Aboriginal and Torres Strait Islander Languages

P–10 Queensland Syllabus 2010

Contents

1. Rationale

Indigenous languages are infused with Indigenous knowledge and a specific way of viewing the world that interlinks people, place and culture in a living pattern of relationships. The Aboriginal and Torres Strait Islander Languages P–10 Syllabus promotes active engagement and communication between Indigenous and non-Indigenous Australians and learning in shared cultural spaces.

The syllabus provides opportunities for students to develop knowledge of and communication skills in the target Aboriginal and Torres Strait Islander language. Students' language development will be interwoven with the values embedded within the world's oldest continuous living culture. Additionally, for Aboriginal and Torres Strait Islander students the syllabus offers the opportunity for learning that instils pride through reflecting on aspects of their cultural strengths, the complex connection Indigenous people have with Australia and how it is reflected in their communication.

Learning language through the Aboriginal and Torres Strait Islander Languages P–10 Syllabus promotes a vibrant community and school experience incorporating knowledge about language systems, as well as the living systems from which they are derived. The syllabus provides a basis for young people to understand and communicate in an Aboriginal or Torres Strait Islander language as well as engage with communities in a respectful manner.

2. Aims of the curriculum

The aims of the Aboriginal and Torres Strait Islander Languages P–10 Syllabus are for students to:

- gain knowledge and understanding about Aboriginal and Torres Strait Islander language by:

    - understanding the targeted Aboriginal or Torres Strait Islander language and its connections with place, community and other languages

    - developing respect for and appreciation of Aboriginal and Torres Strait Islander languages, cultures, histories and communities

- make connections with the local Aboriginal and Torres Strait Islander community by:

    - understanding how Indigenous knowledge and principles help build connections with Aboriginal and Torres Strait Islander peoples and communities

    - developing interest in and skills for connecting with Aboriginal and Torres Strait Islander communities to investigate language and their knowledge

- communicate using the target Aboriginal or Torres Strait Islander language by:

    - understanding, interpreting, reflecting on and creating an increasingly broad collection of texts across a range of settings

    - developing proficiency in communicating in the target Aboriginal or Torres Strait Islander language according to program type

    - developing understanding of the strengths of Aboriginal and Torres Strait Islander cultures and languages

- recognise and demonstrate Indigenous inquiry skills associated with Aboriginal and Torres Strait Islander communities by:

    - developing inquiry processes infused with Aboriginal and Torres Strait Islander knowledge traditions

    - responding to and reflecting on localised Aboriginal and Torres Strait Islander community ways of inquiry

3. Strand descriptions

The Aboriginal and Torres Strait Islander Languages P–10 Syllabus is organised through four strands that characterise learning and provide the framework for the course of study. The four strands are detailed below:

Knowing and understanding Aboriginal and Torres Strait Islander languages

Students learn that Australian Aboriginal and Torres Strait Islander languages are unique and distinct to this country. They learn about the history of language within a national and local community context, and also about the similarities and differences among Aboriginal languages and Torres Strait Islander languages.

Community connections

Students learn that language is deeply connected to Aboriginal and Torres Strait Islander communities, their land, place and environments. They learn about language within the local context and the specific narratives of the local people, and engage in respectful relationships with local communities.

Communicating

Students comprehend and compose in the target Aboriginal or Torres Strait Islander language according to program type, i.e. to revitalise or maintain the language (see Appendix 1). The design of the communicating strand is inclusive of these two broad program types.

When students comprehend they listen, read, view and respond to target language communication within a social and cultural context, purpose and intent. When students compose they speak, write and use non-verbal features to respond in situations relevant to their communication needs, and in a manner suitable for the purpose, setting and audience.

Indigenous inquiry skills

Students use Indigenous inquiry skills to explore knowledge about Aboriginal and Torres Strait Islander languages and communication. Students use skills uniquely associated with inquiry into and with Aboriginal and Torres Strait Islander communities. These skills are associated with reciprocating knowledge, deep listening, reflecting and revisiting, respectful interactions, and managing and recognising community protocols. Indigenous principles such as community responsibility, lifelong learning, cross-generational resonance and revisiting inform the development of these skills.

4. Community models of knowing

The Aboriginal and Torres Strait Islander Languages P–10 Syllabus interacts with Aboriginal and Torres Strait Islander bodies of knowledge that are connected with living communities, traditions and processes.

The syllabus supports the following ideals:

- Aboriginal and Torres Strait Islander languages belong to the communities in which they originate, are spoken and are being revived

- only Aboriginal and Torres Strait Islander communities can define their Aboriginal and Torres Strait Islander protocols and processes for their languages and knowledge

- Aboriginal and Torres Strait Islander language, knowledge and community principles need to be the foundation upon which Aboriginal and Torres Strait Islander curriculum is created in this syllabus

- many voices can contribute to "knowing" in a community. In a school environment language and linguistic disciplines have been essential components of learning languages, however when teaching Aboriginal and Torres Strait Islander languages there must be an appropriate fit with the living communities from which the language is derived, used and owned.

- the Aboriginal and Torres Strait Islander Languages P–10 Syllabus creates a space for Aboriginal and Torres Strait Islander communities to self-define the terms of entry, engagement and exit for schools seeking to meaningfully and mutually inquire into their knowledge.

The Aboriginal and Torres Strait Islander Languages P–10 Syllabus assists Aboriginal and Torres Strait Islander communities in defining the terms of entry, engagement and exit with their knowledge.

The Indigenous Inquiry Skills (IIS) strand of the syllabus informs student learning across all strands, including Knowing and Understanding Aboriginal and Torres Strait Islander languages, Community Connections and Communicating in the target language. This is evident across all stages of language development.

The Indigenous Inquiry Skills must be informed by the Aboriginal and Torres Strait Islander community in which the school and target language exist. To this end it is suggested that concepts of Aboriginal and Torres Strait Islander community self-definition, determination and cultural strengths be formalised into a Community Model of Knowing (CMK).

The shape of CMK documents should be fluid and flexible so as to reflect different ways of representing this knowledge. However, if CMK is being shared with a school for the purposes of this syllabus then a mutually comprehensible language, interpretation or translation should be negotiated with the local Aboriginal and Torres Strait Islander community.

The CMK should be revisited when the relationship between school and community needs to be reaffirmed. This may be every three years or less according to community relationships and interaction with a community model of inquiry. A CMK may take the form of:

- a painting that represents the local Aboriginal and Torres Strait Islander community's protocols, their principles of knowledge and the resulting interaction, and might be accompanied by a translated story, or a local person with knowledge of the painting could be invited to talk to students about its meaning

- a combination of language phrases, words, symbols with an English translation

- a poster, list of principles, audiovisual text and a booklet.

4.1 Invitation to Aboriginal and Torres Strait Islander communities

The syllabus invites Aboriginal and Torres Strait Islander communities to articulate community models of knowing to clearly indicate terms of entry, engagement and exit with their languages and knowledge. The principles and productions of a CMK will be similar to memorandums of understanding, contractual agreements or ethical clearances in which the community may have already engaged with researchers including, but not exclusively within, fields such as linguistics, health, law or higher education. The constitutions of Local Aboriginal and Torres Strait Islander organisations, or other statements of self-definition of practice and processes, may also contain relevant information for the formation of a CMK.

An important feature of the CMK is that it is formed by the community as a means for others to engage, inquire, respond and reflect on their language and knowledge. The CMK has been conceptualised to assist students, teachers and community in knowing the boundaries, open knowledges and restricted areas when engaging with Aboriginal and Torres Strait Islander languages and knowledge principles.

The three living documents of the community models of knowing are:

1. settlement statement
2. community inquiry model
3. community engagement advice.

These three documents serve as a means to create mutually enriching relationships between Aboriginal and Torres Strait Islander communities and schools wishing to undertake a course of study on Aboriginal and Torres Strait Islander languages. Inviting Aboriginal and Torres Strait Islander communities to participate in the design and implementation of the curriculum has the following advantages, as it:

- provides entry into an Aboriginal and Torres Strait Islander community for inquiry of their language, community, knowledge, country, place, memories
- presents engagement in language learning, communication and principles associated with Aboriginal and Torres Strait Islander communities
- ensures that exiting an inquiry process is respectful and connected with community principles of reciprocity and ownership of knowing.

Aboriginal and Torres Strait Islander communities reserve the right of ownership over their languages and language products procured and developed from the sharing of this resource and community knowledge.
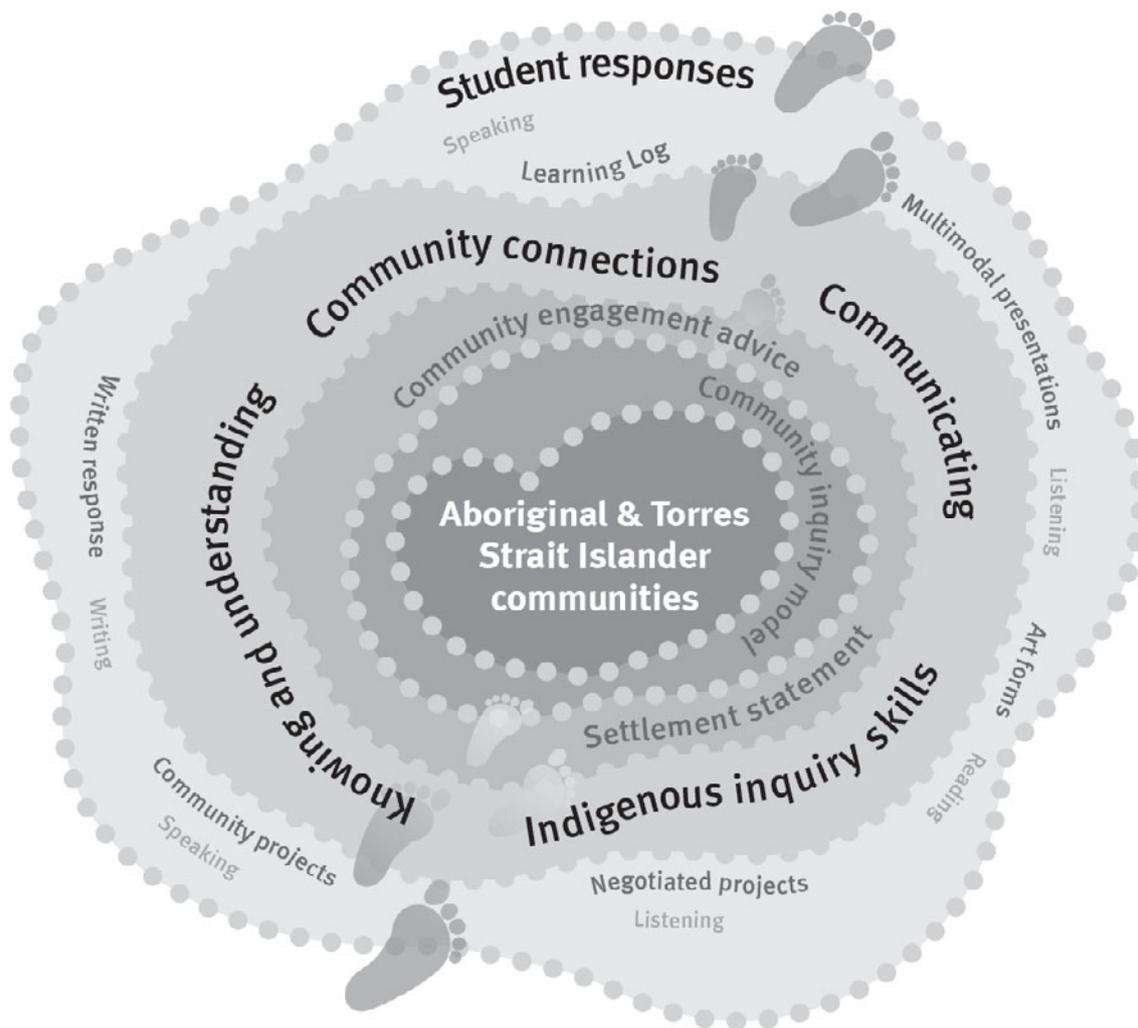
4.1.1 Settlement statement

A settlement statement is an affirmation from the local Aboriginal and Torres Strait Islander community. It chronicles an important account of what it means to be part of the local Aboriginal and Torres Strait Islander community and allows the community to define itself as being distinct from other communities, in particular from the non-Indigenous community.

