

Teachers Notes

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Papunya School Book of Country and History

ISBN 9781761183065

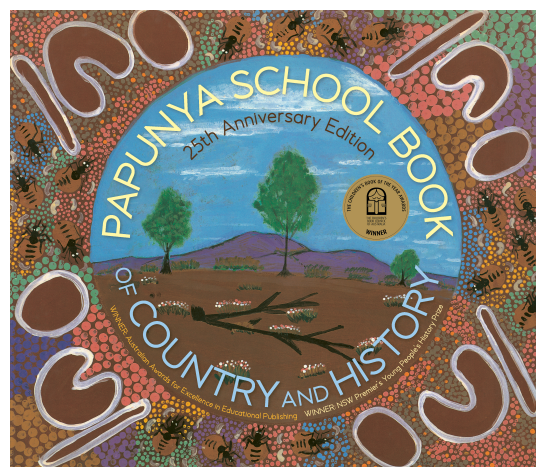
Recommended for all ages

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INTRODUCTION

Papunya School Book of Country and History provides a focus text that teaches in, about and through the explicit learning areas of the curriculum and also provides teachers with a truly cross-curriculum framework that incorporates the essential elements of the curriculum. It works equally well at primary and secondary level.

The text offers an holistic learning experience and has the potential to transform students' thinking and assumptions about themselves and their relationship to one another, the way they learn and how they can grow and adapt to their learning environments.

It offers the opportunity to provide rich tasks, engage with students across age and ability levels, and encourage inter-generational communication by bringing parents and the wider community into the classroom.

Papunya School Book of Country and History is best used to inspire a whole school project that results in the production of a similar book of the local history and culture. It can also be used as a springboard for focussed learning in different curriculum areas. In particular, it can be used as the focus text for a semester's unit of work on Indigenous Studies, or to provide the Indigenous component in a number of other Learning Areas. Through its multiple text forms, *Papunya School Book of Country and History* encourages readers to listen to Indigenous people in a new way.

This book also has great potential as an educational resource for study in Teacher Education Training and Teachers' Professional Development programs.

The book was workshopped in the classroom during the production process, and a prototype of the published text has also been used in the classroom at Papunya School. A number of the following suggested activities reflect this practical experience.

For convenience, we have broken the activities into different curriculum areas, but teachers should remember that all of this works best in a cross-curriculum framework. In addition, all these separate units could be the groundwork for the production of your own *Book of Country and History*.

(1) INDIGENOUS STUDIES

As well as teaching about traditional Aboriginal language and culture, *Papunya School Book of Country and History* raises numerous contemporary issues and areas to study.

It is essential to seek out Indigenous as well as Western perspectives when gathering information. Indigenous material should be approached in ways that are culturally respectful and appropriate. Take into consideration both the current political climate and the past assumptions on the part of those who wrote about Indigenous people. Try to think and listen in a fresh way so that students can go outside what is generally presented and begin to develop a deeper knowledge about Indigenous languages, culture and beliefs.

(i) Basic work unit: Timeline

Use the timeline at the back of *Papunya School Book of Country and History* as a model for making a large-scale timeline that can be pinned across a classroom wall and used as a reference point during the whole unit of study. Students could also make individual copies of the timeline to work on during the project, or they could work together in small groups to make collaborative timelines. We suggest using brown paper. You may like to paint the timelines as three bands in the Aboriginal colours - black at the top, yellow in the middle, red at the bottom. A template for the timeline is attached.

- Start with the spiral to show the long time of the Dreaming.

Link with **(10) Religious Studies p.21**, Focus study on traditional religion. Read and discuss various Dreaming and Creation stories.

Link with **(5) Science p.16**: as you make the spiral, discuss various scientific theories concerning how long Aboriginal people have been in Australia. (40,000 years? 60,000 years? Longer?) What theories do scientists have about Aboriginal people's origins? If appropriate in your school, discuss the difference between sacred and scientific views. Is it possible to respect both viewpoints?

- Now extend the spiral out into the time of post-contact history. If you prefer, you could do this as a standard horizontal timeline, rather than curling it around as we needed to do in the book.

Link with **(4) Mathematics pp.14-15**: Exploring time and Measuring distance. Now carefully mark in the decade dates, being sure to allow an equal space between each. Discuss why decades are a useful measurement unit for the particular information to be conveyed. If you were making a timeline about the development of dinosaurs, would decades be useful?

Make sure students understand how much time is implied by the spiral of the Dreaming, compared with the length of post-contact history. Walk a Timeline of Indigenous History around the playground or oval, allowing one metre for every hundred years of history and going *backwards* through the Dreaming. Mark the first 2.13 metres - representing time from 2001 back to 1788. Then start walking the remaining 400 or 600 or even 1000 metres. If it is too difficult for students to grasp the concept of going back through

time, then make a starting point for the beginning of the Dreaming, and measure out 400 or 600 paces ahead. Then mark 1770, 1788, and the date of the current year in the space of the final 2 and a bit metres.

If you wish, you could place some other historical events along the line, such as development of gunpowder, development of printing, birth of Jesus (and/or other founders of religious faith), development of Greek democracy, building of pyramids.

Over a period of weeks, read *Papunya School Book of Country and History* through from start to finish with the class. As you do this, the class can discuss what they think are the important events, and write them into the timelines. (In regard to the timeline on the wall, you will probably need to write information onto bits of paper and stick it on.)

