it portrays. Can you apply these lessons to your own life? What other meaning can you find in the story you have chosen? Look for similes, metaphors.

Now think of something that you believe is an ethical issue that you believe all people should be made aware of. Create a story which demonstrates the importance of doing the right thing.

E. YOUR JOURNEY

Outcome codes

English: EN4-9E, EN5-9E

E.1 Consider the journey that you have taken from the beginning to the end of this book. What were your understandings about Indigenous Australians in general? How have these understandings changed? What are the most important things you have gained from Laklak's story? Are there things you would like to share about this book with others?

F. YOLDU MATHEMATICS: SEASONS AND PATTERNS IN NATURE

Outcome codes

Mathematics: (ACMNA005),(ACMMG091), (ACHGK065) (ACMMG040), MA4-11NA, MA2-18SP, MA3-18SP, (ACMSP247), MA5.1-1WM, MA5.2-2WM, MA5.2-WM

Geography: (ACHGK065)

You will find that the theme of mathematics is constant throughout the text. It is an important theme for the authors as they discuss how Yolŋu people live their lives and relate to each other and the environment.

There are many activities in the different chapters that relate to mathematics in the curriculum. See the information and table summarising mathematics in the book on pages 50-52 of these notes. Consider activities **1.2, 1.4, 1.10, 1.11, 2.2-2.7, 4.7, 5.12, 5.14, 6.10, 7.2, 7.3, 7.8.**

F.1 Discuss mathematics in nature. What examples can you find from your own experience? Teachers could take students outside and look for specific patterns. (ACMNA005),(ACMMG091).

F.2 Research some specific examples of patterns used in mathematics (e.g. the Fibonacci sequence). What patterns can you find in the book? (in seasons, in art, in kinship diagrams). Would you say each of these was natural or cultural - or is it both? (ACMNA005),(ACMMG091).

F.3 Throughout the book each season is described in detail: the weather, the birdcalls and the appearance of particular plants and animals. For Yolŋu, there are more than four seasons. Find the names of some seasons in the book. What happens in these seasons? (A list is included on page 207). Choose one season described in the book and collate all the information you can about it. Represent the connections in a poster or mindmap for display. (ACHGK065) (ACMMG040).

Alternatively, as a class, use the information read in the book to place the different animals and plants on a circle to indicate the time to hunt or gather them. Can an equivalent circle be made to show the interconnections that exist in the students' own environment? As a class, draw a pattern that shows the seasons you are used to. (ACHGK065) (ACMMG040) MA4-11NA, MA2-18SP, MA3-18SP

F.4 For Yolŋu, seasons do not match exactly to dates on a calendar. The seasons are announced by messages from nature. Read page 1. How do *you* know a new season has arrived in your own experience? Make a map putting as many indicators on that you can think of. (E.g. Spring is when it is warm enough to swim in the ocean.) Try answering the question, 'I know that it is winter when...'. Use the language of 'ifthen', 'given', 'of', 'knowing that' to frame Yolŋu seasons using this mathematical language. (ACMMG040).(ACMSP247), MA5.1-1WM, MA5.2-2WM, MA5.2-WM

F.5 Look up an Indigenous seasonal calendar online. Try and draw one for your area. As a class, try and think of as many indicators that you can. You could then display this on the wall and come back to it, adding to it throughout the year. (ACMMG040). The picture book *Walking with the seasons in Kakadu* by Diane Lucas and Ken Searle (A&U 2003, 2005) is another example of how to illustrate and graph the seasons. Or see the website: <http://www.bom.gov.au/iwk/?ref=marketing>

F.6 For Yolŋu, it is not just what they see in nature that is important, but the way they listen and act based on those patterns. Can you think of any ways that you relate to nature differently because of the patterns?

F.7 Go through the book chapter by chapter and identify patterns in each chapter. E.g. sharing, seasons, cycles of nature, weaving.

F.8 Discuss the idea that animals, plants and other aspects of the environment might have their own language, knowledge and law. What are the most important things for a person to be able to do in their lives (e.g. feed their family, shelter, creativity, have children, communication etc). Now think of this list in relation to animals: How do animals do those things? Pick an animal and research its behaviours. Discuss the way these are presented by the sources you have used. Could they be alternatively understood as knowledge, language/communication, law?

F.9 Look up and discuss the idea of agency (who has the will to act?). In your experience, who has the will to act and the possibility of thinking, feeling and reasoning?

Do things happen in Spring, or do they make spring happen? What examples of agency can you find in the book?

Who has agency in Western thinking? How does this differ for Yolŋu?

What other traditions are students familiar with? (E.g. Buddhism, Islam, Pacific Islander cultures, other Indigenous cultures.) Discuss the idea of agency in these different worldviews.

F.10 Discuss seasons and the way they can be understood in different cultures and in different parts of the world. (E.g. tropics, Christmas-time as cold and snowy.)

G. LITERARY TECHNIQUES

Outcome codes

English: EN4-3B, ACELY1804, ACELA1542, EN5-3B, ACELT1641, ACELT1643

G.1 Throughout the book a number of metaphors and similes are used by the authors e.g. paperbark, baskets etc. Start creating a descriptive list of these, noting down their meanings and the different ways in which they contribute to the book's main themes.

G.2 The authors use voice throughout the text to speak directly to you. Describe this voice – who is speaking to you? If there is only one consistent voice throughout the book, why is there more than one author listed as contributing? Can you identify the Yolŋu voice by the way language is arranged? Give some examples.

H. READING ACROSS DIFFERENT TEXTS

H.1 There are many well-known Yolŋu musicians and movies. Yothu Yindi are a popular band whose members all came from northeast Arnhem Land. Much has been written on this group. Listen to some of their songs and read the lyrics. What are some of the themes that are common in both their songs and in the book as a whole? (see also suggestions in **A.2-A.5** for other musicians and movies from this part of Arnhem Land above).

H.2 When the class has finished reading *Welcome to my Country*, they may like to compare it with the way some other books present Aboriginal people in different contexts.

Collect books from your library, or a public library or nearby school library (your teacher librarian may be able to access inter library loans). See list provided at the end of the notes.

1 Using [Worksheet 2](#), small groups can write a group review of one of the books they have read.

2 Share these reviews on the electronic whiteboard

3 What differences can be seen between the different groups' reviews?

4 Discuss what problems the group had in writing a review together

H.3 Aboriginal people in literature

Aim: to look at the different ways in which knowledge and opinion can be represented and developed in texts. See [Worksheet 3](#).

1 Look again at the section called Comparison texts (a list of comparison texts is provided at the end of these notes).

2 Select two books to compare with *Welcome to my Country*.

3 Use [Worksheet 3](#) to compare how each book deals with the subject matter.

H.4 Class discussion: How important is the style or presentation in the success of a non-fiction book?

I. LANGUAGE

On pages 203-4 is given a list of Yolŋu words.

There are also many words used during the text of this book, underscoring the bilingual nature of many Yolŋu people. Maintaining language keeps the culture, families and relationships alive and together.

For a variety of language activities, see [Worksheet 4](#).

J. LOOKING CRITICALLY AT THE TEXT: THEMES

Two strong themes are developed throughout the text.

One is the reclaiming of Yolŋu heritage through Land Rights and the pursuit of a Homeland, while the other linked theme is the value placed upon culture and its continued practice. Family life and the environment are important supporting themes, as is the awareness of the history of culture.

[Worksheet 5: Land Rights and Homeland](#)

It would be critical for the class to reread Chapters 2 and 4 which tell of the struggle to gain recognition of their Homeland, and Yolŋu people's work in claiming their Land Rights.

[Worksheet 6: Cultural practices.](#)

[Worksheet 7: Cultural practices \(II\): Basket weaving.](#)

Cultural practices are presented throughout the book and students can access them using Worksheets 6 & 7 either as a group or individually.

K. FAMILY LIFE

[Worksheet 8: Family Life](#)

Talk about family permeates the whole book, but some family stories stand out.

L. ENVIRONMENT AND SUSTAINABILITY

Care for Country and the links between Yolŋu and the environment permeate the whole book. In talk about fishing, or ceremonies, or stories handed down from one generation to another, we see the environment as fundamental to Yolŋu practices.

[Worksheet 9](#) presents a variety of activities and discussion points on this topic

The summary table provided for geography teachers on page 58 of these notes has links to other activities with specific links to the curriculum.

On page 54 of these teachers' notes, the following quote is given which can contextualise this work:

So, you want to learn about sustainability to teach your students about sustainability. Tell me what do you mean by sustainability? We don't have a word for sustainability in Yolŋu *matha*. What we have is our Yolŋu Law where everything - people, animals, plants, sand dunes, clouds, rain, songs, rocks, sunsets, stars – is always connected, connected through the Rom. So I'm not going to tell you about Indigenous sustainability here because there is no such thing as one, general type of Indigenous sustainability. What I'm going to tell you about are our Bawaka Yolŋu connections. I'm going to introduce you to some of the relationships that weave everything together and mean we remain in balance. I'm going to tell you a little bit about the songs and stories and dances and actions that keep these relationships alive. And finally, I'll tell you a little bit about the obligations and responsibilities that come with these relationships and with starting to understand and know them. We will talk about some ways you might bring these ideas into your own lives and the lives of your students. As you hear our stories, hopefully you will also think about what they mean for you and how you can live in a connected way in your place.

M. HISTORY

As the class reads the text, a timeline could be drawn around the room following the dates given, or the time periods outlined, to create a context.

List the dates talked of during the text, and each student could prepare a summary of why that date is significant to present to the class or add to a timeline or share on a class website.

See [Worksheet 10](#). Students could reread one of the chapters listed to gain more insight into the history described in that chapter.

See also the notes for history teachers on page 59 of these notes and activities **1.9, 2.11, 3.9, 3.10, 3.11, 3.12, 3.13, 3.14, 4.8, 6.3, 6.4** below for further ideas.

[Back to Table of Contents](#)

ACTIVITIES CHAPTER BY CHAPTER

PREFACE: RAJAN

Outcome codes

English: EN4-1A, ACELY1730, ACELY1733, ACELA1782, EN5-1A, ACELA1561, ACELY1740

0.1 What do think is meant by "Paperbark – Hidden layers of Yolŋu meaning"?

Paperbark, or *rajan*, is a major metaphor for the book. What do the authors hope to communicate with this metaphor?

- As well as symbolic importance, the paperbark tree has many practical uses. Look through the book and try and find as many as possible.
- As a practical activity, students could find a local paperbark tree and try using the bark as cups, paper or to build a raft.

0.2 How do the authors use language to introduce themselves and Bawaka to you? What effect does this language have on the reader? Use specific examples (quotes) from the text.

0.3 Explain what you understand about the importance of place after reading the introduction. Is this different to what you understood before reading?

- Write one paragraph about place from a Yolŋu perspective. Write one paragraph explaining what place means to you.

0.4 What mental images has the introduction left you with? Explain them in words or pictures.

0.5 Find four Yolŋu words that are mentioned in the introduction and explain what they mean.

0.6 What do the authors believe is truly beautiful about this land? Why do you think this might be different from what tourists see as beautiful about the place?

0.7 Why would the authors believe that people only start really learning about the land when they take their shoes off?

Activity: Take students on a barefoot walk outside. Discuss what they felt and perceived. This could be done in pairs with one student blindfolded. Ask students to report back from their experience. How did their perception shift? How did they experience this everyday space in a different way?

0.8 If you have not already done so, look at activity C, 'Know the authors', above and [Worksheet 1](#). Who are the people working together to bring you this book? Explain what you know about each of these people. How might the different backgrounds of these people have led them to create this text? (Refer to information about the authors in the introduction to this document, and in the author note of *Welcome to My Country* as an added resource).

CHAPTER 1

Outcome codes

English: EN4-1A, ACELY1733, ACELA1531, ACELY1719EN5-1A, ACELY1740, ACELY1746, ACELY1756, ACETL1806

Mathematics: (ACMSP204) ACMSP205, MA3-1WM, WA4-1WM, WA5.1-1WM, WA5.2-1WM, MA4-3WM

Science: (ACSSU176), SC5-14LW, (ACSSU222) (ACSHE120) (ACSHE135), SC5-14LW

Geography: (ACHGK065) (ACHGK071) (ACHGK072),

History: (ACHHS191)

1.1 How do Yolŋu people identify the beginning of a new season? See also other season activities listed under point **F.1-10**.

