

AIATSIS EDUCATION

TEACHER'S NOTES AND LEARNING SEQUENCE



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luwa tara luwa waypa

luwa tara luwa waypa

UPDATED
to align with
version 9 of the
Australian
Curriculum.



Dave mangenner Gough

Illustrated by

Samantha Campbell

Includes:

Teacher's notes and
learning sequence
plus 11 resources

Teacher's notes and learning sequence

Introduction

This learning sequence has been designed using the text *luwa tara luwa waypa* to explore year 4 and 5 curriculum area of Humanities and Social Science.

luwa tara luwa waypa provides students with opportunities to explore First Nations connections to Country/Place, to understand how place influences identity and to begin to understand the ways Aboriginal and Torres Strait Islander communities care for Country.

The learning experiences in this sequence are designed to be delivered through an integrated enquiry approach. Teachers may use this learning experiences as outlined in this sequence, or a part of a larger integrated unit aligned to curriculum areas of year 4 and 5 HASS, the Aboriginal and Torres Strait Islander Histories and Cultures and Sustainability cross-curriculum priorities.

The enquiry questions prompt students to explore different perspectives of Country/Place. While some extension and support activities have been suggested, teachers are encouraged to differentiate learning and engagement with these activities in ways that promote learning for all students.

Curriculum connections

Cross-curriculum priority: Aboriginal and Torres Strait Islander Histories and Cultures

A_TSICP1	First Nations communities of Australia maintain a deep connection to, and responsibility for, Country/Place and have holistic values and belief systems that are connected to the land, sea, sky and waterways.
A_TSIC1	First Nations Australian societies are diverse and have distinct cultural expressions such as language, customs and beliefs. As First Nations Peoples of Australia, they have the right to maintain, control, protect and develop their cultural expressions, while also maintaining the right to control, protect and develop culture as Indigenous Cultural and Intellectual Property.
A_TSIC2	First Nations Australians' ways of life reflect unique ways of being, knowing, thinking and doing.
A_TSIP2	First Nations Australians have sophisticated political, economic and social organisation systems, which include family and kinship structures, laws, traditions, customs, land tenure systems, and protocols for strong governance and authority.

Cross-curriculum priority: Sustainability

SW1	World views that recognise the interdependence of Earth's systems, and value diversity, equity and social justice, are essential for achieving sustainability.
SD3	Sustainable design requires an awareness of place, past practices, research and technological developments, and balanced judgements based on projected environmental, social and economic impacts.

Year 4	
Content descriptors:	<p>The diversity of First Nations Australians, their social organisation and their continuous connection to Country/Place (AC9HS4K01)</p> <p>Sustainable use and management of renewable and non renewable resources, including the custodial responsibility First Nations Australians have for Country/Place (AC9HS4K06)</p> <p>Develop questions to guide investigations about people, events, places and issues (AC9HS4S01)</p>
Enquiry questions:	<p>How have people enacted their values and perceptions about their community, other people and places, past and present?</p> <p>How do people and environments influence one another?</p>
Elaborations:	<p>Exploring the connection of First Nations Australians to the land and water and how they manage these resources.</p> <p>Recognising that First Nations Australians include two distinct cultural groups – Aboriginal Peoples and Torres Strait Islander Peoples – and there is considerable diversity within these groups.</p>

Year 5	
Content descriptors:	<p>The influence of people, including First Nations Australians and people in other countries, on the characteristics of a place (AC9HS5K04)</p> <p>Locate, collect and organise information and data from primary and secondary sources in a range of formats (AC9HS5S02)</p> <p>Develop questions to investigate people, events, developments, places and systems (AC9HS5S01)</p>
Enquiry questions:	<p>How have people enacted their values and perceptions about their community, other people and places, past and present?</p> <p>How do people and environments influence one another?</p>
Elaborations:	<p>Identifying how Aboriginal and Torres Strait Islander communities altered the environment and sustained ways of living through their methods of land and resource management.</p> <p>Exploring the extent of change in the local environment over time (for example, through vegetation clearance, fencing, urban development, drainage, irrigation, farming, forest plantations or mining), and evaluating the positive and negative effects of change on environmental sustainability.</p>

Pre-teaching and learning cycle considerations

Evaluating resources:

The resources provided within this learning sequence have been chosen carefully. It is important to review and critically evaluate each resource's appropriateness and relevance to each group of students in each individual setting.