The purpose of a settlement statement is to clearly establish how the local Aboriginal and Torres Strait Islander community, and the traditional owners and language groups, are defined according to the community. In some communities, a settlement statement may be exclusively the domain of the local traditional owners; in others the Indigenous community may include many groups but privilege the traditional owners, who may or may not be present on country.

The settlement statement should indicate the name of the local traditional language group and demonstrate what language should be taught in schools.

A settlement statement for use within classrooms should clearly indicate:

- the local language group and local language

- the land, country, and sea areas of the local language

- connections with the local language group if another language is to be taught and learnt in the community.

The settlement statement can also set out respectful connections between traditional language groups and other Aboriginal and Torres Strait Islander peoples who are part of the broader Aboriginal and Torres Strait Islander community of the area.

An example of a settlement statement is included as Appendix 3.

4.1.2 Community inquiry model (CIM)

The second living document is a model of inquiry or community inquiry model (CIM) that is community generated and owned. A local community may choose to give a more appropriate, localised name to the CIM. The CIM is the basis for authentic community relationships as it clearly sets out the protocols and processes associated with school interaction and use of community knowledge and language. It is the core of the Indigenous Inquiry Skills strand and creates the space for Aboriginal and Torres Strait Islander processes in curriculum design and implementation.

A community inquiry model is a statement of individual community self-identification about the community's country, place and living systems. It is also a statement of identification about other Aboriginal and Torres Strait Islander peoples and outsiders, including coexisting with non-Aboriginal and Torres Strait Islander Australian communities.

Certain conditions apply when inquiring into Aboriginal and Torres Strait Islander communities, knowledge, beliefs, histories, culture, and language. These conditions protect the rights of Aboriginal and Torres Strait Islander peoples by establishing clear boundaries, open areas of investigation and interaction, as well as methods of investigating, managing and using Indigenous knowledge. Establishing a relationship based on a model of inquiry sets up a process and practice of interacting with Aboriginal and Torres Strait Islander communities as equal participants as well as accepting and respecting different approaches to knowledge and languages.

In a school setting, welcoming Aboriginal and Torres Strait Islander communities into teaching and learning activities will be made possible by creating and using a community inquiry model through the Indigenous Inquiry Skills strand, which includes assessment of Aboriginal and Torres Strait Islander ways of being and knowing.

The CIM is the formalising and implementation of community protocols, knowledge principles and language-specific advice from an Aboriginal and Torres Strait Islander perspective. The use of a CIM will deepen the learning of students about Aboriginal and Torres Strait Islander communities and languages.

The CIM reinforces the view that in Aboriginal and Torres Strait Islander and non-Aboriginal and Torres Strait Islander communities certain conditions apply with knowledge and that this is connected to Aboriginal and Torres Strait Islander knowledge principles.

Communities are encouraged to define the terms for inquiry in terms of their own language and knowledge so that schools may interact respectfully with Aboriginal and Torres Strait Islander peoples and communities.

In Queensland, many Aboriginal and Torres Strait Islander communities may not have been invited to formally explore their cultural strengths and their knowledge principles within a school educational context. Schools should provide opportunities to do this by sponsoring, facilitating and instigating processes that allow these discussions to occur. For example, schools may provide a designated space for meetings.

Appendix 4 is an example of community inquiry models.

4.1.3 Community engagement advice

Community engagement advice outlines the terms of engagement applicable to a particular community. It also reflects what the community is prepared to offer schools in their area and sets out the boundaries in which interaction can occur in a manner that is respectful of the local community.

In some areas human resources available for schools may be limited. When this is the case, schools should adapt to what the community is prepared to offer so that a mutually beneficial relationship can be established.

Terms of engagement are those suggested by the Aboriginal and Torres Strait Islander community and could include:

- a local language speaker to be invited to share knowledge with students

- an invitation for schools to participate in local community events where the TL is used

- an invitation for class groups to attend a tour or talk given by a local TL group representative and to then explore negotiated content

- an invitation for class groups to connect with a local TL group each term by participating in an excursion on country, a language centre or another learning place

- an invitation for a class group to attend and participate in a community event such as the Drumley Walk, a four-day trek from Beaudesert, south of Brisbane, to Southport on the Gold Coast.

See Appendix 5 for an example of community engagement advice.

5. Organisation

The curriculum content is organised using the following language framework:

- Beginner
- Elementary
- Lower Intermediate.

Schools can determine the appropriate language level for each year level. For example, Years 1–3 students may be at Beginner level at the commencement of the course. Alternatively, in a lower secondary context the three language levels may correspond with Years 8, 9 and 10.

5.1 Content descriptions and elaborations

The Aboriginal and Torres Strait Islander Languages P-12 Syllabus is aligned with the national curriculum, in particular the design of curriculum content as content descriptions and elaborations. Content descriptions are statements that describe the knowledge, concepts, skills and processes that teachers are expected to teach.

5.2 Elaborations

The content elaborations may take the form of additional description or examples of contexts or of teaching points. They accompany the content descriptions to assist teachers to develop a common understanding about what is to be taught to students. They are not intended to be indicators of achievement nor a set of complete or even comprehensive content points that all students need to be taught.

Content elaborations should:

- provide further detail for teachers who may need this level of support
- illustrate and exemplify content
- be written in plain English.[1]

See Appendix 6 for the complete table of content descriptors with elaborations

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[1] Curriculum Design, Australian Curriculum, Assessment and Reporting Authority, 2009.

Content descriptors

Beginner				
Knowing and understanding	**Community connections**	**Communicating**		**Indigenous inquiry skills** Students are able to use agreed community/school processes
		Revitalising language	**Maintaining language**	
Language learning and use within the community	**Country, place, sea and sky**	**Listening and responding**	**Listening and speaking**	**Inquiring**
There are many ways of communicating a message using language	Aboriginal and Torres Strait Islander peoples express their relationship with the natural environment (for example, seasons, stars, reef, rivers, waterholes, flora and fauna) through language	Identifying key words and phrases, and recognising familiar memorised material in simple spoken TL texts helps make meaning of these texts	Listening and responding using the TL and non-verbal communication in local Indigenous cultural contexts can develop cultural knowledge, language processes and skills	Identify and apply culturally and personally safe practices when investigating Indigenous knowledge
Language learning and use within the community	**Country, place, sea and sky**	**Listening and responding**	**Listening and speaking**	**Inquiring**
A variety of languages has been spoken in the past and over time by families and communities	Aboriginal and Torres Strait Islander people express relationships with country, place, sea, and sky through songs, dances and stories	The TL has distinct sounds and sound patterns	Listening to and speaking in the TL increases awareness that the TL has distinct sounds and sound patterns	Plan an investigation based on agreed guidelines
Indigenous languages	**Community**	**Speaking**	**Listening and speaking**	**Responding**
Australian languages have had influences on English	Language learning comes from listening to people in the local community and using language at home and at school	Verbal language and non-verbal language are used in simple routine and familiar exchanges to negotiate meaning	Listening to and speaking in the TL increases awareness that the TL has distinct intonation and pronunciation	Recognise protocols and practices for listening and participating in group discussions about Aboriginal and Torres Strait Islander knowledge

Beginner

Knowing and understanding	Community connections	Communicating		Indigenous inquiry skills Students are able to use agreed community/school processes
		Revitalising language	**Maintaining language**	
Indigenous languages	**Language keeping and maintaining**	**Reading, viewing and writing**	**Listening and speaking**	**Responding**
Australian languages differ from English in terms of vocabulary	Language is recorded in a variety of ways	Identifying key TL words and phrases in simple familiar texts can provide essential information and gist	Listening to and responding in the TL increases awareness that language includes words, phrases and sentences	Recognise protocols and practices for reading, viewing, listening and writing about Aboriginal and Torres Strait Islander knowledge and respond appropriately
Indigenous languages	**Language keeping and maintaining**	**Reading, viewing and writing**	**Listening and speaking**	**Reflecting**
Australian languages can be translated into writing using letters of the Roman alphabet	Aboriginal languages and Torres Strait Islander languages including dialects, family and community languages have been maintained through an oral tradition	Australian languages have features (e.g. sentence structure, word order, grammar and punctuation which can be identified in simple texts)	Language features can be recognised and used in spoken TL	Reflect on and identify how agreed community and school behaviours, skills and actions, influence language use patterns in TL
Language, culture and identity	**Language keeping and maintaining**	**Reading and viewing**		**Reflecting**
Changes in traditional historical and traditional contemporary Aboriginal and Torres Strait Islander life and community can be communicated through stories of the community	Exchange of stories/storytelling is fundamental to the continuity of connections in the community	The TL can be represented in different text types for different purposes in familiar contexts using simple language conventions, and features		Aspects of storytelling influence how language is learned (e.g. who is telling the story, their significance, how it is being told, where is it being told)
Language, culture and identity		**Writing**		
Some forms of Indigenous communication occur through visual, symbolic, musical, performing, dramatic and body language		The TL can be communicated using symbols		
Language, culture and identity		**Writing**		
Indigenous languages describe and categorise relationships between family members		Language functions and features are combined with process skills and structures to make meaning in familiar simple texts		