1.2 Explain what you understand about the Yothu-Yindi relationship. What is the mother-child relationship? Explore the idea more fully with the students. Begin with people within the same family and how the idea of kinship is extended among other Yolŋu people. Then include animals and other entities from the environment. (ACMSP204) ACMSP205, MA3-1WM, WA4-1WM, WA5.1-1WM, WA5.2-1WM

1.3 Draw a picture or diagram to show the "connectedness" or "interdependent" nature of everything according to Yolŋu understanding. (ACSSU176), SC5-14LW

1.4 Use the dictionary or internet to find the meaning of "moiety" and explain why the tellers of this story have used the word. (ACMSP204) ACMSP205

1.5 Throughout this chapter there are numerous references to water (*gapu*). Use the descriptions provided to draw a diagram that indicates the different representations of water and the ways in which they interact with one another. How does this compare with textbook diagrams of the 'water cycle', showing 'precipitation', 'condensation' etc.? Are there any similarities? (ACHGK065) (ACSSU222) (ACSHE120) (ACSHE135) (ACHGK071) (ACHGK072), SC5-14LW

1.6 The book uses water as a way to understand how everything is related. Why has the sub-title, 'A system for everything' been used for this chapter? How does water bring everything together? (ACSSU222) (ACSHE120) (ACSHE135) (ACHGK071) (ACHGK072) SC5-14LW

1.7 'The Honey-water story' tells the story of a body of water. Read the story and try to map this water in a diagram. How does this draw out an understanding of the way water moves through the environment? (ACHGK041) (ACSSU222) (ACSHE120) (ACSHE135) (ACHGK071) (ACHGK072)

1.8 Ask students to find other places where water or rain is mentioned in the book. What form does the water take? How is it related to other things in the environment and to water at different stages? (ACSSU222) (ACSHE120) (ACSHE135) (ACHGK071) (ACHGK072)

1.9 Bayini is a very important protective spirit of Bawaka. She came on a Macassan (Mangatharra) *prau*. Use resources on the internet and in your library to find out: Where is Macassar? When and why did the Macassans come to Australia? Laklak has represented a Macassan *prau* in two different artworks (images on pages 9 and 138). Identify the different features represented in these images and compare them to other images of *prau* (by both Indigenous and non-Indigenous artists). You will find many different images on the Internet. (ACHHS191)

1.10 Read page 7 that discusses Yirrtija and Dhuwa. You might need to talk this through with students to make sure they understand. Discuss the concept of complimentary opposites. What examples can you think of (day and night; inside and outside; yin and yang). Describe and discuss these examples using the language of exclusive 'or' (A or B but not both), inclusive 'or' (A or B or both) and 'and'. (ACMSP204) ACMSP205, MA3-1WM, WA4-1WM, WA5.1-1WM, WA5.2-1WM, MA4-3WM

Laklak's Story 1

Outcome codes

English: EN4-1A, ACELA1547, ACELT1625EN4-4BACELY1810, ACELT1632, EN4-8DEN5-4B, EN5-5CACELT1814

Mathematics: MA2-18SP.

1.11 Use the map on page 198/199 (or a more detailed map of Arnhem Land) to trace the journey Laklak and her family made. MA2-18SP (see also exercise **A1 Map work**).

1.12 Write a story from the point of view of 6 year old Laklak telling how she travelled from Rorowuy to the Yirrkala Mission.

CHAPTER 2

Outcome codes

English: EN4-1A, EN4-3B, ACELY1721, EN4-8DEN5-1A, EN5-5C, EN5-8DACELT1633, ACELT1639.

Mathematics: ACMN001, ACMN002, ACMN289 (ACMNA280), MA2-4NA, MA3-4NA, MA2-6NA, (ACMNA183), MA3-1WM, WA4-1WM, MA3-7NA

Geography: (ACHGK071) (ACHGK072)

2.1 Write a procedural text (or recipe) for preparing the *miyapunu*. You'll need to include a list of ingredients, followed by instructions.

2.2 Can you count from one to five in Yolŋu? ACMN001, ACMN002, ACMN289 (ACMNA280), MA2-4NA

2.3 Yolŋu use a numbering system that centres on a base of 5 (*rulu*). You are probably more accustomed to using a base of 10 (the decimal system). Use the internet or library resources to find out the history of base 10. What other number systems can you find?

Discuss the base five number system with students. Try to get them to understand how to approach it in English first ($6 = 5 + 1$ etc) and then in Yolŋu. Take the maths quiz on page 36. ACMN001, ACMN002, ACMN289 (ACMNA280), MA2-4NA, MA3-4NA, MA2-6NA

2.4 The number five, for Yolŋu, is both abstract and also an actual object (the group of 5 *miyapunu* eggs). Can you think of any abstractions in Western mathematics that relate to actual things (e.g. the "foot" as a unit of measurement, 10 as the number of fingers forms a base for Western counting). ACMN001, ACMN002, ACMN289 (ACMNA280)

2.5 In Western cultures children are generally taught from a young age that it is important to share. There are many contrasts between the Western understanding of what it means to share and the Yolŋu understanding. What are some of these differences? Why do Yolŋu people place such enormous value in sharing? What might you enjoy/appreciate about living in such a community? What might you find challenging? (ACMNA183) (ACHGK071) (ACHGK072)

Use narratives in this chapter about sharing with siblings, immediate family, etc., and how it is generally assumed that you have to share. Now have students imagine that they have the same strong connection and sense of obligation to a very extended family (which may extend to everyone in the community) as they do to their immediate family. This may help students understand the importance of sharing. (ACMNA183)

2.6 Devise some division exercises based on sharing miyapunu eggs. For example, if you have 20 eggs, how many *rulu* do you have? Discuss the differences and similarities between a Western notion of division and a Yolŋu notion of *wetj* or sharing. (ACMNA183), MA3-1WM, WA4-1WM, MA2-6NA, MA3-7NA

2.7 The story of Djet, the sea eagle is a story about learning to share. Do you know or can you find stories from other cultures that impart a similar moral? (ACMNA183) (ACHGK071) (ACHGK072)

Laklak's Story 2

Outcome codes

English: EN4-1A, EN4-3B, ACELY1721, EN4-8DEN5-1A, EN5-5C, EN5-8DACELT1633, ACELT1639.

History: ACHHS191, ACDSEH104

2.8 Laklak describes the hardest thing about school as not being allowed to use her own language. What were the punishments children received for speaking in their natural tongue?

2.9 Imagine you are a visitor to another country where you knew a little of the language, but didn't speak it fluently. How would you feel about being punished for slipping back into English by accident?

Now imagine that you were made to go to a school with all of your friends in your own country but not allowed to speak your own first language. Would this seem fair to you? Why do you think the teachers were making the Yolŋu children speak English?

- Write a fictional story describing yourself in a situation where you were suddenly not allowed to speak your own language.

2.10 What does Laklak's story tell you about learning? Is the learning done in the classroom more important than the learning done with family outside of school hours? What were the children learning about when they weren't at school?

2.11 The school Laklak attended in Yirrkala was a missionary school and the first book translated into Yolŋu Matha was the bible. The church has had a considerable role in Yirrkala. Use Laklak's story, combined with additional research, in order to write a balanced discussion on the historical role of the church in providing education in Arnhem Land. (ACDSEH104) (ACHHS191)

CHAPTER 3

Outcome codes

English: EN4-1AACELY1733, EN4-8D,ACELT1619, ACELT1626, ACELT1806EN5-2A, ACELY1744, ACELY1754EN5-5C, EN5-8D,ACELY1749

Science: (ACSHE223), ST3-12ES

The *Banumbirr* ceremony is an extremely important part of Yolŋu culture. Read the chapter thoroughly in order to understand what the ceremony is for.

- 3.1** Explain in your own words what is so important about the *Banumbirr* ceremony.
- 3.2** Describe what happens before, during, and at the end of the ceremony.
- 3.3** Now think of an important ceremony or event that you celebrate or commemorate and explain it to a reader who has never heard anything about it. What does it mean to you? Does it mean the same to most people? Do most people celebrate it? What must be done in preparation for the event? What happens throughout? Who would normally be there?
- 3.4** Are there specific rituals to be performed?
- 3.5** An analogy is drawn between the story of *Banumbirr* and Einstein's theory of relativity (p.66). Investigate Einstein's theory in more detail and elaborate on this statement further, explaining in your own words, how the two are similar. (ACSHE223), ST3-12ES

Laklak's Story 3

Outcome codes

English: EN4-2AACELA1528, ACELY1729EN4-3B, ACELY1804, ACELA1546ACELY1721, ACELY1732EN4-5CACELT1803EN4-8DACELT1628, ACELT1807EN5-2AACELY1742, ACELY1747, ACELY1757EN5-3BACELT1641EN5-8DACELY1749, ACELA1551, ACELA1564

Geography: (ACHGK071) (ACHGK072)

History: ACDSEH134, ACHHS182, (ACDSEH106) (ACHHS191) (ACHHS187)

- 3.6** Consider Laklak's story about the mining near Yirrkala. Imagine a large mining company decided to start digging an enormous hole in your backyard without any permission sought or given by your family who owns the house. Write a letter to your local MP expressing your concern about the development, and what you would like to see done about it. Remember that this is a very important company who expect to make a great deal of money and provide jobs in your area – does this make it acceptable for them to just start digging up your yard? (An alternative to this activity could be for students to identify an issue that they are opposed to, state the reasons for their opposition, and create a letter to the local MP that can actually be sent.) (ACHGK071) (ACHGK072)

Students should share their work and review and edit their own and each other's.

- 3.7** What did Laklak's father do to try and have their matter heard, recognised as problematic, and remedied?
- 3.8** Was Laklak's father successful in having the mining operations halted? Were there other things to be gained from his actions?
- 3.9** Laklak talks about Roy Marika (her Bāpa), Mungurrawuy Yunupingu (her Yirritja granddad) and Mawalan Marika (her Bāpa's eldest brother) over a number of sections. Select one of these important and powerful Gumatj leaders to write a biographical account using Laklak's description and additional internet and library resources. Include paragraphs on their role in achieving change for Yolŋu people. (ACDSEH134)
- 3.10** Laklak's story is very personal but includes a number of references to significant events in Arnhem Land's recent history. Use Laklak's story (also Laklak's Story 8, page 189), combined with additional research in order to create a timeline for each of these events. (ACHHS182)

3.11 Write a paragraph that reflects on the value of personal, autobiographical accounts in the recording of history. What value can they add? Are there any issues to be considered? (ACDSEH106) (ACHHS191) (ACHHS187)

3.12 The Bark Petition is a very important document. Its recognition by the government was celebrated by Yolŋu people but this did little to change the decision made regarding mining in Arnhem Land. Use the following transcript of the text (http://foundingdocs.gov.au/resources/transcripts/cth15_doc_1963.pdf) to summarise in your own words the arguments being made in the Bark Petition. Use examples from the book to further illustrate these arguments. (ACDSEH106) (ACHHS187)

3.13 What is the significance of the bark petition as a form of communication?

3.14 Look closely at the bark paintings around the outside of the Bark Petition. Why do you think the Yolŋu people chose to present it in this way? What role do you think the paintings played? (ACDSEH106)(ACHHS187)

CHAPTER 4

Outcome codes

English: EN4-2AACELY1723, ACELY1734EN4-8DACELT1619, ACELT1626, ACELT1807EN5-8DACELT1633, ACELT1639,

Science: (ACSSU117), (ACSSU229), SC4-10PW, SC5-10PW

Mathematics: MA3-1WM, WA4-1WM, MA4-2WM, MA5.1-2WM, MA5.2-2WM, MA5.3-2WM, ACMSP205, ACMSP225, ACMSP246, MA1-19SP, MA2-19SP, MA3-19SP, MA4-19SP

Geography: ACHGK071) (ACHGK072)

History: ACDSEH134, ACHHS182, (ACDSEH106) (ACHHS191) (ACHHS187)

4.1 What do Yolŋu men need to know in order to hunt successfully? (ACSSU117), (ACSSU229)

4.2 What are some of the different types of spears and what are they each used for?

4.3 Explain *makarrata*, justice the old way. Do you think this system of justice could work today? Give your reasons.

A good resource for older students is the video *Dhakiyarr vs the King* available at www.abc.net.au/aplacetothink/html/dhakiyarr.htm

4.4 Now Yolŋu people “pass these matters on to the police, to be decided by the law of the government.” (p.85). Reflect on some of the problems that might result from this alternative justice system for Yolŋu people. Discuss the advantages and disadvantages of both systems for Yolŋu people.

4.5 How have ancestors passed on information about how to hunt, and everything else Yolŋu people need to know in order to survive in their country? Can you think of anything that is passed on in this way within Western cultures? (ACHGK071) (ACHGK072)

4.6 Discuss the way hunting with a spear uses concepts from physics and mathematics. Depending on the ability level of students, ask students to calculate angles and speeds to spear a fish. Discuss the idea of refraction and how this complicates calculations. (ACSSU117), (ACSSU229), MA3-1WM, WA4-1WM, MA4-2WM, MA5.1-2WM, MA5.2-2WM, MA5.3-2WM, SC4-10PW, SC5-10PW

4.7 Discuss hunting in terms of probability. The hunter may hit or miss but not both. What factors influence this probability? What can the hunter do to increase his or her chances of succeeding? ACMSP205, ACMSP225, ACMSP246, MA3-1WM, WA4-1WM, MA4-2WM, MA5.1-2WM, MA5.2-2WM, MA5.3-2WM, MA1-19SP, MA2-19SP, MA3-19SP, MA4-19SP.