Please refer to this Narragunnawali [Evaluating Resources Guide](#) to ensure that resources suggested in this sequence are appropriate for your students and setting.

Please refer to this Narragunnawali [Evaluating Resources Professional Learning](#) activity to learn more about evaluating resources.

Respect and safety:

Some of the content presented in this learning sequence may challenge teachers and students to reflect upon their identity as an Australian. Reflecting on our cultural identities is essential to ensuring teachers are able to deliver teaching and learning in a safe and respectful way. This learning must be ongoing for all teachers.

Before engaging in enquiry, ensure that you actively establish classroom conditions which support cultural respect and safety in the classroom.

Language and terminology:

The language used in the school and in the classroom to teach and talk about Aboriginal and Torres Strait Islander peoples, cultures and perspectives influences student learning. Using respectful and accurate language is essential. Use the Narragunnawali [Terminology Guide](#) to support yourself and your students to use respectful and accurate language in the classroom.

Suggested teaching and learning sequence

Lesson #1: Tuning in	
Attached resources:	Learning experience #1 Setting class norms Pre-assessment worksheet Learning experience #2 Tuning in to the text
Learning intentions:	As a class, you will develop or review class discussion norms. These norms will support your class to have safe and meaningful discussions. Your prior knowledge about Aboriginal and Torres Strait Islander diversity and connection to Country will be assessed. You will make predictions about the text <i>luwa tara luwa waypa</i> .
Lesson steps:	1. Learning experience #1 Setting class norms 2. Pre-assessment 3. Learning experience #2 Tuning in to the text

Lesson #2: Exploring setting: time and place	
Attached resources:	Learning experience #3 Where, when and for how long? Learning experience #4 Timeline creation.
Learning intentions:	You will learn about where the text is set. You will learn the about the continuity of Aboriginal and Torres Strait Islander cultures . You will contribute to a class timeline of events.
Lesson steps:	1. Review responses to tuning in through previous lesson with a particular focus on the setting of the text 2. Remind students of the words on the word wall or dictionaries/glossary 3. Learning experience #3 Where, when and for how long? 4. Learning experience #4 Timeline creation

Note: Pluralise the word 'culture' when talking about Aboriginal and Torres Strait Islander cultures with students. Using the word 'cultures' supports students to understand that there are many Aboriginal and Torres Strait Islander cultures across Australia.

Lesson #3: Aboriginal Country	
Attached resources:	Learning experience #5 Country Learning experience #6 Country mapping
Learning intentions:	You will continue to learn about Country You will recognise the diversity of Aboriginal and Torres Strait Islander peoples and cultures
Lesson steps:	1. Learning experience #5 Country. Students complete the KWL chart for Country (teacher notes and worksheet attached) 2. Learning experience #6 Country mapping. Class collaboratively identifies places on the class AIATSIS map of Indigenous Australia (teacher notes attached)

Note: Capitalise the word **Country** or Land (when referring to land, sea and sky associated with a distinct group of people or First Nations community). This is a way to show respect and differentiate the concept from the non-Indigenous concept of country with a lower case c.

Lesson #4: Perceptions of Country	
Attached resources:	Learning experience #7 This land is mine Learning experience #8 My favourite Australian place
Learning intentions:	You will reflect upon Aboriginal and Torres Strait Islander peoples' holistic belief systems. You will critically reflect on similarities and differences between ways that you and others connect with Country/place . You will create a piece of work that represents your connection to place.
Lesson steps:	<ol style="list-style-type: none"> 1. Re-read the text from start to finish, asking students to pay particular attention to reflecting upon pages 17, 18 and 19 of the text. Make note of the ways that the illustrator has portrayed the men and the kangaroos. Do the same for pages 26, 27 and 30. 2. Encourage students to think about the transformation of men into kangaroos and what this tells us about what Country and its inhabitants mean to the characters in the text? 3. Learning experience #7 This land is mine 4. Learning experience #8 My favourite Australian place

Note: When discussing Aboriginal and Torres Strait Islander perceptions of **Country**, use Country with a capital C. When discussing non-Indigenous perceptions of place, use the word place.

