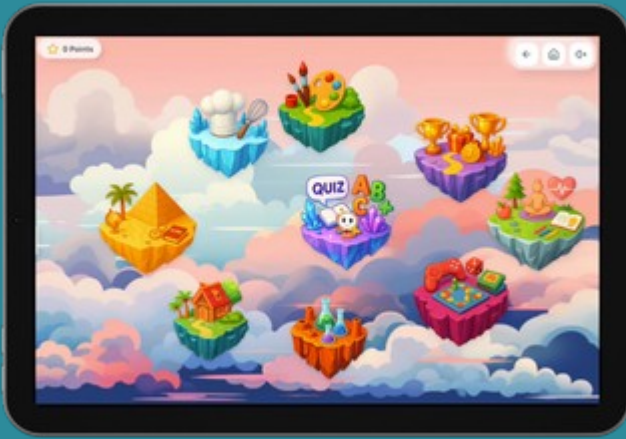


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First Peoples, Many Countries - Year 4

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Unit overview

HASS – Year 4 | Ten 60-minute lessons, or eight integrated 60-minute sessions

Essential question: How do diverse First Nations societies organise and sustain connections to Country/Place?

Students distinguish Aboriginal Peoples and Torres Strait Islander Peoples, with diversity within both. They investigate named contexts, explain knowledge–place–responsibility connections, evaluate sources and communicate a supported comparison and respectful action.

Named evidence: Gunditjmara/Budj Bim; Yawuru/Broom through a second viewing source; the museum's attributed Brian Robinson context. The new cases never represent every community. Do not invent kinship rules, traditional stories or cultural permissions.

Use the colour key-idea/evidence display, eight source cards and cooperative Evidence Trail. Ten low-ink learning records form a portfolio; each has an immediately following red sample answer companion. Sample reasoning is not the only valid answer; assessment uses the portfolio, a concise comparison, transfer case and conference.

Choice, written or oral, drawn and labelled, dictated, picture/symbol selection with explanation, gestures, a communication board/device or partner-supported response where they demonstrate the same learning. Judge the explanation and evidence, not handwriting, confidence or response mode.

Every numbered lesson has its own nine-slide editable presentation. Covers and closing slides are part of each file. The separate quiz has nine question/answer pairs and a reflection; it supports checking, not the whole assessment.

Before you teach

Prepare a teacher-provided map, pencils, a class display of D1/D2, source cards C1–C8, game mat/challenges and selected learning-record pages. Cut activity cards beforehand if that helps access. Use large counters or pointing markers; there is no speed requirement.

Open the named public sources before class. Public viewing does not grant copying or cultural permission. The pack contains independently worded facts and original illustrations; its diagrams are explanatory models, not site photographs or measured plans. No calendar or real artist image is reproduced.

Teacher links:

UNESCO – Budj Bim Cultural Landscape

<https://whc.unesco.org/en/list/1577/>

Australian National Maritime Museum – Brian Robinson

<https://www.sea.museum/en/person/brian-robinson>

Bureau of Meteorology – Yawuru calendar (viewing only)

<https://www.bom.gov.au/resources/indigenous-weather-knowledge/indigenous-seasonal-calendars/yawuru-calendar>

For Yawuru source study, open the public page for teacher-led viewing and discuss attribution. Do not distribute its calendar, season-language list, images or paragraphs as part of this product. Our blank observations and fictional practice examples are classroom work, not another community's knowledge.

Local Country/Place attribution must be checked with a school-approved authoritative organisation. Verified local name(s): _____

Organisation/source/date: _____

Permissions and agreed use: _____

Keep multiple or contested attributions accurate. A guest invitation is optional, consented and appropriately remunerated. Public cases remain available when no local guest is involved. No student must disclose family/cultural knowledge or speak for a community.

Lesson 1: Many Countries

File: First Peoples, Many Countries – Year 4 – Lesson 01 – Presentation.pptx

Preparation: Map, D1/D2, C1–C4, W01. Prepare the three locations; no Country boundaries are inferred.

8 MIN – RETRIEVE

What might Country mean beyond a piece of land? Think, then discuss with a partner. We will check our ideas against named sources.

12 MIN – MODEL

Aboriginal Peoples and Torres Strait Islander Peoples are distinct broad groups. There are many different communities, languages and cultures within both. One example cannot describe a community. Gunditjmara: Budj Bim, south-western Victoria; an Aboriginal context. Yugurru: Loombe region, Western Australia; an Aboriginal context. Brian Robinson: Laagaw Ya (Torres Strait Islander) and Wuthathi (Aboriginal) connections; born on Waibai Thursday Island.

25 MIN – GUIDED TO INDEPENDENT TASK

Country/Place can include relationships with land, waters, living things and community. For our Gunditjmara case, managing the eel system connects knowledge, place and continuing care. Details differ between communities. Use C1–C4 and W01. Look for such context on a teacher-provided map. Write one question about place, knowledge or continuing responsibilities. Name the source that could help answer it. First model a short response, then students complete or demonstrate their own reasoning.

10 MIN – EXIT

Explain why the three contexts cannot show every First Nations culture. You may write, draw and label, create or point to choices and explain. Exit: name the two broad groups and one reason to use specific names. Ask a partner to check which part is evidence and which is a conclusion.

5 MIN – EXIT AND RECORD

Collect the specific success evidence in slide 2 and the learning record or an equivalent response. Use one source/limit question in a brief conference.

ACCESS / CHALLENGE

Chunk the source and pre-teach vocabulary with D1. Offer a partial organiser, reading partner, scribing, picture/symbol choices with explanation or a communication board/device. Keep the same concept. Extend by explaining an unknown, missing voice or limit rather than adding an unsupported fact.

Lesson 2: Who can tell this story

File: First Peoples, Many Countries - Year 4 - Lesson 02 - Presentation.pptx

Preparation: C4/C7, W02 and the museum biography. Check source date honestly; viewing date is separate.

8 MIN - RETRIEVE

Name one community or person from Lesson 1. Which place was connected to that example? What question still needs evidence?

12 MIN - MODEL

The Australian National Maritime Museum describes Brian Robinson as a contemporary artist. His Kala Lagaw Ya and Wuthathi connections link Torres Strait Islander and Aboriginal peoples. He was born on Waiben/Thursday Island. This is one named person, not every community. Who is speaking: the person, community, museum or another writer? What is the purpose: biography, heritage account or classroom model? If no publication date is shown, record the date honestly. Viewing date is different.

25 MIN - GUIDED TO INDEPENDENT TASK

A publicly visible artwork is not permission to copy its designs. Use the named teacher link to study context. Do not copy motifs, imitate the artist or invade cultural permission. Use C4, C7 and W02. Record source, maker, purpose and date information. Choose one supported claim. Add: This source does not tell us ... First make a shared response, then students complete or demonstrate their own reasoning.

10 MIN - EVALUATE

Someone says: The art proves all Torres Strait Islander Peoples make the same art. Explain the error using source scope and diversity. Exit: give one reason a museum biography is useful and one limit. Ask partner to check which part is evidence and which is a conclusion.

5 MIN - EXIT AND RECORD

Collect the specific success evidence in slide 2 and the learning record or an equivalent response. Use one source/limit question in a brief conference.

ACCESS / CHALLENGE

Chunk the source and pre-teach vocabulary with D1. Offer a partial organiser, reading partner, scribing, picture/symbol choices with explanation or a communication board/device. Keep the same concept. Extend by explaining an unknown, missing voice or limit rather than adding an unsupported fact.

Lesson 3: Gunditjmara engineering

File: First Peoples, Many Countries – Year 4 – Lesson 03 – Presentation.pptx

Preparation: C1/C2/C5, W03 and the heritage source. Explain that the illustration is not a site plan.

8 MIN – RETRIEVE

Think about a channel and a pond. How could moving water change where animals travel? A guess becomes a claim only when evidence supports it.

12 MIN – MODEL

At Budj Bim, Gunditjmara people developed channels, weirs, dams and ponds. These features helped manage water and trap, store and harvest kooyang, or short-finned eels. This is a named community case. The W03 diagram is an original simplified model, not a map of the site. It shows water through the channel towards a pond. Explain how the labelled features help manage water and eels.

25 MIN – GUIDED TO INDEPENDENT TASK

The heritage account describes continuing Gunditjmara management and knowledge passed between generations. A cultural weir at Tae Rak/Lake Mondurr stores water flows in 2010. Engineering and custodianship connect past and present. Use C2, C5 and W03. Add feature labels and arrows to the model. For each feature, explain its purpose. Compare the case card with the teacher-opened official account; identify their relationship. First model a short response, then students complete or demonstrate their own reasoning.

10 MIN – EXPLAIN

Explain: This feature helped because... then name the people, place and source. Exit: say why continuing custodianship matters in this explanation. Ask a partner to check which part is evidence and which is a conclusion.

5 MIN – EVALUATE AND RECORD

Collect the specific success evidence in slide 2 and the learning record or an equivalent response. Use one source/limit question in a brief conference.

ACCESS / CHALLENGE

Chunk the source and pre-teach vocabulary with D1. Offer a partial organiser, reading partner, scribing, picture/symbol choices with explanation or a communication board/device. Keep the same concept. Extend by explaining an unknown, missing voice or limit rather than adding an unsupported fact.

Lesson 4: Yawuru seasonal knowledge

File: First Peoples, Many Countries – Year 4 – Lesson 04 – Presentation.pptx

Preparation: C3/C6, W04; teacher-opened viewing link and an approved observation area. Plan an indoor alternative.

8 MIN – RETRIEVE

What weather, plant or animal change have you noticed here? Say whether you observed it yourself or heard it from a source. Keep guesses separate from observations.

12 MIN – MODEL

The Bureau of Meteorology hosts a public Yawuru calendar for the Broome region. A teacher may open the source for viewing and discuss its attribution. The calendar and community knowledge are not reproduced in this pack. Knowledge about one place must not be assumed to describe every place. Public viewing does not grant commercial copying permission. Our task is a national school observation record, not an Indigenous calendar.

25 MIN – GUIDED TO INDEPENDENT TASK

In a teacher-approved area, look and listen without disturbing plants or animals. Record date, place and an observed weather, plant or animal feature. Indoor alternative: observe a plant through a window or use a clearly labelled practice example. Exit: W04. Record an actual observation, or clearly label a practice example. Complete it with a partner record using the same categories. Ask a question that could be checked on another first model a short response, then students complete or demonstrate their own reasoning.

10 MIN – EVALUATE

Would the school observation tell us the seasonal knowledge of Yawuru people? Explain. Name what you know and what you do not know. Exit: explain why attribution and place both matter. Ask a partner to check which part is evidence and which is a conclusion.

5 MIN – EXIT AND RECORD

Collect the specific success evidence in slide 2 and the learning record or an equivalent response. Use one source/limit question in a brief conference.

ACCESS / CHALLENGE

Chunk the source and pre-teach vocabulary with D1. Offer a partial organiser, reading partner, scribing, picture/symbol choices with explanation or a communication board/device. Keep the same concept. Extend by explaining an unknown, missing voice or limit rather than adding an unsupported fact.

Lesson 5: Social connections

File: First Peoples, Many Countries – Year 4 – Lesson 05 – Presentation.pptx

Preparation: C2/C5/C8 and W05. Use public management evidence; no private family disclosure.

8 MIN – RETRIEVE

Which Budj Bim example showed care continuing today? Who and what were connected in that evidence? Use a named source rather than an imagined story.

12 MIN – MODEL

The Budj Bim heritage account describes Gunditjmara knowledge continuing across generations. Present-day management includes Traditional Owners and rangers. These public sources help explain shared responsibility. Claim: Gunditjmara knowledge supports continuing care for Budj Bim. Evidence: the source describes Traditional Owner-guided management and knowledge sharing. Explanation: community relationships help sustain knowledge and responsibility.

25 MIN – GUIDED TO INDEPENDENT TASK

Our sources do not supply a universal kinship chart. They do not tell of every family role or restricted responsibility. Record Not shown in these sources instead of inventing an answer. Use C2, C5, C8 and W05. Connect a named person/group, action or place. Compare what two public sources can actually support. No student must disclose family or cultural knowledge. First model a short response, then students complete or demonstrate their own reasoning.