Link with **(3) English pp.12-13**: practise writing brief information texts. Encourage the use of symbols as well as words - animal and human footprints, hand prints, flags, etc.

Link with **(7) Creative Arts p.17** General study of symbols: discuss issues of layout and design. Be careful you don't put so much information on your timelines that they become difficult to read!

As you do this work, you can raise the following issues relating to Indigenous Studies, according to the age level and abilities of your class.

- The importance of language and culture for identity, learning, empowerment and family life.
- The importance of land to Indigenous people, and their relationship with land. How country affects culture.
- Diversity of Indigenous people, past and present.
- Legal issues and justice systems. Land rights. Sea rights.
- Human rights issues.
- Equity issues.
- Education issues.
- Health issues.
- The role of missionaries and the church.
- The role of government at various levels.
- Racism.
- Assimilation policies.
- Reconciliation.
- Conservation and the environment.
- Assumptions, myths, generalisations. Need for rewriting the History books.

(ii) Language, country and identity

Study the map of country and language groups on pp. 2-3 of *Papunya School Book of Country and History*. Discuss the link between language, land and identity. Relate to similar links in other countries (e.g. Wales and Scotland as separate parts of Britain). If students come from countries other than

Australia, ask for their input. Is the language we speak at home an important part of how we feel about our identity?

Follow this up with a focus study on the Indigenous people of your area. It is important that students understand that it is wrong to generalise about one sort of 'traditional Indigenous lifestyle' or one line of 'post-contact Aboriginal history' across the continent. There were many different ways of life, depending on which part of the country people belonged to.

Begin by studying a map of Australia showing where the various language groups lived before 1788. Find out who were the traditional custodians of your rural or city area. Go to the local and/or state library and see what you can find out about your local landowners. If you can't find very much, discuss why not!

Look at a standard map of Australia, and a map of your city or your nearest capital city. Identify Aboriginal place names and make a list. See if you can find out what any of the words mean. Maps are available from *Blackbooks* (see resources section) or ask your usual school supplier.

(iii) Listening to Indigenous people

It is vital that students realise that Aboriginal culture is not just something from the past. Nor is it just something that exists in rural areas. For your projects, you need to find information about Indigenous people living and surviving in your community or city.

A good up-to-date resource is the Australian National Aboriginal and Torres Strait Islander newspaper, the *Koori Mail*, PO Box 117, Lismore 2480; email: admin@koorimail.com
Check the website on <http://www.koorimail.com> Follow the links to Aboriginal Heritage websites for information about Aboriginal people in different areas.

Students should also check out *Deadly Vibe* magazine. This 'carries a strong healthy lifestyle message as well as reinforcing positives of completing secondary education'. Great sections on sport and music. Subscribe via the website on <http://www.vibe.com.au>

Ask students to look up the phone book to check for Aboriginal Medical, Health or Education services, Aboriginal community networks, Aboriginal artists' cooperatives or dance companies in your local area or nearest capital city. Make a list of these resources and networks.

A good list of resources can be found on the Aboriginal page of Victoria's Community Network:
<http://cf.vicnet.net.au>

Check the links to:

- Victorian Koori Information
- Australian Aboriginal Information
- Worldwide Aboriginal and Indigenous Information

It may be possible to invite an Indigenous community member to come and speak at your school, but remember that these are busy people and any speaker has to be paid at professional rates. (For recommended rates check the Australian Society of Authors website: <http://www.asauthors.org>)

On occasions such as NAIDOC Week there are Aboriginal celebrations in every capital city and many suburbs and towns. Find out about them and take the students. Collect items about such events from the newspapers (including local papers).

Link with **(8) Music p.19**: listen to Aboriginal music including current Indigenous radio programs.

Link with **(12) Media Studies p.23**: Build up a resource of videos for students to see and discuss. Good short documentaries made with Aboriginal involvement are sometimes shown on the ABC or SBS (usually late at night, often on occasions like NAIDOC Week).

Recommended documentary:

Benny and the Dreamers, CAAMA Productions 1993, available from CAAMA (Central Australia Aboriginal Media Association), 101 Todd St, Alice Springs, (08) 8952 9202. This is the perfect complement to *Papunya School Book of Country and History*. Pintupi elders tell their story of their traditional life, their move to Papunya in 1960, and then their move back to their outstations in the west. Suitable for upper primary and older.

(2) STUDY OF HISTORY, SOCIETY AND ENVIRONMENT

Papunya School Book of Country and History is an ideal starting point for units of study relating to the country and history of students' own area - both the Indigenous history and non-Indigenous history.

(i) Do a research study on the Local history of your school area

Begin by finding out about the traditional owners of your area, as outlined in the Language, country and identity unit in **(1) Indigenous Studies p.4**.

Then students work in teams to research and write up different aspects of local history, incorporating Indigenous peoples' history and the history of white settlement across a number of topics, such as:

- Local History of the Land and Environment: Indigenous people's relationship with land - spiritual and physical; Indigenous guardianship and use of resources; impact of settlement on environment (case studies eg: water; land; feral animals; feral plants; industry); developing attitudes to environmental issues at local level. (Remember to check your local library and council archives for old subdivision maps. Check your local paper for current issues about pollution.) Link environment issues with **(5) Science p.16**.