4.8 Read this chapter and discuss all the mathematical aspects that are raised. Discuss in the context of understanding practical applications of mathematics and of understanding mathematics in an intercultural setting.

Laklak's Story 4

Outcome codes

English: EN4-1A, ACELY1730, EN4-5C, ACCEL1627, EN4-8D, ACCEL1619, ACCEL1626, ACCEL1807, ACCEL1806, EN5-5C, EN5-6C, ACCEL1770, ACCEL1772, ACCEL1774, EN5-8D, ACELY1739,

History: ACDSEH106

4.7 Why did Laklak and others choose to move out of the Yirrkala Mission and onto the homelands?

4.8 What was the 'homelands movement', and what was its significance? (ACDSEH106)

Resources: Laynhapuy website. <http://www.laynhapuy.com.au/> ,

<http://www.creativespirits.info/aboriginalculture/land/aboriginal-homelands-outstations>

CHAPTER 5

Outcome codes

English: EN4-2A, ACELY1723, ACELY1734, EN4-8D, ACCEL1806, EN5-8D, EN5-1A, EN5-2A, ACELY1742, ACELY1744, ACELY1754, EN5-4B

Science: (ACSSU115), ST3-12ES, ST4-12ES, ST5-12ES, (ACSSU112); (ACSSU176)

Mathematics: MA3-1WM, WA4-1WM, MA4-2WM, MA5.1-2WM, MA5.2-2WM, MA5.3-2WM, ACMSP205, ACMSP225, ACMSP246, MA1-19SP, MA2-19SP, MA3-19SP, MA4-19SP

Geography: ACHGK071) (ACHGK072), (ACHGK065),

History: ACDSEH134, ACHHS182, (ACDSEH106) (ACHHS191) (ACHHS187)

5.1 What are *walu* and *galindi*? Why are they important? (ACSSU115), ST3-12ES, ST4-12ES, ST5-12ES

5.2 What are the things listed that are measured using *walu*? How do we measure these things in mainstream Australian culture? Are there similarities? (ACSSU115), ST3-12ES, ST4-12ES, ST5-12ES

5.3 How is the movement of *walu* understood in this chapter? Make a list of the natural processes that are described. Think about the position of the sun and the role of the sun in these processes. (ACSSU115) (ACHGK071) (ACHGK072)

5.4 How is the movement of the moon understood in this chapter? Make a list of the natural processes that are described. Think about the position of the moon and the role of the moon in these processes. (ACSSU115), ST3-12ES, ST4-12ES, ST5-12ES

5.5 Why might you see fires burning around Bawaka when the wet season is close? (ACHGK071) (ACHGK072)

5.6 Why would the Yolngu people be taking so much care to regenerate food for the wallabies? (ACHGK071) (ACHGK072)

5.7 Draw a diagram or pictures to show the connectedness of everything that is mentioned in Chapter 5. Can you see the importance of life cycles? (ACHGK065), (ACSSU112); (ACSSU176) (ACHGK071) (ACHGK072)

5.8 Revisit the diagram students completed in question 5.7; how do matter, energy and water flow through this diagram? (ACSSU176) (ACHGK071) (ACHGK072)

5.9 What is the difference between Yirritja rain and Dhuwa rain? (ACHGK041)

Laklak's Story 5

Outcome codes

English: EN4-5C, ACELT1627, ACELT1803, ACELT1619, ACELT1626, ACELT1807, EN5-5C, ACELA1551, ACELA1564,

Science: ACSHE223, SC4-13ES, SC5-15LW

Geography: ACHGK071 ACHGK072

5.10 Why would Laklak see it as so important to merge Yolŋu knowledge and the Western schooling knowledge? Do you think this might make the knowledge more powerful? Explain your answer. (ACHGK071) (ACHGK072)

5.11 List some the advantages of providing a bilingual education to Yolŋu children. On page 191 (Laklak's Story 8), Laklak talks about attempts by the Northern Territory government to abandon the ideas of two-way teaching that includes Yolŋu and *ŋäpaki* (non-Yolŋu) knowledge. Are there any disadvantages to learning in two languages? (ACHGK071) (ACHGK072)

5.12 Research the idea of *Gänma* (may be spelled as *Garma*). How does it draw on connecting different ideas of science and mathematics to develop knowledge. Can you see how two-ways learning is encouraged through this book? How have you learnt about both Indigenous frameworks and a Western framework through the activities? ACSHE223 (ACHGK071) (ACHGK072), SC4-13ES, SC5-15LW

5.13 Using the internet, find an example of where Indigenous knowledge has been used to better manage the environment. ACSHE223 (ACHGK071) (ACHGK072), SC4-13ES

5.14 Discuss the relationship between mathematics and culture. Open your own maths books. Can you see any examples of things that come from a specific cultural background? What assumptions lie behind the mathematics you learn at school? (For example, does it have anything to do with family, kinship, the environment or belonging?) What does this tell you about the mathematics you learn? ACSHE223

5.15 The following is an extract from an article written by the authors on sustainability (include as resource):

"Aboriginal people all have particular relationships to certain areas of Country and these determine our obligations and responsibilities. Our knowledges and what we do in attending to Country, all relate to our particular areas of Country, our knowledge is localised and we would never, ever presume to speak for someone else's Country. This is different to the Western science taught in schools, isn't it? There, children are taught about knowledge that can be applied generally, in all situations. They tend to learn from the top down if you like, from the broad knowledge of how things 'work', down to the particular situations. We learn the other way round, we learn from feeling, doing and knowing the connections and relationships on the ground. So remember, everything we tell you today is from Bawaka and about Bawaka. But the lessons you learn about knowing the world have importance beyond Bawaka. Maybe these lessons will help you to think about your own ways of teaching, learning, thinking and doing. That is what we are hoping will happen after we talk together."

Discuss what this means for your understanding of science and mathematics. ACSHE223

CHAPTER 6

Outcome codes

English: EN4-5C, ACELT1627, ACELT1803, EN4-7D, EN4-8D, ACELT1619, ACELT1626, ACELT1628, ACELT1807, ACELT1806

Science: ACSSU175, ACSSU176; (ACSHE120) (ACSHE135), SC4-13ES, SC5-14LW, ACSHE223, (ACSHE120) (ACSHE135)

History: ACHHS187, ACHHS188

Geography: ACHGK071 ACHGK072

- 6.1** Who is Nike? Why does it seem that the Yolŋu people aren't scared of him?
- 6.2** Write a description trying to explain the Indigenous understanding of Country. How does it differ from the word 'land'? Using the internet, look up Dhimurru, the Indigenous land management organisation (see <http://www.dhimurru.com.au>). Discuss the make-up and activities of the organisation. What are its priorities?
- 6.3** In Western cultures people feel it necessary to write about everything in words so that they have a record of what has happened and what people need to know. How are records traditionally kept in Yolŋu culture? Is there more than one method? If so, how are the different methods connected? (ACHHS187)
- 6.4** Describe the bark painting by Miniyawany Yunupingu presented on http://livingknowledge.anu.edu.au/learningsites/seacountry/20_baru.htm. Use the information provided on this site combined with the descriptions of *baru* and stingray in this chapter and Chapter 4. (ACHHS188)
- 6.5** For Yolŋu, land or *wāṇa*, is fundamental to everything – law, culture, identity and belonging. It is also understood as kin. Many other Indigenous cultures also have a strong relationship to the land. Use the internet to research other Indigenous cultures in Australia and overseas. Ask students to find their own example and to present it to the class. ACSSU176; (ACSHE120) (ACSHE135), SC4-13ES, SC5-14LW
- 6.6** Yolŋu people see themselves as absolutely integrated with their environment. In fact, the idea of Country includes humans as part of it. There is no strict division between humans and nonhumans. Even humans are seen as being made up through relations with their environment. Look at different ideas in science that support this idea. For example, the human biome project tells us that the human body is 90% made up of micro-organisms such as bacteria that are not actually human cells. Your own body is actually a big community of humans and non-humans. Research the human biome project and discuss it in terms of Yolŋu ideas of connectedness. Try searching on the internet for other examples. (ACSSU175); (ACSSU176) (ACHGK071) (ACHGK072), SC4-13ES, SC5-14LW
- 6.7** How does Yolŋu Caring for Country draw upon their scientific and mathematical understandings? ACSHE223) (ACHGK071) (ACHGK072), SC4-13ES
- 6.8** What Caring for Country practices can you find in the book and how do they relate to other land management practices in Australia? (ACSHE223) (ACHGK071) (ACHGK072)
- 6.9** How can Yolŋu Caring for Country inform sustainable management of the environment? ACSHE223); (ACSHE120) (ACSHE135) (ACHGK071) (ACHGK072), SC4-13ES
- 6.10** Find some patterns in Aboriginal art. Can you find out something about the story behind the patterns. Most art has many layers, some of which are too sacred to be shared but some we share with others. How do patterns in art relate to patterns in mathematics and patterns in family?

Laklak's Story 6

Outcome codes

English: EN42A, ACELY1723, ACELY1734, EN4-5C, ACELT1803, EN4-8D, ACELT1619, ACELT1626, EN5-5C, EN5-7D, ACELT1812

History: ACHHS191

6.11 Why was Laklak's Macassan family so excited to see Yolŋu people?

6.12 How do we know that the Yolŋu people were respected?

6.13 See activity **1.9**. Use resources on the internet and in your library to find out: Where is Makassar? When and why did the Macassans come to Australia? Laklak has represented a Macassan *prau* in two different artworks (images on pages 9 and 138). Identify the different features represented in these images and compare them to other images of *prau* (by both Indigenous and non-Indigenous artists). You will find many different images on the internet. (ACHHS191)

CHAPTER 7

Outcome codes

English: EN4-2A, ACELY1723, ACELY1734, EN4-5C, ACELT1803, EN4-7D, EN4-8D, ACELT1628, CELT1806

EN5-3B, ACELT1641, EN5-4B, EN5-5C, EN5-8D, ACELT1633, ACELT1639, ACELY1749

Mathematics: ACMSP247, MA5.1-1WM, MA5.2-2WM, MA5.2-WM, (ACMMG007), MAe13MG

Science: (ACSSU111), SC4_15LW, (ACSSU116), (ACSHE120), (ACSHE135)

Geography: ACHGK071), (ACHGK072

7.1 Why are visitors who spend time learning from and getting to know Yolŋu people adopted as family?

7.2 The kinship system in Yolŋu culture is quite complicated. Can you explain why the idea of basket weaving was introduced in this chapter? Explain your answer, or discuss with classmates.

Reread the chapter and discuss the idea of *gurrutu*. For Yolŋu people, this is very natural and easy to understand. For non-Indigenous people, who are hearing it for the first time, it can seem very complicated. Can you think of something you take for granted in your own life that would be very hard to explain to someone from another country? Have you ever had an experience travelling when you had to explain something you take for granted to someone who found it hard to understand?

7.3 Solve the puzzle on page 154. Rewrite the puzzle using the language of 'ifthen', 'given', 'of', 'knowing that' to investigate conditional statements in this context. ACMSP247, MA5.1-1WM, MA5.2-2WM, MA5.2-WM

7.4 Have you ever created your own family tree diagram? If possible, draw one for four generations of your family. Now draw a diagram to represent Laklak's family *malk*.

7.5 Use the circular relationship diagram on page 147 to represent your own family, showing the link between granddaughter and grandmother.

7.6 Yolŋu classify and order beings from within the natural world in distinct ways. Read Chapters 1 and 7 and discuss the ideas of moieties and *gurrutu* in relation to classification. How does this differ from other scientific systems of classification? What kinds of things are emphasised in a Yolŋu approach (relatedness, connection, cycles, agency of the environment) (ACSSU111), SC4_15LW

7.7 On page 150, mining is discussed in relation to *gurrutu* and kinship links. Discuss the difference between renewable and nonrenewable resources. How are these viewed by Yolŋu. Discuss

the idea of renewable and nonrenewable in terms of kinship and connection. (ACSSU116). (ACSHE120) (ACSHE135) (ACHGK071) (ACHGK072) See also Laklak's story 3.

7.8 Discuss the idea of time. It is assumed in many non-Indigenous cultures that time goes one way and that grandmothers are always older than their grandchildren.

Family connections are a way of going back in time. Do you have stories of great, great, great grandparents that help make you who you are?

Find out about the oldest family story you can find from your family. How does this relate to your identity or the way your family understands itself today? (ACMMG007), MAe13MG

7.9 How does the discussion in this chapter help you to understand belonging differently?

Laklak's Story 7

Outcome codes

English: EN4-1A, EN4-2A, ACELY1723, ACELY1734, EN4-5C, EN4-8D, ACELA1529, ACELA1541, CELT1807
EN5-1A, ACELA1561, ACELY1746, ACELY1756, EN5-2A, ACELY1744, ACELY1754, EN5-5C, EN5-6C, ACELA1770, EN5-8D, ACELY1752, ACELY1739

7.10 Based on your reading of Laklak's story so far, explain what you know of her. Tell us Laklak's strengths. Look at the images of Laklak that appear throughout the text to help you. Do you know anyone who has the strength and initiative shown by Laklak? Share your stories.