10 MIN – EXPLAIN

Someone says: All communities organise responsibilities in the same way. Use a specific example and explain why it is too limited. Limit: name one supported connection and one unknown. Ask a partner to check which part is evidence and which is a conclusion.

5 MIN – EVALUATE AND RECORD

Collect the specific success evidence in slide 2 and the learning record or an equivalent response. Use one source/limit question in a brief conference.

ACCESS / CHALLENGE

Chunk the source and pre-teach vocabulary with D1. Offer a partial organiser, reading partner, scribing, picture/symbol choices with explanation or a communication board/device. Keep the same concept. Extend by explaining an unknown, missing voice or limit rather than adding an unsupported fact.

Lesson 6: Continuity and change

File: First Peoples, Many Countries – Year 4 – Lesson 06 – Presentation.pptx

Preparation: C1/C2/C5 and W06. Use source dates only; keep the timeline not to scale.

8 MIN – RETRIEVE

Does something have to stay exactly the same to continue? Think about knowledge that is used in changing circumstances. We will distinguish continuity from a claim that nothing changes.

12 MIN – MODEL

The source describes aquaculture over thousands of years. 2010: a cultural weir restored for fish at Tae Rak/Lake Condah. 2019: Budj Bim was inscribed on the World Heritage List. Continuity of Gundjimarra knowledge and care connect the landscape across time. Water restoration is evidence of change; continuing custodianship is evidence of continuity. Do not place culture only in the past.

25 MIN – GUIDED TO INDEPENDENT TASK

Order events from earlier to later. Use dates where the source gives them; do not invent precise dates. Label a timeline Not to scale if the spaces do not represent equal time intervals. C1, C2, C5 and W06. Build an evidence timeline and cite each entry. Mark one continuity and one change. Ask whose account or perspective could add to this heritage summary. First model a short response, then students complete or demonstrate their own reasoning.

10 MIN – EXPLAIN

Use: ... changed, while ... continued. Explain which source supports each part and one limitation. Exit: correct the claim that First Nations cultures belong only to the past. Ask a partner to check which part is evidence and which is a conclusion.

5 MIN – EXIT AND RECORD

Collect the specific success evidence in slide 2 and the learning record or an equivalent response. Use one source to question in a brief conference.

ACCESS / CHALLENGE

Chunk the source and pre-teach vocabulary with D1. Offer a partial organiser, reading partner, scribing, picture/symbol choices with explanation or a communication board/device. Keep the same concept. Extend by explaining an unknown, missing voice or limit rather than adding an unsupported fact.

Lesson 7: Compare without ranking

File: First Peoples, Many Countries – Year 4 – Lesson 07 – Presentation.pptx

Preparation: C1–C4/C7, W07 and the named sources. Printed source detail is unequal; unknowns are valid.

8 MIN – RETRIEVE

What does the Budj Bim source support? What does the Yawuru teacher viewing source help us consider? Which claims need another voice or source?

12 MIN – MODEL

Compare place, public evidence of knowledge, and continuing responsibilities. A source is not a score for better or worse. Give each context its own name and source. Gunai country case: traditional engineering and continuing custodianship. Yawuru case: Broome context and seasonal sea-knowledge viewing source. Our printed sources contain different levels of detail; recognise that limit.

25 MIN – GUIDED TO INDEPENDENT TASK

Evidence: a source states an attributed fact. Inference: our explanation of what the fact may suggest. Unknown: information these sources do not supply. Keep all three distinct. Use W07 and the relevant source cards. Fill the same criteria for each case. Add an unknown and identify a voice missing from the printed cards. Share a source-based explanation with a partner. First model a short response, then students complete or demonstrate their own reasoning.

10 MIN – EXPLAIN

Can these cases prove all First Nations communities have identical responsibilities? Explain. Improve one overall case evidence. Explain one difference, one supported connection and one limit. Ask a partner to check which part is evidence and which is a conclusion.

5 MIN – EVALUATE AND RECORD

Collect the specific success evidence in slide 2 and the learning record or an equivalent response. Use one source/limit question in a brief conference.

ACCESS / CHALLENGE

Chunk the source and pre-teach vocabulary with D1. Offer a partial organiser, reading partner, scribing, picture/symbol choices with explanation or a communication board/device. Keep the same concept. Extend by explaining an unknown, missing voice or limit rather than adding an unsupported fact.

Lesson 8: Community evidence brief

File: First Peoples, Many Countries – Year 4 – Lesson 08 – Presentation.pptx

Preparation: W07/W08, A1 and selected portfolio evidence. Offer a response mode before sharing.

8 MIN – RETRIEVE

Select a source evaluation, connection record and timeline. Which claim does each item support? Choose evidence for understanding rather than the neatest page.

12 MIN – MODEL

Claim: Gunditjmara engineering shows a continuing relationship with Budj Bim. Evidence: channels and eel management; Traditional Owner-guided care. Reason: knowledge, place and responsibility are connected. Use Gunditjmara and Yawuru as named Aboriginal contexts. Use Bruny Island's named museum context to distinguish Torres Strait Islander and Aboriginal connections. The examples do not represent every community.

25 MIN – GUIDED TO INDEPENDENT TASK

Example: check the source and replace a generic caption with a named one. Likely benefit: readers understand the specific context. Limit: a better caption does not replace community authority or permissions. Use W07, W08 and A1. Select two sources, one limitation and a conclusion. Plan a visitor recommendation and its effects on people/places. Choose written, oral, drawn or supported communication. First model a student response, then students complete or demonstrate their own reasoning.

10 MIN – EXPLAIN

Are both sources now showing care visible? Have you distinguished the broad groups within the claim? Exit: identify one claim, its source and a limit. Ask a partner to check which is evidence and which is a conclusion.

5 MIN – EXPLAIN AND RECORD

Collect the specific success evidence in slide 2 and the learning record or an equivalent response. Use one source/limit question in a brief conference.

ACCESS / CHALLENGE

Chunk the source and pre-teach vocabulary with D1. Offer a partial organiser, reading partner, scribing, picture/symbol choices with explanation or a communication board/device. Keep the same concept. Extend by explaining an unknown, missing voice or limit rather than adding an unsupported fact.

Lesson 9: Explain and justify

File: First Peoples, Many Countries – Year 4 – Lesson 09 – Presentation.pptx

Preparation: W09/A1, sources and existing comparison. Use pairs/small groups or short individual recordings.

8 MIN – RETRIEVE

Select one claim from your evidence brief. Name its source and place. Does the evidence support the whole claim or only part?

12 MIN – MODEL

Claim to challenge: All First Nations Australians share one culture. A responsible response notices the two broad groups and diversity within both. Use specific examples without turning them into universal rules. My comparison shows ... The source ... supports this because ... it does not because ... The conclusion I can justify is ...

25 MIN – GUIDED TO INDEPENDENT TASK

Ask about the evidence, source or limit. Give the speaker time and allow their chosen response mode. Do not ask a student to speak for a culture or disclose private knowledge. Use W09, A1 and your portfolio. Share in pairs or small groups, respond to one evidence question. Your teacher may record an oral, drawn, written or supported explanation. First model a short response, then students complete or demonstrate their own reasoning.

10 MIN – EXPLAIN

Can you explain two named contexts, continuing responsibilities and the broad-group distinction? Can you identify an evidence, an unknown and a proposed action's effects? Exit: improve one claim after checking its source. Ask a partner to check which part is evidence and which is a conclusion.

5 MIN – EVALUATE AND RECORD

Collect the specific success evidence in slide 2 and the learning record or an equivalent response. Use one source/limit question in a brief conference.

ACCESS / CHALLENGE

Chunk the source and pre-teach vocabulary with D1. Offer a partial organiser, reading partner, scribing, picture/symbol choices with explanation or a communication board/device. Keep the same concept. Extend by explaining an unknown, missing voice or limit rather than adding an unsupported fact.

Lesson 10: Represent responsibly

File: First Peoples, Many Countries – Year 4 – Lesson 10 – Presentation.pptx

Preparation: C1/C2/C8 and W10/A1. The generic caption is a fictional teaching exercise.

8 MIN – RETRIEVE

Caption to revise: Everyone used the same old eel traps. Which words make unsupported claims? What information and voice are missing?

12 MIN – MODEL

Gunditjmara people developed water-management systems at Budj Bim to manage kooyah/eels. Continuing custodianship connects knowledge and care today. This describes a new case, not every First Nations society. A museum biography of Brian Robinson is evidence about his work in context. Name his Kala Lagaw Ya and Wuthathi connections and the museum source accurately. Do not turn public viewing into permission to copy cultural designs.

25 MIN – GUIDED TO INDEPENDENT TASK

Replace broad words such as all or everyone when the evidence is specific. Name the people/place/source and show continuing connections. State and know honestly rather than filling it with an invention. Use W10 and A1. Revise a fictional generic caption. Explain what changed and who may benefit from the correction. A local caption needs verified school attribution; do not guess it. First model a short response, then students complete or demonstrate their own reasoning.

10 MIN – EXPLAIN

Explain how your source changes a claim or action. Use your portfolio to show a question, evidence, analysis and conclusion. Exit: name one responsibility when communicating about Country/Place. Use a pointer to check which part is evidence and which is a conclusion.

5 MIN – EVALUATE AND RECORD

Collect the specific success evidence in slide 2 and the learning record or an equivalent response. Use one source/limit question in a brief conference.

ACCESS / CHALLENGE

Chunk the source and pre-teach vocabulary with D1. Offer a partial organiser, reading partner, scribing, picture/symbol choices with explanation or a communication board/device. Keep the same concept. Extend by explaining an unknown, missing voice or limit rather than adding an unsupported fact.

Eight-session route - sessions 1-4

Each compact session: 5 min retrieve, 10 min source model, 30 min guided/independent task, 10 min explanation, 5 min transition/exit = 60 min. Prepare sources/materials before class. Use the same ten numbered files; do not create eight extra decks or teach two complete decks end-to-end.

SESSION 1 - lessons 01 + 02

Use one cover; L01 slides 4-6 (groups, named contexts and Country), then L02 slides 4-6 (museum, source checks and permission). Integrate W01/W02 into the source record if useful. In the task block, locate all three contexts, ask an inquiry question and check attribution/limits. Collect group distinction, named source and a source-based question. Close once with L02 slide 8 or 9.

SESSION 2 - lesson 03

Use its full nine-slide sequence with C1/C2/C5 and W03. Model feature-purpose connections, then annotate and explain the original system diagram. Keep source card and original account origin clear: the cards based on that source, not a second independent historical witness. Collect a source-labelled explanatory model and continuing-care explanation.

SESSION 3 - lesson 04

Use the full sequence with C3/C6 and W04. Teacher-view the attributed public source; do not copy its content. Students make original local observations in a safe approved area, compare records and ask a checkable question. Indoor/practice alternatives retain the origin labels. Collect dated/location-labelled record, comparison and a place-specific knowledge limit.

SESSION 4 - lesson 05

Use the full sequence and W05. Model public evidence of knowledge sharing and Traditional Owner-guided care. Students connect named people/group, action and place/responsibility; record what sources do not supply. Collect a supported relationship explanation without invented kinship rules.

Every communication option may provide the same evidence. Retain source labels, actual observation or fictional/practice labels and safe handling/transition time.

Eight-session route - sessions 5-8

Use the same 5 + 10 + 30 + 10 + 5 minute structure in each session. Eight sessions are teaching meetings; observations between meetings are separate elapsed time.

SESSION 5 – lesson 06

Use the full sequence, C1/C2/C5 and W06. Order earlier aquaculture, 2010 restoration and 2019 recognition; label the timeline not to scale. Explain one change and one continuing connection. Identify a source limitation or a voice that could add to the account. Collect timeline and source/perspective reasoning.

SESSION 6 – lesson 07

Use the full sequence and W07. Compare Gunditjmara/Budj Bim and Yuwipi/Birnie on the same criteria, without ranking cultures. Distinguish evidence, inference and conclusion. Use Brian Robinson's named museum context to recognise Torres Strait Islander Aboriginal connections without treating him as everyone's voice. Collect comparison, conclusion and a limit.