- Local History of Health: Indigenous health resources (bush medicine) pre-contact; impact of contact on Indigenous health; health and sanitation issues during early settlement; developing health resources at local level; local health facilities available today. (Remember to check the phone book for Aboriginal health services.) Link with **(11) Health Studies pp.22-23**.
- Local History of Education: Indigenous learning and teaching through system of elders pre-contact; impact of contact on Indigenous knowledge bank; development of schools during early settlement; development of your school. (Remember to check the phone book for Aboriginal education services.)
- History of Transport and Communication: In pre-contact times, travelling for food-gathering and religious purposes; various methods of communication; Indigenous mapping of travel routes in songlines and paintings; post-contact: development of tracks, often along Aboriginal tracks; development of roads; compare early and current maps of your area. (Remember to check out your local council and library for heritage plans and development proposals.)

Although this may sound like a daunting amount of research, this project should work even at middle primary level. You don't need a vast amount of material. Encourage students to do drawings as well as to collect photocopies of photographs and maps.

Depending on the age and abilities of the class, decide what form the finished project should take. At senior levels, you could link the segments together to make separate booklets or one book. At younger levels, each group might make a poster.

Recommended reading:

- Fabian, Sue and Morag Loh, *Children in Australia: An Outline History* (suitable for teachers and secondary students)
- Wheatley, Nadia and Donna Rawlins, *My Place* (suitable for students at all age levels)

(ii) Make a visual and written print walk

Relating the local history of the area around your school, using the journey mapping, timeline format.

See **(1) Indigenous Studies p.3: Basic work unit: Timeline** for how to develop a large timeline. Remember to include the Dreaming. Or get large sheets of cardboard and use one for the Dreaming, and one for each decade of white settlement in your area.

Use the research methods suggested above in Local history of your school area to gather information. This time, arrange events chronologically into decades, rather than thematically.

It is a good idea to write the text onto pieces of paper to be stuck on. At Papunya School we cut paper circles, about 15 cm in diameter. We used colour coding to link events in categories such as Indigenous History; White Settlement History; School History etc.

Use symbols, graphics, drawings and hand-coloured photocopies of photographs.

Include a number of key historical events from outside your area, e.g. the Gold Rushes; Federation; Great Depression; World Wars I and II.

Include a number of key events from Indigenous history, e.g. Citizenship Referendum; Aboriginal Embassy; Mabo Decision; Report on Stolen Children; Reconciliation Marches.

Link with **Creative Arts**: discuss issues of layout and design. Arrange the text blocks and pictures on your timeline and discuss placement before sticking down.

When it is finished, the timeline should be displayed along a corridor or sheltered wall, so that people can read and touch it as they walk along. (It might be an idea to laminate the finished product.)

When parents or grandparents visit the school, encourage them to show children where their birth decades are on the timeline. Encourage them to discuss any of the events they remember.

(iii) Write your own local and school history

This can be done after you have completed the preliminary research and planning described in the two units above.

Invite local elders, historians, parents, writers and artists to help you to make your own school's *Book of Country and History* like the students and staff at Papunya did.

Of course, it does not have to be suitable for commercial publication. When we did the original version of our book at Papunya, we published it on the colour photocopier at the quick-print shop, in a limited print run of 2!

(iv) Link with **English**: The unit of work Personal Storymaps - mapping personal country, history and identity is as appropriate to **History, Society and Environment** as it is to the **English** curriculum.

(3) ENGLISH

Papunya School Book of Country and History provides a diverse range of rich texts and language features that can be linked to English curriculum requirements for primary students through to secondary students and beyond.

The book uses various examples of living literacies, such as visual and written texts, oral histories and song writing. The text forms include traditional and contemporary art, graphic design and symbols with examples of factual, descriptive, narrative, procedural and reporting texts using Standard Australian English, Aboriginal English, and examples of Luritja and Pintupi Indigenous languages.

In addition, *Papunya School Book of Country and History* reflects the use of two narrative mapping techniques workshopped at Papunya School by writer Nadia Wheatley and artist Ken Searle. Both of these storymaps provide effective structures and guidelines for students of all ages to use for documenting events, developing creative writing skills and making books. Work produced by these processes could be keyed or scanned into a computer and printed to be used as class resources.

(i) Storymapping (a) Journey Mapping

Students can use this form of Journey Mapping to report on an event, give a procedural explanation of how to do something, or create a fictional narrative. It can be done individually and as part of a group/class story or project. It can also be used to map class activities progressing, week by week, in a display across a classroom wall.

Of course, the structure of the Journey Map is linked to that of the timeline. See the activities in **(1) Indigenous Studies p.3: Basic work unit: Timeline**, and **(2) Study of History, Society and Environment p.7: Make a visual and written print walk**.

In a simple form, you can find two journey maps on page 45 of *Papunya School Book of Country and History* - the wordless book about tracking goanna and the bus journey through the community.

The essential thing with Journey Mapping is to think of the information to be conveyed as a form of linear sequential story with a beginning, a middle and an end - like a day's journey, when you set off in the morning, have your picnic or adventure, then return home in the evening.

An easy way to start is to roll out a large sheet of paper right across the floor, then sit around it as a class group and workshop a story. (Depending on the size of your class, you might need to break into two groups, with an adult for each group. Ideally, fifteen should be the maximum number in each group to ensure each student has hands-on involvement with the Journey Map.)

As an easy example, the teacher prompts the students through a story that takes the form of imagining a one-day class excursion to a place chosen by the students. The teacher also acts as scribe, writing a very short and simple account in texta across the paper as the story develops.