Note: See the Organising Ideas in the Aboriginal and Torres Strait Islander Cross Curriculum Priority for more information.

In particular: A_TSICP1 First Nations communities of Australia maintain a deep connection to, and responsibility for, Country/Place and have holistic values and belief systems that are connected to the land, sea, sky and waterways.

Lesson #5: Primary and Secondary Sources Caring for Country	
Attached resources:	AIATSIS Map of Indigenous Australia Learning experience #9 Posing questions
Learning intentions:	You will create questions to find answers about how Aboriginal people connect with the place you identified in the 'My favourite Australian place' learning experience. You will learn about ways to connect with Aboriginal and Torres Strait Islander community members and why it is important to do so.
Lesson steps:	<ol style="list-style-type: none"> 1. Review 'My favourite Australian place' piece of work created in the previous lesson. 2. As a whole class, use the AIATSIS map of Indigenous Australia to locate the Traditional Custodians of the land where students' Favourite Australian places are. 3. Students and teacher read through the Ideas for Action tab of the Narragunnawali Build Relationships with Community RAP Action to learn about how students can connect with Aboriginal and/or Torres Strait Islander perspectives of and connections to students' chosen places. 4. Learning experience #9 Posing questions

Note: It is important to build meaningful, reciprocal relationships with the local Aboriginal and Torres Strait Islander community. Check with colleagues and school leaders to see whether your school has any ongoing relationships with Aboriginal and/or Torres Strait Islander community members

Engage with the Narragunnawali **Build Relationships with Community** RAP Action for more information.

Lesson #6: Activate	
Learning intentions:	<p>You will conduct an interview and/or conduct research to find answers to your posed questions.</p> <p>You will express your learning to articulate your position on how to care for the place you have chosen in the 'My favourite Australian place' activity.</p> <p>You will reflect upon and self-assess your learning by completing your KWL chart.</p>
Lesson steps:	<ol style="list-style-type: none"> 1. Review questions posed previous Learning experience (#9). 2. Provide students with time to pose their questions to a community member or chosen organisation in writing or a face-to face or phone interview. 3. Provide students with time to use the internet to research the answers to their questions.
Assessment piece:	<ol style="list-style-type: none"> 4. Students create a persuasive text or other communicative piece which outlines positions and perspectives about how to look after the Country you have chosen. Include the use of a primary and a secondary source of information to support your argument. 5. Students complete KWL chart on Country and submit reflection to teacher as part of assessment.

References

Reconciliation Australia. [Narragunnawali: Reconciliation in Education](#)

Australian Curriculum and Reporting Authority. [Australian Curriculum](#)

Australian Institute for Aboriginal and Torres Strait Islander Studies. [Map of Indigenous Australia](#)

Other useful curriculum resources:

[Article about loss of Marineer shells in Tasmania](#)

[National Museum Shell necklace info page](#)

[Aboriginal Tasmania Story Map](#)

[This Place country names](#)

[Who we are country/place](#)

[Timeline National Museum of Australia](#)

[Logging destroys our future](#)

[Reflective Letter to Elders \(primary\)](#)

[Salt Mother | NITV \(sbs.com.au\)](#)

[NSW ALC Fishing Rights page](#)

[End Prosecutions for Aboriginal Cultural Fishing NSW ALC Media Release](#)

[Statement from the heart](#)

Useful professional learning tools:

[Community Engagement Reflection PL](#)

[Cultural Safety and Respect in the Classroom](#)

Resources

Pre-assessment

Complete the following questions to assess your current knowledge:

What do you know about the diversity of Australia's first peoples?

What do you already know about the long and continuous connection of Aboriginal and Torres Strait Islander Peoples to Country/Place (land, sea, waterways and skies)?

What do you know about the custodial responsibility Aboriginal and Torres Strait Islander Peoples have for Country/place, and how this influences views about sustainability?

What do you already know about the influence of people, including Aboriginal and Torres Strait Islander Peoples, on the environmental characteristics of Australian places?