Elementary				
Knowing and understanding	**Community connections**	**Communicating**		**Indigenous inquiry skills** Students are able to use agreed community/school processes
		Revitalising language	**Maintaining language**	
Language learning and use within the community	**Country, place, sea and sky**	**Listening and responding**	**Listening and speaking**	**Inquiring**
There are specific ways of communicating messages that are linked with relationships	Aboriginal and Torres Strait Islander peoples express their connection with the natural environment, places and each other (for example, with stars, local totems, moiety groups, skin names, colours)	Listening for, recognising and responding to key language features in simple spoken TL texts such as words, phrases and memorised material helps to make meaning of these texts	Listening and responding using the TL and non-verbal communication in purposeful social interactions in rehearsed and unrehearsed situations can enhance language skills, cultural knowledge and processes	Identify, apply and justify culturally and personally safe practices to investigate Indigenous knowledge
Language learning and use within the community	**Country, place, sea and sky**	**Listening and responding**	**Listening and speaking**	**Inquiring**
Particular Indigenous languages have been spoken in the past and over time in the local and surrounding areas, including contemporary language program types	The language used by Aboriginal and Torres Strait Islander people to express relationships with country, place, sea, and sky will change depending on the context purpose and audience	Distinct sounds and sound patterns occur in the TL across a range of vocabulary and simple texts	Listening to and speaking in the TL helps identify and produce distinct sounds and sound patterns in the TL	Plan and implement an investigation based on renegotiated and revisited agreed community guidelines
Indigenous Languages	**Community**	**Speaking**	**Listening and speaking**	**Responding**
The influence of Australian languages on English reflects the history of local community relationships	Learning language can come from interacting with local community events, projects and initiatives	Verbal language and non-verbal language are used in more complex routine exchanges to negotiate meaning	Listening to and speaking in the TL increases awareness that intonation and variations in pronunciation can change the meaning of a word in Aboriginal and Torres Strait Islander languages	Participate in group discussion and negotiations and apply communication strategies (e.g. reciprocation through deep listening and respectfully responding)

Elementary

Knowing and understanding	Community connections	Communicating		Indigenous inquiry skills Students are able to use agreed community/school processes
		Revitalising language	**Maintaining language**	
Indigenous languages	**Language keeping and maintaining**	**Reading, viewing and writing**	**Listening and speaking**	**Responding**
Aboriginal languages and Torres Strait Islander languages differ from English in terms of word order	Recording of local language can be presented in a variety of text types according to audience purpose and context	Identification of a range of key TL words and phrases in familiar texts and simple unfamiliar texts can provide essential information and gist, and help to deduce meaning	Listening to and responding in the TL increases awareness that simple texts consist of a variety of language features and functions that can subtly change according to context	Communicate ideas and Indigenous principles using a range of texts appropriate to an inquiry process and using TL when appropriate or possible
Indigenous languages	**Language keeping and maintaining**	**Reading, viewing and writing**	**Reading and viewing**	**Reflecting**
Australian languages can be written using the Roman alphabet and English language features to create simple texts as appropriate to the TL program	New means of oral language transmission as well as language recording by non-Indigenous people reflect colonisation relationships	Australian languages have features that convey more complex messages in familiar texts	The TL can be read and viewed using a range of words and symbols in texts that are familiar and unfamiliar	Reflect on and compare the ways meaning is expressed in language and the interrelationships between language and culture
Language culture and Identity	**Language keeping and maintaining**	**Reading and Viewing**		**Reflecting**
Local Aboriginal and Torres Strait Islander communities maintain their cultural strengths and principles in a changing context through language	Identifying the sources and authors of language information and methods of transmission enhances understanding of keeping and maintaining TL	Narratives maintain social and cultural stories and messages		Observe and discuss protocols surrounding the exchange of stories
Language, culture and Identity	**Language keeping and maintaining**	**Responding**	**Writing**	
TL has specific forms of non-verbal communication which are used in different contexts	Community is made up of a range of formal relationships and contexts where non-verbal communication is used	Non-verbal features of language are used to express and enhance meaning and understanding	Language features are used with process skills to make meaning of familiar and unfamiliar texts	

Elementary				
Knowing and understanding	**Community connections**	**Communicating**		**Indigenous inquiry skills** Students are able to use agreed community/school processes
		Revitalising language	**Maintaining language**	
Language, culture and identity	**Language keeping and maintaining**	**Reading and viewing**		**Reflecting**
Australian languages have various social, spiritual and cultural functions in communities	Elders, older people and other respected members of the local community share knowledge with younger children	The TL can be read and viewed using words and symbols in simple and familiar everyday texts		Principles of cultural safety are integral to using Indigenous language
Language culture and Identity				
Men and boys, women and girls have different roles and responsibilities in Aboriginal and Torres Strait Islander communities				

Lower Intermediate

Knowing and understanding	Community connections	Communicating		Indigenous inquiry skills Students are able to use agreed community/school processes
		Revitalising language	**Maintaining language**	
Language learning and use within the community	**Country, place, sea and sky**	**Listening and responding**	**Listening and speaking**	**Inquiring**
There are many levels of formality required when communicating through Aboriginal and Torres Strait Islander languages that convey strength of feeling and connection	The elements within the natural environment have particular stories, songs and relationships unique to individual language groups and communities	Listening and responding to key language features of more complex spoken TL texts helps to make meaning of these texts	Listening and responding in the TL and using non-verbal communication helps in exploring and clarifying meanings and identifying and developing ideas	Identify, apply and adapt culturally and personally safe practices to investigate Indigenous knowledge
Language learning and use within the community	**Country, place, sea and sky**	**Listening and responding**	**Listening and speaking**	**Inquiring**
Australia has many Aboriginal and Torres Strait Islander languages that are in various states of maintenance and revitalisation	Stories about local area features can provide a deep understanding of creation beliefs, as well as continued occupancy and custodial rights to country, place, sea and sky	Distinct sounds and sound patterns in TL occur across different texts, contexts and for different purposes	Listening to and speaking in the TL helps identify subtle differences in sounds and sound patterns among Aboriginal and Torres Strait Islander languages	The focus on the Indigenous principle of respect highlights the need for agreed questioning in technique, topics and themes
Indigenous languages	**Community**	**Speaking**	**Listening and speaking**	**Respond**
Australian languages and English are changing and influence one another	Language skills can be enhanced through active involvement in community events, projects and initiatives that specifically promote language use	Listening to and speaking in the TL helps identify similarities and differences in intonation and pronunciation variations in Aboriginal and Torres Strait Islander languages	Verbal and non-verbal language are used in more complex routine and unfamiliar exchanges to negotiate meaning	Communicate in group discussions and negotiations about specific language learning issues

6. Achievement standards

Achievement standards are integral to the alignment of curriculum, assessment and reporting. For teachers, parents, students and community they provide a shared understanding about the quality of student achievement. Achievement standards provide an expectation of the quality of learning that students should typically demonstrate at a particular point in their schooling, that is, the extent of their knowledge, the depth of their understanding, and the sophistication of their cognitive, language and inquiry skills.

The achievement standards are linked to the strands and content descriptions. Explicit descriptions of the quality of student learning identifies the characteristics necessary to enable them to progress to the next level of learning. Using a five-point scale, the achievement standards describe how well a student has demonstrated their learning based on a collection of evidence.

Achievement standards have been written for each year level for Knowing and understanding Aboriginal and Torres Strait Islander languages, connecting with the local community, communicating, and Indigenous Inquiry Skills.

Beginner				
Knowing and understanding Aboriginal and Torres Strait Islander languages				
By the end of the Beginner stage, students know and understand the characteristics of language as a communication form as well as the historical background including facts, concepts and perspectives of Aboriginal and Torres Strait Islander languages. Students know and understand fundamental characteristics of language organisation and structure and the function of language within Aboriginal and Torres Strait Islander communities.				
A	**B**	**C**	**D**	**E**
Comprehensive and detailed understanding of a wide range of contexts and language features.	Thorough understanding of a range of contexts and language features.	Satisfactory understanding of a range of contexts and language features.	Variable understanding of a narrow range of contexts and language features.	Rudimentary understanding of basic contexts and language features.
Community connections				
By the end of the Beginner stage, student work has the following characteristics: it should recognise and demonstrate understanding of Aboriginal and Torres Strait Islander connections with the world and how these are expressed through language and other communication forms. Students should be able to demonstrate understanding of how Aboriginal and Torres Strait Islander languages are learned and historically, the way language has been kept and maintained in communities.				
A	**B**	**C**	**D**	**E**
Strong and purposeful connections to comprehensive examples.	Effective and purposeful connections to relevant examples.	Purposeful connections to relevant examples.	Uneven connections to some relevant examples.	Weak connections to irrelevant examples.

Beginner

Communicating

By the end of the Beginner stage, students should be able to comprehend and convey meaning in familiar situations and exchanges using TL, according to the program type. Students should be able to comprehend familiar oral and written TL and to demonstrate this understanding through identifying gist and essential information. Students should be able to convey meaning using familiar words, phrases, texts, modes and mediums using the TL according to the program type. When composing simple texts in the TL students should be able to do this using language organisational forms and functions, grammar and vocabulary combined with process skills and structures appropriate to the language program.

A	B	C	D	E
Clear and insightful meaning established through controlled and discerning use of language.	Clear and effective meaning established through controlled use of language.	Clear meaning established. Uneven control and use of language intrudes but does not detract.	Unclear meaning established disjointed control and use of language intrudes and detracts from meaning.	Meaning is obscured. Sporadic control and use of language obscures meaning.

Indigenous inquiry skills

By the end of the Beginner stage students recognise and demonstrate inquiry skills associated with Aboriginal and Torres Strait Islander communities and their knowledge, including languages. Students communicate in group discussions and guided investigations individually and collaboratively in verbal and non-verbal texts.

Students reflect on agreed community and school inquiry procedures and consider these influences on their learning and engagement with others. Students reflect on their language learning and choices.

A	B	C	D	E
Skilful manipulation and use of Indigenous inquiry skills.	Proficient manipulation and use of Indigenous inquiry skills.	Competent use of Indigenous inquiry skills.	Basic use of Indigenous inquiry skills.	Minimal use of Indigenous inquiry skills.
Discerning reflections linking community protocols, learning and choices.	Informed reflections linking community protocols, learning and choices.	Relevant reflections linking community protocols, learning and choices.	Superficial reflections unevenly linking community protocols, learning and choices.	Cursory reflections sporadically linking community protocols, learning and choices.

Elementary

Knowing and understanding

By the end of the Elementary stage students know and understand characteristics of Aboriginal and Torres Strait Islander languages as communication forms embedded within cultural and community contexts.

Students know and understand the facts, concepts and perspectives of local and regional Aboriginal and Torres Strait Islander languages within the historical context.

Students know and understand the characteristics and conventions of language structure and use a variety of text types (verbal and non-verbal) and can identify roles and responsibilities within the community.

A	B	C	D	E
Comprehensive and detailed understanding of a wide range of contexts and language features.	Thorough understanding of a range of contexts and language features.	Satisfactory understanding of a range of contexts and language features.	Variable understanding of a narrow range of contexts and language features.	Rudimentary understanding of basic contexts and language features.

Community connections

By the end of the Elementary stage, students recognise and demonstrate understanding of Aboriginal and Torres Strait Islander relationships with places, the natural environment and parts of the world shown through language, a range of text types, conventions and other communication forms.

Students recognise and demonstrate understanding of how Aboriginal and Torres Strait Islander languages are community resources that are kept and maintained through community use in a range of situations and when recorded, in a range of text types.

A	B	C	D	E
Strong and purposeful connections to comprehensive examples.	Effective and purposeful connections to relevant examples.	Purposeful connections to relevant examples.	Uneven connections to some relevant examples.	Weak connections to irrelevant examples.