Limit the story to a small number of plot points between the setting out and the return. (No more than 10 or 12 incidents, with younger groups you could have 5 or 6 points.) As the story unfolds onto the large piece of paper, students should be starting to illustrate it using coloured pencils or textas - sketching in pictures near the text the teacher is writing. It doesn't matter if some of the pictures are upside down. This Journey Map is a rough! The whole process should only take about half an hour.

Once this Journey Map is done, students can take turns reading it out loud and telling the story orally - adding more details or different incidents to the structure.

Then students can work individually, writing their own Journey Maps across strips of butcher's paper.

The story can now be rewritten in book form. Pin the large roll on the wall, and discuss how to break the story into separate incidents, such as you would find on different pages in a picture book. Work on revising and editing the written text, to improve or expand it. (But be careful not to add too much more.) The text can now be typed up. Assign different pages to different students for illustration. Probably the simplest way to do the book is to have text on the left-hand page and picture on the right-hand page.

Once students have worked collaboratively, they are ready to write their own individual Journey Maps.

This method and format can be used for reports on actual events or excursions. It can be adapted to procedural texts such as 'How to Make Pikelets'; 'How to Mend a Bike Puncture'. It can also be used at secondary level as a way of planning essay structure.

Expansion activity: Read stories of journeys, both in the form of picture books and straight text and by Indigenous and non-Indigenous authors. Include classics such as *The Odyssey* (in an appropriate version).

A wide range of fantasy quest novels are relevant, e.g.

- Carmody, Isobelle, *Obernewtyn* series
- Hoban, Russell, *The Mouse and His Child*
- Kelleher, Victor, *Master of the Grove*
- LeGuin, Ursula K, *Earthsea* series
- Tolkien, J R R, *The Lord of the Rings*

A number of traditional Indigenous stories would also work well, e.g.

- Berndt, Catherine, illus Raymond Meeks, *Pheasant and Kingfisher*
- Berndt, Catherine, illus Raymond Meeks, *This is Still Rainbow Snake Country*
- Greene, Gracie, Joe Tramacchi and Lucille Gill, *Tjarany Roughtail*
- Roughsey, Dick, *The Rainbow Serpent*
- Tresize, Percy, *Home of the Kadimakara People*

Suitable contemporary Indigenous texts include:

- Lennon, Jessie, *And I Always Been Moving!*
- Edwards, Yvonne and Brenda Day, *Going for Kalta*

Picture books with a journey theme by non-Indigenous authors could include:

- Denton, Terry, *Felix and Alexander*
- Wild, Margaret, illus Ron Brooks, *Fox*,
- Wheatley, Nadia illus Andrew McLean, *Highway*

(ii) Storymapping (b): Personal Storymaps - mapping personal country, history and identity

Students can use these maps to tell their own stories and then share their stories with others. The task provides opportunities to develop written text in various forms, as well as building skills and confidence in oral presentation. It provides strong links with the curriculum of **Study of History, Society and Environment** and if possible should be done in conjunction with work in that area of study.

This could be a class activity, or a whole school project including teaching and non-teaching staff and school council. Parents could even be drawn in! (At Papunya School, this activity spread right across the school.) NESB parents can write in their own language.

The aim is for each person to make a poster-sized individual storymap of their family, country, history and identity using as a model the map of the Papunya Curriculum Framework, p. 44 of *Papunya School Book of Country and History*.

On a large sheet of cardboard or art paper, reproduce the attached storymap template.

Adapt the topics of the Papunya Curriculum so they are more appropriate to students and staff at your school. For example:

- (A) Central circle: The place where you live
- (B) Climate/weather, animals and plants of your local environment
- (C) Brief history of the place where you live
- (D) Your family, relations, close friends, teachers, heroes
- (E) What you do to keep healthy: physical, spiritual, mental, emotional health

At the top of the poster, include your name and a recent photo if possible.

In the central circle, draw a map of your area, showing the things that are important to your life, (e.g. home; school; library; sporting field; friends' homes; favourite shops; bus stop). Short written text can be incorporated into the map. Arrows can show the direction of things that don't fit.

Link this map-making with **(4) Mathematics p.14: Exploring Space and Place**. Discuss compass points and direction and the use of scale in maps. However, these maps don't have to be accurate. The important thing is for each person to identify their 'country'.

Use a multiple literacy approach to depict your personal story in the other four segments or circles. Use visual and written texts, metaphor and symbols to communicate ideas and feelings.

For (B) and (C) students may have to do some research. However, material should be presented simply and in a personal rather than academic way.

When doing (E), link with **Health Studies** and **Science**. Discuss food groups etc.

In regard to (D), teachers should be aware of students' differing family circumstances and the need for tact and sensitivity in this area. While this circle is intended for including the people important in

students' lives - such as family, close friends, teachers, heroes - there should be no suggestion that students are obliged to name family members or spell out relationships.

There are many ways that this circle can be done, e.g. a family tree; spokes on a wheel; drawings of family members (including pets); a photo of a family celebration. Alternatively, students could do a self portrait in written and visual text.

Remember to say what language you speak at home.

When everybody has done a Personal Storymap, they can be used as a basis for oral presentation, with the map acting as a narrative prompt.

Again it may be necessary or appropriate for students to show their stories at home before sharing at school.

Break into groups of four or five and take turns sharing stories. In the next lesson, regroup into different combinations, and present your story again. As the stories are retold, students develop greater confidence. Ideally these groups should work across classes, and should include adults as well as students. Sharing these Personal Storymaps is a great thing to do when parents come for Open Day or Parent Teacher Night.