SESSION 7 – lesson 08

Use the full sequence, W08 and A1. Select existing portfolio evidence; do not restart a large written product. Link claims to named sources, acknowledge unequal source detail, and propose a respectful action with likely benefit and limit. Collect the prepared comparison and action reasoning.

SESSION 8 – lesson 09 + 10

Use one block: L0 (slides 4–7: misconception, explanation, respectful question and sharing), then 10 slides 17 as needed (named revision, person/context, justified action). Students explain existing comparison, answer an evidence question and revise the fictional caption on W10. Use A1 and rubric R1; one closing reflection only. Collect complete diversity, continuity, source, comparison, conclusion, action/effects and communication evidence.

ASSESSMENT FINISHES IN SESSION 8

Use the 30-minute task block for paired explanations, short recordings, drawn/dictated responses or communication-supported conferences. Combine these with earlier portfolio observations. The 10-minute share block is not the only assessment opportunity. No student loses assessment because public speaking is inaccessible, and no required criterion is deferred to a ninth session.

Evidence Trail - teacher response criteria

Prepare C1–C8 and G1a–G1c. Every turn involves a supported response and respectful question, then movement or pointing. Help students revisit a source; do not reward speed or chance. Accept equivalent wording and supported communication when the reasoning is shown.

1 / C1: Names Gunditjmara and Budj Bim; explains water/eel knowledge and a feature's purpose. A simplified illustration is not a measured site plan.

2 / C2: Uses continuing custodianship, knowledge sharing or Traditional Owner-guided management; does not place culture only in the past.

3 / C3, C6: Distinguishes a school record of one place/time from community seasonal knowledge. Real versus fictional/practice origin remains visible.

4 / C4: Museum evidence is about a named person with particular connections, not everyone's voice or culture.

5 / C5: Orders 2010 restoration before 2019 inscriptions concerning Gunditjmara knowledge/care connects the dated changes. Exact ancient dates are not invented.

6 / C7: Gives one useful attribute of a fact and a relevant limit, such as missing perspectives or unequal source scope.

7 / C8: Public viewing does not grant rights or cultural permission to copy. Checking permission is required before copying, and no designs are copied in this activity.

8 / C1–C8: Distinguishing First Peoples and Torres Strait Islander Peoples and diverging with about Named examples do not form a complete account of every community.

SUPPORT: Use fewer cards, a reading partner, the D1 vocabulary bank or a modelled turn; keep the same reasoning. Pointing, drawings with an explanation, gestures or a communication board/device can support a turn.

CHALLENGE: Ask which voice or fact would strengthen a conclusion and why the current source cannot supply it.

RECORD: Select an inquiry explanation and a limit from the game for the portfolio; the game alone is not the final assessment.

Assessment guide and evidence checks

Teach the criteria before assessment. Use A1a for evidence planning, A1b for explanation/transfer/conference and R1 for unit-specific judgements. Select earlier records rather than requiring a second large product.

ACCURATE UNDERSTANDING: Both broad groups distinguished; diversity within both; two named community/place contexts; a source-supported knowledge-place-responsibility connection and continuing custodianship. Recognising a source limit is appropriate; inventing absent cultural roles is not.

EVIDENCE/PROCESS: A guiding question; collection from named source or model locator/model/timeline or comparison; origin and perspective changes; evidence distinguished from inference/unknown.

EXPLANATION/ACTION: A justified comparison/conclusion, named supporting source, feasible action and likely effects on people/place. Use fictional visitor case tests transfer beyond a memorised game answer.

RESPONSIBILITY/REFLECTION: A general or past only claim improved, cultural/source limits acknowledged and public viewing distinguished from permission.

MODEL TRANSFER REASONING: The fictional leaflet must not use one artist as all First Nations people's example. Name artist Robinson's own context and the museum source. Remove unauthorised copied art or seek the needed rights/permissions before use. Likely benefit: accurate attribution and less generalisation. Limit: a better capture is not permission, nor a complete account of every community. Accept another possible, justified response.

CONFERENCE: Which claim is supported? What exact source/observation helps? What is inference or unknown? Whose voice could add detail? How could your action affect people/place? Record the student's actual response mode and evidence; assistance or another communication mode does not automatically lower achievement.

The quiz is a concept check alongside the portfolio and conference, not the sole evidence for the whole inquiry. Use the eight-session route to complete all essential assessment in session 8.

First Peoples, Many Countries – Key Ideas

These key ideas help us learn about First Peoples in Australia.
Read the definitions and look at the images.

Different
People.
Shared Futures.

Diversity

Differences within and between communities.



Language group

A community connected with a language; one language does not describe all First Nations Peoples.



Country/Place

Relationships with land, waters, living things and community, including responsibilities.



Continuity

Knowledge and connections continuing through time, even when circumstances change.



Source

A person, object or account that helps us investigate a question.



Cultural authority

The right people to speak for and guide use of their own cultural knowledge.



Remember: Aboriginal Peoples and Torres Strait Islander Peoples are distinct broad groups, with diversity within both.

How We Explain Our Evidence

We use questions, evidence and explanation to help us understand the past and present. Different sources give us information. We need to explain what the evidence shows and what it does not tell us.

1 QUESTION

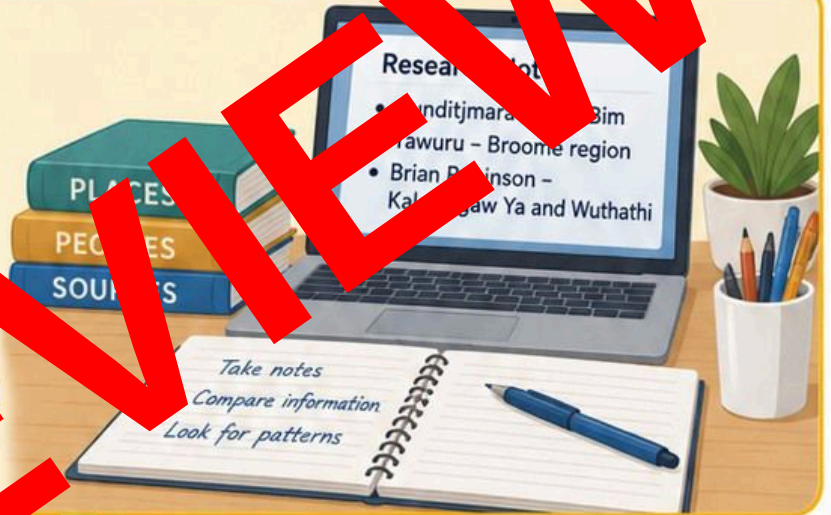
Do First Nations Australians form a single culture?



2 EVIDENCE

Our named cases include:

- Gunditjmara at Budj Bim
- Yawuru in the Broome region
- Brian Robinson's Kalamagaw Ya and Wuthathi connections



3 EXPLANATION

No. All original Peoples and Torres Strait Islander Peoples are distinct broad groups. There is diversity within both. Our few examples cannot represent every community.



Your turn

Name the people, place and source. Explain what the evidence does not tell us.

Case and Source Cards - 1

Cut along the dotted lines to separate the cards.

Use these cards to learn about different First Nations people, places, knowledge and sources. Read the information carefully.

C1 | GUNDITJMARA ENGINEERING

At Budj Bim in south-western Victoria, Gunditjmara people developed channels, weirs, dams and ponds to manage water and kooyang/eels.



Source: UNESCO - Budj Bim (whc.unesco.org).

C2 | CONTINUING CARE

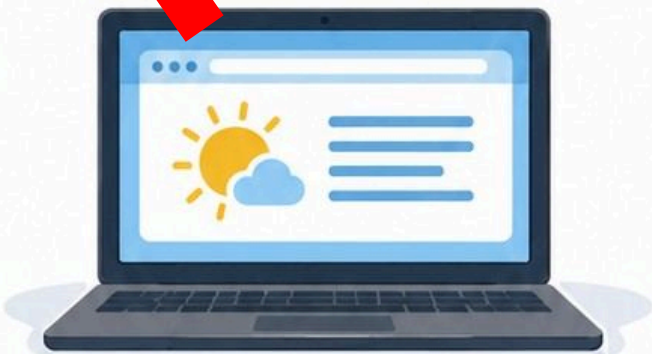
Gunditjmara knowledge and custodianship continue today. The heritage account describes knowledge shared between generations and Traditional Owner-guided management.



Source: UNESCO - Budj Bim (whc.unesco.org).

C3 | YAWURU VIEWING SOURCE

Our teachers can find the public Yawuru calendar for the Broome region. Our school observations are not on Yawuru calendar.



Teacher viewing source:
Bureau of Meteorology (bom.gov.au).
Do not reproduce the calendar.

C4 | A NAMED ARTIST

The Australian National Maritime Museum describes Brian Robinson's Kala Lagaw Ya and Wuthathi connections and Waiben/Thursday Island birthplace.

One person's context does not represent everyone.



Source: Brian Robinson biography (sea.museum).

Cut out the cards. Use them to discuss and sort evidence, observations and responsible use of sources.

C5 DATED EVIDENCE

At Tae Rak/Lake Condah, a cultural weir restored water flows in 2010. Budj Bim entered the World Heritage List in 2019. Continuing care links past and present.



Source: UNESCO - Budj Bim (whc.unesco.org).

C6 PRACTICE OBSERVATION

Fictional classroom example: a student sees a flowering plant beside the school path today. This is an observation of one place and time, not another community's seasonal knowledge.



C7 SOURCE LIMIT

A museum biography can help explain an artist's context. It cannot describe all views or practices of every community. Ask who speaks, why and what remains unknown.



C8 RESPONSIBLE CAPTION

Fictional class task: replace an all-communities claim with a named, supported statement. Check the source and permission. Public viewing is not permission to copy cultural designs.



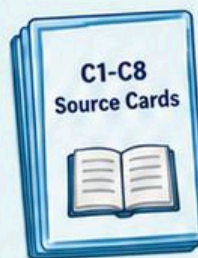
- ☐ Named statement
- ☐ Supported by a source
- ☐ Check permission

Evidence Trail - How to Play

Work together. Explore sources. Build and explain evidence.

You need:

the six-stop mat, C1-C8 source cards, challenge cards and a counter or pointing marker.



1 Take turns. Start at NOTICE.

NOTICE →

2 Choose a challenge card.
Read the matching source card or ask a partner to read it.



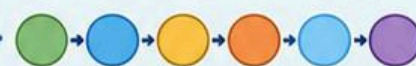
3 Give a supported response.
Speak, write, draw, point or use a communication board/device.



4 A partner asks one respectful question.
Check the teacher response criteria together.



5 Move one stop when you have explained your evidence or a limit.
There is no timer. If unsure, check the source and try again.



6 After REFLECT, begin another round.
Help everyone complete an evidence trail.

REFLECT → ↻

Worked example

Challenge card C1.
Response: Gundjara engineering at Budj Bim managed water and eels.

Evidence: the named UNESCO heritage source.



Finish by sharing

one claim, its source and a limit.

Never ask a student to speak for a culture or reveal private knowledge.

*Different ideas.
Stronger thinking.
Together.*



Evidence Trail - Six-Stop Mat

Move one stop after explaining evidence or checking a limit.
Work together.



1

NOTICE

What does the source show?



2

ASK

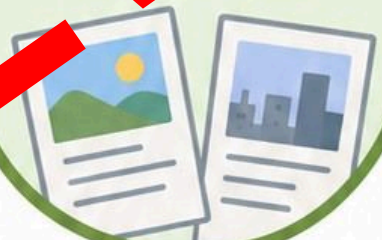
What is our question?



3

COMPARE

What is similar or different?



4

EXPLAIN

Which evidence supports the idea?



5

APPLY

What respectful action could help?



6

REFLECT

What is a limit or unknown?



Point instead of moving a counter if helpful.
Begin another round after stop 6.

Evidence Trail – Challenge Cards

Use these cards to think, discuss and investigate. Cut them out and use in class.

Different sources help us build a bigger picture.

1

[C1]

How did Gunditjmara engineering connect knowledge and place?



2

[C2]

Which evidence shows that care continues today?



3

[C3, C6]

Why is a school observation not a Yawuru calendar?



4

[C4]

Why can one artist not represent a whole community?



5

[C5]

Order the 2010 and 2019 evidence. Why continued?