CHAPTER 8

Outcome codes

English: EN4-1A, ACELY1730, EN5-1A, ACELY1740, ACELY1750
Science: (ACSHE120) (ACSHE135) ACSHE223 ST3_11LW
Geography: ACHGK071) (ACHGK072)

8.1 Make contact with your local Indigenous community. There will be community members with significant local knowledge who can share information about the area. This would be a good opportunity for a bushfoods excursion, or for visitors to come to the school. Make a comparison table to show the similarities and differences between natural farming and traditional Western methods of farming.

8.2 What are different ways that Yolŋu interact with beings in the environment? Are these productive interactions? Discuss hunting and gathering in the book and the ways that Yolŋu understand these as about mutual relationships of care. How else do Yolŋu care for Country? How does Country care for Yolŋu? (see particularly Chapters 4 and 8). (ACSHE120) (ACSHE135) ACSHE223 (ACHGK071) (ACHGK072), ST3_11LW

Laklak's Story 8

Outcome codes

English: EN4-1A, ACELY1730, ACELY1735, EN4-2A, ACELY1723, ACELY1734, EN4-8D, ACELY1745, EN5-5C, ACELA1551, ACELA1564, EN5-8D, ACELY1746, ACELY1756, EN5-2A, ACELY1744, ACELY1754, EN5-5C, EN5-6C, ACELA1770, EN5-8D, ACELY1752, ACELY1739
Geography: (ACHGK069)

8.3 In this chapter Laklak recalls the development of Bawaka Cultural Enterprises and Lirrwi Yolŋu Aboriginal Tourism Corporation. Look at Lirrwi's website (<http://www.lirrwitourism.com.au/Yolngu-people.html>) and compare it to one by East Arnhem Land Tourist Association (<http://www.ealta.org/index.html>). What do the two sites offer for tourists in

Arnhem Land? How do you think Laklak's family have benefitted from tourism? What do you think might be some of the issues they have had to consider? (ACHGK069)

8.4 Laklak mentions the Stronger Futures government initiative. Examine the following websites and carry out your own research, comparing and contrasting all sources to help you decide how you feel about the "intervention":

<http://www.abc.net.au/news/2012-06-29/stronger-futures-laws-rushed-through-senate/4100288>

<http://www.indigenous.gov.au/stronger-futures/>

www.standforfreedom.org.au

Organise a debate in your class. After the debate, debrief from the discussion. Students on both sides could reflect on what they found convincing or otherwise. Discuss who should really be the judge as to what is the best policy for Yolŋu people? Should it be Yolŋu themselves?

8.5 What is Laklak's final message to readers of this book?

POSTSCRIPT: DJÄPANA

Outcome codes

English: EN4-8D, ACELT1806, EN58D, ACELY1752

9.1 What is the significance of *Djapana*? After reading this final section, explain how you feel about what has been shared with you.

Worksheets

WORKSHEET 1: KNOW THE AUTHORS

List the authors and their qualifications for talking about Yolŋu culture.	Explain what you know about each of the authors. What do you notice about this group of people?	What are their similarities and differences? How might the different backgrounds of the authors led them to create this text?
How might the book have been different if authored by a group of men?	What differences would be apparent if the book was written by children?	Look at the Magabala Books website. Find a comparable book and list some differences. http://www.magabala.com/
How do the authors use language to introduce themselves to you? What effect does the language have on the reader? Use examples from the text.	What opposition to this project may the women have encountered?	What would be the difficulties in writing a book together?

WORKSHEET 2: ABORIGINAL PEOPLE IN LITERATURE (REVIEW OF SINGLE TEXT)

Books chosen:	Publisher, author and date:	Aboriginal people involved:
Write a short review of the book once you have finished reading it	Your review should be about 200 words long, and include a summary of what the book is about as well as critical comment about whether it achieves its aims	Read some reviews of the book you have read and reviewed. What are some of the things these reviews have commented upon that you have not?
List all the contributors to the book	What extra pressure would this number of people have had on the editor and publisher?	What things may have caused friction in the editing process for the book you read and reviewed?
Compare your book with <i>Welcome to my Country</i> .	List the criteria which you might use as a point of comparison (e.g. Scope, groups involved, information given, size, shape and cost)	List the things which make <i>Welcome to my Country</i> a valuable text to have in a school library.

WORKSHEET 3: ABORIGINAL PEOPLE IN LITERATURE (COMPARISON OF TEXTS)

	<i>Welcome to my Country</i>	Book one	Book two
Compare the authors: Are Aboriginal people represented?			
Compare the style of presentation: look for maps, language information etc			
Compare the illustrations, maps and photographs			
Compare the writing style: academic? chatty? informal?			
Do the books make you want to continue reading? Why?			
How successful do you think the book is in presenting an Aboriginal group with whom you were unfamiliar?			

WORKSHEET 4: LANGUAGE

What happened to the language in the past? (reread Laklak's story, growing up in Yirrkala, p 51). Complete activities listed under Laklak's story 2 (2.8-2.11)	Have you gained a sense during the book that their language is alive and well?	How has this idea been reiterated?
Look closely at the list of words offered on pages 203-4	Divide the list into sections: utensils, weapons, food, environment etc	Why do you think these words are the ones most often used?
There are also words dealing with the seasons, hunting and cooking	Again, why are these important? Why did the authors choose to have these listed?	Discuss the six extra Yolŋu letters (see page 203). How do you pronounce them? A good resource can be found at http://learnline.cdu.edu.au/inc/tfc/Yolngu_resources.html
There are also many words which denotes relationships Reread the chapter about the relationships between people	Chapter 7 is all about kinship and uses many of the words shown in the list	On rereading this chapter, can you now explain in words the diagram on page 147?
Discuss the use of sign language on page. Practice some of the signs.	What forms of non-verbal communication do students use? Make a list and discuss their significance. Discuss the cultural implications of different non-verbal communication. Could it be easy to be misunderstood (e.g. for many Indians 'yes' is to shake your head.)	Research Auslan, Australian sign language and discuss the use of non-verbal communication in different contexts.
Understanding the importance of language to all cultures. Discuss the languages and cultures within the families of students in class.	Ask students who can speak another language to teach the class some key words. Count from one to five in as many languages as you can.	Ask students to bring in some food or other cultural items that they can present to the rest of the class.

WORKSHEET 5: LAND RIGHTS AND HOMELANDS

Reread the chapters which talk about Land Rights (particularly Laklak's story 3 and 4).	Write a newspaper article about the Yolŋu challenge for Land Rights	Imagine you are working for the mining company. What arguments would you use to hinder the granting of Land Rights? Find a website from the mining company and look at their claims. Consider the arguments in detail. Draw up a table with all the arguments for mining. Now include a column rebutting these arguments. Discuss and reflect.
(pages 71-77)	Recently mining magnates have called for an easing of government red tape to mining rights.	Find an article about this recent call, read it and present a case for and against what they demanding.
Reread the section which talks about Homeland	Write a letter to a friend in Darwin, outlining why you think a Homelands should be supported	How did mining inadvertently help to galvanise the homelands movement?
(pages 99-103)	Images of Bawaka homeland appear all through the book.	Write a 250 word summary about Bawaka homeland to be an introduction in a new book about the family and their experiences.

Resource: Laynhapuy website. <http://www.laynhapuy.com.au/>
Laynhapuy is an organization established to support homelands.

WORKSHEET 6: CULTURAL PRACTICES

Cultural practices are presented throughout the book and students can access them using this worksheet either as a group or individually. Choose several to read about and explain in detail what part it plays in Yolŋu experience. What links can the students make between the cultural practice and other broader themes such as relationships to land or kinship?

	Cultural practice	Early childhood activity	Stages 2-3	Stages 4-5
		Find out about the practice. Make a drawing of the activity. Present to class.	Research the practice. Write a report of it. Present to class.	Research the practice. Write a report of it making links to themes in the book such as relationship to land. Present to class.
Chapter One	Finding oysters			
	Smoking ceremony			
	Strength of family			
	Making a raft			
Chapter Two	Turtle hunting			
	Sharing			
	Counting			
	Hunting for yams			
Chapter Three	<i>Banumbirr</i> ceremony			
	<i>Manikay</i>			
	<i>Burralku</i>			
	Astronomy and space			
Chapter Four	Spear making			
	<i>Makarrata</i>			
	Fishing			
	Fish traps			

CONTINUED ON NEXT PAGE

WORKSHEET 6: CULTURAL PRACTICES, *CONTINUED*

s	Cultural practice	Early childhood activity	Stages 2-3	Stages 4-5
		Find out about the practice. Make a drawing of the activity. Present to class.	Research the practice. Write a report of it. Present to class.	Research the practice. Write a report of it making links to themes in the book such as relationship to land. Present to class.
Chapter Five	Significance of the sun			
	Significance of the moon			
	The story of the Seven Sisters			
	Children's education			
Chapter Six	Crocodile eggs			
	Painting country			
	Language			
	Use of fire			
Chapter Seven	Kinship			
	Poison relationships			
	<i>Mālk</i>			
	Sign language			
Chapter Eight	Bush food			
	Farming			
	Mix of two cultures			

WORKSHEET 7: WEAVING

<p>Weaving: Page 97 is very telling of the intertwining of language, culture and traditions. Why is weaving used to help explain kinship and connection in Chapter 7? Look at the activities listed under Chapter 7 above and try some of these.</p>	<p>Basket making finds its way into many pages of the book and many photos show various stages of this skill. Read again Laklak's description of making baskets. Write a procedural text describing the process.</p>	<p>Find other examples of weaving throughout the book. Discuss the importance of weaving to Yolŋu.</p>
<p>Make links with local Indigenous organisations. Is there a local person who can show you about weaving in a local context?</p>	<p>Perhaps organise a class excursion to a local museum that may have an Aboriginal component to it. Discuss the differences of these representations of Aboriginal culture and those provided in <i>Welcome to my Country</i>.</p>	<p>Explore places in your State where your class can personally experience Aboriginal culture. There are many cultural tourism initiatives. If there is one nearby, this could be a wonderful excursion. Discuss what you learn with reference to the book.</p>
<p>Look for information about how resources have been used by Aboriginal people in your local area.</p> <p>Can you find out what kinds of grass and vines in your area can be used to weave?</p>	<p>Try making something (e.g. a raft or boat) using only naturally available materials in the school. This includes no paper or string unless students can make it themselves. Try having a boat race with the final product.</p>	<p>Experiment with dyes using natural things (e.g. fruit and vegetables). Students could research natural dyes and then have a practical session dying grasses or material.</p>

WORKSHEET 8: FAMILY LIFE

Talk about family permeates the whole book, but some family stories stand out	Read Laklak's story of her family life at Yirrkala. What things strike you about her life with her family?	Retell Laklak's story in 150 words, concentrating on her family life. Try and do this activity from the perspective of one of her sisters.
Note down points of similarity and difference with your family life and upbringing.	Jot down points where your lives would intersect.	Stress places where your lives are totally different.
Read Laklak's story of her family walking across Arnhem Land.	What does this story show readers about family life in this community?	On a map of Arnhem Land trace their journey.
A fascinating insight into a justice system some still practice is written up in Chapter Three.	Describe the justice system used once in this Aboriginal community for the worst crimes	What part did families play in the carrying out of the justice? What impact may this have had on the offender?
Re-read Chapters 1 and 7 that contain information about kinship and <i>gurrutu</i> .	Relate ideas of kinship to other ideas of sharing. Read the story of Djet and undertake activities 2.5 and 2.7 to think through sharing and family.	Complete the activities from Chapters 1 and 7. Talk about the differences between these ideas of kinship and those the students are familiar with.

WORKSHEET 9: ENVIRONMENT AND SUSTAINABILITY

The environment plays a large part in the story of the Yolŋu people and this understanding permeates the whole book. So in talk about the fishing, or ceremonies, or stories handed down from one generation to another, we see knowledge and care of the environment as fundamental to Yolŋu culture.