(iii) Interviews, introductions, presentations, discussions

Students could work in pairs. Choose an area of local history to research. Identify an appropriate person to interview. Prepare interview questions. Select audio visual means of recording interview. Link to Learning Technologies. Record and transcribe or edit interview. Select an appropriate way to present information, possibly multimedia presentation to class, parents, local elders. Or document as part of book-making project, webpage, newspaper.

(iv) Studying different text forms

As the class reads *Papunya School Book of Country and History*, make a list of examples of different text forms found in the book, divided into:

(a) visual texts (traditional art; contemporary art; graphic design; symbols etc)

(b) written texts (factual or descriptive text; oral histories; song writing; lists; map text etc)

Make another list of written language varieties: Standard Australian English, Aboriginal English, and examples of Luritja and Pintupi Indigenous languages.

Why do you think the book was made using different text forms? How many text forms can you see around the classroom? How many text forms do you use in your school work? How many text forms and symbols do you see in your local shopping centre or as you travel down the road?

Link with **(8) Music p.20: Focus study on the Warumpi Band.** Study song lyrics as if they were poetry.

Link to **(7) Creative Arts p.17: General study of symbols and Focus study on Aboriginal Art.** With the help of resources such as *Papunya Tula* by Geoffrey Bardon, try to learn to read some of the symbols used in Western Desert painting.

Now turn to the pictures on the cover, glossary and pp. 24, 32, 35, 37, 41, 43 of *Papunya School Book of Country and History*. How much of these texts can you read?

In the glossary picture, can you see the Anangu and Tjulkura sitting down sharing the message sticks of two languages? How effective is this as a symbolic translation of the function of a Glossary?

Class could develop a language of symbols and signs, and try telling a story with it.

(v) Extension reading

Whatever the age or abilities of the students, there is a range of authentic Indigenous texts that can be explored, whether non-fiction, fiction, or traditional stories. The *Blackbooks* Catalogue (see resource section) is a good starting point for books about a variety of Indigenous experiences, both urban and outback (or contact your usual school supplier).

Recommended books from the Central Desert area include:

- Edwards, Yvonne and Brenda Day, *Going for Kalta* [suitable all ages]
- Germein, Katrina, illus. Bronwyn Bancroft, *Big Rain Coming* [suitable all ages]
- Williams, Edna Tantjungu and Eileen Wani Wingfield, illus. Kunyi-June-Anne McInerney, *Down the Hole* [suitable all ages]
- Lennon, Jessie, *And I Always Been Moving!* [suitable all ages]
- Vaarzon-Morel, Petronella, *Warlpiri Women's Voices* [suitable secondary]

(4) MATHEMATICS

The *Papunya School Book of Country and History* provides numerous opportunities to explore the maths curriculum in regard to areas of measurement, shape, location, place and time.

Varied concepts relating to thinking mathematically and the language and cultural implications of the maths curriculum can be explored through problem solving exercises involving experimentation and exploration.

Some open-ended activities that focus on Time and Space could be set up at task centres involving individuals, teams or whole class groups. The projects and findings could be presented by students with explanations and demonstrations of their work.

Recommended additional reading for teachers: Pam Harris, *Mathematics in a Cultural Context - Aboriginal Perspectives on Space, Time and Money*

(i) Exploring Time

Discuss differing concepts and understanding of time in relation to different people's personal history and cultural world view.

Find and compare different ways of understanding and recording time in *Papunya School Book of Country and History* (eg *Tjukurrpa* time spiral; date boxes; timeline). How did Indigenous people of Central Australia view, measure, and tell time before contact with white people?

What other ways are there of understandings and recording time? Research and discuss the history of measuring time: seasonal calendars, sun position, star position, sundials, sand clocks, water clocks, dial clocks, analog, digital. Make and use some of these tools.

Measure shadows. Go into the playground on a sunny day. Mark a line where students stand. Measure the length of shadows. Do this at different times during the day. Repeat the activity in a different season. Observe relationship between sun, season and compass points.

Make timelines. Record events at personal level, class level, school level, community level, world level. See the timeline activities above in **(1) Indigenous Studies p.3: Basic work unit: Timeline** and **(2) Study of History, Society and Environment p.7: Make a visual and written print walk**.

Link with mathematical principles used in working with number lines ie: sequence, continuum, measurement, relationship. Link with **(3) English p.9: Storymapping (a) Journey mapping**

Do activities relating to learning about telling the time. Analog and digital. Seconds, minutes, hours, days, weeks, months, years, decades, centuries, millennia. Discuss use of number systems based on 12 and number systems based on 10 in regard to measurement of time.

Link with **English**: Develop word banks of words and phrases that focus on Time, e.g. aeon; infinity; ancient; timetable; timekeeper; world records; average time; keep in time; kilometres per hour; in record time; fast food; slowcoach.etc

(ii) Exploring Space and Place

Papunya School Book of Country and History offers the opportunity to explore a rich variety of mapping activities and exercises.