6

[C7]

Name one useful fact and one limit of a source.



Useful fact?

Limit?

7

[C8]

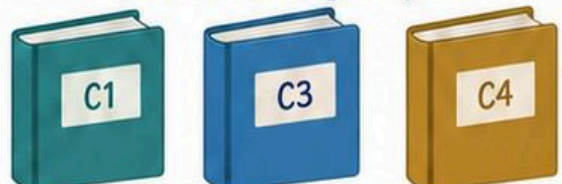
Does public viewing permit copying cultural designs? Explain.



8

[C1-C8]

Do First Nations Australians form a single culture? Explain diversity within both broad groups.



Name a source. Ask a respectful question. Use the teacher criteria.

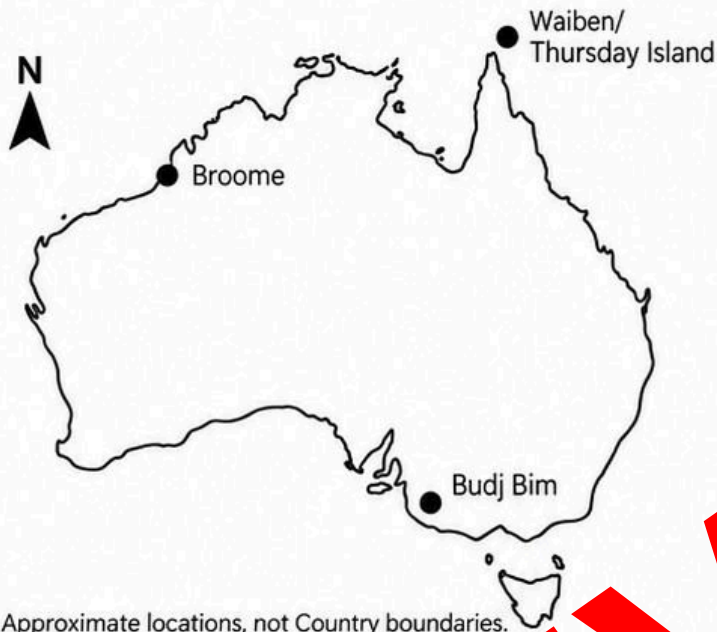
W01 Many Countries - Learning Record

Name: _____

Date: _____

1 NOTICE AND LOCATE

Aboriginal Peoples and Torres Strait Islander Peoples are distinct broad groups, with diversity within both.



Gunditjmara - place:

Yawuru - place:

Brian Robinson - named connections:

2 ASK

Write one question about a named community/person and place.

Source I would check: _____

3 EXPLAIN

Why can these examples not describe every First Nations community?

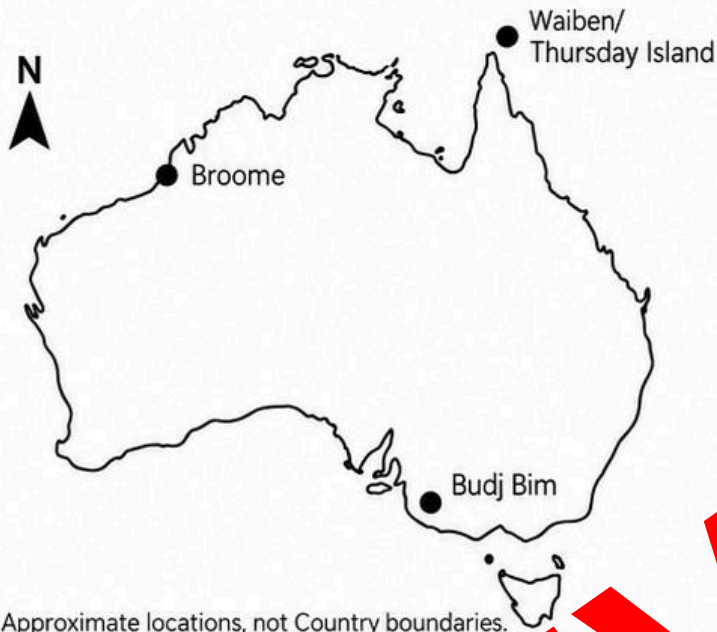
W01 Many Countries - Learning Record

Name: **ANSWERS**

Date: _____

1 NOTICE AND LOCATE

Aboriginal Peoples and Torres Strait Islander Peoples are distinct broad groups, with diversity within both.



Gunditjmara - place:

Budj Bim, south-west Victoria.

Yawuru - place:

Broome region

Brian Robinson - named connections:

Nela Lawu Yaw and Wuthathi.

2 ASK

Write one question about a named community/person and place.

How does Gunditjmara knowledge support care for Budj Bim today?

Source I could check: **UNESCO - Budj Bim.**

3 EXPLAIN

Why can these examples not describe every First Nations community?

Aboriginal Peoples and Torres Strait Islander Peoples are distinct broad groups, with diversity within both. Three examples cannot show every community.

Who Can Tell This Story? - Learning Record

Name: _____ Date: _____

C4 I can use questions to find out who created a source, when it was made, why it was made and what it shows.

C7 I can recognise that different sources may show different views and that some voices may be missing.

NOTICE: The museum's Brian Robinson biography is about a named person.
It is not everyone's voice.

SOURCE CHECK

Source title and organisation:

Named person and connections:

Purpose: _____

Date shown, or "not shown": _____

Date I viewed it: _____



CLAIM AND EVIDENCE

One fact this source supports:



LIMIT

This source does not tell us:



RESPONSIBILITY

Public viewing does not mean permission to copy.
What should we do before using a cultural design?



Who Can Tell This Story? - Learning Record

Name: ANSWERS Date: _____

C4 I can use questions to find out who created a source, when it was made, why it was made and what it shows.

C7 I can recognise that different sources may show different views and that some voices may be missing.

NOTICE: The museum's Brian Robinson biography is about a named person. It is not everyone's voice.

SOURCE CHECK

Source title and organisation:

Brian Robinson biography, Australian National Maritime Museum

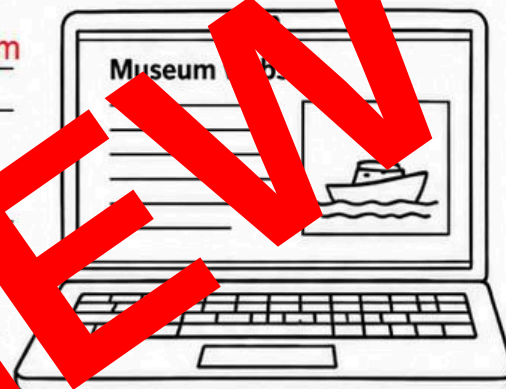
Named person and connections:

Kala Lagaw Ya and Wuthathi; born on Waiben/Thursday Island

Purpose: to introduce a named artist and his context.

Date shown, or "not shown": not shown.

Date I viewed it: answers vary; record actual date



CLAIM AND EVIDENCE

One fact this source supports:

The biography supports the named connections.



LIMIT

This source does not tell us:

It does not describe every community.



RESPONSIBILITY

Public viewing does not mean permission to copy.

What should we do before using a cultural design?

Check rights and required cultural permission; do not copy without it.



Gunditjmara Engineering - Learning Record

Name: _____ Date: _____

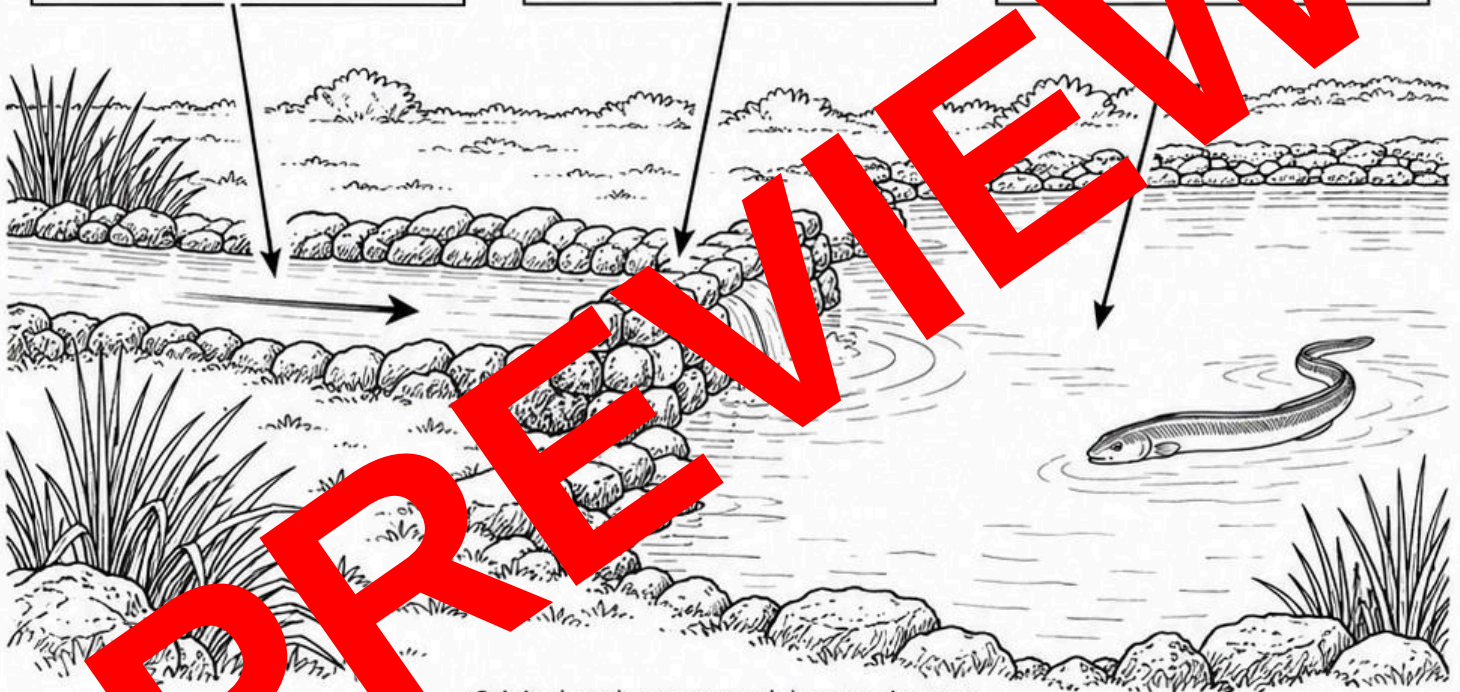
NOTICE: Gunditjmara people developed water-management systems at Budj Bim for kooyang/eels.

MAIN TASK:

Channel - purpose:

Weir - purpose:

Pond - purpose:



Original explanatory model, not a site map.

EXPLAIN: How do knowledge, place and continuing care connect?

SOURCE CHECK: Source and one limit of this model:

Gunditjmara Engineering - Learning Record

Name: **ANSWERS**

Date: _____

NOTICE: Gunditjmara people developed water-management systems at Budj Bim for kooyang/eels.

MAIN TASK:

Channel - purpose:

directs water through the system.

Weir - purpose:

helps manage water flow.

Pond - purpose:

provides a place to store/manage eels.



Original explanatory model, not a site map.

EXPLAIN: How do knowledge, place and continuing care connect?

Gunditjmara knowledge of water and eels supported engineering at Budj Bim; custodianship continues today.

SOURCE CHECK: Source and one limit of this model:

UNESCO - Budj Bim. This simplified model is not a measured plan of the actual site.

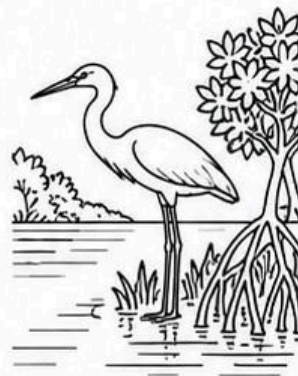
Yawuru Context and Our Observations



NOTICE: Your teacher can open the named Yawuru calendar for viewing.
Our task records our own locality; it is not an Indigenous calendar.



OBSERVE SAFELY: Look and listen in a teacher-approved area.
Leave living things undisturbed.



Real observation, or clearly label practice data.

Date and place	Weather observed	Plant/animal feature observed

COMPARE: Compare two records using the same categories. What is similar or different?