One important theme to understanding sustainability is connectedness. Read the quote listed under activity 5.15 and discuss what this might mean for understandings of the environment. Discuss also the quote on page 33 (introduction to this worksheet).	Activities 1.2, 1.3 deal with connections. Complete these activities. Look at activities 1.5-1.8, 5.7, 5.9 about water.	<i>Dhimurru</i> is a Yolŋu organization that looks after the land in Northeast Arnhem Land. It was started by Laklak's Bāpa and now manages a large Indigenous Protected Area in the region. This is an excellent resource when discussing sustainability and also discusses Yolŋu culture. www.dhimurru.com.au
Rather than 'the environment' Yolŋu people, like many other Aboriginal people in Australia, talk about Country. What does Country mean in Aboriginal English? Find a definition on the internet.	Complete activities 6.5-6.9	The lightening we see light up the sky starts from the ground and travels upwards. This is a fact long known by Yolŋu even though it is new to Western science. Discuss the role of two-way learning. See activities: 5.10, 5.12, 5.13.
http://www.ealta.org/yolgnupeople.html	Use the website to read critically what this site tells visitors about Yolŋu and their environment.	Is the information given likely to encourage people to visit the area? Is there something else which could have been included?
http://www.lirrwithtourism.com.au/Yolngu-people.html	Look critically at this website. What does it tell you about Yolŋu and their environment?	How are these two websites different? Are they trying to achieve the same thing? How do they compare to what you now understand?
How could you describe the environment in which these people live to tourists wanting to come to the region?	Write a newspaper or online travel feature about the Gove Peninsula.	Compare the photos used in the book with those found when you google Gove Peninsula.
Choose one aspect of the environment which appeals to you. Would you encourage tourism to this area? What sort of tourism already exists in the region?	Find some sites which encourage tourism in the area. List these comparing what they offer and the target audience.	Eco Friendly tourism is a catch cry at the moment. What does this mean and how could it apply to the Yolŋu region?

WORKSHEET 10: HISTORY

Chapter 1: Reread Laklak's story of their walk to Arnhem Land	There are references to several places, mission schools etc	What does this show you about the Yolŋu's recent past?
Chapter 2: Laklak's story of growing up in Yirrkala	Here again are references to the place that is not home	Why do Laklak's family want to move from here?
Chapter 3: Laklak's story of mining and land rights	Draw up a timeline of the Yolŋu struggle against the mining companies	How successful were the Yolŋu people in fighting against the companies?
Chapter 4: Laklak's story of returning to her homeland	Trace the history of this decision to return to Yirrkala	What does this return mean for Laklak and her family?
<p>Some websites that discuss the links between Yolŋu and Macassans before Captain Cook's visit to Australia:</p> <p>http://www.myplace.edu.au/decades_timeline/beforetime/decade_landing_24.html?tabRank=2&subTabRank=2 (teaching resource)</p> <p>http://austhrutime.com/macassan_traders.htm</p> <p>http://en.wikipedia.org/wiki/Yolngu_people (Wikipedia site which gives a lot of information about the links between the Yolŋu and the fishermen to the north)</p>	<p>Chapter six: Laklak's story of her Macassan family</p> <p>http://www.abc.net.au/local/stories/2009/07/21/2632428.htm Is a newspaper article about Laklak and talks about Macassan links. Write your own newspaper story about this issue.</p>	<p>What does this mean for Laklak and her family?</p> <p>Look closely at a map of Northern Australia to see where links were made.</p> <p>Discuss: Does the popular idea that Captain Cook 'discovered' Australia seem right given this information?</p>

Refer to history summary table on page 60 for other history activities. These include **1.9, 2.11, 3.9, 3.10, 3.11, 3.12, 3.13, 3.14, 4.8, 6.3, 6.4.**

[Back to Table of Contents](#)

RESOURCES AND RELATED TEXTS

COMPARISON TEXTS

Jandamarra and the Bunuba Resistance (2013)

Howard Pedersen, Banjo Woorunmurra
Magabala Books

First published in 1997, this book shows the resistance offered to European invaders in the late nineteenth century in North West Australia by the Bunuba people, led by Jandamarra. In telling the story the background of the Bunuba people is told, giving a different perspective on Aboriginal life than most of the others in this list.

Jandamarra (2013)

Mark Greenwood, ill. by Terry Denton
Allen and Unwin

The tale of the life of Kimberley Warrior, Jandamarra who fought against the influx of European settlers in the late nineteenth century is given a wide audience, supported by Denton's wonderful illustrations. The detail given is more than enough to elicit admiration for the struggle of the Bunuba people.

Maralinga: The Anangu Story. (2010)

Yalta and Oak Valley Communities, with Christobel Mattingley,
Allen and Unwin

A breathtaking collaboration between a well renowned author and the communities which make up those people in the western part of South Australia, whose lives were interrupted by the Atomic testing at Maralinga in the 1960's. This book uses their words, stories and art work to describe the desolation of a people forcibly removed from their homeland, and their struggle to return.

My home Broome (2012)

Tamzyne Richardson and Bronwyn Houston with friends
Magabala Books

This paperback, produced for a younger audience has the work of many students in Broome saying and drawing why they love Broome. The whole is a wonderful youthful perspective of life in Broome and what it means to the Aboriginal community.

Our World Bardi Jaawi, Life at Ardiyooloon (2010)

One Arm Point Remote Community School
Illustrated by One Arm Point Remote Community School
Magabala Books

This most appealing and vibrant book showcases the life of those people who live at One Arm Point, north of Broome. Through art work, stories, reminiscences, discussions with older members of the community, a look at their history, as well as pages about their environment, a clear and impressive look at this community develops.

Papunya School Book of Country and History, (2001)

Nadia Wheatley (text) and Illustrated by Ken Searle
Allen and Unwin

A perspective of the communities which live in the Western Deserts, west of Alice Springs is brought vividly to life in this book, which through art, photographs and story relates their history and life styles and how they live today.

Walking with the seasons in Kakadu (2003, 2005)

Diane Lucas, illustrated by Ken Searle
Allen & Unwin

Introduction to the seasonal cycle in Kakadu, illustrating the environmental changes associated with each.

Playground (2011)

Nadia Wheatley (compiler), illustrated by Ken Searle,
Allen and Unwin

Subtitled 'listening to the stories from country and from inside the heart', this richly illustrated work presents stories, lifestyles, environments from a number of Aboriginal communities across Australia.

Remembering Lionsville (2013)

Bronwyn Bancroft
Allen and Unwin

A marvellous recollection of a time spent in her family's house and gardens in a remote town in New South Wales underlines the importance of family to Aboriginal communities where time is spent listening to the stories and memories of the older generations. Information about Bronwyn Bancroft and her heritage is given on the last page of this picture book.

ADDITIONAL TEXTS

There is a wealth of amazing books and resources discussing the rich history and culture of North East Arnhem Land. Many of these are written and produced by Yolŋu people, others by some of the many anthropologists, linguists, geographers, archaeologists and historians who have spent time in Arnhem Land over the years. There is a lot of literature about Yolŋu culture and language, of which Bawaka is a part. We have included some key books and resources that you might like to use to further enhance your teaching.

Baker, R. Land is Life: From Bush to Town. Allen & Unwin, Sydney, 1999.

'Bawaka Cultural Experiences', Australian Traveller, 2005.

Berndt, R. M. and Berndt, C. H. 1954. Arnhem Land: Its History and Its People, Cheshire, Melbourne.

Burarrwanga L., Maymuru D., Ganambarr R., Ganambarr, B., Wright S., Suchet-Pearson S. and Lloyd K. Weaving lives together at Bawaka, North East Arnhem Land. Centre for Urban and Regional Studies, University of Newcastle, Newcastle, Callaghan, 2008.

Dhimurru Land Management Aboriginal Corporation Yolŋu monuk gapu wana sea country plan : a Yolŋu vision and plan for sea country management in North-east Arnhem land, Northern Territory Dhimurru Land Management Aboriginal Corporation: Nhulunbuy, NT, 2006.

Hutcherson, G. Gong-wapitja: women and art from Yirrkala, northeast Arnhem Land. Aboriginal Studies Press, Canberra, 1998.

In my father's country, videorecording, Tarpaulin Films, Mayfan Pty Ltd. Written and directed by Tom Murray and produced by Graeme Isaac Australia. 2008.

Morphy, H Ancestral Connections: Art and an Aboriginal System of Knowledge. University of Chicago, Chicago Press, 1991.

Saltwater: Yirrkala bark paintings of sea country. Australian National Maritime Museum, Sydney. 2003.

Sharp, N. Saltwater people: the waves of memory. Allen & Unwin, Sydney, 2002.

The Yirrkala Film Project, videorecording, Film Australia Lindfield, N.S.W. Writers: Ian Dunlop, Philippa Deveson; Producer: Ian Dunlop; Executive producer: Chris Oliver. 1996 [2007 release].

Watson, H. with the Yolŋu community at Yirrkala and Chambers, D.W. Singing the land, signing the land: a portfolio of exhibits. Deakin University Press, Geelong, Vic. 1989.

West, M. Yalangbara: art of the Djang'kawu / produced in partnership with Banduk Marika and other members of the Rirratjingu clan, north-east Arnhem Land. Charles Darwin University Press, Darwin, N.T. 2008.

Williams, N. M. The Yolŋu and their land: a system of land tenure and the fight for its recognition Australian Institute of Aboriginal Studies: Canberra. 1986.

USEFUL WEBSITES AND INTERNET RESOURCES

Yolŋu organisations

Lirrwi Tourism:

This organization supports Laklak and her family with their cultural tourism business. It is a Yolŋu run and Yolŋu owned organization.

<http://www.lirrwitourism.com.au/contact-lirrwi.html>

Laynhapuy:

Laynhapuy is the organization in Yirrkala that supports Yolŋu homelands including in practical ways such as through provision of infrastructure. This is another important Yolŋu organization.

<http://www.laynhapuy.com.au/>

Another resource on homelands is:

<http://www.creativespirits.info/aboriginalculture/land/aboriginal-homelands-outstations>

Dhimurru:

Dhimurru is a Yolŋu organization that looks after the land in Northeast Arnhem Land. Dhimurru's vision statement on the website is written by Laklak's Bāpa. The organisation now manages a large Indigenous Protected Area in the region. This is an excellent resource when discussing sustainability and also discusses Yolŋu culture.

www.dhimurru.com.au

The Yirrkala Art Centre, Buku-Larrnggay Mulka Centre:

The Buku-Larrnggay Mulka Centre is a focus of art and cultural life for Yolŋu in Northeast Arnhem Land. It is Indigenous community controlled and was established in 1976 as part of the land rights and homelands movements. Their Mulka Centre is a multimedia project with many resources, while the art centre itself supports Indigenous artists in different ways including economically and by organizing exhibitions. There is a good website with some up-to-date happenings in the area. You can check this site to see if an exhibition by a Yolŋu artist is happening in your area.

<http://www.yirrkala.com/>

Other internet resources

Charles Darwin University: Yolŋu Studies. There are lots of great resources here.

http://learnline.cdu.edu.au/inc/tfc/Yolŋu_resources.html

Award winning documentary touching on makarrata (justice). A great resource for older students. *Dhakiyarr vs the King* available at www.abc.net.au/aplacetothink/html/dhakiyarr.htm

Garma:

Garma is a major Indigenous festival organized by Yolŋu and held near Yirrkala. It is run by the Yothu Yindi Foundation. The website provides information: <http://www.yyf.com.au/>

The background notes for the festival are also interesting:

http://garma.com.au/content_images/attachments/Background%20Notes%20GF2013_policy%20-%20UPDATED-3.pdf

Teaching resources

Two excellent teaching resources about two ways learning and showing ways Aboriginal studies can be taught in schools in ways linked to the Australian Curriculum and quality teaching models:

<http://8ways.wikispaces.com/>

http://www.curriculumsupport.education.nsw.gov.au/secondary/languages/languages/aboriginal/abl_qt/QualityTeachingInto.htm

This exhibition has some good teaching resources:

<http://www.nma.gov.au/exhibitions/yalangbara/home> (contains a teaching resource. Laklak's Bäpa is mentioned on this site).

This site discusses Macassan history:

http://www.myplace.edu.au/decades_timeline/beforetime/decade_landing_24.html?tabRank=2&subTabRank=2








[Back to Table of Contents](#)

CURRICULUM REFERENCE




The following tables address the subject areas English, History, Geography, Mathematics and Science. A short summary of the ways the book can be used in the particular subject area is provided with a table that gives a summary of the information and lists suggested activities.

Each summary table also indicates the general capabilities and cross-curriculum priorities from the Australian curriculum using the icons below. The general capabilities encompass the knowledge, skills, behaviours and dispositions that, together with curriculum content in each learning area and the cross-curriculum priorities, will assist students to live and work successfully in the twenty-first century.

General capabilities

-  Literacy
-  Intercultural understanding
-  Personal and social capability
-  Information and communication technology capability
-  Critical and creative thinking
-  Numeracy
-  Ethical Understanding

Cross-curriculum priorities

-  Sustainability
-  Aboriginal and Torres Strait Islander histories and cultures
-  Asia and Australia's engagement with Asia

Source: <http://www.australiancurriculum.edu.au>

[Back to Table of Contents](#)

English

Welcome to My Country, when used alongside these teaching notes, allows teachers to meet the majority of English curriculum requirements. Whilst it has an obvious cultural focus, the text encourages students to broaden their world view and take on different perspectives from their immediate society. Through the activities, aimed primarily at years 7-10, young people are given the opportunity to engage with the text, to share their own representations of the content, and to complete their own creative writing activities.