Begin by comparing and discussing the various maps in the text:

Page 1	circular map of community and country (inside title)
Pages 2-3	regional and language map

Pages 4-5	<i>Tjukurrpa</i> spiral links to foldout map pp 47-48
Page 16	body map
Page 22	'mud map' of journey
Page 27	personal map of Haasts Bluff settlement
Page 29	diagrammatic map of Papunya settlement
Page 32	Honey ant mural: a traditional Dreaming journey map depicted in paint on wall
Page 35	traditional map of outstations depicted in paint on paper
Page 37	traditional map depicted in stone mosaic on ground
Page 41	school vision map
Page 44	circular curriculum framework map
	jigsaw map of life cycle of goanna
	journey map of tracking goanna
	journey map of bus trip around community

Discuss the traditional ways in which Indigenous people recorded place, space, distance and direction.

Link with **(7) Creative Arts p.17**: look at examples of Western Desert art in books such as *Papunya Tula*, by Geoffrey Bardon. From diagrams and stories accompanying the paintings, learn to read these maps and symbols. Link with **(8) Music p.19**: discuss songlines.

Make individual maps of your home area - your country. These maps can form the central circle for the Personal Storymap posters described in **(3) English p.11**: Storymapping (b): Personal Storymaps - mapping personal country, history and identity.

As an expansion activity, the class could collect and study a wide variety of maps and plans, e.g. anatomical diagrams, house plans, street directories, mud maps, road maps, weather maps, world maps.

Learn about the mathematical concepts of ratio, direction, distance, and their expression through compass points, scale, and grids.

Learn mapping language: symbols, signs, legends, keys. Link with **(3) English p.12**: Studying different text forms.

(iii) Measuring distance

Develop a unit of work appropriate to student level on measurement of distance using mm, cm, m, km. Link this to the work on mapping, and to the use of decades in your Timelines. Discuss the use of 10 in the number system when measuring distance.

(iv) Measuring Direction

Develop a unit of work appropriate to student level on compass points, orientation, following maps, giving clear verbal directions.

(5) SCIENCE

Papunya School Book of Country and History can be a springboard for comparative study of Indigenous and Western concepts and beliefs about Thinking Scientifically and how that affects our world view. Look at theories about specific disciplines such as medicine and healing, physics, evolution and land care.

Link with **(1) Indigenous Studies p.3: Basic work unit: Timeline.** If appropriate to your school, discuss differences that can arise between sacred and scientific viewpoints.

Papunya School Book of Country and History can also be used as a starting point for practical scientific study and research in students' local area.

(i) Land care and environmental degradation

Discuss Indigenous people's attitudes to land and land care. See *Papunya School Book of Country and History* pp. 2-5; 42-43.

Discuss the impact of white settlement and farming on the ecological balance. See *Papunya School Book of Country and History* pp. 6-9; 18.

Compare the ecological impact of settlement in the Western Desert with impact in a coastal region of the continent which developed as a city, e.g. compare with environmental degradation depicted in *My Place*, by Nadia Wheatley and Donna Rawlins.

Research the environmental history of your area: Begin by finding out what plants and animals are indigenous to your area and which ones are introduced. As well as looking up books, go to areas of local bushland. Collect and identify leaves and bark. Go around your school or local park and identify introduced plants and native plants. See if a council in your area has a community nursery with cheap native plants specific to your area. Set aside a part of the school garden for growing local plants.

See if your municipal library has pictures (drawings or photographs) of places in your suburb, town or city before settlement. Compare with the same places now.

Find out about the impact of settlement in your area on land; water; plants; animals; air quality. Check your local paper for current issues concerning urban planning and pollution.

Map the results of your research as a large-scale timeline of your local environmental history. Get ideas for making your timeline from the activities above in **(1) Indigenous Studies p.3: Basic work unit.** and **(2) Study of History, Society and Environment p.7: Make a visual and written print walk.**

(6) LEARNING TECHNOLOGIES

Papunya School Book of Country and History offers extensive potential for use in research, graphic design, layout, searching internet, email use, creating web pages, dissemination of information, networking, multimedia production, audio visual equipment skills. Link to **(3) English p.12: Interviews, introductions, presentations, discussions.**

(7) CREATIVE ARTS

Papunya School Book of Country and History offers an opportunity to explore different art forms from different cultures, and raise issues concerning when and why art forms are used in traditional cultural activities.

Using the book as text resource, students can explore Indigenous art as a language, a document and another literacy or text form. Art can be a form of decoration, a way to relate stories, to document oral history, to demonstrate identity and relationships to each other and to the land, and to perpetuate the law and beliefs. In contemporary times, Indigenous art can be used as a legal document to establish ownership in land claims.

(i) General study of symbols

Collect examples of symbols used in various traditional cultures. Note similarities and compare meaning; draw awareness to the rich language of art design and metaphor in communicating ideas and knowledge.

Link with **(3) English p.12: Studying different text forms.**

How are symbols used in Western culture? (e.g. advertising logos; road signs...)

Look at some other language forms (e.g. hieroglyphs; Auslan; musical notation; scientific and mathematical symbols)

Make a rebus. Use symbols and visual text to tell a story without words.

(ii) Focus study on Aboriginal art

Study the variety of forms or styles of art used in *Papunya School Book of Country and History*. Note examples of traditional art, contemporary art, illustrations, graphic design, use of colour, symbols, borders, visual links and conventions.

Study *Papunya School Book of Country and History* pp. 32-33 and p. 37 regarding the development of Western Desert or Papunya art.

Find out more about Western Desert art by visiting art galleries, libraries and websites.

Make sure students understand that Aboriginal art takes different forms when done by different people in different parts of the continent. Research other styles of Aboriginal art and compare with Western Desert art. Link art with land. Why might art take different forms in different places?