Communicating

By the end of the Elementary stage, students should be able to comprehend and convey meaning in familiar and some unfamiliar situations and exchanges using TL and according to the program type (this could mean rehearsed and unrehearsed, unfamiliar but guided and scaffolded experiences). Students should be able to comprehend familiar and some unfamiliar oral and written TL and to demonstrate this understanding through expressing gist and identifying essential information according to the program type. Students should be able to convey meaning using familiar and some unfamiliar words, phrases, texts, modes and mediums using the TL according to the program type. When composing more complex texts in the TL students should be able to do this using language organisational forms and functions, grammar and vocabulary combined with process skills and structures appropriate to the language program.

Elementary				
A	**B**	**C**	**D**	**E**
Clear and insightful meaning established through controlled and discerning use of language.	Clear and effective meaning established through controlled use of language.	Clear meaning established. Uneven control and use of language intrudes but does not detract.	Unclear meaning established. Disjointed control and use of language intrudes and detracts from meaning.	Meaning is obscure. Sporadic control and use of language obscures meaning.

Indigenous inquiry skills
By the end of the Elementary stage students recognise and demonstrate inquiry skills associated with Aboriginal and Torres Strait Islander communities and their knowledge, including languages. Students communicate orally and in writing during group discussions and investigations. Students reflect on agreed community and school inquiry procedures and consider these influences on their learning and engagement with others. Students reflect on their language learning and choices.

A	**B**	**C**	**D**	**E**
Skilful manipulation and use of Indigenous inquiry skills.	Proficient manipulation and use of Indigenous inquiry skills.	Competent use of Indigenous inquiry skills.	Basic use of Indigenous inquiry skills.	Minimal use of Indigenous inquiry skills.
Discerning reflections linking community protocols, learning and choices.	Informed reflections linking community protocols, learning and choices.	Relevant reflections linking community protocols, learning and choices.	Superficial reflections unevenly linking community protocols, learning and choices.	Cursory reflections sporadically linking community protocols, learning and choices.

Lower Intermediate

Knowing and understanding

By the end of the Lower Intermediate stage students know and understand the beliefs, values and attitudes embedded in Aboriginal and Torres Strait Islander languages within local, regional and national contexts and can understand the similarities and differences among them.

Students know and understand the impact of historical and current events on Aboriginal and Torres Strait Islander languages and how language is situated within these communities and their systems of knowledge (cultural systems).

Students can manipulate an increasing range of language features, structures and conventions and demonstrate an understanding of a range of text types.

A	B	C	D	E
Comprehensive and detailed understanding of a wide range of contexts and language features.	Thorough understanding of a range of contexts and language features.	Satisfactory understanding of a range of contexts and language features.	Variable understanding of a narrow range of contexts and language features.	Rudimentary understanding of basic contexts and language features.

Community connections

By the end of the Lower Intermediate stage students should be able to recognise and demonstrate inquiry skills associated with Aboriginal and Torres Strait Islander communities and their knowledge, including languages.

Students communicate orally and in writing during group discussions and investigations. Students reflect on agreed community and school inquiry procedures and consider these influences on their learning and engagement with others. Students reflect on their language learning and choices.

A	B	C	D	E
Strong and purposeful connections to comprehensive examples.	Effective and purposeful connections to relevant examples.	Purposeful connections to relevant examples.	Uneven connections to some relevant examples.	Weak connections to irrelevant examples.

Communicating

By the end of the Lower Intermediate stage, students should be able to comprehend and convey meaning in a range of familiar situations, unfamiliar situations and exchanges using TL, according to the program type (this could mean rehearsed and unrehearsed, unfamiliar but guided and scaffolded experiences). Students should be able to comprehend familiar, and a range of unfamiliar, oral and written TL and to demonstrate this understanding through expressing gist and identifying essential information. Where appropriate, they should respond in the TL according to program type (this could mean rehearsed and unrehearsed, unfamiliar but guided and scaffolded experiences). Students should be able to convey meaning using a range of familiar and some unfamiliar words, phrases, texts, modes and mediums using the TL according to the program type. When composing complex texts in the TL students should be able to do this using language organisational forms and functions, grammar and vocabulary combined with process skills and structures appropriate to the language program.

Lower Intermediate				
A	**B**	**C**	**D**	**E**
Clear and insightful meaning established through controlled and discerning use of language.	Clear and effective meaning established through controlled use of language.	Clear meaning established. Uneven control and use of language intrudes but does not detract.	Unclear meaning established. Disjointed control and use of language intrudes and detracts from meaning.	Meaning is obscured. Sporadic control and use of language obscures meaning.

Indigenous inquiry skills				
By the end of the Lower Intermediate stage students should be able to recognise and demonstrate inquiry skills associated with Aboriginal and Torres Strait Islander communities and their knowledge, including languages. Students communicate orally and in writing during group discussions and investigations. Students reflect on agreed community and school inquiry procedures and consider these influences on their learning and engagement with others. Students reflect on their language learning and choices.				
A	**B**	**C**	**D**	**E**
Skilful manipulation and use of Indigenous inquiry skills. Discerning reflections linking community protocols, learning and choices.	Proficient manipulation and use of Indigenous inquiry skills. Informed reflections linking community protocols, learning and choices.	Competent use of Indigenous inquiry skills. Relevant reflections linking community protocols, learning and choices.	Basic use of Indigenous inquiry skills. Superficial reflections unevenly linking community protocols, learning and choices.	Minimal use of Indigenous inquiry skills. Cursory reflections sporadically linking community protocols, learning and choices.

7. Assessment

Assessment is a fundamental and integral part of the teaching and learning process and must be planned and ongoing. Assessment is used to:

- promote, assist and improve learning

- substantially contribute to the construction of programs of teaching and learning

- provide information for students, teachers, parents and carers about the progress and achievements of individual students to help them achieve as well as they are able .

Assessment in QSA syllabuses and guidelines are based on the following:

- Alignment of teaching, learning, assessment and reporting. Research shows that quality learning outcomes for students are best produced when what is taught informs what is assessed, and when what is assessed forms the basis of what is reported.

- School-based assessment. Queensland teachers use the processes and requirements outlined in the syllabuses and guidelines to design continuous school-based assessment programs and make judgments about standards achieved by their students, including summative judgments for reporting purposes.

7.1 Assessment techniques

Schools decide the instruments to be used for assessment. For each assessment instrument, schools develop instrument-specific standards: a tool for making judgments about the quality of students' responses. The instrument-specific standards list the properties or characteristics used to assess students' achievements. Students must be given specific standards for each assessment instrument.

Where students undertake assessment in a group or team, instruments must be designed so that teachers can validly assess the work of individual students and not apply a judgment of the group product and processes to all individuals.

8. Glossary

Note: this glossary of syllabus terms provides definitions relevant to Aboriginal languages, cultures and identity. These definitions have been developed specifically for this syllabus and support documents based on current accepted use. Schools and communities may wish to develop their own glossary suitable for local use.

Glossary	
Aboriginal	Refers to the Indigenous people of Australia except those of the Torres Strait region.
Aboriginal English	The first or home language of many Aboriginal communities. It differs from other varieties of English in systematic ways, including sounds, grammar, words and their meanings, and language use. In subtle ways, Aboriginal English is a powerful vehicle for the expression of Aboriginal identity.
Assessment instrument	The means by which information is gathered about student achievement.
Assessment item	An individual question relative to an assessment instrument; a subset or part of an assessment instrument.
Assessment task	A particular type of assessment instrument where students apply and use relevant knowledge and theoretical and practical skills to create a product or a response to a meaningful problem or issue.
Assessment technique	The method used to gather evidence about student achievement.
Australian languages	In this syllabus the term "Australian languages" refers to Australian Aboriginal languages and Torres Strait Islander languages.
Bipo Bipo Taim (Before Before Time)	*Bipo Bipo Taim* is a concept associated with Augadth/Zogo Time, which is a world view used only among Torres Strait Islander language groups. It is important to treat the concepts associated with Augadth/Zogo Time with respect.
	Bipo Bipo Taim/Kulba Thonar is a Torres Strait Islander term which refers to the time before the arrival of the missionaries, known as The Coming of the Light.
	Other terms in Torres Strait Islander languages for this concept are:
	Au Emeret Kerker — Meriam Mer
	Mina Mina Kulkub Thonar — Kalaw Lagaw Ya
	Mina Mina Kulba Thonar — Mabuaig
	Kulba thonar — Kala Lagaw Ya
Community(ies)	The term "community" refers to interrelatedness and is central to shared conceptions of belonging. Aboriginal and Torres Strait Islander people may belong to more than one community. Important elements of community are identification with country or location, family ties and shared experience.

Glossary	
Consultation	The involvement of representatives from the relevant community(ies) in the planning, appropriate implementation and assessment of the syllabus. To pursue the idea of teaching an Aboriginal language, a wide range of local Aboriginal organisations should be approached personally. To ensure that all owners and custodians are involved, the consultation process should be ongoing and will therefore take time to implement.
Country (see also Place)	A term used by Aboriginal people to refer to the land to which they belong and their place of Dreaming. Aboriginal language use of the word "country" is much broader than the standard English interpretation. (Sourced from Australian Museum, Glossary of Indigenous Australia Terms).
Creole	A stable language that originates from a mixture of various languages.
Cultural safety	The guidelines that respect the cultural integrity of the community from which a language is derived and shared. Cultural safety has been described as having an environment that is "safe for people; where there is no assault, challenge or denial of their identity, of who they are, and what they need. It is about shared respect, shared meaning, shared knowledge and experience; of learning together with dignity and truly listening". Williams, Robyn (1999), "Cultural safety – what does it mean for our work practice?" *Australian and New Zealand Journal of Public Health*, 23 (2), 213–214.
Culture	The social practices of a particular people or group, including shared language, beliefs, values, knowledge, customs and lifestyle.
Dialect	A variant of a language spoken in a certain geographical area.
Dreaming	The Dreaming has different meaning for different Aboriginal groups. It can be seen as an embodiment of Aboriginal creation that gives meaning to everything. It establishes the rules governing relationships between the people, the land and all things for Aboriginal people.
Elders	Those who are custodians of knowledge and lore. They are chosen and accepted by their own communities as people who have the permission to disclose cultural knowledge and beliefs. Recognised elders are highly respected people within Aboriginal communities. Proper consultation with local Aboriginal communities will often direct schools to consult with recognised Elders.
English	As with any other national or state curriculum it is assumed that the language of instruction, or partial instruction or combined instruction, is Standard Australian English. The term "English", however, is purposely used in this syllabus to highlight and acknowledge that Aboriginal and Torres Strait Islander students' multilingual communities, within their own distinct nations, may be using variations of English, including Aboriginal English, to assist in learning in this subject area.
Familiar	In this syllabus the term "familiar" is used in a number of ways to promote learning a language. The term is used in reference to the ways in which speakers are using, practising, imitating and rehearsing the language. The term "familiar adults" in an Aboriginal and Torres Strait Islander community context are those who are held in high esteem and respected by community members and are entrusted with the teaching and guidance of children in the community. Familiar adults have established relationships within community and are able to instruct, clarify and correct others regarding community processes and ways, including language use.

