



**INSTITUCIÓN EDUCATIVA FEDERICO SIERRA ARANGO**  
 Resoluciones Dptales. 15814 de 30/10/2002 - 9495 de 3/12/2001  
 NIT: 811039779-1 DANE: 105088001750  
 Bello - Antioquia



|  |                          |                               |                 |
|--|--------------------------|-------------------------------|-----------------|
| <b>TALLER VIRTUAL N° 2 TERCER PERIODO</b>  |                          |                               |                 |
| <b>ASIGNATURA:</b> INGLÉS  | <b>ÁREA:</b> HUMANIDADES | <b>GRADO:</b> 10 <sup>o</sup> | <b>1, 2 y 3</b> |
| <b>FECHA DE ENTREGA:</b> 24 de Septiembre 2020   |                          |                               |                 |
| <b>TERCER PERIODO = SEMANA 9, 10</b>   |                          |                               |                 |
| <b>DESEMPEÑOS</b> = Valoro la escritura como un medio de expresión de mis ideas y pensamientos, quién soy y qué sé del mundo. Identifico personas, situaciones, lugares y el tema en conversaciones sencillas.   |                          |                               |                 |
| <b>OBJETIVO:</b> Dar opiniones, sugerir y aconsejar  |                          |                               |                 |
| <b>DOCENTE:</b> Luis Fernando Herrera Echavarría   |                          |                               |                 |
| <b>OBSERVACIONES:</b> Envíe al siguientes correos =<br><a href="mailto:Luisfernando.teacher@gmail.com">Luisfernando.teacher@gmail.com</a> = Profesor Fernando Herrera<br>10° 1 Edmodo = fdxwgi    10° 2 Edmodo = tr5vn8    10° 3 Edmodo = rjixf2<br>Para sacar nota alta no basta con hacer bien el taller, es necesario <b>entregarlo a tiempo</b> , en la fecha establecida. <b>Coloque clara y correctamente el grupo, sus nombres y apellidos</b> como aparecen en lista. <b>Cualquier copia de otro compañero se evalúa con la nota mínima.</b> |                          |                               |                 |

## **INDIGENOUS KINSHIP IN AUSTRALIA**

### **THE HEART OF INDIGENOUS SOCIETY**

Kinship is at the heart of Indigenous society. A person's position in the kinship system establishes their relationship to others and to the universe, prescribing their responsibilities towards other people, the land and natural resources. Traditional kinship structures remain important in many Indigenous communities today.

There are over 500 Indigenous nations across Australia. Indigenous nations cover wide geographical areas, and have distinct borders. Within these nations there are clan groups, and within the clan groups there are family groups. Clan groups share a common language and kinship system, which is based on either patrilineal or matrilineal lines of descent.

There are three levels of kinship in Indigenous society: **Moiety, Totem and Skin Names.**

### **Moiety**

The first level of kinship is Moiety. Moiety is a latin word meaning 'half'. In Moiety systems, everything, including people and the environment, are split into two halves. Each half is a mirror of the other, and to understand the whole universe these two halves must come together.

A person's Moiety can be determined by their mother's side (matrilineal) or their father's side (patrilineal). Moieties can also alternate between each generation (people of alternate generations are grouped together).

People who share the same Moiety are considered siblings, meaning they are forbidden to marry. They also have a reciprocal responsibility to support each other.

Each nation and language has its own term for Moiety. For example, the Yolngu people of north-eastern Arnhem Land are either Dhuwa or Yirritja. In the Yolngu worldview, ancestral beings assigned everything in the universe to either the Dhuwa or the Yirritja Moiety. For example, the black cockatoo is Dhuwa, while the white cockatoo is Yirritja. The two Moieties complement and balance each other in ceremonies, marriage, and daily life.

## Totems

The second level of kinship is Totem. Each person has at least four Totems which represent their nation, clan and family group, as well as a personal Totem. Nation, clan and family Totems are preordained, whereas personal Totems recognise an individual's strengths and weaknesses.

Totems link a person to the universe - to land, air, water and geographical features. People don't 'own' their Totems, rather they are accountable for them. Each person has a responsibility to ensure that their Totems are protected and passed on to the next generation.

Totems are split between Moieties to create a balance of use and protection. For example, while members of one Moiety protect and conserve the animal, members of the other Moiety may eat and use the animal.

## Skin Names

The third level of kinship is the Skin Name. Similar to a surname, a Skin Name indicates a person's blood line. It also conveys information about how generations are linked and how they should interact.

Unlike surnames, husbands and wives don't share the same Skin Name, and children don't share their parents' name. Rather, it is a sequential system, so Skin Names are given based on the preceding name (the mother's name in a matrilineal system or the father's name in a patrilineal system) and its level in the naming cycle.

Each nation has its own Skin Names and each name has a prefix or suffix to indicate gender. There are 16-32 sets of names in each cycle. For example, in a matrilineal nation, if a woman with the first name in the cycle (One) has a baby, the child's Skin Name will be the second name in the cycle (Two). All other 'Twos' in that community

are now considered the sibling of that child, and all 'Ones' are considered their parents. When that child grows up and has children of their own, those children will be Threes. This sequential naming continues until the end of the number cycle is reached, then it begins again at One.

*"You will never be an only child. Here's all your other brothers and sisters... You've got all these other mothers and fathers to support and teach you. That's the strength of the system... That extended family take it really seriously and want to be engaged on that life."*

**Lynette Riley**

<https://australianstogether.org.au/discover/indigenous-culture/kinship>



- 1. Make 10 yes/no questions taken from the Reading**
- 2. Make 5 Information Questions taken from the Reading.**
- 3. Write in 10 lines the main idea of the Reading in your own words in English.**