QUESTION: What could you check on another day?

LIMIT: Why can this record not tell us Yawuru seasonal knowledge?

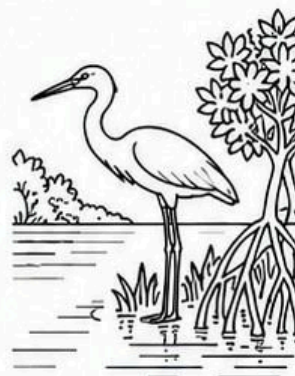
Yawuru Context and Our Observations



NOTICE: Your teacher can open the named Yawuru calendar for viewing.
Our task records our own locality; it is not an Indigenous calendar.



OBSERVE SAFELY: Look and listen in a teacher-approved area.
Leave living things undisturbed.



Real observation, or clearly label practice data.

Date and place	Weather observed	Plant/animal feature observed
Fictional practice: school path today Practice only; not observed class data	dry, calm	flowering plant

COMPARE: Compare two records using the same categories. What is similar or different?

Model answers vary with actual records; compare the same categories.

QUESTION: What could you check on another day?

Is the same plant flowering next week?

LIMIT: Why can this record not tell us Yawuru seasonal knowledge?

One local observation is about our place/time; it is not Yawuru knowledge.

Social Connections - Learning Record

Name: _____

Date: _____

NOTICE: The public Budj Bim account describes continuing knowledge sharing and Traditional Owner-guided care.

RECORD:

Named people/group	Action or knowledge	Place and responsibility

SOURCE:

Which named public source supports your connection?

UNKNOWN:

What do the sources not tell us about family or kinship responsibilities?

EXPLAIN:

Why must we avoid saying every community organises responsibilities in the same way?

Fact source: UNESCO - Budj Bim Cultural Landscape (whc.unesco.org).

Social Connections - Learning Record

Name: ANSWERS

Date: _____

NOTICE: The public Budj Bim account describes continuing knowledge sharing and Traditional Owner-guided care.

RECORD:



SOURCE:

Which named public source supports your connection?

UNESCO - Budj Bim.

UNKNOWN:

What do the sources not tell us about family or kinship responsibilities?

the sources do not supply every family role or restricted kinship rule.

EXPLAIN:

Why must we avoid saying every community organises responsibilities in the same way?

responsibilities can differ; a named example is not a universal rule.

Continuity and Change - Learning Record

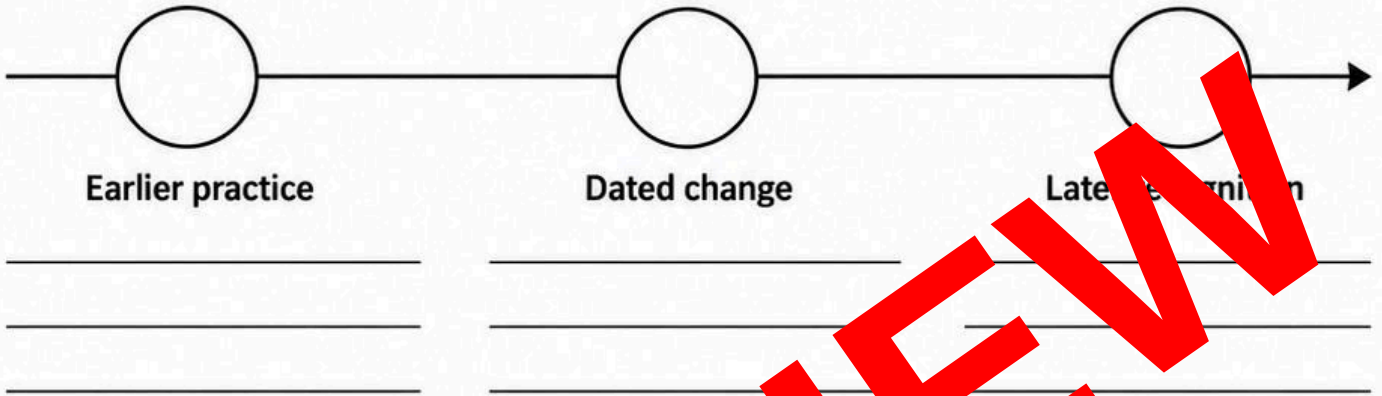
Name: _____

Date: _____

NOTICE: Our source describes aquaculture over thousands of years, water restoration in 2010 and World Heritage inscription in 2019.

A timeline

Not to scale



Continuing connection across time

EXPLAIN: One change was ... while ... continued.

SOURCE AND PERSPECTIVE: Name the source. Whose voice might add to this account?

LIMIT: What does an unevenly spaced timeline not show?

Continuity and Change - Learning Record

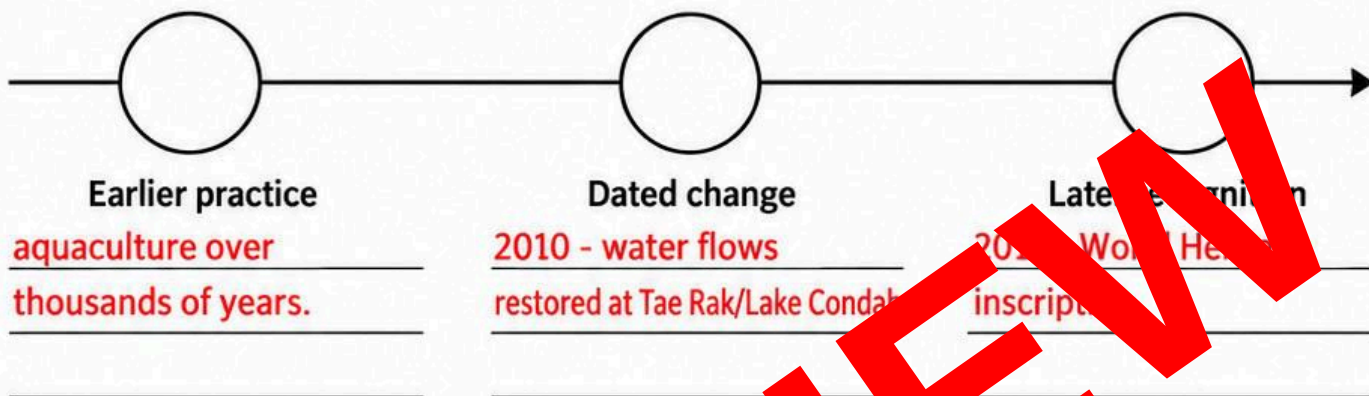
Name: ANSWERS

Date: _____

NOTICE: Our source describes aquaculture over thousands of years, water restoration in 2010 and World Heritage inscription in 2019.

A timeline

Not to scale



Continuing connection across time

Gunditjmara knowledge and custodianship.

EXPLAIN: One change was ... while ... continued.

water management changed while connection and care continued.

SOURCE AND PERSPECTIVE: Name the source. Whose voice might add to this account?

UNESCO; an authorised Gunditjmara voice could add detail.

LIMIT: What does an unevenly spaced timeline not show?

the spaces do not represent equal lengths of time.

Compare Without Ranking - Learning Record

Name: _____ Date: _____

Use C1-C4 and C7. Use the same criteria. Differences are not scores for better or worse.

Criterion	Gunditjmara case	Yawuru case
Place		
Public source and knowledge		
Continuing responsibility		
Unknown in our sources		

NAMED CONNECTION: How does Brian Robinson's museum context help us distinguish the broad groups without making one artist represent everyone?

EVIDENCE CHECK: Write one supported conclusion and one limit.

Sources for context: UNESCO - Budj Bim; Australian National Maritime Museum - Brian Robinson.
BOM Yawuru calendar: teacher viewing only.

Compare Without Ranking - Learning Record

Name: **ANSWERS** Date: _____

Use C1-C4 and C7. Use the same criteria. Differences are not scores for better or worse.

Criterion	Gunditjmara case	Yawuru case
Place	Budj Bim, south-west Victoria	Broome region
Public source and knowledge	UNESCO, eel and water management	BOM teacher viewing source, place specific seasonal knowledge
Continuing responsibility	continuing Gunditjmara custodianship	detail roles not supplied printed cards.
Unknown in our sources	complete custodianship rules	complete local/community roles.

NAMED CONNECTION: How does Brian Robinson's museum context help us distinguish the broad groups without making one artist represent everyone?

Brian Robinson has Kala Lagaw Ya and Wuthathi connections; his biography is not everyone's voice. His named connections include Torres Strait Islander and Aboriginal contexts.

EVIDENCE CHECK: Write one supported conclusion and one limit.

both cases need specific names and sources; our printed source detail is unequal.

Sources for context: UNESCO - Budj Bim; Australian National Maritime Museum - Brian Robinson.
BOM Yawuru calendar: teacher viewing only.

Name: _____

Date: _____

Use W07 and your portfolio.

1
CLAIM: What comparison can your evidence support?


2
EVIDENCE:

Source 1 and the fact it supports:

Source 2 and the fact it supports:



Source 2

3
LIMIT: One unknown, missing perspective or inference:


4
ACTION: Record one respectful visitor or classroom action:

Any benefit for people/place:

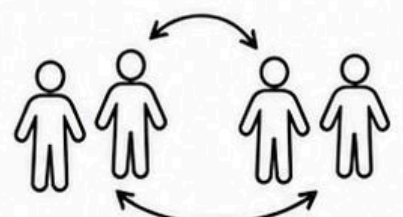
A possible limit or effect to consider:


Plan
Act
Make a difference

5
CHECK: Name the communities/person and places.

Show continuing relationships.

Distinguish Aboriginal Peoples and Torres Strait Islander Peoples, with diversity within both.



You may write, draw and label, dictate, or use supported choices.

People ↔ Places ↔ Ongoing relationships

Name: **ANSWERS**

Date: _____

Use W07 and your portfolio.

1**CLAIM:** What comparison can your evidence support?

knowledge and continuing connections are specific to named communities and places.

**2****EVIDENCE:**

Source 1 and the fact it supports:

UNESCO - Budj Bim: engineering and continuing Gunditjmara care.

Source 2 and the fact it supports:

Australian National Maritime Museum: Brian Robinson's named connections.



Source 2

3**LIMIT:** One unknown, missing perspective or inference:

printed sources cannot explain every community's roles.

**4****ACTION:** Record one respectful visitor or classroom action:

correct a generic class caption using a checked source.

Every benefit for people/place:

reviewers see a specific context.



Plan
Act

Make a difference

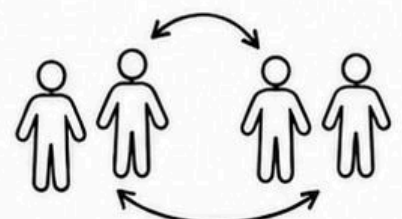
A possible limit or effect to consider:

correct naming does not grant cultural-copying permission.

5**CHECK:** Name the communities/person and places.

Show continuing relationships.

Distinguish Aboriginal Peoples and Torres Strait Islander Peoples, with diversity within both.



You may write, draw and label, dictate, or use supported choices.

People ↔ Places ↔ Ongoing relationships

W09

Explain and Justify - Learning Record

Name: _____ Date: _____

Use your comparison and sources.

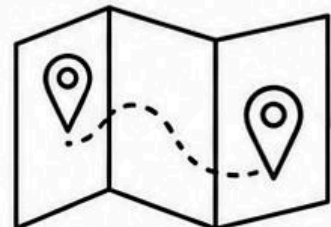
PLAN YOUR EXPLANATION:

My two named contexts and places are:

My comparison shows:

A source that supports this is:

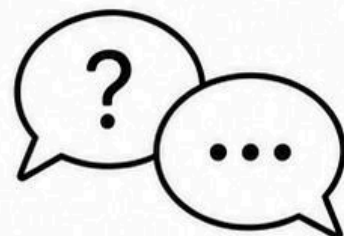
A limit is:



QUESTION AND RESPONSE

A respectful question I was asked:

My evidence-based response:



REFLECT:

A claim I Improved after checking evidence:



Teacher recording choice:

☐

written

☐

oral

☐

drawn

☐

dictated

☐

communication board or device

☐

partner-supported response

The learning criteria stay the same for every response mode.