Learning experience #1

Setting up class norms

Learning Outcome: Set up class norms for engaging in class and group discussions in safe and meaningful ways.

Note: If class norms are already in place, review and compare norms to below list.

1. Display the below list of class discussion norms.

Class learning norms:

- Use respectful and accurate language
- Listen openly to people's thoughts and experiences
- Draw on evidence rather than only personal experience
- Respect people's choice to not share
- Receive feedback as a gift
- Respect that people may have different ideas to you and challenge ideas rather than people.

2. As a whole class, prompt students to offer additional norms to the list.

3. Introduce and read with the class the Narragunnawali Terminology Guide.

4. Provide students with the Narragunnawali Terminology Guide. In small groups students record examples of comments that follow class norms, e.g.

Use respectful and accurate language	"Aboriginal and Torres Strait Islander people are resilient and strong in the face of invasion."
Listen openly to people's thoughts and experiences	Using physical cues to show the speaker you are listening.
Draw on evidence rather than only personal experience	"The author of the text stated that . . ."
Respect people's choice to not share	"I can see you don't want to share your thoughts, that's okay, let's move on to the next person."
Receive feedback as a gift	"Thank you, I learn more when my ideas are challenged."
Respect that people may have different ideas to you and challenge ideas rather than people	"I hadn't considered that idea, thanks for sharing. I think . . ."

5. Small groups share ideas and examples.

6. Norms are agreed to by the class and are displayed in the learning space.

Learning experience #2

Tuning into the text

Tuning in questions, before reading:

- Using the information presented on the front cover, what do you predict this text is about?
- What language is the title written in?
- What does the Standard Australian English translation of the title tell us about the text?
- What does the text motivate you to find out more about?

Tuning in questions, while reading:

Ask students to make notes of words they don't understand the meaning of.

After reading pages 1-4:

- What text type is this?
- How do we know? (begins with adverbial phrase) (introduces characters and setting)
- Where and when is the narrative set?
- How can we tell? (the images, the clothing, the types of shelters)

Page 5:

- What is women's time?
- How can we find out?

Page 6:

- What literary device is the author using here? (onomatopoeia)

Page 7-8:

- What's happening in the picture?
- What are the women doing?

Page 9:

- Take note of the marine shells in the image, we will learn more about them.

Page 10:

- Who is moinee? (refer to glossary)
- How can we find out?
- What is a Creation Spirit?
- How can we find out?

Page 17:

- Take careful notice of the image. Why has the illustrator chosen to include the kangaroos in the image the way she has?

Page 21:

- How has the illustrator used the light to portray the character niyakara?

Page 23:

- What literary devices has the author used?

Tuning in questions, after reading:

- Who is the author?
- Who is the illustrator?
- When is the text set?
- Where is the text set?
- Are there any words or phrases that you don't understand the meaning of?
- Are there any parts of the story you don't understand?

Learning experience #3

Where, when and for how long?

1. Read the text, asking students to tune into setting. Bring students' attention to the time and place of the text as well as the images of women and the images of shells.
2. Before viewing the [Shell Stringing: Hidden Gem \(theorb.tas.gov.au\)](http://theorb.tas.gov.au) video on The Orb, direct students to analyse the similarities and differences between the women in the story and the women, men and children in the video.
3. Students view The Orb's Hidden Gem video to follow Melissa West and her daughter Kasey as they travel to a secret beach in Tasmania's south east to find the prized marine shells that are used to make traditional shell necklaces.
4. In small groups (of mixed ability), record your findings to the following questions:
 - What activity are the women engaged in in the text and in the film?
 - Is this an activity that was carried out before invasion of Australia by European settlers?
 - How do you know? Did you get this information from a primary or secondary source?
 - Is this activity still carried out today? How do you know? Did you get this information from a primary or secondary source?
 - What sustainable practices are enacted by Aboriginal people during this activity?
5. Review **primary and secondary sources** of information

Sources of information: Australian Curriculum HASS

Primary sources

In history, objects and documents created or written during the time being investigated, for example, during an event or very soon after. Examples of primary sources include official documents, such as laws and treaties; personal documents, such as diaries and letters, photographs, film and documentaries. These original, firsthand accounts are analysed by a historian to answer questions about the past.