Glossary	
Familiar context	The term "familiar context" in this syllabus refers to contexts where language and learning naturally occur. This may differ across communities but will increase in community contexts and situations, including language use in country.
Gist	The substance or essence of a matter.
Identity	Belief in, and acceptance of, who a person is as determined by their culture; an awareness of being an individual and a member of a group or groups.
Indigenous	An internationally recognised term for the first people of a land.
Indigenous Australians (see also Intellectual property)	Australian Aboriginal people and Torres Strait Islander peoples.
Indigenous cultural and intellectual property	Includes objects, sites, cultural knowledge, arts and cultural expression that have been transmitted, or continue to be transmitted, through generations as belonging to a particular Indigenous group or Indigenous people as a whole or their territory.
Indigenous knowledge	In this syllabus, the term "Indigenous knowledge" refers to the local and unique knowledge of Indigenous people that in an Aboriginal and Torres Strait Islander context is interrelated with deep understanding, knowing and practices of being and living in the world. Indigenous knowledge is synonymous with an Indigenous world view in which knowing about the world is built upon respectful patterns of relationships within living systems and the truths that emerge from them. "Indigenous knowledge" is a term that defies an exact definition, especially for the world's oldest continuous living culture that is Aboriginal and Torres Strait Islander cultures. It is deeply infused in specific local country, sea, places and the respective patterns of relationships.
Intellectual property (see also Indigenous cultural and intellectual property).	Non-material assets such as forms of cultural expression that belong to a particular individual or community. Intellectual property rights refer to the collection of rights that the law grants to individuals for the protection of creative intellectual, scientific and industrial activity, such as inventions. Such rights are for the protection of economic interest in novel, inventive and/or creative effort.
Key words	Care must be taken in the use of the term "key words". Within an Aboriginal and Torres Strait Islander paradigm, knowledge can be either open or closed, with access according to different layers of identity and permission. This is then reflected in language of Aboriginal and Torres Strait Islander communities. Key words are those that are essential to know and use for the enhancement of learning the TL language in familiar and key contexts, and they should be open knowledge terminology. It is extremely unlikely that a community would use words that are taboo for classroom learning experiences. This syllabus advises that the right of language use, and in particular in determining what constitutes taboo terminology, is for the community to decide.

Glossary	
Kinship	A key aspect of Aboriginal cultures and values. It includes the importance of all relationships and of being related to and belonging to the land.
Land (see also Country)	The specific area (and its physical, linguistic and spiritual features) to which a nation or community belongs. It is a profound spiritual basis of Aboriginal heritage.
Language features	The actual language choices in a text (e.g. sentence structure, word order, grammar, punctuation and vocabulary).
Language group (see also Nation)	An Aboriginal community identified with a common language, both verbal and non-verbal, and identified with a particular territory. Used in preference to the term "tribe".
Language revitalisation	The range of strategies for increasing knowledge and use of a language which is no longer spoken fully across all generations. Also referred to as "language revival".
Language profile	The profile of a language is often determined by people with expertise in languages. The language profile refers to the overall aspects of a language such as its availability and use in a community.
Language program	The program of language learning derived from the profile qualities and focused on teaching and learning the target language.
Multimedia	The combined use of media such as text, graphics, music and audio (e.g. CD-ROMs, DVDs, videos, computer games).
Nation (see also Language group)	A group of people having common descent, language and history. "Nation" is an all-encompassing term referring to the common and shared sense of identity of a group of people. There may be some linguistic variation within a language nation.
Orthography	Written representation of language.
Owners (see also Custodians)	Each Aboriginal language is recognised as belonging to a particular geographical area and thus to the people who can claim a connection to that area. Aboriginal community members acquire ownership of their language(s) at birth. Language proficiency is not essential for ownership.
Place (see Country)	A term used by Torres Strait Islander people to refer to the land to which they belong.
Protocols	Appropriate ways of behaving, communicating and showing respect for diversity of history and culture. This involves appreciation of the knowledge, standing and status of people within both the local Aboriginal community and the school community. Protocols inevitably vary between communities and between people within communities. In establishing a partnership between schools and Aboriginal communities it is especially important that protocols are acknowledged and respected.

Glossary	
Respect	A term used commonly in Aboriginal and Torres Strait Islander communities to refer to the way in which an individual treats others. Showing respect occurs in many ways, such as waiting to speak, listening and demonstrating understanding, not asking too many direct questions, ensuring that people are not made to feel uncomfortable and generally showing regard for others' ideas, beliefs and culture. Respect is also reflected by action, as well as by physical being and movement. This means physically respecting the space of others especially Elders or other respected entities in a community.
Simple oral text	Texts that do not or use include taboo words, situations, contexts.
Symbols	Written representations of a language, such as letters, characters, marks, accents; identifiable aspects of culture such as flags, artefacts, costumes, landmarks.
Target language (TL)	The Aboriginal language or Torres Strait Islander language that is the subject of the student's program. In the syllabus and in accompanying documents the phrase "target Indigenous language" is also used. The acronym "TL" represents these collection of meanings.
Text	A coherent piece of spoken/signed, written, non-verbal, visual or auditory language, or some or all of these in combination, that are used in an interaction in a social context. In Australian languages a part of language that becomes the focus of some learning or investigation. Texts may be spoken or written, but spoken texts need to be "captured" (e.g. in memory, video, transcription, audio recording) so that they can be repeatedly examined or "played". Therefore a "text" is not necessarily a piece of writing.
Texts	Communications of meaning produced in any medium that incorporates language, including sound, print, film, electronic and multimedia.
Torres Strait Islander People	The Indigenous people of the Torres Strait region.
Traditions	Beliefs, customs and practices taught by one generation to the next, often orally.

9. Key resources

The following lists, although not prescriptive or complete, are offered because good, informative resources for teaching and learning about Aboriginal and Torres Strait Islander history, societies, cultures and contemporary issues are not always easily found. Information regarding oral histories has been included in Key resources. Teachers should also consult other reference material by Indigenous authors. Most programs will draw upon a number of resources depending on the nature of the units and the particular learning experiences chosen.

Teachers should network with each other and use established groups such as the Queensland Indigenous Education Consultative Committee (QIECC), Queensland History Teachers' Association (QHTA), Australian Curriculum Studies Association (ACSA), the Queensland Historical Society, universities and TAFE colleges, local government libraries, local museums and art galleries. Government departments employ experienced personnel who can provide valuable assistance and advice through involvement in school programs.

The Indigenous Schooling Support Unit Resource Library:
<http://education.qld.gov.au/information/service/libraries/atsi/>

Australian Government Indigenous language documents

Indigenous Languages — A National Approach

<www.apo.org.au/research/indigenous-languages-national-approach>

The National Indigenous Languages Policy's aim is to keep Indigenous languages alive and to support Indigenous Australians to connect with their language, culture and country.

Purdie, N. Frigo, T. Ozolins, C. Noblett, G. Thieberger, N. Sharp, J. 2008. *Indigenous Languages Programmes in Australian Schools, A Way Forward*. Department of Education, Employment and Workplace Relations, Australian Council for Educational Research (ACER), ACT.

This report is based on information collected in 2006 and 2007. It provides some insight into the situation in Aboriginal and Torres Strait Islander languages education in Australian schools. It is aimed at benefiting policymakers and program officers from State and Territory education authorities, schools and communities wishing to introduce, improve or expand the delivery of Indigenous language programs in Australian schools.

Text and reference books

A wide variety of textbooks and resource materials are available as sources of information about Aboriginal and Torres Strait Islander Languages. Book suppliers provide information regarding current publications.

Australian Indigenous Languages Framework (AILF)

Senior Secondary Assessment Board of South Australia 1996, *Australia's Indigenous Languages Framework (AILF), SSABS,* South Australia.

The AILF is a national curriculum initiative that commenced in 1993 to create a blueprint for the teaching of Aboriginal and Torres Strait Islander languages in Australian senior secondary schools. It established a range of program types to accommodate the spectrum of Australian Indigenous language situations.

World wide web

Many interactive and static websites containing useful resources can be used to enhance a course in Aboriginal and Torres Strait Islander languages. Some particularly useful sites include:

Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS)

AIATSIS is the world's premier institution for information and research about the cultures and lifestyles of Aboriginal and Torres Strait Islander peoples, past and present.
<www.aiatsis.gov.au/library/languages.html>

Collection of Words

Collection of Words presented by AIATSIS Library is an online exhibition of Indigenous word lists compiled by Edward M. Curr (1820–1889) and R. Brough Smyth (1830–1889).
<www1.aiatsis.gov.au/exhibitions/languages/lang_hm.html>

Holding our tongues

Holding our tongues is an ABC Radio National Hindsight project about the painstaking task of reviving Aboriginal languages. Listen to examples of language, watch video or find out more about the project. <www.abc.net.au/rn/hindsight/features/holdingourtongues>.

Journals and periodicals

Relevant journals and periodicals can provide current information about Aboriginal and Torres Strait Islander languages. Some excellent material can be found in the following:

Namalata Thusi — The Department of Communities magazine

This magazine is designed to showcase successful partnerships that have produced better outcomes for Aboriginal and Torres Strait Islander Queenslanders and to act as a catalyst to encourage similar partnerships. It is available online or through subscription.
<www.communities.qld.gov.au/gateway/about-us/corporate-publications/namalata-thusi>

Voice of the Land — Federation of Aboriginal and Torres Strait Islander Languages magazine

The quarterly newsletter *Voice of the Land* covers news on all aspects of community language programs, policy development, and education and Government agency involvement.
<www.fatsilc.org.au/voice-of-the-land-magazine>

School librarians can provide assistance with identifying and locating other useful periodicals.

Electronic media and learning technology

A range of television recordings and multimedia technologies are available to support the reclamation and maintenance of Aboriginal and Torres Strait Islander languages.

ABC Indigenous Online

ABC Indigenous is an online portal developed in consultation with the ABC Indigenous Programs Unit and with members of the Aboriginal and Torres Strait Islander community within Australia. It was designed to reflect current issues in the Indigenous community. It offers audio and video downloads and provides an interactive version of the David Horton created map of the Australian Indigenous languages. <www.abc.net.au/indigenous>

Sharing Culture Online

Sharing Culture Online is an interactive online resource that offers a platform for communities, in partnership with their schools, to record language, culture and history in a local context. <www.sharingculture.com.au>

Miromaa Aboriginal Language and Technology Centre

Miromaa is a software program created to provide support for the maintenance of Indigenous languages. <www.miromaa.com.au>

Organisations and community resources

A variety of government and community organisations provide personnel, advice, resources and information to assist in constructing and implementing a course in Aboriginal and Torres Strait Islander languages. Some of these include:

Queensland Indigenous Education Consultative Committee (QIECC)

QIECC is the peak advisory committee to the State Minister for Education and Training, and the Commonwealth Minister for Education, Employment and Workplace Relations on matters relating to education and training for Aboriginal and Torres Strait Islander peoples. <www.qiecc.eq.edu.au>

Federation of Aboriginal and Torres Strait Islander Languages (FATSIL)

FATSIL is a national body for community-based Indigenous language programs in Australia. It promotes the maintenance, retrieval and revival of Indigenous languages. <www.fatsilc.org.au>

The State Library of Queensland

The State Library of Queensland section on Aboriginal and Torres Strait Islander Languages links to Queensland language centres. <www.slq.qld.gov.au/info/ind/languages>

Queensland Indigenous Languages Advisory Committee (QILAC)

Read information about Aboriginal and Torres Strait Islander Language programs in Queensland as well as relevant interstate and international news. <www.qilac.org.au>

Appendix 1: Approaches to syllabus implementation

The learning of Aboriginal languages and Torres Strait Islander languages in the school context is grounded in the knowledge and interests of Indigenous and non-Indigenous communities. This syllabus is flexible enough:

- to cater for the various states of language health within communities and the propensity of a community to revive, revitalise or maintain its language/s

- for communities to engage, not only with Aboriginal and Torres Strait Islander languages and cultural traditions of reclamation, revival and language maintenance, but with a shared history and joint journey of reconciliation and active participation of non-Indigenous Australian society valuing the first peoples of this nation.