W09

Explain and Justify - Learning Record

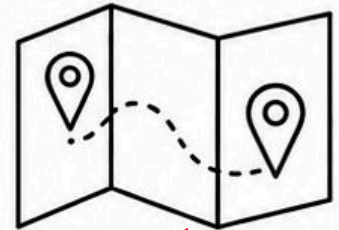
Name: ANSWERS Date: _____

Use your comparison and sources.

PLAN YOUR EXPLANATION:

My two named contexts and places are:

Gunditjmara/Budj Bim and Yawuru/Broome.



My comparison shows:

both need named place-specific evidence; printed detail differs.

A source that supports this is:

UNESCO supports continuing Gunditjmara care.



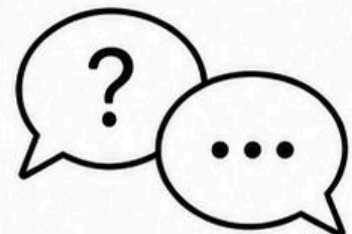
A limit is:

the cards do not give all Yawuru responsibilities.

QUESTION AND RESPONSE

A respectful question I was asked:

Does one case explain everyone?



My evidence-based response:

No; there is diversity within Aboriginal Peoples and Torres Strait Islander Peoples.

REFLECT:

A claim I Improved after checking evidence:

I replaced "all communities" with a named source-based claim.



Teacher recording choice:

☐ written

☐ oral

☐ drawn

☐ dictated

☐ communication board or device

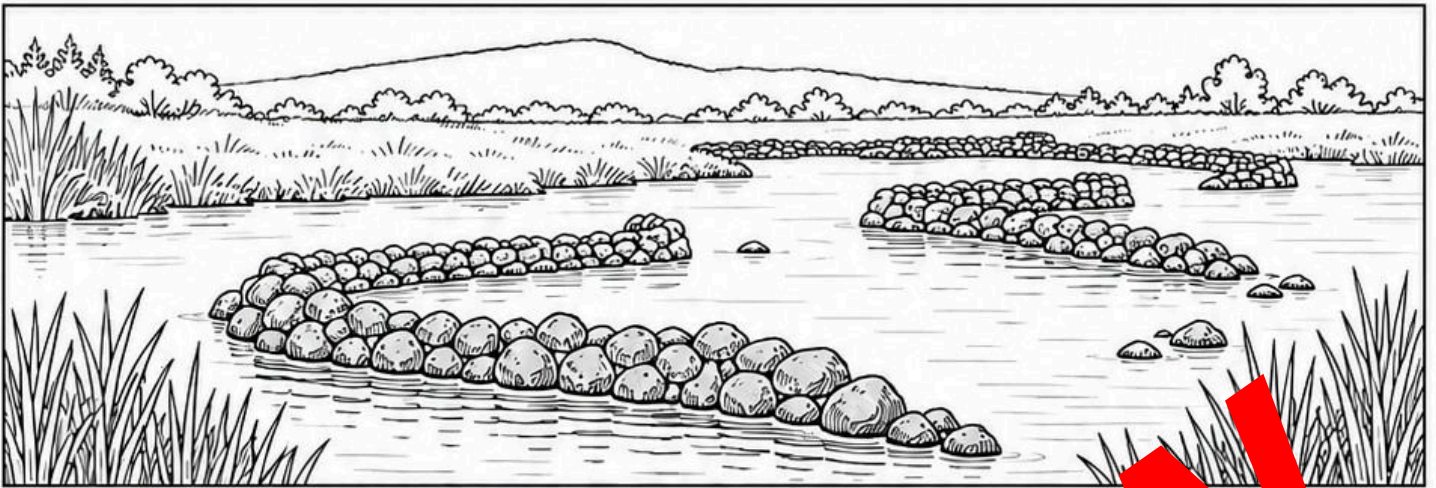
☐ partner-supported response

The learning criteria stay the same for every response mode.

W10 Represent Responsibly - Learning Record

Name: _____

Date: _____



Original explanatory illustration, not a site image

Fictional caption: “Everyone used the same old eel cap”

NOTICE: Underline the words that make unsupported claims

Explain the problem:

REVISE: Write a named caption showing place evidence and continuing connection:

SOURCE: What supports your revision?

RESPONSIBILITY: How could the correction help readers? What permission does it still not give?

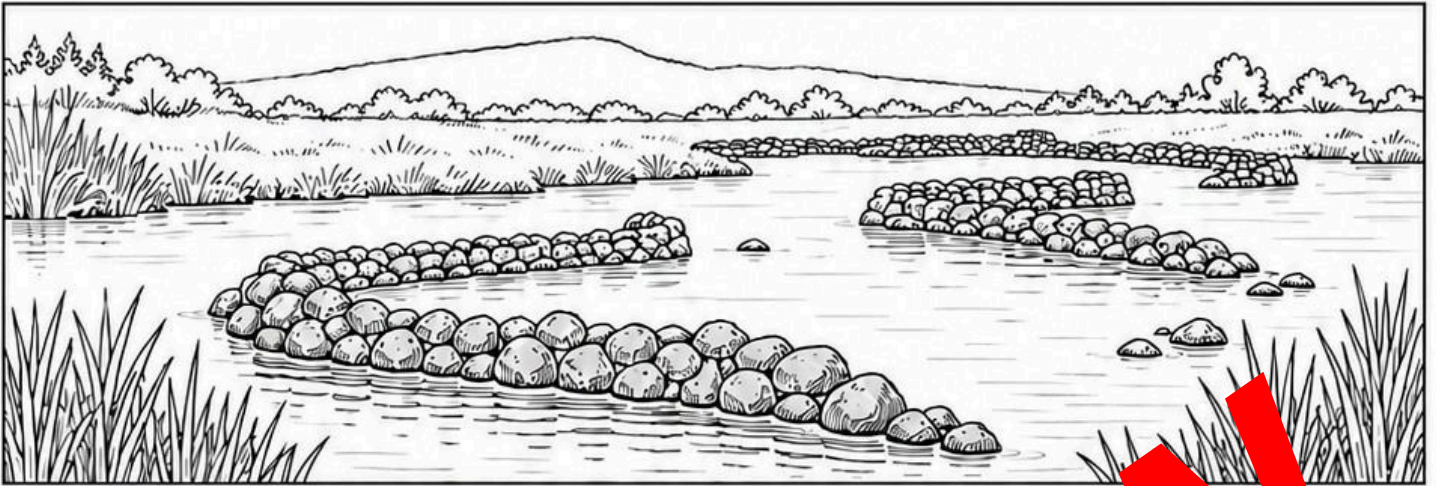
LOCAL CHECK:

A school Country/Place caption needs verified attribution; never guess.

W10 Represent Responsibly - Learning Record

Name: ANSWERS

Date: _____



Original explanatory illustration, not a site image

Fictional caption: “Everyone used the same old eel trap.”

NOTICE: Underline the words that make unsupported claims.

Explain the problem:

It treats diverse communities as identical and culture as past-only.

REVISE: Write a named caption showing place evidence and continuing connection:

Gunditjmara people developed water-management systems for kooyang/eels at Budj Bim; knowledge and custodianship continue today.

SOURCE: What supports your revision?

UNESCO - Budj Bim.

RESPONSIBILITY: How could the correction help readers? What permission does it still not give?

Readers understand a specific continuing connection.

The caption gives no permission to copy cultural designs.

LOCAL CHECK:

A school Country/Place caption needs verified attribution; never guess.

Quiz: First Peoples, Many Countries

Use the separate editable file:

First Peoples, Many Countries – Year 4 – Quiz.pptx

The 22-slide quiz includes a centred cover, response instructions, nine questions with separate explanation/answer slides, reflection and a closing slide. Every question/answer is native editable black text; speaker notes are blank.

Question coverage: diversity within both broad groups; public viewing and copying permission; Gunditjmara water/eel engineering; limits of a named museum; biography; classroom observation versus community knowledge; not-just-schools chronology and continuity; evidence versus unsupported inference, and family-rules generalisation; and a fictional local-caption activity with objects/links.

Give thinking time before showing each answer. Accept not equivalent reasoning and the student's chosen communication mode. Display one question at a time, or use selected checks after relevant lessons. This quiz does not replace the portfolio, comparison, transfer case and conference.

For the final assessment use the following A1a/A1b pages and rubric R1. Record understanding and evidence, not confidence or speed.

Assessment - Evidence Plan

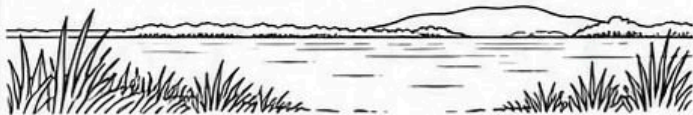
Name: _____ Date: _____

TASK: Compare two named community contexts, places, knowledge and continuing responsibilities. Distinguish Aboriginal Peoples and Torres Strait Islander Peoples, recognising diversity within both. Use evidence and acknowledge limits.

Use Gunditjmara and Yawuru, with Brian Robinson's attributed museum context to help explain the broad-group distinction. Select earlier portfolio evidence; do not invent missing details.

Context and place 1: Gunditjmara

Describe the context and place.



Context and place 2: Yawuru

Describe the context and place.



Source and supported fact

What is your source? (e.g. museum, book, website, interview)

What fact does it support?

Source and supported fact

What is your source? (e.g. museum, book, website, interview)

What fact does it support?

Continuing relationship / responsibility

What continuing relationship or responsibility is shown?

Continuing relationship / responsibility

What continuing relationship or responsibility is shown?

QUESTION: What inquiry question guided your work?

LIMIT: What is not shown, or whose view is missing?

Response choices: You can present your evidence plan as:

- ☐ written
 ☐ oral
 ☐ drawn and labelled
 ☐ dictated
 ☐ picture/symbol selection with explanation
 ☐ a communication board/device

The same learning criteria apply, no matter which option you choose.

A1b Assessment - Explain, Transfer and Confer

Name: _____ Date: _____

EXPLAIN: My comparison and conclusion, with evidence:



DIVERSITY: How do our named examples help distinguish the two broad groups without treating either as one culture?

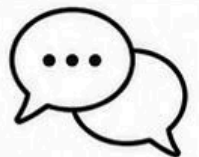


TRANSFER - NEW FICTIONAL CASE:

A visitor leaflet uses Brian Robertson's work as an example of what all First Nations people make. No copying permission is recorded. What should be changed? Give an action, likely benefit and one time.



TEACHER CONFERENCE: Ask: Which evidence supports your conclusion? What is observation, inference or unknown? Whose voice could add to it? Record response mode and evidence:



A supported response mode does not automatically lower achievement.

Name: _____

Date: _____

R1: Rubric - First Peoples, Many Countries

Criterion	Supported or incomplete	Independent and sound	Justified transfer
ACCURATE UNDERSTANDING 	Conflates broad groups or omits named place/continuity.	Distinguishes both broad groups, diversity, named cases and continuing connections.	Corrects a new generalisation while keeping scope and unknowns clear.
EVIDENCE AND PROCESS 	Claim or record lacks a relevant source.	Uses named sources, a non-privileged timeline and separates evidence from inference.	Justifies source choice and recognises missing perspective or unequal evidence.
EXPLANATION AND ACTION 	Leaves a fact without an explanation or a feasible action.	Explains knowledge-place-responsibility links and an action's likely effects.	Weights a benefit and limit in a new caption or visitor case.
RESPONSIBILITY AND REFLECTION 	Leaves universal or past-only claims uncorrected.	Revises a claim, acknowledges source limits and viewing/permission boundaries.	Explains how a revision improves representation without claiming cultural authority.

Judge demonstrated learning, not handwriting, confidence or response mode.

Support and alternative communication do not automatically reduce achievement.

PREVIEW

Lesson 1 Many Countries



Our learning

We will distinguish Aboriginal Peoples and Torres Strait Islander Peoples.

We will name specific communities and places.

Success: explain diversity and ask a respectful question.

PREVIEW

What do we already know?

What might Country mean beyond a piece of land?

Think, then discuss with a partner.

We will check our ideas against named sources.

PREVIEW

Two broad groups, many Peoples

Aboriginal Peoples and Torres Strait Islander Peoples are distinct broad groups.