Secondary sources

In history, accounts about the past that were created after the time being investigated, and which often use or refer to primary sources and present a particular interpretation. Examples of secondary sources include writings of historians, encyclopaedia, documentaries, history textbooks and websites.

Learning experience #4

Timeline creation

1. Create a timeline of Australia ranging from 120,000 years ago until today. Ensure the scale is accurate to show the great span of time where western scientists state that Aboriginal and Torres Strait Islander people occupied, cared for and practiced culture in Australia. Include and discuss the list of timeline dates.
2. Place illustration from the *luwa tara luwa waypa* text (page 3) on the timeline.
3. Place today on the timeline marked by a class or students photos.
4. Place image of Melissa and her daughter Kasey on the timeline to represent today.
5. Explicitly discuss that Tasmanian Aboriginal people have been continually practising the cultural activity of making shell necklaces for tens of thousands of years.

Extension:

Students read [Timeline: Recognition of Australia's Indigenous people - ABC News \(Australian Broadcasting Corporation\)](#). Students research either Tasmania or another significant place to add local dates to this national timeline of events.

Support:

Students work in a small group with the teacher to place events that are significant to them on the timeline. Scaffold through conversation the continuity of shell necklace making over time.

Timeline dates

60 000+ years ago: Aboriginal and Torres Strait Islander peoples have occupied Australia for at least 60,000 years with recent records indicating up to 120 000 years.

1770: Captain Cook enters Botany Bay on the Endeavour. The British Government does not recognise the rights of Aboriginal and Torres Strait Islander peoples and special connection to land. Instead, they claim the land for the British Crown and declare that Australia is terra nullius – land belonging to nobody.

1788: The First Fleet arrives and builds a settlement in Sydney, New South Wales.

1901: The Commonwealth of Australia is formed.

1967: Referendum for Indigenous Rights. More than 90 per cent of Australian voters choose yes to count Aboriginal and Torres Strait Islander peoples in the census.

3 June 1992: On this day, the Australian High Court delivered the [Mabo decision](#), the culmination of Eddie Koiki Mabo's challenge to the legal fiction of 'terra nullius' (land belonging to no one) and leading to the legal recognition of Aboriginal and Torres Strait Islander peoples as the Traditional Owners and Custodians of lands. This decision paved the way for Native Title.

2000: [People's walk for Aboriginal reconciliation](#) More than 250,000 people walk across the Sydney Harbour Bridge in support of Indigenous Australians.

2008: [Apology to the Stolen Generations](#). Prime minister Kevin Rudd delivers an apology in Federal Parliament for the mistreatment of the Stolen Generations.

2017: [Endorsement of The Uluru Statement](#). The Uluru Statement from the Heart is issued to the Australian people. This calls for a constitutionally entrenched First Nations Voice to Parliament, and a Makarrata commission to oversee a process of treaty-making and truth-telling.

Learning experience #5

Country

Teacher and student background information

What is Country/Place, and how is it connected to people and culture?

“Country in Aboriginal English is not only a common noun but also a proper noun. People talk about country in the same way that they would talk about a person: they speak to country, sing to country, visit country, worry about country, feel sorry for country, and long for country. People say that country knows, hears, smells, takes notice, takes care, is sorry or happy. Country is not a generalised or undifferentiated type of place, such as one might indicate with terms like ‘spending a day in the country’ or ‘going up the country’. Rather, country is a living entity with a yesterday, today and tomorrow, with a consciousness, and a will toward life.”

– Rose, D. (1996). *Nourishing terrains: Australian Aboriginal views of landscape and wilderness* (p 7). Canberra, ACT: Australian Heritage Commission.

Country/Place is of great significance for Aboriginal and Torres Strait Islander peoples as it is intricately interconnected with identity; family, kinship and community; spirituality; languages; cultures; histories; stories; laws; Lore; and physical and socio-emotional wellbeing. Natural markers such as mountain ranges, rivers, valleys, rock placements, trees and plants, were, and in many cases, still are used to determine boundaries between distinct Aboriginal and Torres Strait Islander Nations/geo-cultural communities, and determined the environmental sustainability practices that were needed to live with the land, and care for Country/Place, for thousands of years.