It is from a communal identification of language status that a community can best prepare, plan and implement language learning. Communities and schools can jointly identify the status of language health in a community and the program type that best fits their local language context and student cohort.

Australia's Indigenous Languages Framework (AILF) provides a good starting point for school and communities can identify the language situation and an appropriate learning program type. See Appendix 2.

Two broad approaches to implementing the P–10 Aboriginal and Torres Strait Islander Languages syllabus are suggested.

Maintaining language

Maintaining language suits First Language Maintenance and Second Language Learning programs

Maintaining language provides for the explicit teaching and learning of a target Aboriginal or Torres Strait Islander language and may be offered where the local language (language of the country) is strong. It focuses on instruction in learning the language of the local community identified as the custodians of the language, and as mutually agreed between the school and community. A substantial lexicon for the TL may already be in existence, as well as other resources such as published dictionaries and books, journals, maps, audiovisual and information technology materials. The language may also have been used in school bilingual programs.

The aims of the approach include:

- developing proficiency with the local language (language of the country) in various social and cultural contexts

- acquiring deep understanding of the features of the language, the language situation and how it contributes to local world views

- contributing to local language records and resources through structured and research-based projects

- actively engaging in community and cultural learning

- developing a strong self and cultural identity

- contributing to cultural, economic and community responses to language work

- developing social linguistic and language skills in working with local languages and national contexts.

In the context of the local Aboriginal and Torres Strait Islander language, *Maintaining language* enables students to engage with the language of the country through cultural expression and relationships to people, places, the environment, and to spiritual and social worlds through investigating and researching historical and current resources and practices.

Revitalising language

***Revitalising language* suits Language Revival programs — Language Revitalisation, Language Renewal and Language Reclamation — and Language Awareness programs**

Revitalising language is suited to communities where the target Aboriginal or Torres Strait Islander language is no longer used as the first language of the younger generations (e.g. where language use has become fragmented, where little linguistic heritage remains, where the language is no longer actively spoken, and/or where known documentation is scant). In these situations, communicative fluency or proficiency in the TL may not be possible. While students may develop some ability to use aspects of a target language, the focus will be on teaching *about* Indigenous languages and enabling students to contribute to the revival and reclamation of the local language.

This approach develops the social linguistic and language skills necessary to gain awareness of, and be able to work with, Aboriginal languages and Torres Strait Islander languages in local and national contexts. Opportunity is provided for structured and research-based projects which may assist in the creation of local community language resources.

The aims of the approach include:

- understanding the diversity of Australian Indigenous languages and language situations

- developing social linguistic and language skills in working with Aboriginal and Torres Strait Islander languages in both local and national contexts

- working with local and other Aboriginal and Torres Strait Islander communities in language-related projects and contributing to local language records and resources through structured and research-based projects

- contributing to cultural, economic and community responses to language work

- understanding and analysing a variety of Aboriginal and Torres Strait Islander languages and language contexts, both historical and current

- developing communication skills in Aboriginal and Torres Strait Islander language(s) and language contexts, where possible.

Revitalising language enables students to deepen their understanding and application of the course subject matter while being firmly located in the TL community engagement, research and intercultural contexts.

Appendix 2: Types of Indigenous language programs

Australia's Indigenous Languages Framework (AILF) categories, published by the Senior Secondary Assessment Board of South Australia (SSABSA) in 1996. It outlines several types of Aboriginal and Torres Strait Islander language programs.

First language maintenance

All generations are full speakers of the language and students are first language speakers of the language. These programs extend and develop students' language skills and may include the development of specialist skills such as interpreting and translating. They may be conducted as transition to English programs for students in the early years of schooling.

Second language learning

A second language is taught to a wide range of learners (Indigenous and non-Indigenous) in the languages area of learning, in a similar way to which non-Indigenous languages are taught. Students have little or no assumed knowledge of the TL and learn the language of another person's heritage.

Language revival

This is a general term for programs in which students learn the language of their heritage. The term covers three subtypes:

Revitalisation

The language is still spoken by a small group of older speakers within the community. These language programs aim to extend the use of the language to the younger generations of speakers. Aboriginal and Torres Strait Islander students within these programs will have considerable passive knowledge of the language.

Renewal

There is an oral tradition but there are no full speakers of the language. The language is no longer actively spoken "right through", or in its full form, but there are Aboriginal and Torres Strait Islander people who actively identify with the language. Sufficient linguistic heritage remains within the community to develop a language program. Children are likely to have little or no passive knowledge of the language.

Reclamation

There has been a break in the transmission of the spoken language and there are no full or partial speakers of the language. The program relies on historical documentation and archival material to provide knowledge of the language for language reconstruction and learning.

Language awareness

Non-speakers learn about a language that is no longer spoken, or where there are only traces of the spoken language and only poor documentation exists.

The scant knowledge of a language can be incorporated into another area of learning (e.g. Studies of Society and Environment), but is not sufficient for sustained language learning. The focus is on teaching *about* Indigenous languages and on exploring socio-historical issues. Communicative fluency or competence is not a goal.

Appendix 3: Settlement statement examples

Example one:

We are the .... people from ....

Our language group is called ....

Our country stretches from .... to ....

and from .... to ....

Example two:

We are the .... who live on ....

country.

We are the local people of this community and respectfully acknowledge the

.... people whose language is sleeping.

We the .... people, with the blessing of the local community, believe that

.... language should be taught in the local schools.

Appendix 4: Example community inquiry model (CIM)

Respect — We the…….….………. people believe that everyone should respect our country and all living beings who are a part of it. We believe that our knowledge, stories, and language can only be interacted with through respect, as our people have done for thousands of years. Respect means listening respectfully, treading lightly on country and our waterways, respecting life and those who have come before us.

Respecting our …………………… knowledge means accepting that there is open and closed knowledge and that this is defined by our community.

Respect also means how a person carries and holds themselves in public and private life. It is how a person interacts with others, other beings in the environment and how their actions and words display respect.

Reciprocity — We the ……………….. people believe in the principle of reciprocity, especially with our knowledge including learning ………………. language. This principle is related to old principles of balance and having reciprocal relationships. In return for the gift of our language and knowledge, learners should reciprocate in kind, including displaying the principle of respect, acknowledging where the knowledge has come from and gifting ………………… community with the fruits of ……………… investment, which could include presentation of their knowledge to the community.

Care for one another — When people are invited onto our country and accept that invitation, we would like them to honour the ancient principle of responsibility for all in a community: the concept of caring for one another. The ..……………….. would like all students, adults and learners to care for one another when investigating or using language, practising our teachings and living on our country.

Listen deeply to Elders — The ……………… believe that when learning one has to listen deeply to understand the different messages being communicated by our Elders. Listening deeply can mean not interrupting a speaker, refraining from asking too many questions, paying attention to the story being told. Sometimes our Elders speak through stories that have been passed down, and it is important to listen deeply to all things.

Revisit relationships with our community — Part of maintaining relationships with our community is to respectfully revisit that relationship and reconnect and negotiate the terms of engagement, or even exit. We believe that it is vitally important to revisit relationships with our community. This is part of what it means to maintain your welcome on our country. To come and seek permission for entry into our knowledge about the world or the physical world around you is only beginning the relationship. We consider it rude and disrespectful if people seek permission or contact with us once and then assume they have our community's undivided support. We are living communities linked to ancient ways of maintaining balance and harmony. We implore that you revisit relationships, which could be in the form of a distinct meeting, including ceremony and symbols.

Just as we revisit country and engage in mutual relationships within country, we invite outsiders to revisit relationships with us and engage in mutual, reciprocal relationships.

Appendix 5: Example community engagement advice

We the ………………. people would like to invite the ………………. schools to connect with our community once a term at the …………………. Aboriginal Corporation.

During these excursions we would like to provide learning opportunities, such as listening to ……………….. language, listening to Elders, experiencing language on country.

We would also like to make available our own teachers/Elders to engage with the local schools. They are available for paid work as ……………. language and culture teachers.

Appendix 6: Content descriptors and elaborations

Beginner				
Knowing and understanding	**Community connections**	**Communicating**		**Indigenous inquiry skills** Students are able to use agreed community/school processes
		Revitalising language	**Maintaining language**	
Language learning and use within the community	**Country, place, sea and sky**	**Listening and responding**	**Listening and speaking**	**Inquiring**
There are many ways of communicating a message using language	Aboriginal and Torres Strait Islander peoples express their relationship with the natural environment (e.g. seasons, stars, reef, rivers, waterholes, flora and fauna) through language	Identifying key words and phrases, and recognising familiar memorised material in simple spoken TL texts helps make meaning of these texts	Listening and responding using the TL and non-verbal communication in local Indigenous cultural contexts can develop cultural knowledge, language processes and skills	Identify and apply culturally and personally safe practices when investigating Indigenous knowledge
Elaborations	**Elaborations**	**Elaborations**	**Elaborations**	**Elaborations**
Explore language through speaking/signing, listening, viewing, reading, writing and singing, using own language and/or the target Indigenous language (TL) Examples could include greetings and names for features of the environment explored through learning circles	Invite a community member to share knowledge about local Indigenous people's relationship with flora, fauna and places, using the vocabulary and phrases of the language, if possible	Listen to Elders, community members, classmates and/or teachers using TL texts in familiar contexts (e.g. family, play, homeland surroundings) and respond in English or TL	Converse with familiar adults and peers about topics relevant to the local community (e.g. local language terminology, local history and stories)	Individuals, the school and local community collaborate to create guidelines for TL use and principles for community action (e.g. appropriate greetings and ways of sharing cultural and personal information)
Language learning and use within the community	**Country, place, sea and sky**	**Listening and responding**	**Listening and speaking**	**Inquiring**
A variety of languages has been spoken in the past and over time by families and communities	Aboriginal and Torres Strait Islander people express relationships with country, place, sea, and sky through songs, dances and stories	The TL has distinct sounds and sound patterns	Listening to and speaking in the TL increases awareness that the TL has distinct sounds and sound patterns	Plan an investigation based on agreed guidelines