The English curriculum allows the most direct mapping of *Welcome to My Country* to the curriculum. This is because the syllabus is quite flexible and integrated, offering greatest scope for cross-curricular links. Our hope is that as well as meeting teaching obligations, this text will help students develop the understanding, and appreciation for diversity, that will build a stronger and more just society.

The questions and activities provided have been coded using the Australian Curriculum and the New South Wales Syllabus for the Australian Curriculum, but the connections made here are in no way exhaustive. Teachers are strongly encouraged to contact their local Aboriginal community education organisations in order to connect the Indigenous history of the local area to the unit and increase the significance and relevance for students, and working with, for example, a geography teacher to link literacy learning to sustainability lessons would improve the unit even further. Also, many of the questions posed may provide opportunities for group collaboration, allowing further curricular outcomes to be met.




Texts chosen include media texts, everyday texts and workplace texts from increasingly complex and unfamiliar settings, ranging from the everyday language of personal experience to more abstract, specialised and technical language, including the language of schooling and academic study. Students learn to adapt language to meet the demands of more general or more specialised purposes, audiences and contexts. They learn about the different ways in which knowledge and opinion are represented and developed in texts, and about how more or less abstraction and complexity can be shown through language and through multimodal representations. This means that print and digital contexts are included, and that listening, viewing, reading, speaking, writing and creating are all developed systematically and concurrently.












Teachers should keep in mind that the lesson ideas shared here are simply a starting point, and all activities can be modified to cater to different ages and abilities. Much of the content of this text is quite complex and requires students to engage in higher order thinking throughout, and so teachers may need to scaffold their lessons further to assist understanding. Extensive class discussions with supporting narrative from both teacher and students will also be beneficial.




Most important of all is that students are able to see the beauty of Bawaka and the Yolngu culture. It is not expected that by the end of the unit the students will have a thorough understanding of this part of Indigenous Australia – it is far too complex and requires a lifetime of immersion, but it is expected that young people will develop an appreciation for its beauty, complexity and enduring nature. It is this appreciation that will increase students' appreciation of the value of Indigenous cultures within Australia.

[Back to Table of Contents](#)

English
Summary of themes by chapter and related activities



Outcome Codes - English	Description of chapter or set of activities	Related activities (pages 9-27)	General capabilities & Cross Curricular icons
EN4-1A, ACELY1730, ACELY1733, ACELA1782EN5-1A, ACELA1561, ACELY1740 EN4-2 ^a , ACELY1726, EN4-3B, ACELA1542, ACELT1767 EN4-4B ACELY1725, ACELT1632 EN4-5C, ACELT1803 EN4-8D, ACELT1619, ACELT1626, ACELT1628, ACELT1806 EN4-9E, EN5-9E EN5-3B, ACELT1815 EN5-7D, ACELT1812 EN5-8D ACELY1752,	Introductory work Introductory work Looking critically at the text Know the authors Yolŋu mathematics Language Themes Family life Environment and sustainability History	Activities A-M	
EN4-2A ACELY1726 EN4-3B, ACELA1542, ACELT1767 EN4-4B ACELY1725, ACELT1632 EN4-5C, ACELT1803 EN4-8D, ACELT1619, ACELT1626, ACELT1628, ACELT1806 EN5-3B, ACELT1815 EN5-7D, ACELT1812 EN5-8D ACELY1752,	Dreaming Stories Throughout the book, Yolŋu stories are shared to help extend readers' understanding. The activity created for Dreaming stories asks students to consider the stories from a literary standpoint, as well as an ethical one, and build on both of these factors by creating their own story based on an ethical dilemma. Students should be given the opportunity to complete and polish these stories through editing and refining.	D.1	
EN4-9E, EN5-9E	Your Journey This activity allows students to reflect on their learning throughout the unit.	E.1	

Outcome Codes - English	Description of chapter or set of activities	Related activities (pages 9-27)	General capabilities & Cross Curricular icons
EN4-3B ACELY1804, ACELA1542 EN5-3B ACELT1641, ACELT1643	Literary Techniques Activities have been included so that students can specifically engage with the literary devices of simile, metaphor and voice. However there is certainly scope for extending the literary focus.	G.1, G.2	
EN4-1A, ACELY1730, ACELY1733, ACELA1782, EN5-1A, ACELA1561, ACELY1740	Introduction – Hidden Layers of Yolŋu meaning. <i>Raŋan – PAPERBARK</i> (p. xi)	0.1-0.8	   
EN4-1A, ACELY1733, ACELA1531, ACELY1719EN5- 1A, ACELY1740, ACELY1746, ACELY1756, ACELT1806	Chapter 1 – A system for everything. <i>Gapu – WATER</i> (p - 1) This chapter introduces the concepts of connectedness, which is at the heart of Yolŋu culture. Activities are centred around relationships between people, animals and the land, and introduce important metalanguage that is referred to throughout the book.	1.1 – 1.10	   
EN4-1A, ACELA1547, ACELT1625EN4- 4BACELY1810, ACELT1632, EN4-8DEN5- 4B, EN5-5CACELT1814	Laklak's Story 1 (p.17) Laklak is the main storyteller throughout the text and at the end of each chapter she introduces more of her background. The activity for this section is a creative writing exercise, asking students to take the information that is presented view it from Laklak's perspective.	1.11, 1.12	   
EN4-1A, EN4-3B, ACELY1721, EN4-8DEN5- 1A, EN5-5C, EN5- 8DACELT1633, ACELT1639,	Chapter 2 – Counting and Sharing. <i>Miyapanu – TURTLE</i> (p.23) Whilst this chapter has a significant numeracy focus, an English approach asks students to examine their understanding of concepts from their own worldview, and expanding it through introducing new ones. The first activity concerning the writing of a recipe would be best suited to a stage 4 or year 7/8 class, while the second activity asks students to engage in higher order thinking and may require significantly scaffolded discussion.	2.1, 2.5, 2.7, 2.8, 2.9	   
EN4-1A, ACELT1621, EN4- 2A, ACELT1620, ACELY1723, ACELY1734EN4- 5CACELT1627EN4-8D, ACELT1619, ACELT1626, ACELA1529, ACELA1541, ACELT1807EN5-1A, EN4- 5C,	Laklak's story 2 – School and stories (p.49) Laklak relays her experiences of school, and while she points out some distressing concepts, such as not being allowed to speak her native language, Laklak doesn't really adopt a negative view of her schooling. An important aspect to focus on with students is the fact that school learning was not the only learning that children were receiving, nor even the most important. Activities provided allow students to engage with this concept, and class discussion relating to other learning they themselves are experiencing outside of school should help them to make adequate connections.	2.10	   

Outcome Codes - English	Description of chapter or set of activities	Related activities (pages 9-27)	General capabilities & Cross Curricular icons
EN4-1AACELY1733, EN4-8D, ACALT1619, ACALT1626, ACALT1806EN5-2A, ACELY1744, ACELY1754EN5-5C, EN5-8D, ACELY1749	<p>Chapter 3 – Astronomy and Space. <i>Banumbirr</i> – THE MORNING STAR (p.55)</p> <p>This chapter explains the importance of ceremony, and whilst it focuses on one particular ceremony, it gives readers a very vivid picture of the involvement of the whole community. <i>Banumbirr</i> is particularly relevant to the overarching themes of the text – interconnectedness, relationships and place, and the activities around this chapter encourage students to compare this to their own culture/s and special events and ceremonies.</p> <p>It is especially important to acknowledge here the different cultures that may exist within the classroom.</p>	3.1, 3.2, 3.3, 3.4, 3.6, 3.7, 3.8	
EN4-2AACELA1528, ACELY1729EN4-3B, ACELY1804, ACELA1546ACELY1721, ACELY1732EN4-5CACALT1803EN4-8DACALT1628, ACALT1807EN5-2AACELY1742, ACELY1747, ACELY1757EN5-3BACALT1641EN5-8DACELY1749, ACELA1551, ACELA1564	<p>Laklak's Story 3 – A Huge Hole in our Country (p.71)</p> <p>This section of Laklak's story has enormous historical significance. Show students the following resource: http://www.abc.net.au/local/videos/2013/07/05/3797036.htm, or one telling a similar story, and then have them engage with the activities listed for the chapter.</p>	3.13, 3.14	
EN4-2AACELY1723, ACELY1734EN4-8DACALT1619, ACALT1626, ACALT1807EN5-8DACALT1633, ACALT1639,	<p>Chapter 4 Gara – SPEAR (p.79)</p> <p>This chapter covers some of the basics of hunting and the different types of spears, which is essentially Men's Business. It also introduces the traditional justice system which most students will find extremely interesting. Allow substantial time for discussion around the ethics of the system described and comparisons of different forms of punishment – perhaps even those from other international cultures.</p> <p>It might be worth linking back to Laklak's Story 2 at this point, revisiting the concepts of learning important things outside of school.</p>	4.1 – 4.5	

Outcome Codes - English	Description of chapter or set of activities	Related activities (pages 9-27)	General capabilities & Cross Curricular icons
EN4-1AACELY1730, EN4-5C, ACELT1627, EN4-8D, ACELT1619, ACELT1626, ACELT1807, ACELT1806EN5-5C, EN5-6C, ACELA1770, ACELT1772, ACELT1774, EN5-8D, ACELY1739,	Laklak's Story 4 – Back to our Homeland, Bawaka (p.99) This is another historically significant section of Laklak's story, and should be scaffolded with other resources such as: http://www.creativespirits.info/aboriginalculture/land/aboriginal-homelands-outstations See also Laynhapuy. http://www.laynhapuy.com.au/ The Homelands Movement should be linked back to earlier chapters about Country, and what this means to the Yolŋu people.	4.7, 4.8	
EN4-2A, ACELY1723, ACELY1734, EN4-8D, ACELT1806EN5-8D, EN5-1A, EN5-2A, ACELY1742, ACELY1744, ACELY1754 EN5-4B	Chapter 5 <i>Walu</i> – THE SUN Chapter 5 explores the importance of the sun and the moon in the cycles of life, linking them to measurement of time through days as well as seasons. There is also discussion about tides, and teachers can easily link the Yolŋu tides to standard Western tide charts. Students could research some of the things are dependent upon the moon and compare these to those discussed in the book.	5.1 – 5.7, 5.9	
EN4-5C ACELT1627, ACELT1803 ACELT1619, ACELT1626, ACELT1807 EN5-5C, ACELA1551, ACELA1564,	Laklak's Story 5 – Kids Learning Both Ways (p.119) Here Laklak addresses the importance of learning according to Yolŋu AND the Western ways. This concept, and the similarities and differences between the two should be discussed before the activity associated with this section is attempted.	5.10, 5.11	
EN4-5C ACELT1627, ACELT1803, EN4-7D, EN4-8D, ACELT1619, ACELT1626, ACELT1628, ACELT1807, ACELT1806	Chapter 6 – <i>Bāru</i> – CROCODILE On a surface level, this chapter is about a crocodile that the people of Bawaka have a special relationship with. On a deeper level, however, Laklak uses the crocodile to show again how all things are connected, and introduce important aspects of culture, such as painting, language and song. The activity provided will help students to engage with these concepts and compare them to their own cultures.	6.1, 6.2, 6.3	
EN42A, ACELY1723, ACELY1734 EN4-5C ACELT1803 EN4-8D ACELT1619, ACELT1626, EN5-5C, EN5-7D, ACELT1812	Laklak's story 6 – Memories of my Macassan Family This section of Laklak's story tells a little about her people's dealings with Indonesia – a fact that is not generally shared as part of Australia's history. This gives students another perspective on life before colonisation of Australia. Ties to the Macassan people were cut when British rule of Australia was established, and this story shares just a little of the grief that came such a move.	6.11, 6.12	

Outcome Codes - English	Description of chapter or set of activities	Related activities (pages 9-27)	General capabilities & Cross Curricular icons
EN4-2A, ACELY1723, ACELY1734, EN4-5C, ACELY1803, EN4-7D, EN4-8D, ACELY1628, ACELY1806, EN5-3B, ACELY1641, EN5-4B, EN5-5C, EN5-8D, ACELY1633, ACELY1639, ACELY1749	<p>Chapter 7 <i>Gurrutu</i> – KINSHIP</p> <p>Yolŋu relationship concepts are extremely complex. Chapter 7 gives readers a basic introduction to kinship, and probably the most important aspect of kinship that teachers can share with students is its cyclical nature – as opposed to Western concepts of family trees which are linear. It is also a good idea to reiterate the importance of place, which in this chapter refers to a person's place within their society. Yolŋu kinship cycles mean that everyone is connected to everyone else – including those who have passed on, and those who are yet to be born.</p>	7.1 – 7.5	
EN4-1A, EN4-2A, ACELY1723, ACELY1734, EN4-5C, EN4-8D, ACELY1529, ACELY1541, ACELY1807, EN5-1A, ACELY1561, ACELY1746, ACELY1756, EN5-2A, ACELY1744, ACELY1754, EN5-5C, EN5-6C, ACELY1770, EN5-8D, ACELY1752, ACELY1739	<p>Laklak's story 7 – Back to Bawaka</p> <p>Here Laklak tells of her return to Bawaka and her initiative in starting a new school there. This section really illustrates for us just what an incredible woman Laklak is. Her strength and determination have done incredible things to help show people that it is not always necessary for Western and Indigenous cultures to be working against each other, and that there is so much to be gained through sharing our cultures with one another. Activities associated with this section focus on Laklak as a person, so class discussion about these points will lead to an interesting and engaging task.</p>	7.9, 7.10	
EN4-1A, ACELY1730, EN5-1A, ACELY1740, ACELY1750	<p>Chapter 8, <i>Ganguri</i> – YAM</p> <p>Chapter 8 has a focus in natural farming, which should be compared to the traditional methods of farming throughout the world. The main ideas behind such farming are centred around people taking only what they need and ensuring that the area is then left for natural regeneration. No activities as such have been created for this section, as schools are encouraged to seek the services of local Indigenous groups to either come to the school or take children on a Bush Foods excursion so that they can explore the concepts in a hands-on way.</p>	8.1	