Discuss issues of appropriation and cultural respect. It is important that students understand that many of the symbols used and stories told can have sacred or secret meanings. There are also issues of cultural ownership. Some traditional people feel that it is dangerous or wrong for these to be reproduced by people without permission. Encourage students to respect Indigenous sensitivities.

Recommended reading:

- Bardon, Geoffrey, *Papunya Tula, Art of the Western Desert*
- Godden, E and J Malnic, *Rock Paintings of Aboriginal Australia*
- Isaacs, Jennifer, *Australian Aboriginal Paintings*
- Johnson, Vivien, *Aboriginal Artists of the Western Desert: A Biographical Dictionary*
- Johnson, Vivien, *Michael Jagamara Nelson*
- McCulloch, Susan, *Contemporary Aboriginal Art*
- Ryan, J, *Spirit in Land: Bark Paintings from Arnhem Land*
- *Dreamings of the Desert, Aboriginal Dot Paintings of the Western Desert*

Invite artists to share their stories through art.

(iii) Issues of copyright in regard to Aboriginal art

Link with **(9) Legal Studies p.21**. Research and discuss the issue of the reproduction of Aboriginal art without permission.

Visit the House of Aboriginality website: www.mq.edu.au/hoa and/or purchase the House of Aboriginality CD ROM from the website.

Another excellent resource on this subject is the booklet *Copyrites - Aboriginal Art in the Age of Reproductive Technologies*, published by Macquarie University and the National Indigenous Arts Advocacy Association. Available from House of Aboriginality website.

(iv) Art as Sacred Story

Link with **Religious Studies**. Discuss Aboriginal art as a form of sacred storytelling.

(8) MUSIC

Use *Papunya School Book of Country and History* as a resource to encourage study and discussion of both traditional Indigenous music and contemporary Indigenous music. Link with **(7) Creative Arts** - discussion of traditional Indigenous art and contemporary Indigenous art.

(i) Traditional Indigenous music

Research different traditional music forms including clap sticks, didgeridoo, voice. You should be able to find some traditional music on tape. Be careful to make distinctions between instruments used by different groups of Aboriginal people. For example, in traditional life, didgeridoos are used only in certain areas, and only by men.

Discuss the purposes for which music was used in traditional society. Research songlines.

Link with **History, Society and Environment**: Discuss the way songs were used in a traditional Aboriginal society to record history and geography.

Link with **English**: Find examples from other primarily oral cultures in which songs were used to record history and geography. (e.g. Homer, *The Odyssey*; *The Iliad*; Viking *Sagas*.)

Link with **(10) Religious Studies p.21**: Discuss traditional Aboriginal music as a form of sacred storytelling. Compare with the role of contemporary Aboriginal Gospel music.

(ii) Contemporary Indigenous Music

Research a wide variety of contemporary performers of Aboriginal rock, country and gospel music, e.g. Archie Roach, Christine Anu, Kev Carmody, Frank Yamma, Jimmy Little, Yothu Yindi, Troy Cassar-Daley, Tiddas... the list is endless!

Find out if there is an Aboriginal radio station in the city or town where you live. Tune in and listen!

For information on ABC Indigenous radio and television programs check “ABC Message Stick” on <http://abc.net.au/message>. On the radio page, listen to *Awaye!*

At <http://www.vibe.com.au>, listen to the latest Indigenous performers on *Deadly Sounds* radio program and read *Deadly Vibe* magazine.

(iii) Focus study on the Warumpi Band (see *Papunya School Book of Country and History*, p. 36).

Listen to CDs or tapes of albums by the Warumpi Band, (e.g. *Warumpi Band Go Bush*; *Big Name, No Blankets*; *Too Much Humbug*. Note that all of these include the written words of the songs.) Listen very carefully to the songs in language. Do you need to understand what the words mean to appreciate the music?

Link with **English**: Study the words of the songs 'My Island Home' and 'Blackfella/Whitefella' as if they were a poem. Is there a difference between song lyrics and poetry? Encourage students to write a song about the place where they live.

Link with **History**: Study the English words of the song 'Towards Kintore' (which is sung in Luritja under the title Kintore Lakutu). Then read *Papunya School Book of Country and History*, p. 34, about people moving to outstations. Is this like one of the traditional songs that recorded history?

(iv) Do a focus study on Aboriginal country music

Link with **History, Society and Environment**. Use the CD, book and video *Buried Country, The Story of Aboriginal Country Music*, available from Pluto Press Australia, www.buriedcountry.com or good book and record shops. Consider the words of the songs about country in terms of the Aboriginal sense of identity with country.

(v) Issues of music copyright

Link with **(9) Legal Studies p.21**: Is it theft, to take someone's musical property without paying? If people don't pay for music, how can musicians afford to live? Are these issues even more critical in regard to fringe or minority musical cultures, where audiences will always be small and musicians will always find it hard to make a living?

(vi) Make your own music!

Encourage music composition, band performance etc within your school. Even the youngest class is able to use clapsticks.

Invite musicians to play and discuss their work, or even to run songwriting and composition workshops.

(9) LEGAL STUDIES

Use *Papunya School Book of Country and History* as a basis for discussion of both traditional law and contemporary legal issues affecting Indigenous people.

(i) Focus study on traditional Law and Land

Remember that the Dreaming is about Law of the Land as well as the sacredness of country. Read and discuss *Papunya School Book of Country and History*, p. 5.