Beginner

Knowing and understanding	Community connections	Communicating		Indigenous inquiry skills
		Revitalising language	**Maintaining language**	Students are able to use agreed community/school processes
Elaborations	**Elaborations**	**Elaborations**	**Elaborations**	**Elaborations**
Listen to parents, community members, Elders and language workers speak about local language past and present to create a family language "gum tree" and class language "forest"	Listen, view and respond to performances, songs, stories and creative arts Perform a song or dance which has been shared by the community Create a performance about relationships with country, place, sea and/or sky that reflects shared information from the community	Listen and respond to sounds, words and intonation patterns and describe how they help make meaning	Listen to and imitate sounds in familiar stories and songs in the TL	Follow agreed guidelines to plan an investigation about a local song or dance; work with teachers and community to develop personally safe and culturally safe questions
Indigenous languages	**Community**	**Speaking**	**Listening and speaking**	**Responding**
Australian languages have had influences on English	Language learning comes from listening to people in the local community and using language at home and at school	Verbal language and non-verbal language are used in simple routine and familiar exchanges to negotiate meaning	Listening to and speaking in the TL increases awareness that the TL has distinct intonation and pronunciation	Recognise protocols and practices for listening and participating in group discussions about Aboriginal and Torres Strait Islander knowledge
Elaborations	**Elaborations**	**Elaborations**	**Elaborations**	**Elaborations**
Identify and list Indigenous words in common use in English (e.g. koala, kangaroo, kylie, bunya)	Visit places and attend events where the TL is used in the community (e.g. Language Centres, libraries and museums, camp and community sites such as Yumbas, NAIDOC celebrations, Aboriginal and Torres Strait Islander organisations)	Use key words, phrases and gestures in simple routine exchanges in a range of real-life contexts and places	Identify stresses, rhythms, register and tone of words and phrases; practise using intonation and pronunciation through conversation with TL speakers	Implement protocols and practices for caring for one another by respectful turn-taking and participation
Indigenous languages	**Language keeping and maintaining**	**Reading, viewing and writing**	**Listening and speaking**	**Responding**
Australian languages differ from English in terms of vocabulary	Language is recorded in a variety of ways	Identifying key TL words and phrases in simple familiar texts	Listening to and responding in the TL	Recognise protocols and practices for reading, viewing, listening and

Beginner				
Knowing and understanding	**Community connections**	**Communicating**		**Indigenous inquiry skills** Students are able to use agreed community/school processes
		Revitalising language	**Maintaining language**	
		can provide essential information and gist	increases awareness that language includes words, phrases and sentences	writing about Aboriginal and Torres Strait Islander knowledge and respond appropriately
Elaborations	**Elaborations**	**Elaborations**	**Elaborations**	**Elaborations**
Compare vocabulary of the TL with English by listening to and practising greetings and farewells in both languages in the appropriate language context	Engage with different language records (e.g. Aboriginal and Torres Strait Islander people's oral traditions, word lists, local language dictionaries)	Read familiar TL texts and respond in writing to show understanding of meaning	Listen to the TL in familiar situations and respond to show meaning of words, phrases and sentences	Communicate how TL recordings align with community inquiry model and principles
Explore ways of respectfully greeting others in the TL (e.g. Elders, classmates, community members)	Listen to local Elders and with their permission recall/record the message using Indigenous Knowledge principles	Explore the symbolic and figurative connections to key TL words and phrases that are related (e.g. natural elements and the land and sea used as metaphors and metonyms)	Describe relationships with one another using TL	
Identify and use simple vocabulary (e.g. such as names of animals, body parts and numbers)	Close listening shows respect for the speaker and can help in clear messages being received			
Indigenous languages	**Language keeping and maintaining**	**Reading, viewing and writing**	**Listening and speaking**	**Reflecting**
Australian languages can be translated into writing using letters of the Roman alphabet	Aboriginal languages and Torres Strait Islander languages, including dialects, family and community languages, have been maintained through an oral tradition	Australian languages have features (e.g. sentence structure, word order, grammar and punctuation) which can be identified in simple texts	Language features can be recognised and used in spoken TL	Reflect on and identify how agreed community and school behaviours, skills and actions, influence language use patterns in TL
Elaborations	**Elaborations**	**Elaborations**	**Elaborations**	**Elaborations**
Write simple words and texts, (e.g. greetings, in the TL using the Roman alphabet)	Listen to TL stories that have been passed on from previous generations of the TL community.	Identify language features in simple TL texts and create simple sentences and language texts in the TL		Identify how language patterns change depending on audience and context

Knowing and understanding	Community connections	Communicating		Indigenous inquiry skills
		Revitalising language	Maintaining language	Students are able to use agreed community/school processes
Language, culture and identity	**Language keeping and maintaining**	**Reading and viewing**		**Reflecting**
Changes in traditional historical and traditional contemporary Aboriginal and Torres Strait Islander life and community can be communicated through stories of the community	Exchange of stories/storytelling is fundamental to the continuity of connections in the community	The TL can be represented in different text types for different purposes in familiar contexts using simple language conventions and features		Aspects of storytelling influence how language is learned (e.g. who is telling the story, their significance, how it is being told, where is it being told)
Elaborations	**Elaborations**	**Elaborations**		
Listen to/view/read local Indigenous community member's stories about the history of the region and the current situation and changes over time		Compare a TL story or TL message that is communicated in different texts types		
Listen to view/read Dreaming stories linked to the local community.				
Listen to, view/read Torres Strait Islander Bipo Bipo Taim stories (see Glossary) linked to the local community				
Language, culture and identity		**Writing**		
Some forms of Indigenous communication occur through visual, symbolic, musical, performing, dramatic and body language		The TL can be communicated using symbols		
Elaborations		**Elaborations**		
View, listen and respond to paintings, sand drawings, artwork, dances, songs, plays, games, tracking, message stick, wami, smoke signals		Copy letters and words and create simple sentences and simple texts including basic transcribing of the TL		
Language, culture and identity		**Writing**		
Indigenous languages describe and categorise relationships between family members		Language functions and features are combined with process skills and structures to make meaning in familiar simple texts		

Beginner				
Knowing and understanding	**Community connections**	**Communicating**		**Indigenous inquiry skills**
		Revitalising language	**Maintaining language**	Students are able to use agreed community/school processes
Elaborations		**Elaborations**		
Explore kinship terms such as "Aunty" and "Uncle" and their use in community Note: according to community kinship, knowledge can be situated accordingly across the three stages		Plan a community/class event where student-produced TL products are presented to local Elders and families		

Elementary				
Knowing and understanding	**Community connections**	**Communicating**		**Indigenous inquiry skills** Students are able to use agreed community/school processes
		Revitalising language	**Maintaining language**	
Language learning and use within the community	**Country, place, sea and sky**	**Listening and responding**	**Listening and speaking**	**Inquiring**
There are specific ways of communicating messages that are linked with relationships	Aboriginal and Torres Strait Islander peoples express their connection with the natural environment (e.g. stars, local totems, moiety groups, skin names, colours), places and each other	Listening for, recognising and responding to key language features in simple spoken TL texts such as words, phrases and memorised material helps to make meaning of these texts	Listening and responding using the TL and non-verbal communication in purposeful social interactions in rehearsed and unrehearsed situations can enhance language skills, cultural knowledge and processes	Identify, apply and justify culturally and personally safe practices to investigate Indigenous knowledge
Elaborations	**Elaborations**	**Elaborations**	**Elaborations**	**Elaborations**
Explore ways of language communication through speaking, signing, singing, listening, viewing, reading and writing, using the target Indigenous language (TL)	Investigate references to the natural environment (e.g. stars, local totems, moiety groups, skin names, colours) to represent this association and explain their findings in communication (such as a conversation)	Identify key components in simple TL texts to build fluency in TL	Ask for directions to and from a familiar place	Communicate to others collaboratively-produced agreed guidelines for TL use
Language learning and use within the community	**Country, place, sea and sky**	**Listening and responding**	**Listening and speaking**	**Inquiring**
Particular Indigenous languages have been spoken in the past and over time in the local and surrounding areas, including contemporary language program types	The language used by Aboriginal and Torres Strait Islander people to express relationships with country, place, sea, and sky will change depending on the context purpose and audience	Distinct sounds and sound patterns occur in the TL across a range of vocabulary and simple text	Listening to and speaking in the TL helps identify and produce distinct sounds and sound patterns in the TL	Plan and implement an investigation based on renegotiated and revisited agreed community guidelines

Elementary				
Knowing and understanding	**Community connections**	**Communicating**		**Indigenous inquiry skills** Students are able to use agreed community/school processes
		Revitalising language	**Maintaining language**	
Elaborations	**Elaborations**	**Elaborations**	**Elaborations**	**Elaborations**
Investigate and inquire about specific languages of the local area and surrounding areas as well as the profile of the language	Listen to Elders describe different levels of connection to place, including how this changes, and compare with non-Aboriginal and Torres Strait Islander language choices for place	Listen closely to specific TL sounds and sound patterns and respond appropriately to show understanding and meaning	Listen to and imitate TL sounds and sound patterns, which increases the depth and range of understanding and use of the TL	Revisit community inquiry model, plan an investigation on agreed guidelines and implement this investigation
Indigenous languages	**Community**	**Speaking**	**Listening and speaking**	**Responding**
The influence of Australian languages on English reflects the history of local community relationships	Learning language can come from interacting with local community events, projects and initiatives	Verbal language and non-verbal language are used in more complex routine exchanges to negotiate meaning	Listening to and speaking in the TL increases awareness that intonation and variations in pronunciation can change the meaning of a word in Aboriginal and Torres Strait Islander languages	Participate in group discussion and negotiations and apply communication strategies (e.g. reciprocation through deep listening and respectfully responding)
Elaborations	**Elaborations**	**Elaborations**	**Elaborations**	**Elaborations**
Recognise that Aboriginal and Torres Strait Islander stories about the local region and its changes reflect local community relationships (e.g. the shared use of the TL)	Plan an excursion using the TL. Create reflections on visiting local language centres, events or those that specifically promote Indigenous language use	Engage in conversations to purchase a product at an event or describe a sequence of events from a community excursion	Compare and contrast meaning of TL words and phrases when intonation is varied	Engage in a decision-making process
Indigenous languages	**Language keeping and maintaining**	**Reading, viewing and writing**	**Listening and speaking**	**Responding**
Aboriginal languages and Torres Strait Islander languages differ from English in terms of word order	Recording of local language can be presented in a variety of text types according to audience purpose and context	Identification of a range of key TL words and phrases in familiar texts and simple unfamiliar texts can provide essential information and gist, and help to deduce meaning	Listening to and responding in the TL increases awareness that simple texts consist of a variety of language features and functions that can subtly change according to context	Communicate ideas and Indigenous principles using a range of texts appropriate to an inquiry process and using TL when appropriate or possible