Country KWL

1. Students create a KWL chart about Country completing the first two sections using these questions:
 - What do I already know about Aboriginal and Torres Strait Islander perspectives of and connection to Country?
 - What do I want to know?
2. Introduce students to the concept of Country using the above background information
3. Reflect on previous lesson. What Country did the shell necklace shell collection take place on?
4. Watch the film [Who We Are: Country/Place](#)
5. Invite students to reflect on Aboriginal and Torres Strait Islander perspectives on Country by choosing one word that they think represents Country. Decorate this word on a small piece of paper and file with the KWL chart to add to class display at the end of the sequence

Learning experience #6

Country mapping

Using a large printed version of the [AIATSIS map of Indigenous Australia](#), locate some of the places mentioned in the film on the map, as well as lutruwita (Tasmania) and the Country on which your school stands.

Key learning: Discuss the diversity of Aboriginal and Torres Strait Islander peoples, languages and cultures.

Extension: [Who We Are: Kim Isaacs](#) reflect upon the ways in which Kim and her family relate to Country.

Support: Provide students with individual printed maps or the online version.

Learning experience #7

This land is mine

1. View the film clip of Paul Kelly and Kev Carmody singing [This Land Is Mine](#). As a class, discuss the following:

- What can be inferred from the ways the two singers speak differently about their connection to and ownership of the land?
- From the following excerpts of the song, can we tell what is important to the farmer and what is important to the tracker?:
 - The farmer states that “This land is mine”
 - The tracker states “This land is me”
 - The farmer states: “I’ve signed on the dotted line”
 - The tracker states: “they are my song. My being is here where I belong.”
- Are the singer’s perspectives the same or different?
- How do you know?
- Why could this be?
- Think back to the shell stringing video. Are the ideas about connecting to and caring for Country the same or different to the tracker and the farmer?

2. Think, Pair, Share:

- How are these ideas different to your own ideas about connecting to and caring for Country/Place?

This learning Experience has been adapted from the Narragunnawali Professional Learning activity, [PAUL KELLY & KEV CARMODY – “THIS LAND IS MINE”](#) Please access this resource on the [Narragunnawali platform](#) for more information.

Learning experience #8

Favourite Australian place

1. Choose a place that is on Aboriginal and/or Torres Strait Islander Land that you feel connected to. Write a poem, a paragraph or create an artwork about how you connect with that place and whether you care for the place or take responsibility for the place in any way.
2. Create a mind map of ways that you can find out about whose Traditional Lands the special place is on. Consider how you might research how Aboriginal and/or Torres Strait Islander peoples care for the place using either traditional, modern or a combination approach. Include a primary and secondary information source in your map.

Learning experience #9

Posing questions

Year 4

Using the learning you have done so far alongside the enquiry questions below, create your own detailed interview questions to pose in a face-to-face interview or a letter to the recipient of your choice. Your aim is to find out how the Traditional Custodians of the place you have chosen care for their Country.

- What were the short- and long-term effects of European settlement on the local environment and Indigenous land and water management practices?
- What is the significance of the environment and what are different views on how it can be used and sustained, past and present?

Year 5

Using the learning you have done so far alongside the enquiry questions below, create your own detailed interview questions to pose in a face to face interview or a letter to the recipient of your choice. Your aim is to find out how the Traditional Custodians of the place you have chosen care for their Country. Think back to the shell necklace example.

- How have people enacted their values and perceptions about their community, other people and places, past and present?
- How do people and environments influence one another?

Glossary

niyakara	name of male character
tuminana	name of female character
ochre-stained	marked by natural pigments
Creation Spirit	a spirit connected to an Aboriginal and/or Torres Strait Islander creation story
moinee	Tasmanian Aboriginal Creation Spirit*
chief	leader
Elder	respected, revered member of an Aboriginal or Torres Strait Islander community
forester kangaroo	a kangaroo species native to Tasmania
tara	palawa kani word for kangaroo

*Information on moinee the creation spirit: [The Companion to Tasmanian History The Palawa Voice](https://www.utas.edu.au/the-companion-to-tasmanian-history-the-palawa-voice) (utas.edu.au)