Outcome Codes - English	Description of chapter or set of activities	Related activities (pages 9-27)	General capabilities & Cross Curricular icons
EN4-1A ACELY1730, ACELY1735 EN4-2A ACELY1723, ACELY1734 EN4-8D, ACELT1807 EN5-1A ACELY1745 EN5-5C, ACELA1551, ACELA1564 EN5-8D, ACELT1633, ACELT1633, ACELT1639	Laklak's story 8 Computer and Spear: Mixing Knowledges This final section of Laklak's story is extremely powerful, and gives us a different perspective on "Stronger Futures". The activities associated with the chapter require students to view a number of different sources representing different approaches to the issue. The chapter also looks at the tourism initiative that was started with the aim of sharing Indigenous knowledge.	8.3, 8.4, 8.5	
EN4-8D ACELT1806 EN58D ACELY1752	Djäpana. This final section of the book contains significant symbolism about endings. The activity asks students to engage with these concepts, as well as with the importance of the information shared overall, which is considered sacred to Yolŋu people. Readers must understand that the education they have received is a privilege that should be appreciated.	9.1	

[Back to Table of Contents](#)

Mathematics

Mathematics of Country

The Yolŋu mathematics discussed in this book can be used in mathematics classrooms, and as a way of deepening the work done in English, Geography and History. The book itself contains many topics that are straightforwardly mathematical (such as counting, patterns and measurement). It also helps students relate these concepts to important Indigenous concepts such as Country/place and culture.

This book gives a detailed understanding of mathematics in an Indigenous context. The book provides a rich understanding of some of the patterns, relationships, motions, rhythms of time and space that underpin the ways that Yolŋu relate to their Country. As such, the book can introduce students to a different kind of mathematics that is intimately related to Country/place.

Attention to the mathematics in the book can help students better understand the complex understandings and applications of mathematical concepts by Indigenous people. It can also help students reflect upon the mathematics they learn in schools in a different way.

The Australian Curriculum: mathematics values Aboriginal and Torres Strait Islander histories and cultures. It provides opportunities for students to appreciate that Aboriginal and Torres Strait Islander societies have sophisticated applications of mathematical concepts.

Students will explore connections between representations of number and pattern and how they relate to aspects of Aboriginal and Torres Strait Islander cultures. They will investigate time, place, relationships and measurement concepts in Aboriginal and Torres Strait Islander contexts. (<http://www.australiancurriculum.edu.au>)

Overview of mathematics activities

In following these activities, students will appreciate the mathematical concepts that underpin Indigenous peoples' relationships to their Country.

Country includes the land, the water, the animals, the people, the plants, the rocks, the thoughts and the songs that make up Country, all the interconnected beings that constantly contribute to Bawaka's being and becoming. Importantly, Country includes the humans who belong there. Humans are an integral part of Country and cannot and should not be separated from it.

Yolŋu mathematics refers to the complex matrix of patterns, relationships, shapes, motions and rhythms of time and space that underpin the ways that Yolŋu nourish, and are nourished by, their country. This is, after all, what mathematics really is – the science of patterns, groups, relationships, rhythms and space.

"All mathematics is linked to the land. It is all connected. The land is family so we are related to the land. For us, that homeland is Bawaka. You can't see and start to understand the hidden mathematics until you have someone to show you" - Laklak Burarrwanga.

The unit engages with several different mathematical concepts: patterns in nature and the seasons; counting; division and sharing; groups; kinship patterns; complimentary events; probability; time, and motion.

It also encourages students to go behind these concepts to consider the philosophy and logical frameworks associated with different kinds of mathematics. It explores, for example, the situated nature of mathematics, sustainability, relationality, agency and other ideas of culture and Country/place. Each concept is supported by activities that allow students to engage more deeply with the material.

Context: Yolŋu mathematics and learning both ways

Yolŋu mathematics provides a bridge between two distinct and complex intellectual traditions - those of Western mathematics and of Yolŋu mathematics. Historically, mainstream education systems have struggled to recognise alternative mathematics and their importance for Indigenous rights and education.

The emergence of ethnomathematics started to facilitate the recognition of Indigenous mathematics. Ethnomathematics is an element of a broader examination of the interface of Western Science and Indigenous knowledges. Exploring the ways non-Western cultures understand their environment, it provides an alternative to Western mathematical traditions.

Yolŋu first used the notion of Yolŋu mathematics as a way of countering the idea that Western practices of mathematics had no equivalent in pre-colonial Yolŋu society. The vision for talking about Yolŋu mathematics came from Dr Yunupingu. When he was principal at Yirrkala Community School in the early 1980s he worked closely with Elders from throughout the area. Both Laklak and Merrikiyawuy were involved in this effort being teachers at the school during this time. Principles from Yolŋu mathematics are still integrated into the Yirrkala Community School curriculum. Two major concepts are *Gänma* - living mathematics, learning both ways, and *Galtha* - looking at Country and at language through science, mathematics, history and geography.

The idea of Yolŋu mathematics involves linking western and Yolŋu thinking together in two ways (through the idea of *Gänma* as discussed on page 119-121 of *Welcome to My Country*). Firstly, there is the linkage between the western numeracy system and the Yolŋu *Gurrutu* (kinship) system as recursive ordering systems. Secondly, there is the mapping of the logical orders located in the land; the western system of quantification or measurement and the Yolŋu system of *Djalkiri* in which value is inherent in the land due to action of creation and sacred sites.

The notion of Yolŋu mathematics has been taken up by many Yolŋu, including through cultural tourism, as a way of interpreting and communicating their relationships with each other and with the environment, and as a way of asserting the importance of Yolŋu knowledge and authority.

This is seen as “two ways learning” as knowledge flows both ways between Indigenous and non-Indigenous frameworks. Both knowledge systems are seen to be of significant complexity and both Indigenous and non-Indigenous people benefit from the exchange.

Related links:

<http://www.cdu.edu.au/centres/macp/keyfindings.html>)

[Back to Table of Contents](#)

Mathematics

Summary of themes by chapter and related activities
Laklak, Ritjilili, Merrkiyawuy, Banbapuy, Djawundil, Sandie, Sarah and Kate

Outcome Codes - Mathematics	Description of topic	Related activities (pages 9-27)	General capabilities & Cross Curricular icons
ACMMG040 ACMNA005 ACMMG091 ACMSP247 MA4-11NA, MA2-18SP, MA3-18SP, <u>MA5.1-1WM, MA5.2-2WM, MA5.2-WM</u> ACMSP228 MA4-11NA, MA2-18SP, MA3-18SP, <u>MA5.1-1WM, MA5.2-2WM, MA5.2-WM</u>	Patterns in nature and the seasons	6.10, F.1, F.2, F.3, F.4, F.5, F.6: Investigate and discuss patterns in nature F.3, F.4, F.5, F.6: Investigate and represent seasons from a Yolŋu perspective and using mathematical language	
ACMN001, ACMN002, ACMN289 <u>ACMNA280</u> MA2-4NA, MA3-4NA, MA2-6NA	Yolŋu counting: Compare, order, add and subtract integers	2.2, 2.3, 2.4: Counting in different knowledge systems and discussion of base 5.	
<u>ACMNA183</u> , MA4-2WM, MA3-1WM, WA4-1WM, MA2-6NA, MA3-7NA	Division and sharing	2.5, 2.6, 2.7: Use patterns to assist in finding rules for the division of integers	
ACMSP204 ACMSP205 ACMSP247, MA3-1WM, WA4-1WM, WA5.1-1WM, WA5.2-1WM, MA4-3WM, <u>MA5.2-2WM, MA5.3-2WM</u>	Kinship patterns and complementary opposites	1.2, 1.4, 1.10: Understand complementary opposites using examples from Yolŋu and discuss using mathematical language. 7.2, 7.3: Discuss kinship patterns using more advanced examples and more advanced mathematical language	
<u>ACMMG007</u> , <u>MAe13MG</u>	Yolŋu ideas of time. Discuss and compare with everyday Western ideas.	7.8: Discussing and problematising assumptions around time	
ACMSP205, ACMSP225, ACMSP246, MA3-1WM, WA4-1WM, MA4-2WM, MA5.1-2WM, MA5.2-2WM, MA5.3-2WM, MA1-19SP, MA2-19SP, MA3-19SP, MA4-19SP.	Motion and probability	4.7: Consider hunting in terms of probability	
<u>ACSHE223</u>	Mathematics as situated knowledge	5.12, 5.14: Bringing Western mathematical concepts into conversation with Yolŋu ideas F.7-12	
MA2-18SP	Using maps	1.11, A.1: Map Laklak's journey.	

[Back to Table of Contents](#)

Science
Science of connections

Laklak, Ritjilili, Merrkiyawuy, Banbapuy, Djawundil, Sandie, Sarah and Kate

Welcome to my Country is very relevant to teaching science. It introduces students to profound perspectives from a Yolŋu scientific world view in a personal and engaging way. It speaks most notably to concepts within the biological sciences and sustainability, and to understanding science as a human endeavour, though it also touches on physics and earth and space sciences (see specific links and activities below). It allows students to explore notions of science from within the curriculum in very applied contexts, and deepens their understanding of the link between science and place.

The examples from Bawaka relate a longstanding scientific knowledge tradition as Yolŋu people engage with and understood their environment in complex ways. Yolŋu knowledge about the world draws upon a deep-rooted engagement with Country. The book, drawing from Yolŋu world views, takes a deeply systemic approach and allows students to explore relationships within human/ecological systems and between them.

The activities provided give students the opportunity to discuss the complementary nature of western scientific knowledge and Yolŋu knowledge as each brings different perspectives into conversation. Through a Yolŋu approach to science, the deeply interconnected nature of science, people and their environment becomes apparent.

The book can be used both in science classrooms and with teachers in other areas seeking to draw cross-curricula links and provide a deeper understanding of processes and relationships as they explore the text and the insights within it.

Overview of activities

In the science activities provided, students will engage with scientific concepts through the lens of a Yolŋu world view. The work provides students with opportunities to learn about science in different ways deepening their understanding of both science and of Indigenous world views.

The work relates to biological sciences, earth and space sciences, physical sciences and to science as a human endeavour. It proposes activities that relate to specific curriculum outcomes for students ranging from primary to senior levels. Given the intercultural nature of the information, even the simplest insights, such as the discussion of interactions between organisms in the environment, provide scope for stimulating discussion for senior students (and indeed adults and researchers in cutting edge science!).

Context

Where Western scientific approaches have tended to approach science in ways that categorise phenomenon, Yolŋu science takes a more holistic and relational approach. In this way, it resonates with cutting edge thought in science around relationality, interconnection and ecosystems thinking (such as in quantum physics, human biome etc).

Yolŋu look at things in a connected way. Everything has a place in the world and everything is connected to other things. They do not see the environment as separate from humans but see humans as an integral part of scientific and ecological processes. Indeed, rather than separate 'things,' Yolŋu see nature, animals, plants, rocks as existing in relation to them, quite specifically as kin. They also emphasise the agency of animals which are seen as having their own laws, languages and ways of being.






In the Australian curriculum 'Sustainability' is a cross curriculum priority. The idea of connections, agency and the need for a holistic approach underpin all Yolŋu approaches to science. The following extract from 'Learning from Indigenous Conceptions of a Connected World', can help teachers to integrate this concept into the teaching of science.

So, you want to learn about sustainability to teach your students about sustainability. Tell me what do you mean by sustainability? We don't have a word for sustainability in Yolŋu *matha*. What we have is our Yolŋu Law where everything - people, animals, plants, sand dunes, clouds, rain, songs, rocks, sunsets, stars – is always connected, connected through the Rom. So I'm not going to tell you about Indigenous sustainability here because there is no such thing as one, general type of Indigenous sustainability. What I'm going to tell you about are our Bawaka Yolŋu connections. I'm going to introduce you to some of the relationships that weave everything together and mean we remain in balance. I'm going to tell you a little bit about the songs and stories and dances and actions that keep these relationships alive. And finally, I'll tell you a little bit about the obligations and responsibilities that come with these relationships and with starting to understand and know them. We will talk about some ways you might bring these ideas into your own lives and the lives of your students. As you hear our stories, hopefully you will also think about what they mean for you and how you can live in a connected way in your place.