Elementary				
Knowing and understanding	**Community connections**	**Communicating**		**Indigenous inquiry skills** Students are able to use agreed community/school processes
		Revitalising language	**Maintaining language**	
Elaborations	**Elaborations**	**Elaborations**	**Elaborations**	**Elaborations**
Compare the word order of a simple TL text with a transcribed English version (word for word) and a translated version	Investigate and evaluate a variety of TL texts for their authenticity (e.g. songs or short film)	Use familiar words and non-verbal communication patterns to identify audience and purpose of text	Combine a group of words according to context to create specific meanings for different purposes	Respond to texts using Indigenous inquiry principles
Indigenous languages	**Language keeping and maintaining**	**Reading, viewing and writing**	**Reading and viewing**	**Reflecting**
Australian languages can be written using the Roman alphabet and English language features to create simple texts as appropriate to the TL program	New means of oral language transmission as well as language recording by non-Indigenous people reflect colonisation relationships	Australian languages have features that convey more complex messages in familiar texts	The TL can be read and viewed using a range of words and symbols in texts that are familiar and unfamiliar	Reflect on and compare the ways meaning is expressed in language and the interrelationships between language and culture
Elaborations	**Elaborations**	**Elaborations**	**Elaborations**	**Elaborations**
Create a simple TL text using English language conventions and features	Investigate a range of TL texts and compare their purposes and identify colonisation relationships	Create a TL text that uses a repertoire of language features including morphemes, words, phrases, suffixes, clauses and sentences	Use a repertoire of language features and expand this to convey context	Reflect on individual language use in community TL situations
Language culture and Identity	**Language keeping and maintaining**	**Reading and Viewing**		**Reflecting**
Local Aboriginal and Torres Strait Islander communities maintain their cultural strengths and principles in a changing context through language	Identifying the sources and authors of language information and methods of transmission enhances understanding of TL keeping and maintaining	Narratives maintain social and cultural stories and messages		Observe and discuss protocols surrounding the exchange of stories

Elementary				
Knowing and understanding	**Community connections**	**Communicating**		**Indigenous inquiry skills** Students are able to use agreed community/school processes
		Revitalising language	**Maintaining language**	
Elaborations	**Elaborations**	**Elaborations**		**Elaborations**
Visit community groups and organisations and identify cultural strengths and principles (e.g. these are often articulated in organisation constitutions, mottos, visions and programs)	Visit local community centres, language centres or libraries to research a range of TL information sources	Analyse stories to make sense of events/relationships past and present		Implement practices surrounding exchange of stories
Language, culture and Identity	**Language keeping and maintaining**	**Responding**	**Writing**	
TL has specific forms of non-verbal communication which are used in different contexts	Community is made up of a range of formal relationships and contexts where non-verbal communication is used	Non-verbal features of language are used to express and enhance meaning and understanding	Language features are used with process skills to make meaning of familiar and unfamiliar texts	
Elaborations	**Elaborations**	**Elaborations**	**Elaborations**	
Identify components and structures of non-verbal communication in the local community such as artwork and different styles, sand drawing and different symbols	Identify the ways non-verbal communication is used in specific contexts	Combine verbal and non-verbal communication to enhance a message	Create written text using a combination of familiar and unfamiliar TL	
Language, culture and identity	**Language keeping and maintaining**	**Reading and viewing**		**Reflecting**
Australian languages have various social, spiritual and cultural functions in community	Elders, older people and other respected members of the local community share knowledge with younger children	The TL can be read and viewed using words and symbols in simple everyday texts that are familiar		Principles of cultural safety are integral to using Indigenous language
Elaborations	**Elaborations**			
Respectfully investigate the various social, spiritual and cultural functions of the TL in the local community	Invite community members to share information about the ways stories and knowledge are passed on to future generations			

Elementary				
Knowing and understanding	**Community connections**	**Communicating**		**Indigenous inquiry skills** Students are able to use agreed community/school processes
		Revitalising language	**Maintaining language**	
Language culture and Identity				
Men and boys, women and girls have different roles and responsibilities in Aboriginal and Torres Strait Islander communities				
Elaborations				
Investigate the different roles and responsibilities according to gender in the local community				

Lower Intermediate				
Knowing and understanding	**Community connections**	**Communicating**		**Indigenous inquiry skills** Students are able to use agreed community/school processes
		Revitalising language	**Maintaining language**	
Language learning and use within the community	**Country, place, sea and sky**	**Listening and responding**	**Listening and speaking**	**Inquiring**
There are many levels of formality required when communicating through Aboriginal and Torres Strait Islander languages that convey strength of feeling and connection	The elements within the natural environment have particular stories, songs and relationships unique to individual language groups and communities	Listening and responding to key language features of more complex spoken TL texts helps to make meaning of these texts	Listening and responding in the TL and using non-verbal communication helps in exploring and clarifying meanings and identifying and developing ideas	Identify, apply and adapt culturally and personally safe practices to investigate Indigenous knowledge
Elaborations	**Elaborations**	**Elaborations**	**Elaborations**	**Elaborations**
Recognise and apply communication protocols and appropriate language formality when interacting with others in familiar and unfamiliar settings	Describe the community connection with a local story or song about an element of the local natural environment	Demonstrate understanding and gist of complex spoken TL texts by responding to show meaning	Observe non-verbal communication in media and respond appropriately to these observations	Culturally safe practice includes appropriate community context approaches
Language learning and use within the community	**Country, place, sea and sky**	**Listening and responding**	**Listening and speaking**	**Inquiring**
Australia has many Aboriginal and Torres Strait Islander languages that are in various states of maintenance and revitalisation	Stories about local area features can provide a deep understanding of creation beliefs, continued occupancy and custodial rights to country, place, sea and sky	Distinct sounds and sound patterns in TL occur across different texts, contexts and for different purposes	Listening to and speaking in the TL helps identify subtle differences in sounds and sound patterns among Aboriginal and Torres Strait Islander languages	The focus on the Indigenous principle of respect highlights the need for agreed questioning in technique, topics and themes
Elaborations	**Elaborations**	**Elaborations**	**Elaborations**	**Elaborations**
Reflect on the contemporary profile of the local TL in a national and global context	Explain the complex continuity of relationship to country	Listen to spoken TL and locate key words and phrases that connect with familiar linguistic knowledge	Compare sounds of neighbouring languages, emphasising subtle pronunciation differences and meanings	Plan an investigation and create and adapt respectful focus questions

Lower Intermediate				
Knowing and understanding	**Community connections**	**Communicating**		**Indigenous inquiry skills** Students are able to use agreed community/school processes
		Revitalising language	**Maintaining language**	
Indigenous languages	**Community**	**Speaking**	**Listening and speaking**	**Respond**
Australian languages and English are changing and influence one another	Language skills can be enhanced through active involvement in community events, projects and initiatives that specifically promote language use	Listening to and speaking in the TL helps identify similarities and differences in intonation and pronunciation variations in Aboriginal and Torres Strait Islander languages	Verbal and non-verbal language are used in more complex routine and unfamiliar exchanges to negotiate meaning	Communicate in group discussions and negotiations about specific language learning issues
Elaborations		**Elaborations**	**Elaborations**	
Explore and evaluate TL and English use and changes over time in the local area		Compare ways different pronunciation, intonation and inflection can affect meaning and intent in communication	Engage in conversations in real-world contexts that include elements such as humour	
Indigenous languages	**Language keeping and maintaining**	**Reading and writing**	**Listening and speaking**	**Responding**
Aboriginal and Torres Strait Islander languages may differ in terms of vocabulary but share similarities of communicating connections to place	Local custodians retain ownership, control and use of language and Indigenous protocols and processes must be observed when recording language	Identifying a range of TL words and phrases in texts of increasing complexity can provide essential information, detail and subtleties of meaning	Listening to and responding in the TL increases awareness that complex texts include a variety of language features that are influenced by context	Negotiate a range of relationships to communicate effectively using TL texts
Elaborations	**Elaborations**	**Elaborations**	**Elaborations**	**Elaborations**
Highlight differences between Aboriginal or Torres Strait Islander languages and emphasise similarities	Investigate formal arrangements that exist for recording language (e.g. copyright laws, cultural and research protocols)	Read a range of TL words and phrases, identify gist and detail, and respond accordingly	Identify the language features in a particular TL text (e.g. expository, procedural, narrative, personal) and adapt according to specified contexts	Communicate the relationship between ideas and Indigenous principles that are specific to an inquiry purpose

Lower Intermediate

Knowing and understanding	Community connections	Communicating		Indigenous inquiry skills
		Revitalising language	**Maintaining language**	Students are able to use agreed community/school processes
Indigenous languages	**Language keeping and maintaining**	**Reading, viewing and writing**	**Listening and speaking**	**Reflecting**
Australian languages can be written using the Roman alphabet and English language features to create increasingly complex texts as appropriate to the TL program	Engaging with Indigenous languages both orally and in writing can contribute to restoring and maintaining the local language, which reflects colonisation relationships	Australian languages have features that can convey complex messages	Listening, speaking and responding in simple unfamiliar and more complex familiar TL texts helps to make meaning of these texts	Reflect on the purpose of language use and specific elements of cultural safety
Elaborations	**Elaborations**	**Elaborations**	**Elaborations**	**Elaborations**
Create a TL text using English language conventions and features for a particular purpose (e.g. expository, procedural, narrative, personal) and specified context	Investigate how oral and written recordings of the TL language reflects colonisation relationships	Identify features that convey meanings in TL texts and respond in writing to show understanding of meaning	Use a variety of language features to convey complex meaning for a specified context and audience	Evaluate the appropriateness of language choices in TL texts for purpose, context and audience
Language, culture and identity	**Language keeping and maintaining**	**Listening and responding**	**Reading and viewing**	**Reflecting**
Beliefs, values and attitudes are embedded in languages and knowledge of these aspects, which enhances intercultural understanding and communication	Using multimodal and multimedia technologies when collaboratively working with community could play an important part in maintaining and revitalising the TL	Responding to and evaluating the validity of TL representation as vehicles of TL communication in a range of media helps to make meaning of the TL	The TL can be read and viewed using a range of words and symbols in texts that are situated in real life contexts and are increasingly complex	Reflect on and evaluate learning to evaluate and apply new understandings and future applications
Elaborations	**Elaborations**			
Participate in a guided walk with an Elder in a local area taking note of the significances indicated by the Elder and communicate the experience to others	Investigate multimodal and multimedia technologies that could support the maintaining and revitalising of the TL			

Lower Intermediate

Knowing and understanding	Community connections	Communicating		Indigenous inquiry skills
		Revitalising language	**Maintaining language**	Students are able to use agreed community/school processes
Language, culture and identity			**Reading and viewing**	
Aboriginal languages and Torres Strait Islander languages have changed over time due to the ongoing effects of colonisation			The TL can be represented in a range of text types using more complex English language features and conventions	
Elaborations				
Investigate the changes to the TL over time due to colonisation Demonstrate the living nature of language				
Revisit Dreaming stories linked to local community — reflect on the importance of writing language and continuing oral language traditions				
Revisit *Bipo Bipo Taim* stories and Dreaming stories, especially the mediums in which they are written				
Language, culture and identity			**Writing**	
Surrounding local languages share similarities and differences with the TL in their forms of non-verbal communication			The TL can be written to create more complex texts that use a range of language features and text structures	
Elaborations				
Compare the non-verbal communication forms of a neighbouring language group with the TL				

Lower Intermediate

Knowing and understanding	Community connections	Communicating		Indigenous inquiry skills
		Revitalising language	**Maintaining language**	Students are able to use agreed community/school processes
Language culture and Identity			**Writing**	
Indigenous language descriptions and categorisations of family relationships across Aboriginal and Torres Strait Islander Australia express significant similarity and differences among family connections, roles and responsibilities			Language features are combined with processes and skills to convey subtle messages in complex TL texts	
Elaborations			**Elaborations**	
Identify in TL text and investigate language terminology that expresses family responsibilities			Create a complex TL text using a range of language features to convey subtle messages	