There are many different communities, languages and cultures within both.

One example cannot describe any community.

PREVIEW

Three named contexts

Gunditjmara: Budj Bim, south-western Victoria; an Aboriginal context.

Yawuru: Broome region, Western Australia; an Aboriginal context.

Brian Robinson: Kala Lagson (Torres Strait Island) and Wuthathi

(Aboriginal) connection; based on Waiben Thursday Island.

Fact source: UNESCO – Budj Bim Cultural Landscape (whc.unesco.org); Fact source: Australian National Maritime Museum – Brian Robinson (sea.museum)

Country and responsibilities

Country/Place can include relationships with land, waters, living things and community.

For our Gunditjmara case, managing the ecosystem connects knowledge, place and continuing care.

Details differ between communities.

Fact source: UNESCO – Budj Bim Cultural Landscape (whc.unesco.org)

Investigate the sources

Use C1–C4 and W01. Locate each context on a teacher-provided map.

Write one question about place, knowledge or continuing responsibilities.

Name the source that could answer it.

W01 Map - Learning Record

Name: _____

1 FIND AND LOCATE
Aboriginal peoples and Torres Strait Islander peoples are distributed across Australia with different groups in both.

 Gunditjmara - place: _____
_____ place: _____
Brian Robinson - named connections: _____

2 ASK
Write one question about a named community/person and place.

Source I could check: _____

3 EXPLAIN
Why can these examples not describe every First Nations community?

Fact sources: UNESCO - Budj Bim; Australian National Maritime Museum - Brian Robinson.
Teacher viewing: BOM - Yawuru calendar.

Original resource based on: UNESCO – Budj Bim Cultural Landscape (whc.unesco.org); Source context: Australian National Maritime Museum – Brian Robinson (sea.museum)

Explain your evidence

Explain why these three contexts cannot show every First Nations culture.

You may write, draw and label, dictate or point to charts and explain.

Exit: name the two broad groups and one reason to use specific names.

PREVIEW

PREVIEW

Well Done!

PREVIEW

Lesson 2
Who can tell this story



Our learning

We will check who made a source, why it was made and what it says to us.

Success: use an attributed fact and explain the source link.

PREVIEW

Recall a named example

Name one community or person from Lesson 1.

Which place was connected to that example?

What question still needs evidence?

PREVIEW

A named public museum source

The Australian National Maritime Museum describes Brian Robinson as a contemporary artist.

His Kala Lagaw Ya and Watharrni connections link him to Torres Strait Islander and Aboriginal contexts. He was born on Wablen/Thursday Island.

This is one named person, not a community.

Fact source: Australian National Maritime Museum – Brian Robinson (sea.museum)

Check voice, purpose and date

Who is speaking: the person, community, museum or another writer?

What is the purpose: biography, heritage or a count on the classroom model?

If no publication date is shown, record the date honestly. Viewing date is different.

Viewing and permission

A publicly visible artwork is not permission to copy its designs

Use the named teacher link to study context

Do not copy motifs, imitate the artist or invent cultural permission.

PREVIEW

Fact source: Australian National Maritime Museum – Brian Robinson (sea.museum)

Evaluate a source

Use C4, C7 and W02. Record source, maker, purpose and date information.

Choose one supported claim.

Add: This source does not tell us ...

W02 Who Can Tell Us? - Recording Record

Name: _____ Date: _____

C4 I can find out who created it was made, why it was made
I can find out who created it was made, why it was made

C7 I can record different sources show different information that some may be missing

NOTICE I can record different sources show different information that some may be missing

SOURCE
Source title and description: _____
Created person and date: _____
Where, when, or "not shown": _____
Date I viewed it: _____

CLAIM AND EVIDENCE
One fact this source supports: _____

LIMIT
This source does not tell us: _____

RESPONSIBILITY
Public viewing does not mean permission to copy.
What should we do before using a cultural design?
Check, ask and get permission.

Fact source: Australian National Maritime Museum - Brian Robinson (sea.museum).

Source context: Australian National Maritime Museum - Brian Robinson (sea.museum)

Check the claim

Someone says: One artist proves all Torres Strait Islander Peoples make the same art.

Explain the error using scope and diversity.

Exit: give one reason why using biographies is useful and one limit.

PREVIEW

PREVIEW

Well Done!

Lesson 3

Gravity and Engineering

PREVIEW



Our learning

We will explain how knowledge of water, eels and plants supported
Gunditjmara engineering.

Success: connect a feature to its purpose and continuing relationship.

PREVIEW

Notice the system

Think about a channel and a pond.

How could moving water change where animals travel to?

A guess becomes a claim only when evidence supports it.

PREVIEW

A specific place and system

At Budj Bim, Gunditjmara people developed channels, weirs, dams and ponds.

These features helped manage water and trap, store and harvest kooyang, or short-finned eels.

This is one of the oldest units of water management in the world.

Fact source: UNESCO – Budj Bim Cultural Landscape (whc.unesco.org)

Read an explanatory model

The W03 diagram is an original simplified model, not a map of the site.

Trace water through the channel towards a pool.

Explain how the labelled features help manage water levels.

PREVIEW

Fact source: UNESCO – Budj Bim Cultural Landscape (whc.unesco.org)

Continuing knowledge and care

The heritage account describes continuing Gunditjmara management and knowledge passed between generations.

A cultural weir at Tae Rak/Weir Condah was rededicated in 2010.

Engineering and custom can connect past and present.

Fact source: UNESCO – Budj Bim Cultural Landscape (whc.unesco.org)

Annotate and explain

Use C1, C2, C5 and W03. Add feature labels and arrows to the model.

For each feature, explain its purpose.

Compare the class cards with the teacher-operated official cards and identify their relationship.

W03

Gunditjima - Learning Record

Name: _____

Gunditjima people developed water-management system at Budj Bim for eels.

MAIN TASK

Channel -	Weir - purpose:	Pond - purpose:

Original explanatory model, not a site map.

EXPLAIN: How do knowledge, place and continuing care connect?

SOURCE CHECK: Source and one limit of this model:

Fact source: UNESCO - Budj Bim Cultural Landscape (whc.unesco.org).

Original resource based on: UNESCO - Budj Bim Cultural Landscape (whc.unesco.org)

Evidence check

Explain: This feature helped ... because ...

Then name the people, place and source.

Exit: say why continuing a relationship matters to this organisation.

PREVIEW

PREVIEW

Well Done!

Lesson 4

Yayuan seasonal knowledge



Our learning

We will recognise that environmental knowledge is connected to particular places and communities.

We will record our own observations and who is claiming they are Yawuru knowledge.

PREVIEW

Notice our locality

What weather, plant or animal change have you noticed here?
Say whether you observed it yourself or heard it from a source.
Keep guesses separate from observations.

PREVIEW

A named teacher viewing source

The Bureau of Meteorology hosts a public Yawuru calendar for the Broome region.

Your teacher may open the source for viewing and download its attribution.

The calendar and its unit knowledge are not reproduced in this pack.

Teacher viewing source: Bureau of Meteorology – Yawuru calendar (bom.gov.au)

Place and permission

Knowledge about one place must not be assumed to describe every place.

Public viewing does not grant commercial copying permission.

Our task is an original observation record, not an Indigenous calendar.

Teacher viewing source: Bureau of Meteorology - Yawuru calendar (bom.gov.au)

Observe without collecting

In a teacher-approved area, look and listen without disturbing plants or animals.

Record date, place and any observed weather, plant or animal feature.

Indoor alternative: observe plants through a window or use a clearly labeled practice plant.

Record and compare

Use W04. Record an actual observation, or clearly label a practice example.

Compare it with a partner record using the same categories.

Ask a question that could be asked on another day.

W04

Yawuru calendar

Our Observations

SAFE: Look and listen in an approved area.

Date and time	Weather observed	Plant/animal features

COMPARE: Compare two records using the same categories. What is similar or different?

QUESTION: What could you check on another day?

LIMIT: Why can this record not tell us Yawuru seasonal knowledge?

Teacher viewing source: Bureau of Meteorology - Yawuru calendar (bom.gov.au).

Teacher viewing source: Bureau of Meteorology - Yawuru calendar (bom.gov.au). Original school record.

Check a limit

Would one school observation tell us the seasonal knowledge of Yawuru people? Explain.

Name what you know and what you do not know.

Exit: explain why attribution is a place based matter.

PREVIEW

PREVIEW

Well Done!

PREVIEW

Lesson 5
Social connections



Our learning

We will explain connections between community knowledge, responsibilities and Country.

Success: use public evidence without inventing universalising or kinship rules.

PREVIEW

Recall continuing care

Which Budj Bim example showed care continuing to this day?

Who and what were connected in that evidence?

Use a named source rather than an imagined story.

PREVIEW

Knowledge shared across generations

The Budj Bim heritage account describes Gunditjmara knowledge continuing across generations.

Present-day management includes Traditional Owners and rangers.

These public forums help explore shared responsibility.

Fact source: UNESCO – Budj Bim Cultural Landscape (whc.unesco.org)

An evidence connection

Claim: Gunditjmara knowledge supports continuing care for Budj Bim.

Evidence: the source describes Traditional Gunditjmara management and knowledge sharing.

Explanation: community relationships help sustain knowledge and responsibility.

Fact source: UNESCO – Budj Bim Cultural Landscape (whc.unesco.org)

What remains unknown?

Our sources do not supply a universal kinship chart.

They do not tell us every family role or restricted responsibility.

Record Not shown in these sources instead of inventing an answer.

PREVIEW

Build a connections record

Use C2, C5, C8 and W05. Connect a named person/group, action and place.

Compare what two public sources can actually support.

No student must record family or cultural knowledge.

W05

Social Connections Learning Record

Name: _____

NOTE: This public Budj Bim account describes continuing knowledge and traditional Owner-guided care.

RECORD:

Named person/group, action or knowledge	Place and time
→	

SOURCE:
Which named public source supports your connection?

UNKNOWN:
What do these sources not tell us about family or kinship responsibilities?

EXPLAIN:
Why must we avoid saying every community organises responsibilities in the same way?

Fact source: UNESCO - Budj Bim Cultural Landscape (whc.unesco.org).

Original resource based on: UNESCO - Budj Bim Cultural Landscape (whc.unesco.org)

Check a generalisation

Someone says: All communities organise responsibilities in the same way.

Use a specific example and explain why the claim does not hold.

Exit: name one supported claim and one unknown.

PREVIEW

PREVIEW

Well Done!

PREVIEW

Lesson 6
Continuity and change



Our learning

We will use a timeline to explain continuity and change.

Success: use dated evidence accurately and recognise features continuing today.

PREVIEW

What does continuity mean?

Does something have to stay exactly the same to continue?

Think about knowledge that is used in changing bird species.

We will distinguish continuity from a claim that nothing changes.

PREVIEW

An evidence sequence

The source describes aquaculture over thousands of years.

2010: a cultural weir restored flows at Tae Krok/Lake Krok.

2019: Budj Bim was inscribed on the World Heritage List.

PREVIEW

Fact source: UNESCO – Budj Bim Cultural Landscape (whc.unesco.org)

Past and present together

Continuing Gunditjmara knowledge and care connect the landscape across time.

Water restoration is evidence of change; continuing custodianship is evidence of continuity.

Do not place culture only in the past.

Fact source: UNESCO – Budj Bim Cultural Landscape (whc.unesco.org)

Timeline conventions

Order events from earlier to later.

Use dates where the source gives them; do not invent precise dates.

Label a timeline Not to scale: the spaces do not represent equal time.

PREVIEW

Build and question

Use C1, C2, C5 and W06. Build an evidence timeline and cite each entry.

Mark one continuity and one change.

Ask whose account or perspective could add to this heritage site summary.

W06

Continuity and Change - Learning Record

Name: _____

NOTES: This resource describes aquaculture over thousands of years and was inscribed as a World Heritage site in 2019.

A timeline

Earlier period: _____

Dated change: _____

Later recognition: _____

Explaining connection across time

EXPLAIN: One change was ... while ... continued.

SOURCE AND PERSPECTIVE: Name the source. Whose voice might add to this account?

LIMIT: What does an unevenly spaced timeline not show?