Wonderful insights into the meaning of the Dreaming are provided by the Pintupi elders in the documentary *Benny and the Dreamers*.

(ii) Focus study on contemporary Law and Land

Check for references to legal issues regarding land ownership and rights in *Papunya School Book of Country and History*, pp. 6-7, 8-9, 10-11, 14, 18, 20-21, 25, 26, 28, 32-33, 34, 42-43.

Research references in the timeline, pp. 47-48 and foldout: Mabo and Wik. What do these mean?

Link with **(7) Creative Arts p.18: Focus study on Aboriginal art:** To what extent can the early Western Desert paintings be seen as a form of title deeds by which the artists showed their ownership of different parts of country?

(iii) Other contemporary Aboriginal legal issues

Link with **(8) Music:** Issues of music copyright

Link with **(7) Creative Arts:** Issues of copyright in regard to Aboriginal art

(10) RELIGIOUS STUDIES

Use *Papunya School Book of Country and History* as a basis for discussion of both traditional religion and contemporary religion among Indigenous people.

(i) Focus study on traditional religion

Read and discuss references to the *Tjukurrpa* in *Papunya School Book of Country and History*, p. 5.

Watch the documentary *Benny and the Dreamers* for wonderful insights by the Pintupi elders into the meaning of the Dreaming.

Link with **English:** Use other texts to find out about traditional Aboriginal religious beliefs. A number of picture books of Creation stories are available, but make sure you use authentic ones, produced either by Indigenous people themselves or with the approval of the relevant community. Compare Aboriginal Creation stories with Creation stories from other cultures (including *Genesis* from the Bible).

(ii) Focus study on contemporary religion

Read and discuss references to contact with Christianity in *Papunya School Book of Country and History*, pp. 12-13, 18-19, 22-23, 24-25, 26-27, 28-29, 38-39.

What sort of country did the people of the Bible live in? How might this connect with people in the Western Desert? What other religions have developed in deserts?

See *Papunya School Book of Country and History*, p. 14. Find out what you can about the history of Islam in Australia.

Link with **(8) Music p.19: Contemporary Indigenous Music**. Listen to some contemporary Western Desert Gospel music, sung in traditional language. Compare this with other Aboriginal Gospel music, sung in English.

(11) HEALTH STUDIES

Use *Papunya School Book of Country and History* as a starting point for discussing health issues and practices among Indigenous people in both traditional life and contemporary life.

Move on from this to discuss issues concerning health and wellness in your students' lives and in your own community.

(i) Focus study on Indigenous health in a rural community

Find specific references to health in *Papunya School Book of Country and History*. Check pp. 8-9; 16-17; 18-19; 26-27; 29; 30-31; 34; 40; 43; 44. Supplement this with other reading.

Discuss the health issues and practices that would have arisen for Anangu before contact with white people. Were there healers? What sort of medicines were there? What sort of foods were there? Were there addictive substances? What sort of illnesses were there?

What new diseases were brought to the central desert with white contact?

What other sorts of illness arose from things such as change of diet? What was the effect of flour, sugar, preservatives, alcohol, other drugs? Watch the documentary *Benny and the Dreamers*, to hear Pintupi elders describe the effect of the change of diet.

Students who have parents or grandparents who migrated to Australia from other countries (including Britain) could ask family members about dietary changes made on arrival. What foods were hard to adapt to? What foods were easy to adopt? Did the change in diet affect health?

Consider issues of mental and spiritual health. What emotional impact would loss of land or homesickness have on health? How do issues of land rights and community health connect?

Again, students whose families have a recent history of migration could provide interesting comparisons and insights.

(ii) Focus study on Indigenous health in an urban community

Research Aboriginal health services available in your city or town, or your nearest capital city. What special needs do these services cater for?

(iii) Focus study on personal and local health

What special health needs arise in your community? Research the variety of health services in your area.

Link with **(2) Study of History, Society and Environment p.6** unit on Local history of your school area.

What do you do to keep healthy (physically, mentally, spiritually)? Link with **(3) English p.11: Storymapping (b): Personal Storymaps - mapping personal country, history and identity.** Map your personal health resources, using symbols and illustrations as well as words, inside a circle.

(12) MEDIA STUDIES

Use *Papunya School Book of Country and History* as a basis for discussion of representation of Aboriginal people in various forms of media - print (books; newspapers), electronic media, television (ABC; SBS; commercial) film, radio (ABC; commercial stations; Indigenous FM stations).

Class can break into groups and monitor different media over a semester.

Do portrayals of Indigenous people differ, depending on who is depicting them? Are the portrayals different when Indigenous people themselves are controlling or having input into the media form?

Link with **(1) Indigenous Studies p.5: Listening to Indigenous people.** Build up a video resource.

RESOURCES

Recommended books listed throughout these notes are available from your usual school supplier.

ABC Message Stick

<http://abc.net.au/message>

Australian Society of Authors

<http://www.asauthors.org>

Blackbooks

11 Mansfield St

Glebe NSW 2037

Tel: (02) 9660 2396

CAAMA Productions

101 Todd St

Alice Springs NT

Tel: (08) 8952 9202

Deadly Vibe

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

House of Aboriginality

<http://www.mq.edu.au/hoa>

Koori Mail

PO Box 117

Lismore NSW 2480

Email: admin@koorimail.com

Web: <http://www.koorimail.com>

Victoria's Community Network, Aboriginal page

<http://cf.vicnet.net.au>