Reference: Burarrwanga L., Ganambarr, M., Ganambarr, B., Suchet-Pearson, S., Wright S., and Lloyd K. (2012) 'Learning from Indigenous conceptions of a connected world', in Murray, J., Cawthorne, G., Dey, C. & Andrew, C (eds) *The teacher's guide to sustainability*. Common Ground Publishing, Champaign Illinois: 3-13.

[Back to Table of Contents](#)

Science
Summary of topics and related activities
 Laklak, Ritjilili, Merrkiyawuy, Banbapuy, Djawundil, Sandie, Sarah and Kate

Outcome Codes - Science	Description of topic	Related activities (pages 9-27)	General capabilities & Cross Curricular icons
ACSSU111. ACSSU112 ACSSU222 ACSSU175; ACSSU176 SC4-15LW SC5-14LW	Science Understanding: Biological Sciences	7.6: Classifying the natural world 5.7, 8.2: Interaction in the environment and with humans 1.5, 1.6, 1.7, 1.8: Water and the environment 1.3, 5.7, 5.8, 6.5, 6.6: Ecosystems and environmental systems	
ACSSU115 ST3-12ES, ST4-12ES, ST5-12ES	Science Understanding: Earth and space sciences	5.1, 5.2, 5.3, 5.4: The movement of the sun and moon 7.7: Discussion of renewable and non-renewable resources	
ACSSU117, ACSSU229 SC4-10PW, SC5-10PW	Science Understanding: Physical Sciences	4.1, 4.6: Hunting and the laws of physics	
ACSHE223 ACSHE120 ACSHE135 ST3-12ES SC4-13ES, SC5-15LW, SC5-14LW, ST3_11LW	Science as a human endeavour	3.5, 5.12, 5.13, 5.14, 8.2: Intercultural collaboration in science 6.6, 6.7, 6.8, 6.9: The role of Aboriginal knowledge in sustainable management 1.5, 1.6, 1.7, 1.8, 7.7, 8.2: Finding solutions to contemporary issues	
ACSSU111. ACSSU112 ACSSU222 ACSSU175; ACSSU176 SC4-15LW SC5-14LW ACSHE223 ACSHE120 ACSHE135 ST3-12ES SC4-13ES, SC5-15LW, SC5-14LW, ST3_11LW	Sustainability	L: Environment and sustainability	

[Back to Table of Contents](#)

Geography

Geographies of Indigenous understandings of place

Laklak, Ritjilili, Merrkiyawuy, Banbapuy, Djawundil, Sandie, Sarah and Kate

Welcome to My Country is an important resource for Geography teachers seeking a way of integrating an Indigenous understanding of place. For Yolŋu people the land, the people, animals and plants within it are all connected, held together in a complex web of patterns. This knowledge is generously shared by the authors of this book, Yolŋu women living at Bawaka in north-east Arnhem Land.

The book takes the reader on a journey to Bawaka through each season, describing in detail the changes in the landscape intertwined with the lives of Laklak's family, their cultural knowledge and dreaming stories.

The activities and discussion points provided here support a reading of the book that is holistic and engages with a number of subject areas, sometimes challenging preconceived ideas and not always fitting neatly within the curriculum framework. This book is valuable for all geography students.

In order to respond to the upcoming Australian curriculum the activities provided have been linked to three main areas:

Year 7

Water in the world focuses on water as an example of a renewable environmental resource. This unit examines the many uses of water, the ways it is perceived and valued, its different forms as a resource, the ways it connects places as it moves through the environment, its varying availability in time and across space, and its scarcity. *Water in the world* develops students' understanding of the concept of environment, including the ideas that the environment is the product of a variety of processes, that it supports and enriches human and other life, that people value the environment in different ways and that the environment has its specific hazards. Water is investigated using studies drawn from Australia, countries of the Asia region, and countries from West Asia and/or North Africa.

- The ways that flows of water connect places as it moves through the environment and the way this affects places (ACHGK038)
- The economic, cultural, spiritual and aesthetic value of water for people, including Aboriginal and Torres Strait Islander Peoples and peoples of the Asia region (ACHGK041)

Year 9

Geographies of interconnections focuses on investigating how people, through their choices and actions, are connected to places throughout the world in a wide variety of ways, and how these connections help to make and change places and their environments.

- The perceptions people have of place, and how this influences their connections to different places (ACHGK065)
- The effects of people's travel, recreational, cultural or leisure choices on places, and the implications for the future of these places (ACHGK069)

Year 10

Environmental change and management focuses on investigating environmental geography through an in-depth study of a specific environment. The unit begins with an overview of the environmental

functions that support all life, the major challenges to their sustainability, and the environmental worldviews - including those of Aboriginal and Torres Strait Islander Peoples - that influence how people perceive and respond to these challenges. Students investigate a specific type of environment and environmental change in Australia and one other country.

- The environmental worldviews of people and their implications for environmental management (ACHGK071)
- The Aboriginal and Torres Strait Islander Peoples' approaches to custodial responsibility and environmental management in different regions of Australia (ACHGK072)

In the Australian curriculum '**Sustainability**' is a cross curriculum priority. The following extract from 'Learning from Indigenous Conceptions of a Connected World', can help teachers to integrate this concept into the teaching of geography.

So, you want to learn about sustainability to teach your students about sustainability. Tell me what do you mean by sustainability? We don't have a word for sustainability in Yolŋu *matha*. What we have is our Yolŋu Law where everything - people, animals, plants, sand dunes, clouds, rain, songs, rocks, sunsets, stars – is always connected, connected through the Rom. So I'm not going to tell you about Indigenous sustainability here because there is no such thing as one, general type of Indigenous sustainability. What I'm going to tell you about are our Bawaka Yolŋu connections. I'm going to introduce you to some of the relationships that weave everything together and mean we remain in balance. I'm going to tell you a little bit about the songs and stories and dances and actions that keep these relationships alive. And finally, I'll tell you a little bit about the obligations and responsibilities that come with these relationships and with starting to understand and know them. We will talk about some ways you might bring these ideas into your own lives and the lives of your students. As you hear our stories, hopefully you will also think about what they mean for you and how you can live in a connected way in your place.

Reference: Burarrwanga L., Ganambarr, M., Ganambarr, B., Suchet-Pearson, S., Wright S., and Lloyd K. (2012) 'Learning from Indigenous conceptions of a connected world', in Murray, J., Cawthorne, G., Dey, C. & Andrew, C (eds) *The teacher's guide to sustainability*. Common Ground Publishing, Champaign Illinois: 3-13.

The idea of connections, agency and the need for a holistic approach underpin all Yolŋu approaches to place, space and time.

A number of major themes can also be studied as part of a unit on Society and Environment. Themes such as Cultural Practices, Family Life, Weaving, Environment, Homeland and Land Rights, are presented in the activities list with class work and worksheets for individual work.

The class and individual worksheets can be done once the book has been finished or as the class reads the book, or as a way of accessing the book, without reading the whole book or by setting tasks to groups who read a section at a time.

[Back to Table of Contents](#)

Geography Summary of topics and related activities Laklak, Ritjilili, Merrkiyawuy, Banbapuy, Djawundil, Sandie, Sarah and Kate			
Outcome Codes - Geography	Description of topic	Related activities (pages 9-27)	General capabilities & Cross Curricular icons
ACHGK041	Water in the world	1.7: 'The Honey-water story' tells the story of a body of water. 5.9: Different types of rain	
ACHGK065	Geographies of interconnection	1.5: Representations of water 5.7: lifecycles F.3: Seasons	
ACHGK071 ACHGK072 ACHGK065 ACHGK041	Environmental change and management The role of people's environmental worldviews, in producing different attitudes and approaches towards environmental management Responding to environmental change.	1.5: Representations of water 1.6: water interconnects everything 1.7: 'The Honey-water story' 1.8: Water and the environment 2.5: Yolŋu notion of sharing 2.6: Yolŋu notion of sharing resources. 2.7: The story of Dijet, the sea eagle	
ACHGK071 ACHGK072 ACHGK065	Aboriginal approaches to custodial responsibility and environmental management	3.6: mining near Yirrkala 4.5: passing down knowledge on managing resources. 5.3 5.4: describing natural processes 5.5 5.6: using fire for regeneration 5.7 5.8: the importance of lifecycles 5.10 5.11 5.12 5.13: two way understanding - using Yolŋu and Western knowledge 6.6, 6.7: Yolŋu people's integration with their environment 6.8, 6.9: land management practices 7.7: mining 8.2: Yolŋu interactions with the environment. Caring for Country F.1-10: Yolŋu mathematics J: Themes of the text L: Environment and sustainability	

[Back to Table of Contents](#)

History

In *Welcome to My Country*, Laklak Burrawanga and her family generously share knowledge of their Country, Bawaka in north-east Arnhem Land, and of their history. The reader is taken on a journey through the seasons of Bawaka where the interconnections between the land, people, animals and plants are described and explained through stories and language. Intertwined throughout is Laklak's own personal history.

Laklak's account also provides a personal perspective to recent events that have affected and continue to affect Yolŋu people in Arnhem Land. It is an opportunity to enrich students' understanding of the role of missionaries, mining, and the creation of the Bark Petition, ongoing fight for land rights, the Homelands Movement and the more recent Northern Territory Intervention.

The activities provided support a holistic reading of the book, engaging with a number of subject areas, sometimes challenging preconceived ideas and not always fitting neatly within the curriculum framework. This book has the potential to play an important role in every history classroom but is particularly valuable for students in year 10 studying Rights and Freedoms.

Rights and Freedoms



Students investigate struggles for human rights in depth. This will include how rights and freedoms have been ignored, demanded or achieved in Australia and in the broader world context.

- Background to the struggle of Aboriginal and Torres Strait Islander peoples for rights and freedoms before 1965, including the 1938 Day of Mourning and the Stolen Generations (ACDSEH104)
- The [significance](#) of the following for the civil rights of Aboriginal and Torres Strait Islander peoples: 1962 right to vote federally; 1967 Referendum; Reconciliation; Mabo decision; Bringing Them Home Report (the Stolen Generations), the Apology (ACDSEH106)
- Methods used by civil rights activists to achieve change for Aboriginal and Torres Strait Islander peoples, and the role of ONE individual or group in the struggle (ACDSEH134)
- The continuing nature of efforts to secure civil rights and freedoms in Australia and throughout the world, such as the Declaration on the Rights of Indigenous Peoples (2007) (ACDSEH143)

Historical narratives

Close investigation of a personal historical narrative such as the one provided by Laklak in *Welcome to my Country* can also help to develop students' historical skills and appropriate activities have been suggested.

- Use chronological sequencing to demonstrate the relationship between events and developments in different periods and places (ACHHS182)
- Identify the origin, purpose and context of primary and [secondary sources](#) (ACHHS187)
- Process and synthesize information from a range of sources for use as [evidence](#) in an historical argument (ACHHS188)
- Evaluate the reliability and usefulness of primary and [secondary sources](#) (ACHHS189)
- Identify and analyze the perspectives of people from the past (ACHHS190)
- Identify and analyze different historical interpretations (including their own) (ACHHS191)

History Summary of topics and related activities			
Outcome Codes - History	Description of topic	Related activities (pages 9-27)	General capabilities & Cross Curricular Icons
ACDSEH104 ACDSEH106 ACDSEH134 ACHHS187 ACHHS191 ACHHS182	Rights and Freedoms Human rights	2.11: Yirrkala missionary school and the Church (<u>ACDSEH104</u>) (<u>ACHHS191</u>) 3.11: personal, autobiographical accounts (<u>ACDSEH106</u>) (<u>ACHHS191</u>) (<u>ACHHS187</u>) 3.12 3.13 3.14: The Bark Petition (<u>ACDSEH106</u>) (<u>ACHHS187</u>) 4.8: the 'homelands movement', (<u>ACDSEH106</u>) 3.9: biographical accounts of Gutmaj leaders. (<u>ACDSEH134</u>) 3.10: creating a timeline (<u>ACHHS182</u>) M.1, M.2: history class work	
ACHHS187 ACHHS188 ACHHS191 ACDSEH106 ACDSEH104	Historical narratives Developing historical skills Process and synthesise information from a range of sources for use as <u>evidence</u> in an historical argument Evaluate the reliability and usefulness of primary and <u>secondary sources</u> Identify and analyse the perspectives of people from the past Identify and analyse different historical interpretations	3.11: personal, autobiographical accounts 3.12 - 3.14: The Bark Petition and bark paintings 6.3: methods of recording Yolŋu knowledge and culture 6.4: Describe bark painting 2.11: Yirrkala was a missionary school 3.11: personal, autobiographical accounts 1.9: Maccassan links M.1, M.2: history class work	

[Back to Table of Contents](#)