Fact source: UNESCO - Budj Bim Cultural Landscape (whc.unesco.org).

Original resource based on: UNESCO - Budj Bim Cultural Landscape (whc.unesco.org)

Explain your conclusion

Use: ... changed, while ... continued.

Explain which source supports each part and how it links to your conclusion.

Exit: correct the claim that First Nations cultures belong only to the past.

PREVIEW

PREVIEW

Well Done!

Lesson 7

Compare without ranking



Our learning

We will compare named contexts using the same criteria.

Success: distinguish evidence, inference and unknown information without ranking cultures.

PREVIEW

Recall our sources

What does the Budj Bim source support?

What does the Yawuru teacher viewing source help us consider?

Which claims need another source or source?

PREVIEW

Use the same criteria

Compare place, public evidence of knowledge, and continuing responsibilities.

A difference is not a score for better or worse.

Give each context its own name and source.

PREVIEW

A fair comparison

Gunditjmarra case: Budj Bim engineering and continuing custodial farming

Yawuru case: Broome context and a nameless season of knowledge

viewing source.

Our printed sources contain different levels of detail; record that limit.

Fact source: UNESCO – Budj Bim Cultural Landscape (whc.unesco.org); Teacher viewing source: Bureau of Meteorology – Yawuru calendar (bom.gov.au)

Evidence or inference?

Evidence: a source states an attributed fact.

Inference: our explanation of what the fact may suggest.

Unknown: information that the sources do not support. Knowledge is three distinct.

PREVIEW

Compare and discuss

Use W07 and the relevant source cards. Fill the same criteria for each case.

Add an unknown and identify a voice missing from the printed calendar.

Share a source – record explanation with a partner.

W07 Compare and Discuss - Learning Record

Name: _____

Use the same criteria. Differences are not a better or worse source.

Criteria	Gunditjmarra case	Case
Place		
Public source or knowledge		
Identifying ability		
Unknown in our sources		

NAMED CONNECTION: How does Brian Robinson's museum context help us distinguish the broad groups without making one artist represent everyone?

EVIDENCE CHECK: Write one supported conclusion and one limit.

Sources for context: UNESCO - Budj Bim; Australian National Maritime Museum - Brian Robinson. BOM Yawuru calendar: teacher viewing only.

Original resource based on: UNESCO - Budj Bim Cultural Landscape (whc.unesco.org); Source context: Australian National Maritime Museum - Brian Robinson (sea.museum); teacher viewing: BOM - Yawuru calendar.

Test the conclusion

Can these cases prove all First Nations communities have identical responsibilities? Explain.

Improve one overgeneralisation sentence.

Exit: name one difference, one supported connection and one limit.

PREVIEW

PREVIEW

Well Done!

Lesson 8 Community evidence brief

PREVIEW



Our learning

We will prepare a comparison that links claims to needed evidence.

We will propose a respectful action and explain likely effects.

PREVIEW

Review our portfolio

Select a source evaluation, connection record and timeline.

Which claim does each item support?

Choose evidence for understanding racism on the next page.

PREVIEW

A claim and a reason

Claim: Gunditjmara engineering shows a continuing relationship with Budj Bim.

Evidence: channels and eel management; Traditional knowledge guided care.

Reason: knowledge, practice and responsibility are connected.

Fact source: UNESCO – Budj Bim Cultural Landscape (whc.unesco.org)

Scope the comparison

Use Gunditjmara and Yawuru as named Aboriginal contexts.

Use Brian Robinson's named museum context to discuss British Torres

Strait Islander and Aboriginal connections.

These examples do not represent every community.

Fact source: Australian National Maritime Museum – Brian Robinson (sea.museum); Teacher viewing source: Bureau of Meteorology – Yawuru calendar

(bom.gov.au)

A feasible respectful action

Example: check the source and replace a generic citation with a named, accurate one.

Likely benefit: readers understand the specific context

Limit: a better citation does not replace community authority or permissions

Prepare the evidence brief

Use W07, W08 and A1. Select facts, sources, one limitation and a conclusion.

Plan a visitor recommendation and its effects on people/place.

Choose writing, drawing, dictation, or use supported communication.

W08 Community Evidence Briefing Record

Name: _____
Use V _____

1 What comparison can your evidence support?

2 EVIDENCE What does it support:
Source 1 _____
Source 2 _____

3 LIMIT: One unknown, missing perspective or inference:

4 ACTION: Recommend one respectful visitor or classroom action:
Likely benefit for people/place: _____
A possible limit or effect to consider: _____

5 CHECK: Name the communities/person and places.
Show continuing relationships.
Distinguish Aboriginal Peoples and Torres Strait Islander Peoples, with diversity within both.
You may write, draw and label, dictate, or use supported choices.

People ↔ Places ↔ Ongoing relationships

Original Sukindi evidence brief. Named teacher source links are in the Unit Plan guide.

Check before sharing

Are both contexts named? Is continuing care visible?

Have you distinguished the broad groups without claiming one culture?

Exit: identify or claim, as source and a link

PREVIEW

PREVIEW

Well Done!

PREVIEW

Lesson 1
Explain and justify



Our learning

We will present a comparison and answer a question with evidence

Success: explain diversity, continuing relationships and resource limits

PREVIEW

Retrieve a claim

Select one claim from your evidence brief.

Name its source and place.

Does the evidence support the whole claim or only part of it?

PREVIEW

Respond to a misconception

Claim to challenge: All First Nations Australians share the same culture.

A responsible response names the two broad groups and diversity within both.

Use specific examples to challenge the claim and turn it into universal rules.

PREVIEW

An explanation frame

My comparison shows ...

The source ... supports this because

This does not tell us ...

The conclusion can justify ...

PREVIEW

A respectful question

Ask about the evidence, source or limit.

Give the speaker time and allow their chosen reason to stand.

Do not ask a student to speak for a culture or disclose private knowledge.

PREVIEW

Share and confer

Use W09, A1 and your portfolio. Share in pairs or small groups.

Respond to one evidence question.

Your teacher may record answer, drawn, written or supported explanation.

W09 Explain and Learning

Name _____
Use your _____ and sources.

PLAN EXPLANATION:
My two most interesting texts and places _____
My comparison _____
_____ force that supports _____

QUESTION AND RESPONSE:
A respectful question I was asked: _____
My evidence-based response: _____

REFLECT:
A claim I improved after checking evidence: _____

Teacher recording choice: ☐ written ☐ oral ☐ drawn
☐ dictated ☐ communication board or device ☐ partner-supported response

The learning criteria stay the same for every response mode.

Original Sukindi explanation record. Named teacher source links are in the Unit Plan guide.

Assessment check

Can you explain two named contexts, continuing responsibilities and the broad-group distinction?

Can you identify an inference, an unknown and a proposed action's effects?

Exit: improve one team after looking its source.

PREVIEW

PREVIEW

Well Done!

PREVIEW

Lesson 10
Represent responsibly



Our learning

We will revise a generic or inaccurate caption using learned evidence.

Success: communicate diversity, continuity and responsibility clearly.

PREVIEW

Notice the problem

Caption to revise: Everyone used the same old eel trap.

Which words make unsupported claims?

What information and voice are missing?

PREVIEW

A more accurate caption

Gunditjmarra people developed water-management systems called Budj Bim to manage kooyang/eels.

Continuing custodianship connects knowledge and culture today.

This describes a named place, not every First Nations society.

Fact source: UNESCO – Budj Bim Cultural Landscape (whc.unesco.org)

A named artist example

A museum biography of Brian Robinson is evidence about his own context.

Name his Kala Lagaw Ya and wuthathu connections and the museum source accurately.

Do not turn publishing into permission to copy cultural designs.

Fact source: Australian National Maritime Museum – Brian Robinson (sea.museum)

Choose and justify a revision

Replace broad words such as all or everyone when the evidence is specific.

Name the people/place/source and show continuing connection.

State an unknown more fully rather than mixing it with an invention.

PREVIEW

Revise responsibly

Use W10 and A1. Revise a fictional generic caption.

Explain what changed and who may benefit from the correction.

A local caption needs verified attribution; do not guess it.

W10 Represent D... bly ... ing Rec

Name: _____



...nal explanation ... not a site image
...onal cap ... everyone u ... raps."
...CE: Underl ... supported claims.
... the problem ...

REVISE: Write a named caption showing place, evidence and continuing connection:

SOURCE: What supports your revision?

RESPONSIBILITY: How could the correction help readers? What permission does it still not give?

LOCAL CHECK:
A school Country/Place caption needs verified attribution; never guess.

Fact source: UNESCO - Budj Bim Cultural Landscape (whc.unesco.org).

Original resource based on: UNESCO - Budj Bim Cultural Landscape (whc.unesco.org)

Reflect on the inquiry

Explain how your source checks changed a claim or question.

Use your portfolio to show a question, evidence, conclusion and conclusion.

Exit: name one responsibility when communicating about

Courtesy/Plagiarism.

PREVIEW

PREVIEW

Well Done!

First Peoples, Main Countries Unit Quiz



How to respond

Think before answering. Explain your evidence.

You may speak, write, draw, point to choices, use a communication board/device or dictate.

Your teacher will receive an explanation of each question.

PREVIEW

Question 1

Do First Nations Australians form a single culture?

Give a reason for your answer.

PREVIEW

Answer 1

No. Aboriginal Peoples and Torres Strait Islander Peoples are distinct broad groups.

There are diverse communities, languages and customs and cultural practices within both.

PREVIEW

Question 2

Does a public artwork give us permission to copy its cultural designs?

Explain the difference between viewing and permission

PREVIEW

Answer 2

No. Public viewing and cultural permission are different.

Study the named source respectfully; do not copy documents without the required permission.

PREVIEW

Question 3

At Budj Bim, why were channels, weirs and ponds used?

Name the community linked to this evidence.

PREVIEW

Answer 3

Gunditjmara people used these features to manage water and trap
store and harvest kooyang/eels.

This is a named Budj Bim site, not a place for every community.

Fact source: UNESCO – Budj Bim Cultural Landscape (whc.unesco.org)

Question 4

A museum biography describes Brian Robinson.

Can it tell us the experiences of all Torres Strait Islander couples? Why?

PREVIEW

Answer 4

No. It gives evidence about a named artist and his particular connections.

His experience does not represent even a person or community.

PREVIEW

Fact source: Australian National Maritime Museum – Brian Robinson (sea.museum)

Question 5

One student records a flowering plant at school today.

Is that a Yawuru seasonal calendar? Explain.

PREVIEW

Answer 5

No. It is an observation of one place and time.

Do not relabel classroom observations as a other community's knowledge.

PREVIEW

Question 6

Order these entries: World Heritage inscription in 2010; water restoration in 2010; aquaculture over thousands of years.
What label is needed if the labeling is correct?

PREVIEW

Answer 6

Earlier aquaculture; 2010 restoration; 2019 inscription

Label the timeline Not to scale when spacing does not represent equal time.

Continuing custodianship should also be visible.

Fact source: UNESCO – Budj Bim Cultural Landscape (whc.unesco.org)

Question 7

A card says that water flows were restored in 2010.

Someone concludes that no one cared for country before 2010.

Which part is evidence and which part is unsupported?

PREVIEW

Answer 7

The dated restoration is source evidence.

The claim that no one cared earlier is unsupported and contradicts continuing Gunditjmara knowledge and care.

Fact source: UNESCO – Budj Bim Cultural Landscape (whc.unesco.org)

Question 8 - apply

A new fictional class poster says All communities have identical family rules.

How would you check and improve the claim?

PREVIEW

Answer 8

Ask whose source supports it; the supplied sources do not provide universal kinship rules.

Replace the universal claim with a named, supported proposition and record what is known

PREVIEW

Question 9 - apply

A fictional school wants a local Country caption.
Name a feasible first action, a likely benefit and a lin

PREVIEW

Answer 9

Ask the teacher to verify local attribution with a school approved authoritative organisation.

Benefit: a more accurate conclusion. Limit: verification of evidence does not grant every cultural personisation.

Accept another person's actions as justified effects.

Reflect on your evidence

Which answer needed a source limit?

What would you check before sharing a claim?

Show your reasoning in your chosen response mode.

PREVIEW

PREVIEW

Well Done!